

ISIS SOPHIA II

OUTLINE OF A NEW
STAR WISDOM

By
WILLI SUCHER

These letters were originally published in
manuscript form in 1951, then as a book in 1995.

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ISIS SOPHIA II – OUTLINE OF A NEW STAR WISDOM

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The diagrams in this book are the original work of Willi Sucher

PREFACE

Isis Sophia is the primary source for an understanding of the new astrosophy. In it Willi Sucher not only draws on the Greek myths as a basis for understanding the planets and the Zodiac, but also takes the reader into the very origins and evolution of our universe. The spiritual research of Rudolf Steiner into cosmic and human evolution, as presented in his book, *An Outline of Esoteric Science*, is correlated to the formation and evolution of the planetary spheres and constellations of the Zodiac.

This edition of *Isis Sophia* marks the third book by Willi Sucher to be edited and republished. The other two books, *Cosmic Christianity* and *The Changing Countenance of Cosmology* were republished in one volume in 1993. Several other works currently in manuscript form will be re-published over the next years with the hope that in the near future all of Willi Sucher's written work will be available to those seeking a new and modern spiritually based star wisdom.

Though Willi Sucher spoke and wrote almost entirely in English for the last 45 years of his life, he retained the syntax and grammatical forms of his native German. Where this did not interfere with comprehension of the ideas we made no changes in order to retain his personal style as much as possible. We have revised the text, however, to reflect the current sensitivity to gender appropriate usage.

Our thanks go to all the individuals who have helped to make this publication possible, particularly Darlys Turner, who runs the Astrosophy Research Center, where Willi's work is available for research, and who continues the ongoing publication of his other books in manuscript form; and to Hazel Straker, who lived and worked with Willi Sucher for many years and was part of the original group who prepared *Isis Sophia* for publication in 1951. She continues to travel around the world lecturing and offering workshops in this developing new star wisdom.

Finally, as editors of this work, we recognize that the ideas developed by Willi Sucher are a profound leap forward in the current approach to an understanding of the starry worlds. We are confident that in the coming years, greater numbers of individuals will recognize the significant contribution of Willi Sucher, not only in *Isis Sophia* but in the entire body of his research. For this reason we wish to ensure the availability of his work.

The Editors
1996

INTRODUCTION ~ 1951 Edition

For more than 24 years the author of this book has endeavored to find a new approach to the age-old riddle of the connection of the heavenly world of the stars with earthly events. After occupying himself for many years with the whole complex of astrology, he is convinced that it fails to provide a satisfactory explanation of the relationship between the stars and the human being. Astrology, as it stands today, merely states the fact that such a relationship exists, and only finds it by purely empirical practice. Because of this modern viewpoint, it must be admitted that astrological practice of any kind is put under the suspicion of superstition, and is similar to the using of a tool without knowing its properties and reliability. This is one of the reasons why the modern scientific mind rejects astrology. The supposition of a connection between the stars and human destiny does not fit into the modern picture of the universe. According to modern astronomy the cosmos of the stars is like a gigantic machine. It is, of course, obvious that a machine, no matter how perfect it may be, cannot “make” destiny.

Unless we find a new and spiritual conception of the universe, there is no hope of reconciling the views of astrology with the modern scientific mind. It becomes more and more evident that a purely mechanical and mathematical picture of the cosmos does not suffice. The concept of the cosmos as a machine has been developed on the basis of earthly technology. Such considerations must sooner or later suggest the shortcomings of this conception of the universe, for we know perfectly well that a machine does not create itself, nor does it operate on its own accord. The minds of the inventor and of the operator are indispensable, although they cannot be seen with eyes. Even the most ingenious explanations of the nature of the universe as a machine cannot hide the fact that behind it must stand an invisible cosmic mastermind, who has set the machine in motion.

To find this invisible cosmic mastermind, or in other words, to gain a knowledge of a divine cosmic world seems to be utterly impossible to modern natural scientific discipline. Yet, the author, having been a scholar of Rudolf Steiner’s spiritual science for 30 years, has convinced himself of the existence of a cosmic spiritual world that is no longer closed to the cognition of the human being. The practice of what has been described by Rudolf Steiner as the modern path to higher knowledge can open the gate of knowledge to this world of cosmic existence and intelligence. This book is a humble attempt to describe experiences and discoveries in relationship to a new spiritual star wisdom.

Willi O. Sucher 1951

It becomes increasingly apparent that the traditional approaches and methods of astrology no longer give modern humanity what it needs. Some people maintain that traditional astrology is simple and easy to grasp and should therefore appeal to present humanity. Yet, we must realize that simplicity does not always tally with the truth. The more sublime perspectives of human existence to which a star wisdom speaks are complicated. Furthermore, human consciousness and the position of the human being in the world have changed completely since the establishment of the old astrology. These facts demand a reassessment and a fundamental change in every detail; otherwise, the modern human being is judged and treated by standards that no longer apply.

A modern human being can easily come to the conclusion that in ancient times the connection between humanity and the stars was simple, even primitive. However, we must not overlook the fact that ancient humanity had a natural instinctive clairvoyance, which provided a much deeper insight and perspective of the cosmos than we now have with our modern intellect and scientific approach. The Earth and all its inhabitants, including the human race, once experienced themselves as guided and ruled by the cosmos of the stars. If we go back far enough, we find an astrosophy that recognized the starry heavens as the expression of the invisible spiritual world of the hierarchies of divine beings who had created the universe and all that exists in it. They were experienced as continually at work, continually re-enacting the creation. This activity was seen expressed in the rhythms and movements of the stars. Later on, humanity gradually lost the capacity of seeing the stars as the expression of the deeds of divine creative beings. Increasingly they saw humanity and all nature as ruled by the external stars. This was the moment when astrology was born and the ancient astrosophy was lost. In a certain sense this can be seen as a betrayal of the sacred mysteries, which were cultivated in the great ancient temple centers.

Thus a conception gained ground over the centuries and millennia that came to regard the human being as ruled in all concerns of life by the stars. There existed relatively little inquiry into the reasons and explanations why this should be so. Most of the doubts, arising through the modern scientific attitude, were countered with the astrological assertions that the prognostications proved themselves correct by near-statistical evidence. The possibility that the human being may be able to change, to break through the laws of star lore hardly occurred. The claims of this kind of astrology became a matter of almost infallible and unalterable fate.

In the meantime the modern age arrived and with it the science of nature. Human beings demanded to know. They could no longer accept the ancient beliefs. This was one expression of the fact that humanity had stepped onto the road toward spiritual freedom; free from all bonds which in previous times were accepted without question. This was a justified step in evolution, although the means to attain healthy emancipation were not always satisfactory.

In the course of these developments traditional astrology began to be rejected, because it could not support its assertions on a strict scientific foundation. It is true that the great inaugurators of modern astronomy, such as Kepler, were preoccupied with astrology too, but it is just this kind of attachment that modern science holds against them. Even earlier, astrology was regarded by some as something detrimental, godless, and sinister, which had to be avoided by all means. It is documented that in 1108 AD the Archbishop of York was refused a Christian burial because a book on astrology was found under the pillow of his death bed.

In our search for a new star wisdom, or astrosophy, we must find the true relationship between the world of the stars and the human being, even all the beings and objects in nature, with strictly scientific methods. This can be accomplished by a healthy and congenial combination of the science of nature and the science of the spirit. On the basis of spiritual science, the significance of the heavenly configurations at the moment of the passing over of a human being into the spiritual world has been demonstrated. The stars, particularly the planets at the moment of death, reflect in detail the past biography of a human being. It is the soul and spirit of the human being that has become significant for the stars. In a sense, the stars are waiting for that which human beings have to bring to them as the fruits of their Earth experiences.

On such foundations is this research work carried forward. The guiding impulse is the idea to create the foundations for an astrosophy that clearly and scientifically recognizes our connection with the stars, yet fully respects our freedom and dignity. Thus, things have gradually shaped themselves. To speak of a connection of the human being with the stars in a general sense is no longer enough. Experience has shown that the human organism is shaped by the cosmos before and at the time of incarnation; but it has also become evident that one must distinguish between the different principals of the organism in order to form a true picture. The physical body, the life organism, and the consciousness organization all have their particular connection with the world of the stars. They must be distinguished sharply. These associations need not bind human beings or restrict their freedom as they did in ancient times. They constitute the tools and vehicles that human beings must acquire to accomplish their earthly sojourn. The crucial and decisive question is always how we will use these tools. Humanity can and must become free. A skillful craftsman must not be ruled by his tools if he wants to create a masterpiece. Skills are not given to us from the outset; we must acquire them. The eventual ability “to use our stars” properly must be prepared already in childhood during the educational years, not by making the child study the stars in the strict sense, but by evolving the dormant creative capacities of the child. Later in life in the years of independence, this working with the stars can become a scientific capacity. With such perspectives, we can see the fulfillment of a new astrosophy.

Willi O. Sucher 1981

PART ONE

Ancient Greek Mythology of the Constellations in the Northern Hemisphere

In this present age, we are confronted with many ancient and often strange remnants of bygone civilizations. Not the least among them is the so-called astrology, which has its roots in very old tradition. This astrology claims to be able to make predictions with regard to the constitution and the destiny of human beings. Such predictions are based, generally speaking, on the positions of the planets of our solar universe at the time of birth. The relationship of the planets, the Sun, and the Moon among themselves and their positions in the ecliptic, as well as in relation to terrestrial space, are considered as a kind of symbolic language, which, if it can be read properly, is supposed to reveal the future as determined by the influences of the celestial bodies. Unfortunately, this conventional astrology cannot give a satisfactory scientific explanation for the supposed cosmic influences on earthly occurrences. There exist among modern astrologers many theories concerning these problems. But in all of these theories, one can detect a deep cleavage between the modern scientific views on the cosmos of the stars and the representations of astrology. Modern science has created a spatial picture of the starry universe, in whose gigantic dimensions our planet Earth disappears completely; it has nothing to say about the human being on this planet. Besides these seemingly irreconcilable views of modern astronomy and conventional astrology, there arise other difficulties. For instance, conventional astrology cannot explain why it attributes a certain, definite influence to the Sun when it occupies one of the 12 partitions or signs of the ecliptic. It cannot give a reason why the influence is then just as it is described by the traditional rules and not otherwise. The specific rule is taken for granted, and it remains to be seen whether the prognosticated effect occurs in the future. As a matter of experience, this is not always the case. The lives of modern people increasingly reveal that the traditional rules of astrology move more and more away from reality. One is inclined to think that modern humanity has to a high degree emancipated itself from the pretexts of an astrology that is rooted in ancient world conceptions.

Summing up all the available facts and symptoms, it becomes evident that conventional astrology, which would like to pose as a science, cannot really be regarded as a science in a modern sense. It cannot answer the great questions in the mind of people today. These questions culminate in the yearning for a satisfactory knowledge about the creation, the being, and the future of the universe and humanity. Astrology cannot answer these questions. In fact, conventional astrology is very often like a blind guide who cannot really answer the burning problems of knowledge about life, and whose guidance rather tends to deprive us of the capacity to mold our existence from our own inner resources. To this, one can object that modern science, also, cannot provide the answers to the great problems and obvious tasks of modern humanity. The nature of modern science, especially natural science, must be regarded as irrefutable evidence of the spiritual battle which is going on in modern humanity. Unless astrology can find a way to respond to this wrestling of the modern mind, it will become more and more obsolete and ultimately be discarded.

Conventional astrology is the daughter of a mother who herself comes from the remotest past. The excavations in Asia Minor, in Mesopotamia and Egypt, during the 19th and 20th centuries, have shown that those ancient peoples had a magnificent cosmology thousands of years before Christ. They were obviously able to give answers to those questions to which the modern mind, including the modern astrologer, cannot provide satisfactory solutions. Of course, we ought not to forget that human beings in those times had totally different capacities and dwelt altogether on another level of consciousness. Nowadays, one may be inclined to pity the so-called primitive "beliefs" of those peoples; but one thing is certain, those ages had the gift of perceiving in the movements and gestures of the celestial bodies the expressions of a Divine world. The archaeological and ethnological evidence brought to light by research has proven that the movements and relationships of the cosmic entities were regarded as manifestations of the intentions and actions of the Gods. Obviously, whole communities and nations were guided by such manifestations of a Divine world, indicated in the movements of the stars. There is no doubt that we can no longer employ such methods. We have lost the ancient capacities of cognition. Any revival of such practices in a modern age would also be wrong. But it would be unjust if we were to

allow ourselves to condemn that ancient star wisdom as superstition, only pardonable because of the supposed ignorance of the ancient peoples. We can by no means really judge the peculiarities and capacities of consciousness of our forefathers only from the standpoint of modern intellectuality. We have no proof that the horizon of the modern mind, with its present limitations of cognition, is a standard condition valid for all ages of the development of the human race, past as well as future. The latest history of modern humanity sometimes creates the impression that the modern mind, with its magnificent achievements in certain fields, has utterly failed to procure an efficient equivalent of the ancient star wisdom for the ordering of the social life of humanity. Such an equivalent, or source of knowledge, may already exist unrecognized among humanity; meanwhile, it may be wiser not to ridicule the so-called primitive and dark ages of history, as long as we have not as yet found efficient means to put our own house in order.

The ancient star wisdom was especially at the disposal of the political leaders of the nations, who were usually at the same time the high priests. Thus they were enabled to guide their peoples in the right ordering of society. For instance, we know with certainty that the pharaohs of the first Egyptian dynasties had been initiated into the wisdom of the stars so that they could fulfill these functions. They were expected to perceive the manifestations of the Gods and to execute their will to the benefit of their people. This was the beginning of that development in evolution which led to the conviction that celestial events were related to the existence of the individual, not only to nations as a whole.

In the meantime, the ancient and magnificent vision of the Divine world, through the medium of the starry universe, had gradually faded. It became increasingly impossible for humanity to recognize in the movements and gestures of the heavenly bodies the revelations and directions of the deity. Yet humanity still looked up to the stars, knowing by tradition that their movements had a certain connection with events on the Earth. However, the stars and the planets were increasingly experienced only as abstract entities in the universe. The vision of the Gods existing and acting "behind" the stars had been lost. Thus astrology came slowly into existence in the form in which it was introduced to European civilization. The positions of the stars, their gestures and movements, were regarded as the makers of human destiny. Less and less was civilized humanity able to recognize the manifestation of the divinity itself through the presence of the stars. Astrology, which thus came into being, gradually lost the capacity to provide satisfactory explanations for the traditional rules that have since been used for astrological prognostications. This astrology became less and less able to give convincing answers to the question why the starry world should have an influence at all on the human being. The original ancient star wisdom would not have been embarrassed by such problems. It was able to see "through" the visible starry world into the realm of the creating and moving divinity itself.

The original star wisdom had a deep effect on the cultural development of humanity, even in fairly recent times. For instance, we still find its influence in the grandeur of Greek sidereal mythology. Nearly all the names of constellations, which we know in the Northern Hemisphere, have come to us from ancient Greece, though many of them are of even much greater antiquity.

It is a fact that people today usually considers the constellations that are shown to us in the sky, as a highly illogical and confusing accumulation of pictures of Greek world of Gods and heroes. This is partly due to the fact that we have almost completely lost the understanding for the deep spiritual wisdom of the mythological heritage of humanity. We consider these figures and pictures as the invention of a rather productive fantasy and as the result of primitive world conceptions, which we in our enlightened age ought to discard. Yet we shall attempt to show in the following pages the strict logical interconnection and the wise, uninterrupted continuity of the constellations, as we perceive them in the sky. Thus we will realize that the Greek sky was a harmonious and organic structure, revealing the ancient vision of the heavens as the coordinating link between divine will and human evolution. Then the world of Greek sidereal mythology will no longer appear as the invention of a primitive mind, but as a means of describing the profound spiritual truths of human evolution.

In order to enable readers to combine our explanations with actual observations of the stars, we will divide the northern sky into two parts. The sky shows a different configuration during a winter night, especially in southern (Greek) latitudes, from that of a summer night. This is due to a slight difference in

time between the normal day of 24 hours and the so-called sidereal day. To explain this fact here would lead too far, but it can be studied in any handbook on astronomy. We have added, on the last two pages of this chapter, two star maps that show the different aspects of the sky in summer and in winter.

If we study the winter sky (approximately at the beginning of February, between 9:00 and 11:00 p.m.), we first notice the familiar constellations of the Zodiac, starting with Waterman and Fishes and Ram in the western sky. Below Ram, toward the southern horizon, we observe Cetus, or the Whale. Above Ram we can find the Triangle; still higher is Andromeda, and in the neighborhood of the Pole Star we see Cassiopeia and Cepheus. Starting from Ram and moving on in an easterly direction, we detect Bull and Twins. Below Bull appears the long, stretched-out constellation of Eridanus, and below—in the space between Bull and Twins—Orion stands with the Greater and Lesser Dogs in its neighborhood. (The Greater Dog can be recognized by the brilliant fixed-star Sirius.) Between Bull and Cassiopeia, appears the mighty image of Perseus. Starting from Perseus toward Twins, we observe the Charioteer or Auriga with the bright fixed-star Capella. Passing further east from Twins we can find Crab, which is not very easy to distinguish.

The leader of this whole group of constellations is Ram. In ancient times it was called the Prince of the Zodiac, and, as a matter of fact, it is depicted on medieval star maps turning its head backwards, watching the flock of zodiacal constellations following it. In Greek sidereal mythology, we learn that the Greeks experienced in this constellation the mighty figure of Zeus. We know that Zeus was considered by the Greeks to be the head and father of the Olympian Gods. Thus he was deeply connected with the development of Greek civilization. Who was Zeus? Was he only an invention of Greek priesthood? The Greek people still had capacities of cognition very different from ours. They did not and could not speak of ideas as abstract thoughts existing only in the brains of people. They experienced them as objective and individual spiritual beings. Thus they witnessed, in more classical times, the great impulse and the unceasing power that inspired their thinking, the development of Greek philosophy, as a divine being. This was Zeus. He was for the Greek people the divine power that was innate in them and which made them grasp the beauty and grandeur of the universe through their senses. Zeus was also the impulse that enabled them, so they felt, to climb to that well-known perfection of Greek plastic art, unsurpassed in later ages of civilization. This power or impulse was not experienced as an abstract idea, as it would be in our age, but as an individual divine being. Zeus, this Divine being, had a long and tedious way to go in order to achieve his final aim. Tremendous battles had to be fought, until Zeus and those who followed him could firmly establish their rule. Only gradually was the preceding hierarchy of Gods, the Cronides, conquered—a generation of divine beings who had established a previous phase of human development. So these battles swayed to and fro. A new impulse always has the old and established foundations as its sworn enemies. On one such occasion, Zeus and his followers were nearly beaten, and Zeus himself had to flee to Egypt in disguise. In order to escape unrecognized, he transformed himself into a ram. We still possess ancient depictions that show him with ram's horns. Thus he was venerated in Egypt and Libya as Zeus Ammon or Jupiter Ammon. This legend succeeds in describing, in wonderful mythological language, how a young impulse had to seek protection in an older civilization and draw strength from it for the tasks of humanity on the road of cultural progress. The ram's horns are a picture or imagination of the development of the brain, its refinement, and its curvatures. This was a necessary condition for the foundation of the typical Greek capacity of thinking and reasoning, of the loving perception of the light-filled world that entered into humanity through the senses. Humanity was not able to develop this kind of perception and thinking before the Greek Age. Before that age the brain had not yet become such a perfect instrument, able to support intellectual capacities as in modern humanity. The development of the new brain faculties set in gradually during the Greek Age, and Zeus represented the Greek experience of that personified divine power, which initiated and guided those processes.

Another mythological picture that makes this fact plain, is the birth of Pallas Athene. The myth says that she descended in full armor from the head of Zeus, the father of the Olympian Gods. Thus one can say that she is a kind of divine emissary of the guiding deity of the Greek people, whose impulse it was to instill brain faculties into the Greeks. Pallas Athene was consecutively that divine being who helped

the Greeks to realize in practical life the great impulse that had been imparted to them by Zeus, and also she was the protector of their culture. Thus she became the protecting deity of Athens. Her statue stood on the Parthenon, the central temple fort of Athens, and her brilliant armor shone in the sunlight, visible from afar by the sailors who approached the coast. She also taught the Greeks, as the myth says, the art of weaving, which is an expression of the faculty of combining thought. Furthermore, she is said to have taught humanity to make oil from olives, to build walled cities, etc. The Greeks saw all these faculties, and the cultural development leading to their handling by humanity, personified in the constellation of the horned Ram.

In the following constellation of Bull, Greek mythology experienced another manifestation of Zeus. The myth says that one day he saw, when he was looking down from the lofty heights of Olympus, the beautiful Europa, daughter of King Agenor of Phoenicia. She was guarding her father's herd of cattle in the fields. Zeus decided to take her away and bring her into his own realm. In order to achieve this, he transformed himself into a beautiful white bull and mingled with the herd in Europa's care. She noticed the splendid animal, stroked it, and finally sat on its back. No sooner had she done this, then the bull plunged into the sea and swam across to the island of Crete with Europa on his back. There he brought her ashore and founded the famous Cretan royal dynasty. The Cretan civilization was the predecessor of Greek culture, a first step toward implanting human civilization into Europe.

This myth is a magnificent picture that seeks to describe how the civilization of Europe was founded. The young Cretan/Grecian culture had to borrow at first from the much older civilizations of the East, of which Phoenicia and Egypt were the nearest. Only later were the foreign elements of the acquired heritage of ancient times gradually overcome. Judged by the remnants of Cretan civilization, it is obvious that those people had a strong heritage, both spiritually and externally, from the Phoenicians. It has even been discovered that the Greek myth of Heracles (or Hercules) has its roots in the Phoenician myth of Melkarth. The Greeks experienced the spiritual forces, which were at work in this interconnection with the East, as manifest in the sky by the constellation of Bull.

No sooner had the first foundations of Greek/European culture been established, than the forces of the "old" were roused to resist the "new". For the "old" does not willingly give way to the "new". It is a natural reaction that the ancient impulses want to preserve their own existence. In Greek mythology, the battles of Zeus and the Olympians against their divine predecessors were reflected on the Earth in the deeds and labors of the great Greek heroes. One of these was Perseus, whose constellation we see in the sky above Bull. We hear in Greek mythology of 12 such heroic figures. The 13th is Heracles/Hercules of whom we shall speak later. The myth of Perseus is this: There was a King in Argos, whose name was Acrisius. His daughter was named Danae. The King had heard of a prophecy that his grandchild would one day kill him and take the throne. In order to forestall this, he shut Danae up in a tower so that she would have no children. However, Zeus descended to her in the tower in the form of a rain of gold, and soon she gave birth to Perseus. No sooner had Acrisius heard this news than he placed mother and child in a small frail boat on the sea, hoping they would find certain death in the waves. The Gods interfered and Perseus was safely taken to a lonely island whose inhabitants brought him up and educated him in secret. The forces of the "old", represented by the figure of the grandfather, Acrisius, opposed Perseus and wanted to destroy him.

As soon as Perseus was grown, he went on his first errand against the resisting powers of bygone ages. There lived in the region of eternal night a terrible monster, who endangered the human race. It was the Medusa, who transformed every living thing that looked at her into lifeless stone. The myth says that Medusa was originally a beautiful being, and only later in life she became a creature of deadly ugliness. This gives us a clue to understanding what she represented. She was a spiritual power who enabled humanity in ancient times to perceive clairvoyantly the spirit in nature. She had snakes upon her head instead of hair. This reminds us of another picture, the famous Uraeus symbol, which the Egyptian Pharaohs wore on their foreheads as a sign of clairvoyant capacities. For the serpent was regarded in ancient times as a symbol of divine wisdom. But those ancient capacities had gradually faded away, and in Greek times the remnants of the old dream-like clairvoyance had already begun to be regarded as decadent—even dangerous. The Greek impulse was to wake up to independent, "day-wake" thinking.

Thus the serpent symbol of wisdom had become the image of Medusa's poisonous snake head. Her once clairvoyant vision of nature had died into realization of the physical outlines of objects in nature. She was on the road of that long descent of the human soul-faculties toward the realization of only the mineral, lifeless properties of nature. Therefore, to look at her was to be transformed into stone.

Perseus, the hero of half-divine descent, desired to kill this monster, but he had to be equipped for his task with divine weapons. Hermes, or Mercury, lent him his winged sandals, and Pallas Athene contributed her shield. Thus he proceeded to that terrible region where the Medusa dwelt with her two sisters. After many adventures, he arrived in the realm of eternal darkness. He knew that he could not approach the Medusa directly, lest he be transformed into stone. So he cautiously drew near by walking backwards, observing the monster in the mirroring surface of Pallas Athene's shield. Then he finally severed the Medusa's head from her body with one mighty blow of his sword.

If we saw in the constellation of Bull the foundation of European civilization by the powers whom the Greeks called Zeus, then we realize in the constellation of Perseus, above Bull, a further magnificent interpretation of the deed of Zeus. Hermes had endowed Perseus with his winged sandals, and it was the task of Perseus not to let that newborn faculty of brain-employing thinking die in cold and lifeless intellectualism, which it later became in humanity. A Michaelic power of light and wingedness in thought lived in Perseus. Thus protected, he could make use of the reflective intellect, borne by the new Zeus faculties. This is the reflecting shield of Pallas Athena, being an imagination of the brain that acts as a reflecting mirror between the reality of the objective external world and our inner life. Thus Perseus contributed toward the foundation of typical European culture; he employed brain-born thinking, but through his thoughts there still shone the presence of the spiritual world. His very deed was the destruction of the deadening forces, which together with the new capacities had come as a grave danger to humanity.

We see Perseus in the sky coming back from his first great deed. He holds in his hand the bleeding head of the Medusa, represented by a group of stars, of which the largest is Algol. This star is very interesting, because in a rhythm of about three days it loses four-fifths of its light capacity, after which it then regains its former strength. In ancient days this star was called the Demon Star, or the Winking Demon.

However, on his way back Perseus encountered another adventure. He flew through the air with the aid of the winged sandals of Hermes. Another version of the myth says that he was riding on Pegasus, a winged horse, which can also be found in the sky above the constellation of Fishes and Waterman. This version is rather revealing, because it says that Pegasus had risen from the blood of the Medusa, after Perseus had severed her head from the body. The degenerated clairvoyant faculties of an older humanity, represented by the Medusa, are allowed to live on into later ages as the winged imagination of poetic creation. Pegasus was, in Greek mythology, the favorite of the Muses. Riding on the back of this divine animal, Perseus flew across Ethiopia. There a terrible disaster had happened. The Queen, Cassiopeia, whose husband was King Cepheus (both can be found in the sky, near Perseus), had angered Poseidon, or Neptune, the Divine Lord of the Sea. She had boasted that she was fairer than the sea nymphs, the daughters of Neptune. In revenge, Neptune sent a horrible sea monster to Ethiopia, the Cetus, which ravaged the kingdom. An oracle revealed that relief could only be obtained if the daughter, Andromeda, of Cepheus and Cassiopeia was given as a prey to the sea monster. So the unhappy parents had to look on while their child was chained to a rock near the coast. The monster approached to devour Andromeda, but at that moment Perseus came, gliding through the air. He realized at once the plight of the maiden and he attacked the monster. Swooping down, he still carried the horrible head of the Medusa in his hand and, through its deadly power, the monster was in an instant frozen into stone.

We find all the actors of this drama in the sky: To the west of Perseus, above Fishes, is Andromeda chained to the firmament with outstretched arms. Higher toward the north is Cassiopeia sitting on her throne with King Cepheus. Cetus swims below the Zodiac constellation of Fishes.

The story of Andromeda and Perseus is a significant contribution toward the understanding of the Perseus myth. Whereas Perseus was obviously battling with supernatural powers when he destroyed the Medusa, so he was descending to the human level when he rescued Andromeda. We always find that

female figures in ancient myths represent the receptive soul element. Cassiopeia, the mother, had realized the spiritual supremacy of the human being, the anthropos, over the elemental forces working in nature, though they are of divine origin. Thereby she had angered those powers represented by Neptune, because they do not want to cede their hold on nature to the human being. Their reaction followed swiftly. Andromeda, the representative of the soul, was chained to the rock, the image of the down-dragging powers working through the material properties of the Earth. Perseus, the hero of the new power of thinking and perception in the human being, who had remained victor on a higher plane over the dark forces of the past, was able to rescue Andromeda. He was the representative of the spirit in humanity, who grasped, with a fiery will, the new capacities that were offered to humanity and so freed the soul from the bondage of fear and timidity.

The fearsome monster, Cetus the Whale, stands below the constellation of Fishes. His gaze is directed toward Perseus. Who was Cetus? The myth tells us that he belonged to a whole generation of monsters, who had all descended from Pontus. Pontus was the great elemental spirit of the Black Sea. The Greeks looked toward that region with awe. They experienced the untamed powers working behind nature much stronger there than anywhere else. These powers were the descendants of mighty divine beings; but they had fallen too deeply—partly in those battles of Zeus against the preceding Titans—and had become the gigantic, blindly creative but also destructive forces of nature. Thus the Greeks experienced them as a fallen hierarchy of Gods, whose divine origin was, however, still shining through their being. We shall meet a kind of cosmic biography of this great Fall as we move along with the constellations below the Zodiac, starting from Cetus.

Below the constellation of Bull and to the east of Cetus, we find the constellation of Eridanus. In Greek mythology, Eridanus is a river connected with the fate of Phaeton, who was of very lofty descent; the Sun-god, Phoebus Apollo, was his father. The son saw his father driving the golden chariot of the Sun every day across the sky. He longed to do the same, and he persuaded Apollo to give him the reins of the heavenly vehicle for one day. At first Apollo refused because he knew the dangers. Finally Phaeton employed a ruse in order to obtain his father's permission, and Apollo had to agree. So Phaeton mounted the chariot, took the reins, and went off into celestial space. However, soon the fiery steeds of Apollo noticed the feeble hand of the inexperienced driver. They raced in mad career through celestial space, upsetting the order of the stars. Finally they approached the Earth so closely that it was threatened by a general conflagration. The mountain tops were already aflame. Smoke arose everywhere. The rivers were dried up or appeared as molten lava. At the height of the chaos Zeus was called to the scene and begged to restore order. He smote Phaeton with one of his dreaded thunderbolts. The unhappy youth fell from the chariot and was drowned in the river Eridanus. The nymphs, who witnessed the tragic end of Phaeton, swelled the river with the floods of their tears, until Zeus transformed them into poplars. This river Eridanus is the constellation of the same name that we observe in the sky.

It may seem that the story of Phaeton and Eridanus is only an invention that was intended to teach a moral lesson about the fatal consequences of ambitious and presumptuous aspirations, but there is much deeper wisdom hidden in this apparently naive myth. In a certain sense, the fall of Phaeton reminds us of the age-old legend of the Fall of Lucifer from the heights of Heaven, when he was cast out by the hosts of the Archangel Michael. Phaeton was obviously a being who tried to penetrate into the depths of the universe. He is of half-divine origin; therefore, his desire is not really only presumption. The myth wants to tell us of a one who had still retained certain capacities, arising from the original divine, sun-like spark of the human spirit. In very ancient times, under totally different conditions of consciousness, certain individuals were able to penetrate into the spiritual depths of the cosmos. Of course, such an experience did not take place in the sense of an ascent to the external spatial universe. After long years of preparation in the sanctuaries of the ancient temples, an individual who had been found suitable was put into a state of deep, trance-like sleep. He actually went through an experience similar to death. His soul wandered, similar to the souls of the dead, through the spiritual spheres of the stars. After a certain time, he woke up again to normal day consciousness, but then remembered and spoke of the spiritual facts and heavenly beings with whom they had met in the realm of the stars. It was in this way that very ancient star wisdom, of which we spoke in the beginning, had come into existence. There still exist in

ancient documents faint hints and indications of such carefully prepared inner experiences or initiations. For instance, the Mythras Mysteries, which originated in Persia, spoke of seven great steps or degrees of initiation. The sixth degree was the Sun Hero, in whom we can recognize the individual who had attained to the stage of Phaeton in our legend.

Yet we realize that such an inner experience or initiation was only possible in those ancient times during a state of deep sleep, even a deathlike condition. With the rise of Greek culture, an age had come during which humanity was supposed to develop the intellect and the power of thinking, the perception of the world revealing itself to a day-wake consciousness. Also, the physiological structure of the human being of the Greek Age had changed considerably. Therefore it became less and less possible to employ the ancient methods of cognition of the spiritual cosmic world. It happened ever more frequently that the neophytes in the temples did not wake up from their deathlike trances but actually died during initiation. We realize in Phaeton, a mythological figure that represents the dramatization of that closing of the door to the ancient Sun mysteries. He can no longer master the chariot of the Sun—the spiritual journey through cosmic space. The loss of this capacity was not only a sad event, for it also contained grave dangers. People still had some traditional knowledge of the ancient star wisdom, but they increasingly lost the ability to handle it correctly. It became a threat and obstacle to the development of spiritual freedom. The history of astrology proves this abundantly.

Thus, Eridanus/Phaeton is in a certain sense on the same level as Cetus: both are representative of remnants of a glorious and highly spiritual past. However, as they do not fit into the new requirements of human evolution, they become gigantic and threatening shadow beings. The constellations below the ecliptic also contribute their interpretations to the zodiacal constellations, as those above the ecliptic interpret in their own way. Perseus is the master or the new Sun Hero of the day-wake capacities of sense perception and thinking, and thereby the myth connected with him is an interpretation of the constellation of Ram. Cetus and Eridanus/Phaeton tell us of those shadows of the past that the Greeks sought to overcome or to transform. In modern times we should have to search again for entirely new interpretations, both of the constellations and of the myths connected with them.

Next to Eridanus, further east, we observe the constellation of Orion. The myth tells us that he was a mighty giant and a most skillful hunter. No animal on the Earth was safe from his never-failing arrows. In the sky he is surrounded by constellations of animals, which represent hunting. Beneath his feet is the Hare, and further to the east are the two dogs: the Greater Dog, with the well-known sparkling fixed-star Sirius, and the Lesser Dog, with Prokyon. Orion's domain was the dusky depth of the forests, penetrated by the soft light of the Moon. Artemis, the goddess of the Moon and of hunting, loved him deeply. But her brother Apollo, the god of the Sun, resented his sister's passion for Orion, and he thought of a way to destroy the hunter. One day he was standing beside Artemis in the heights of heaven. In the depths below they saw a shining spot moving across the sea. Apollo asked his sister to show him her famous skill with bow and arrow, intimating to her to shoot at the point that shone in the light of the Sun. Ignorant of the nature of it, she shot one of her never-failing arrows. How great was her sorrow when she realized that she had killed Orion; for it was Orion, who was so tall that he could wade through the deepest oceans.

In this myth of Orion, we are again confronted with the termination of very ancient forms of human existence and consciousness. It is not only the fact that Orion was a hunter which points toward this, although this seems also to be of some significance, but Orion was deeply connected with the night and the ruler of the night, the Moon, and his opponent was the lord of the day, the Sun God. Thus Orion was also a representative of ancient humanity, which had not yet attained to the capacities of the Greeks, i.e., to face the sunlit universe with the fully perfected faculties of sense perception and clear thinking. He was groping around in the dusky twilight of a kind of dream consciousness. One can even say that he was inspired by a dream bound clairvoyance, uncontrolled by logical thought. The animals surrounding him in heaven also point to this fact. The Hare beneath his feet was known everywhere as an imaginative picture of clairvoyant dream consciousness, which was a common faculty of all humanity in ancient times. Also the two dog constellations represent an instinctive knowledge of nature, which we have almost entirely lost. We can detect another confirmation of this aspect in the fateful connection of

Orion with Artemis. Her brother Apollo, the All-Knower, the ruler of the day, knew the identity of that shining spot in the sea. However, she was blind to the objects that appear in daylight. She was only used to the dimness of the night, when nature abounds with the richness of elemental life but does not appear in sharp outlines. Thus, she herself killed her favorite, the representative of an ancient civilization who was guided by Moon wisdom.

The ancient conditions had to be eliminated in order to make room for the modern self-conscious human beings, who were to take into their hands the solution of the problems of the physical plane. The most spiritually developed ways of life and cognition, prior to the Greek Age, were practiced, especially in Asia. We know very well that Eastern world conceptions are even now in the West generally considered to be unfit and impracticable for the progress of modern humanity. This attitude was justified for a certain time, because humanity had to learn to cope as self-conscious and independent beings with the world in which it was living. The turning point of the tide away from ancient conditions was Greece. Therefore the Greeks could look to Orion in the sky as a figure that reminded them of a heritage of the past, which they carried in their own being and that was destined to be transformed.

Thus the constellation of Orion contributes, in a certain sense, toward the interpretation of Bull. The Greek seer saw in Bull an image of Zeus, who had taken Europa from Phoenicia into his own realm. Here in Orion, we have a picture of the ultimate fate of those ancient forces whose shadowy presence was never quite overcome during the Greek Age. They merged into the imagination of the great unknown Hades, the realm of the dead.

Above the zodiacal constellations of Ram and Bull, we see Perseus, the shining hero of the newborn Greek culture. He had rescued Andromeda, the soul, from the fetters of the ancient impulses and conditions. Further to the east of Perseus, we observe the constellation of the Charioteer, or Auriga, with the bright fixed-star Capella. He holds the upper end of a straight line that runs from Orion through the horns of Bull. Thus Orion and Auriga are a kind of twin being; although the latter's mythological background is totally different from that of the Orion. There are indications in Greek mythology, suggesting that the Greeks experienced Erechtheus in this constellation, who was the son of the divine smith Hephaestus, and is said to have invented the quadriga, the chariot drawn by four horses. We find this constellation actually depicted on ancient star maps as a man standing in a chariot holding the reins in one hand. More remarkable is the fact that he embraces in his free arm a mother goat with her kids. He is a breeder of animals and thus forms an illuminating contrast to Orion, who was a hunter of animals.

Ancient Egyptian mythology provides interesting information about the background of Auriga. The fixed-star Capella in the Charioteer was connected with the god Ptah. It has been discovered that certain Egyptian temples dedicated to Ptah, which were partly built as far back as about 5000 BC, were pointing with their long axes toward the rising point of Capella. We know that Egyptian temples are mostly constructed as long passages leading to the interior of the sanctuaries. Coming from the sunlit Egyptian world, one entered the precincts of the holy enclosure by walking along an alley of sphinxes. This led to the dominating and impressive temple towers, which opened the way to the inner courtyards and flanked by the well-known massive Egyptian pillars. Going further, one was led to descend through courtyards and halls. The light grew dimmer until one had reached the innermost sanctuary, which was in complete darkness. Looking back in the direction of one's approach, one would have had an impression similar to looking through a tall chimney. As though peering through a chimney from the inner sanctuary of the temple, one would have seen the stars even in bright daytime. From the temples of Ptah, one could observe the star Capella rising once in 24 hours, the time of rising varying according to the seasons.

Who was this god Ptah whose star was obviously seen in Auriga? He appears already in the most ancient Egyptian teachings. His name means "opener of the mouth". It was he who had given all beings in the universe their divine names. The name of a being in the ancient world meant something utterly different from our concepts. Naming a thing in the world signified at the same time creating it. Thus it is said of Ptah that he had created the Gods, the human beings, and the whole universe. We need not misunderstand this; Ptah is the creative Word that was infused into human beings and which enabled them to re-create in their own consciousness the meaning and the spiritual significance of all existing things in the universe. Therefore, Ptah was also the Divine Craftsman, who endowed human beings with

the capacity to grasp the world and to mold it according to the faculty of reason with which he had been implanted. The myth says that Ptah built temples and cities, created the statues of the Gods, and arranged the rituals dedicated to them. He was also the protector of the arts and crafts. Thus Ptah was recognized as that divine power working through and in human beings that inspired them to grasp the material world and to penetrate it with the spirit inherent in them. Similarly the Greeks must have experienced the constellation of the Charioteer with Capella, because Erechtheus, the inventor of the Quadriga, was a son of Hephaestus. who is none other than the Ptah of the Egyptians, the Divine Craftsman. Nothing could illuminate the meaning of the constellation of Bull better than the constellations of Auriga (the Charioteer) above and of Orion below. They illustrate the essential impulses that helped Zeus to create Europa. Whereas we realize in the constellations below the Zodiac, especially in Orion, the heritage of a glorious past, so the constellations above the Zodiac point to the future. The Charioteer, especially, is a heavenly image of the development of intellectual power in the West, which enabled us to master matter step by step until we had finally acquired the capacity to harness matter for our own purposes through the achievements of modern technology.

If we go further in the sky toward the east, to the constellation of Twins, we see those two tendencies that we described finally penetrating humanity itself. In the constellations of Orion, Bull, and Charioteer, we still saw them in the vesture of divine nature. The two main stars of the constellation of Twins are Castor and Pollux. Here we are referred to two well-known figures of Greek and Roman mythology. Castor was of mortal nature, Pollux was immortal. Castor was slain in a combat, but Pollux implored Zeus to restore him to life. The request was finally granted on the condition that Pollux would spend half his time in Hades. Furthermore, we hear that Pollux was famous for his skill and valor in battle. He was very proud, if not conceited. Castor, the mortal twin, was of a different character, engaging in more peaceful occupations; for instance, he reared horses and tamed them. In order to understand the meaning of this constellation, we must realize that Pollux, the immortal twin, stands in the sky below Castor. Thus, Pollux expresses more his kinship to the constellations below the Zodiac, to Orion, Eridanus, Cetus, and so on; whereas Castor, the practical one, is related to the world above the Zodiac, to the Charioteer and the preceding constellations. If we recollect all the available details about Twins, we can detect in them a most illuminating realization of the Greek mind, in that Pollux was related to those figures of the past that preserved the knowledge of the existence of a spiritual world into the Greek Age. But this knowledge, springing from an ancient, dreamlike consciousness, had become during the new age a source of denial of physical reality and its tasks. However, this heritage of the past was still present in humanity. It could not descend to practical occupations, it could only live on in pride and, ultimately, in the destructive deeds of the warrior. Even the certainty about the existence of a spiritual world was dimmed, and Pollux had to submit to the law of dwelling for half his time in the realm of the shades. The other twin, Castor, was more the one suited to the requirements of our modern age; but, alas, he had "to taste death". Thus we see in the constellation of Twins, the Greek picture of the human being, who still lived the consciousness of the imperishable spirit, which was becoming more and more a shadowy and fear-inspiring world. The other part of the human being became more inclined to descend into the material world, as indicated by the classical Greek proverb: "Better to be a beggar on Earth than a king in the realm of the shades". It was that part of the human being who had to experience death and decay in the earthly realm.

The Twins reveal the crisis in which humanity of the Greek Age found itself. The mythological interpretation of the following constellation of Crab will confirm this aspect. We have numberless myths about Crab. One version is that it was the Crab that bit Heracles on his heel, while he was battling with the Lernean monster. According to another legend, it was the ass that carried the god Bacchus, or Dionysos, across a huge swamp to save him from persecution. The motif of the ass comes again and again in the many stories about Crab. For instance, one ancient interpretation saw in it a crib from which two asses were feeding. Other peoples experienced it as the picture of a beehive. What do all these legends about Crab mean? Obviously there are strands hidden in the ancient consciousness that we cannot very easily disentangle. However, if we turn toward the ancient Egyptian interpretation, we may get further. The Egyptians realized this constellation as the image of a scarabaeus. The scarab is a very

common beetle that has the strange habit of making a ball of clay—sometimes bigger than the beetle itself—and rolling or pushing it along with great effort. Images of the scarabaeus have been found in sarcophagi. The dead were provided with them in order to find their way to the subterranean realm of Osiris, in other words, to find the “Sun shining through the Earth”. The beetle laboring with the Earth became a symbol of the promise of resurrection after death, after earthly struggle. Thus we come nearer to an understanding of the multitude of legends connected with Crab. In Twins we saw the crisis of humanity, the dwindling away of the consciousness of the spiritual world and humanity’s seemingly senseless labor on the Earth, which contained no hope. In Crab the ancient world saw a promise of the spiritual renewal of Earth existence. This promise was clad in pictures that come close to the features of the Christ story: the ass on which the new Dionysos entered Jerusalem, the beehive of the Christ community of humanity, which transforms the substances of the Earth into the sweetness of the spirit, and the hope for the true scarabaeus, who is the Resurrection.

Thus we have come in the sky to a kind of gate. The Crab or Scarabaeus spoke to the ancient peoples in terms of hope and promise. If we enter this gate and go further along the constellations following Crab, we will find more details about the yearning hope of the ancients. Thereby we are already entering the second part of the sky, the sky that we observe in midsummer, about midnight (see second diagram). There we see the mighty constellation of Lion above the western horizon. If we had an opportunity to watch the sky in southern latitudes of the Earth, we could see beneath Lion, the long stretched-out constellation of the Hydra, or Water Serpent. Still in the western sky, but more toward the zenith, we observe the constellation of Virgin, above it Bootes the Bear Driver, and further toward the north the familiar constellation of the Great Bear. Looking toward the south, we find to the left of Virgin and just above the southern horizon, Scales and Scorpion. Above Scorpion we detect Ophiuchus, the Bearer of the Serpent. Almost at the zenith stands Hercules, who treads on the head of the Dragon, which curls itself between the Great Bear and the Lesser Bear. To the right of Hercules we find the Crown, and to the left of him the Lyre. Above the southeastern horizon, following Scorpion, appears Archer; whereas Goat, or Fish-goat, is just rising. Above Archer and Goat we observe the Eagle, and still further north in the sky the Swan.

The central figure of the summer sky is Hercules, whereas Perseus dominated the winter sky. It is the mythology of Hercules in particular, but also the legends of all the constellations of this part of the Zodiac that will provide us with certain answers to the questions that arose when we looked at Crab. In the summer sky, which we are here considering, Crab has just descended beneath the western horizon. Following it is Lion, which we can still observe. This constellation was connected in Greek mythology with the famous twelve labors of Hercules or Heracles. His first deed was the destruction of the Nemean Lion. The myth makes great efforts to emphasize that this monster was not an ordinary lion. He had jumped down to the Earth from the Moon, had terrible strength, and had become an intolerable plague to a large part of Greece. Hercules killed the monster in a hard battle. Afterwards he skinned the beast and clad himself in the hide. The skull of the lion he put on his own head like a helmet, and thus he appears in all ancient pictures.

By trying to realize the cosmic nature of the Nemean Lion, we become aware of the character of the twelve labors of Hercules. The myth does not suggest that they were merely the memorable deeds of some hero who freed the Greek landscape from a number of wild beasts that had become a menace. The legends endeavor to tell us that the labors of Hercules were of a spiritual nature, and the images of strange monsters that are used, pictorially describe the nature of that spiritual struggle. Preceding the constellation of Lion we saw Crab. We tried to read the cosmic script of Crab as a sign of hope and promise to a humanity that had entered a phase of great crisis. In the constellations following Crab, we find a detailed description, as it were, of the being on whom that hope was concentrated. It said, “He who will come will be a divine Hercules and He will perform great spiritual deeds. Thus He will go before humanity and prepare the path of its future evolution”. Certainly there also lived an historic Hercules; however, his struggles and failures were recognized as a prophecy of the One who was to come. This may sound strange and possibly far-fetched, but the details of the later cult and rituals dedicated to Hercules betray this fact.

Hercules appears clad in the skin of the lion that he had strangled. This is the symbol of his royal dignity in a spiritual sense. Still today we find the image of the lion used in coats-of-arms and other insignia of royal authority and office. It was once a sign of a certain degree of initiation. Initiation is an inner process that leads one through stages of cognition of the hidden spiritual forces working in nature and in the human being. In ancient times, initiation was enacted in the sanctuaries of the temples. The first labor of Hercules indicates that he was treading the path of such an inner development; but there is one remarkable feature, he was not initiated within the precincts of a temple. He went his own way and was, so to speak, a “self-made man”, only guided and strengthened by the newborn capacities of the Greek nation, the power of clear sense-perception and enlightened thinking. The methods he used in fighting and performing his tasks speak clearly enough of his employment of those capacities. For instance, the story of the Augean stables confirms this: Hercules was sent to King Augeas in order to clean the stables. This had not been done for 30 years, and as the king had immense droves of cattle, incredible filth had accumulated in the place. Hercules, confronted with a seemingly impossible task, simply diverted a nearby river and made it flow through the stables. Thus the filth was removed in the shortest time. This story describes someone who must have been very alert in his observation and thinking.

We saw Hercules, the Greek imagination of hope and promise, standing at the gate of Crab. First he encountered the Lion, which is signified by the constellation of that name. He had entered the road to initiation, but he had taken his destiny into his own hands. By hard labor in search of a real cognition of the spiritual facts of life, he went further on the path to solve that great crisis of humanity, which is recorded in the mythological script of the constellation of Twins. As he was on the road to self-initiation, or in other words, as soon as he had entered a region that is beyond the threshold of normal day consciousness, he at once encountered the great foes of humanity’s spiritual progress. The legend relates this as the labors of Hercules following the destruction of the Nemean Lion. First he was sent out to destroy the Lernean Serpent. This monster, which devoured man and beast, had descended from the same family of which Cetus the Whale and the Nemean Lion had come. She had nine heads, one of them being imperishable. In the most terrible battle, Hercules finally destroyed the dreaded monster. The imperishable head he buried deep in the Earth and rolled a heavy rock on top of it.

Who is the Lernean Serpent, or, as it is sometimes called in the myth, the Hydra? What is the legend trying to tell us by describing this second labor of Hercules? An investigation of the constellations in the neighborhood of Lion can provide the clue for a satisfactory answer. Beneath Lion we observe the long stretched-out constellation of the Hydra. Its head is underneath Crab and its body stretches as far as Scales. Whereas Lion was recognized in Greek mythology as identical with the Nemean Lion, so the Hydra was with the Lernean Serpent. Thus we have hit upon a remarkable fact: the Hydra is the continuation of the constellations underneath the Zodiac. The head of the Hydra is not very far from the Lesser Dog. If we recall now what we said of the constellations starting with Cetus, then we have an excellent interpretation of the Hydra. It was the heir of that very ancient, clairvoyant world experience that we saw represented in Cetus, Eridanus/Phaeton, Orion, and finally Pollux. However, this heritage had now been incorporated into the ugliness and destructiveness of the Lernean Serpent. There is still a faint indication of that world of the eternal spirit of which that ancient world experience was aware. One of the nine heads was imperishable. What had become of that ancient, once magnificent heritage? We get the answer if we read the myth carefully. After the Hydra lay slain on the ground, Hercules dipped the tips of his arrows in the blood streaming from the serpent. He knew that this blood was poisoned and proved unfailingly fatal. Thus his arrows became the deadly weapon which was feared by all his foes. We shall hear more of this blood as we go into further details of the Hercules myth.

By destroying the Lernean Serpent, Hercules combated a heritage that lives in every human being, the blood-ties connecting the generations of every individual since the most ancient times. The blood, in its natural uncontrolled state, is the instrument of our emotions and passions. It can become a grave danger and a terrible fetter for one who is reaching out for spiritual freedom, because if it is not purified by a spiritual discipline, it can claim the individual as solely subject to and answerable to herd instincts. We call these the luciferic powers in the human being and in the universe. This Hydra danger stands in

the sky at the Lion Gate, through which we saw Hercules advancing. There is another obstructive figure standing on the other side of this gate, the constellation of the Great Bear (the Lesser Lion, which appears on modern star maps, is a rather late designation and, therefore, has no place in Greek star mythology). The Great Bear belongs to the group of constellations that is above the Zodiac, and which is the bridge from the Charioteer to the Dragon and Lesser Bear, which contains the Pole Star at present. In the Great Bear, the ancients also saw a manifestation of those powers that obstruct the human being from entering the realm of the spiritual world. Greek mythology refers to this fact in the myth of Calisto or Helice, the beautiful daughter of a King of Arcadia, who drew the attention of Zeus to herself and kindled his passion for her. However, Hera, the Olympian consort of Zeus, soon became aware of this. In order to eliminate the unwelcome rival, she transformed Calisto into a bear. Zeus, pitying her, transfixed the bear to the sky, where she appeared as the constellation of the Great Bear. In this myth, the fate of a human being is indicated, who attempts to draw spiritual divine forces too deeply into the world of mortal existence. Yet we seem to need further elaboration in order to elucidate the nature of the Great Bear as the counterpart of the Hydra.

The Great Bear doesn't appear to have a direct bearing on the legends connected with Hercules. Yet, if we search diligently enough, we can find some very illuminating viewpoints. There is, for instance, the story of the wild boar of Erymanthus, which is usually counted as the third labor of Hercules, who drove the destructive beast into deep snow, bound it, and brought it home alive. This feature seems to have a certain relationship to the Great Bear. Of course, we must admit that a boar is not a bear! However, we know that many features of the Hercules myth have their origin in the western Asiatic continent. There the boar had a definite mythological meaning; it was a boar that had killed Tammuz, the beloved of the goddess Ishtar. This legend played an enormous role in the eastern religions. Ritualistic performances were connected with it, which had a deep significance. The same motif appeared again in the Adonis cult of western Asia. Adonis is the same being as Tammuz, and, as a matter of fact, the corresponding cult was a kind of prophetic prevision of the god who dies and rises again after three days. If we now recall what we said about the mysterious figure of Hercules being a prophetic vision of the expected coming of the Messiah, the bringer of resurrection, we may feel again on familiar ground. The Boar of Erymanthus, which Hercules captured, was none other than the boar who had killed Tammuz/Adonis. In it the law of earthly death was signified. In order to complete our story, evidence has been found that eastern peoples did not always imagine Tammuz/Adonis as being killed by a boar. Monuments on Nahr Ibsahim (Lebanon) depict Adonis being killed by a bear (see *Jeremias: Das Alte Testament*, p. 607; Leipzig 1930). Other traditions speak of a lion as having been the cause of the disaster. It should therefore not appear too absurd if we connect the constellation of the Great Bear with the third labor of Hercules, the capture of the Erymanthian Boar.

If we can accept this interpretation, we witness an illuminating pattern of constellations at the Gate of the Lion, in the sense of Greek mythology. Below Lion we find the Hydra, the spiritual power that works as adversary, chiefly through the mysteries of the blood. Above Lion is the Great Bear, which belongs to that group of constellations that hold the northern pole of the sky in their grasp. In him we see a representation of those forces that develop the tendency to be too much bound to the Earth. The Great Bear is a continuation of the constellations of Andromeda, Perseus, and the Charioteer above the Zodiac. This whole group is represented, as we worked out previously, by Castor of Twins. In the myth, Castor was a practical, almost rationalistic being, compared with his brother Pollux. But he was subject to death.

If we go further, to the Great Bear, we are told in terms of mythological language where a one-sided Castor-Charioteer tendency ultimately leads. Along this road the divine stream is finally swallowed, as Tammuz/Adonis was killed by the Boar or Bear. The Great Bear, and with it the constellations nearby, the Dragon and the Lesser Bear, stand for that world power which in esoteric language is called Ahriman. He is that adversary power who tries to fetter the human being to the world of matter, mainly through abstract spirit-forsaken thinking. His ideal is to make of the whole Earth, including the humanity, a kind of perfect machine which excludes any possibility of failure (for example, in the social realm), but at the price of eliminating the free individuality.

Thus the two adversaries stand at the Gate of the Lion, through which Hercules was about to enter to a higher realm of existence. They are always present if a person treads the path to higher knowledge and stands upon the threshold to the spiritual world. At the same time, this whole complex is a comprehensive interpretation of the constellation of Lion in the Zodiac.

We shall now leave the following labors of Hercules and concentrate on the last two labors. As we have seen so far, these labors are connected with the constellations of the starry sky. We can detect the reflections of all 12 deeds in the stars. Yet, we should not imagine that they are found just by plain sailing through the Zodiac, as it were. It is a far more complicated matter, because the constellations outside the Zodiac are also concerned. It ought to be emphasized that the connection between the stars and the twelve labors of Hercules is not a kind of arbitrary allegory, nor is the Hercules myth a star myth without any background of real historical events. These events took place on Earth, though not in a literal, material sense. However, they coincided with cosmic happenings and configurations. As a matter of fact, ancient peoples realized that the great cosmos of the stars also works in our bodily nature and penetrates our doings on the Earth. Thus the human being was perceived as a microcosm within the greater body of the macrocosm; and in the earthly existence of human beings, the reflection of the cosmic events were detected. Therefore, the twelve deeds of Hercules were perceived as an earthly reflection of great laws and of the divine order in the heavenly world. This was the viewpoint of eastern wisdom on its road toward the west. Thereby the human being increasingly became the onlooker. This is the character of our times, inasmuch as the original wisdom has deteriorated.

The ancient western world, whose last representative is the ancient Celtic culture, went a different way. These peoples realized more clearly their oneness with the great universe. They did not separate from the cosmic world to the same extent as the ancient eastern peoples, when they experienced themselves as microcosm within the macrocosm. This oneness was expressed in many ways, and we still have glimpses of it; for instance, in the runes and spells of the ancient bards. The druid Amergin, who is connected with the mythological foundation of Ireland, and later the Welsh bard Taliesin, sing of their magical power over all nature, animate and inanimate. Both speak of being or having been all existing things in the universe, including the stars: "There is nothing in which I have not been." Therefore, the mythology of Celtic background also has a deep inner connection with cosmic events, which is even more pronounced and impressive than that of Greek and eastern mythology. The western "cosmo-mythology" led in another way out of its innermost nature. For those peoples the cosmos descended to the Earth and was active within its being, and foremost within the human race. Therefore the fading cultures of the west left to our ages the heritage, even the task, to cope with the material world, to handle and to transform it. For the divine cosmic world had descended into the world of matter.

The eleventh labor of Hercules leads us to the very center of the summer sky, where we see the kneeling figure of Hercules himself. On ancient star maps we find him holding a club in one hand and in his other hand a branch of the Golden Tree of the Hesperides. Sometimes he is depicted grasping Cerberus, the famous Hound of the Underworld of Greek mythology, instead of the twig. Both pictures refer to the last two of the twelve labors of Hercules. Also the Dragon upon which he stands is connected with the eleventh deed.

In the course of the tenth labor, Hercules had to journey to the far west. There, on an island in the ocean, lived the giant Geryones, who united the upper parts of three human beings in one single body. The task was to destroy this monster and to bring home the huge herds of cattle that were in his possession. After the successful completion of this errand, Hercules was again sent out to the dim and mysterious west, or north of the world. This time he was commanded to fetch a branch of the tree on which grew the golden apples of the Hesperides, and nobody knew where that tree was standing. Hercules traveled through the whole world from east to west asking everywhere for information of the whereabouts of those golden apples. He encountered numberless adventures, and finally he was sent to Atlas, who lived in the far west and who carried the sky on his shoulders. The myth grows here to gigantic cosmic dimensions, and we are left in no doubt whatever about the great significance of this adventure. Atlas knew where the tree of the Hesperides stood, and he directed Hercules on his way. So he went and entered the beautiful garden of the Hesperides, who were, according to one version, the

daughters of Atlas and Hesperis, the Evening Sky. There in the midst he saw the tree with the golden fruits. Gaea herself (Mother Earth) had planted it and had given it as a wedding present to Zeus and Hera. But the tree was guarded by a mighty dragon. A terrific fight ensued as soon as Hercules drew near. Finally Hercules killed the dragon. Now he could safely break off a branch of the sacred tree and return home.

This is one version of the story. Another runs as follows: Hercules came to Atlas and asked him for the way to the Garden of the Hesperides. He was then told that as a mortal being he could not enter that sacred realm. Atlas agreed to go if Hercules, in the meantime, would take the burden of the sky on his shoulders. This Hercules did and Atlas went on his errand. He overcame the dragon that guarded the sacred tree and safely brought back a branch with three of the golden apples. As he approached Hercules, it came into his mind that he had now carried the burden of the sky long enough. So, he told Hercules that he would himself carry the branch with the golden apples to Greece. However, the human hero was more clever than Atlas, the descendant of the ancient divine Cronides. He seemed to agree, but asked Atlas to take the sky just for a moment so that he could make himself a cushion. No sooner had the unsuspecting Atlas again taken the heavy burden on his shoulders than Hercules grasped the branch of the Hesperian tree and departed.

We find all the figures of this story in the summer sky. There stands Hercules in the center, holding the branch with the golden apples in his hand. Beneath his feet is the Dragon, the guardian of the Hesperian tree, whom Hercules slew. To the west of Hercules appears the constellation of Bootes, the Bear Driver, as he is sometimes called. The main star of that constellation is Arcturus which, according to very ancient traditions, was also called *Atlas*. This is not strange because Arcturus/Atlas is near the Pole Star and seems to support the sky. In ancient times, about 5000 BC, the Pole of the celestial dome was near the tail of the Dragon. At present it is in the tail end of the Lesser Bear, where it has moved since then, following the law of the precessional movement of the axis of the Earth. Bootes/Arcturus, or Atlas, must have appeared then as if supporting the Celestial Pole with one outstretched arm.

What was the inner meaning of the eleventh labor of Hercules? What are the golden Hesperian apples? The second version of the story gives us an interesting clue. Hercules is not able to enter the realm of the Hesperides himself. Atlas, the supporter of the sky, has to do it for him; so that sacred garden must have been an extremely lofty region. The fact that the great Atlas is called upon to perform the task may lead us to the conclusion that it was the region of the sky, the cosmos itself, where the tree was standing. Also the owners of the garden, the Hesperides, suggest that it was considered to be a realm in which one can only enter by mighty efforts of cosmic contemplation and meditation; for the Hesperides are the daughters of Atlas, i.e., those forces which can carry the heavens, and of Hesperis, the mysterious and all-knowing night. Thus it may not seem too absurd to say that the sacred garden is the cosmos itself, in the middle of which stands the Tree of Life of eastern tradition, the unceasing source of life in the great cosmos. Bootes/Atlas stands as a guardian to the west of Hercules. Therefore, Hercules must "become Atlas" or, in other words, he must carry his burden for a while. But can we then also find the garden of the Hesperides in the sky? We can detect it as the constellation of Virgin in the west, beyond Bootes/Atlas. An abundance of myths is connected with Virgin, and it is quite evident that it was considered to be a very ancient constellation. The ancient Egyptians saw in it, Isis, the divine sister of Osiris. In Mesopotamia it seems to have been associated with Ishtar, the Queen of Heaven, who is the same divinity as Isis. In ancient temples of Egypt she was heard saying of herself, "I am the Universe that was, that is, and that will be. No mortal being has ever lifted my veil." In Greece this constellation was experienced as Ceres, the mighty goddess of never-ceasing life and fertility in the universe. She was seen holding in her left hand a sheaf of corn, the brilliant fixed-star Spica. Thus we can say that the eleventh labor of Hercules was really the search for the eternal sources of existence and life in the cosmos. His penetration to the region of the Hesperides, the attainment of a branch of the tree of the golden apples, was the earthly equivalent of a spiritual conquest of the constellation of Virgin. Again, the mythology of this whole complex is, as in the preceding descriptions, a vivid interpretation of the spiritual properties of Virgin. All ancient star wisdom described it as the womb of all cosmic and earthly existence.

We have come to the constellation of Virgin by trying to find the inner meaning of the eleventh labor of Hercules. The first three labors we found reflected in Lion and in the neighboring Hydra and Greater Bear. This progress from Lion to Virgin may seem to have been very slow; yet we need to take into account that Hercules had to go through an intense process of inner development and catharsis before he was able to proceed on his journey to that exalted spiritual region of cosmic existence, of which the constellation of Virgin is the external reflection. We can find the fourth labor to the tenth labor chiefly reflected in the constellations of the winter sky, about which we have spoken earlier. In those intervening seven deeds, Hercules encountered to the fullest extent the spiritual heritage of forces that are represented by the constellations starting with Cetus, Eridanus, and so forth—in other words, the starry imaginations below the Zodiac. We shall see later on that he was not really able to fully overcome the impact of that region in which dwelled beings of a high divine descent, but who had fallen into the whirlpool of down-dragging Earth forces. His partial failure ultimately became the reason for his downfall. With the eleventh labor, Hercules was finally able to approach, through the Gate of Lion, that world which is represented by the constellations of the summer sky. Whereas before this he had struggled for cognition and domination of the cosmic heritage that was embedded in his own physical organization, he now advanced to those regions where he hoped to find answers to the great questions of existence: of becoming and dying. Searching for the golden apples of the Hesperides, he finally penetrated into that region where the divine foundation of all creation and birth can be found. This realm is represented in the sky by Virgin. Having found the cosmic wells of life, or at least having come near them, there remained for Hercules the last and greatest riddle: the secret of death itself. This last or twelfth labor is reflected in the constellation of Scorpion as the descent into Hades, the “realm of the shades”, the place of the ultimate fate of all existing creatures.

The Gate of Hades was guarded by Cerberus, the three-headed hound of Hell. The last task of Hercules was now to bring this monster to the upper world. He descended into this realm and forced Charon, the sinister ferryman, to take him across the river Styx, which separated the world of the living from that of the Dead. Beyond the river he found the heroes Theseus and Pirithous chained to a rock. They had previously attempted to descend into Hades but had been retained there by Pluto, the dark prince of the underworld. Then Hercules wrestled with his most powerful foe, Death itself, forcing him to release Theseus; however, the unlucky Pirithous had to remain in the land of the shades. Then Hercules also overcame Cerberus and brought him to the upper world. Afterward there followed a horrifying sight: the saliva flowing from the mouth of the monster created poisonous plants all over the Earth. No human being could stand his appearance, and so he finally sank down to Hades again. This is a remarkable feature of the story, for it shows that even Hercules could not conquer the terrors of death, under whose spell humanity of the Greek Age found itself.

We can recognize this myth reflected in the constellation of Scorpion. We may now ask: Is there any mythological background to the constellation of Scales, which we find in the sky between Virgin and Scorpion, who are the cosmic representations of the last two labors of Hercules? This question leads us to the interesting fact that the imagination of Scales, or Balance, did not exist in ancient mythology. In part, people experienced the stars of Scales as belonging to either Scorpion or to Virgin. Only as late as in the time of Julius Caesar does it seem to have been recognized as Balance. However, there are indications that this constellation was regarded as an Altar, or as the Tower of Babel, in very ancient times. An Akkadian representation of the Zodiac calls it the Holy Altar. (The Akkadian culture was a contemporary of Sumerian civilization, about 3000 BC.) This Altar stands between Virgin and Scorpion. Virgin is the cosmic representation of the eternal source of all existence—the spirit-cosmos itself. However, as we shall see later on, Scorpion is the cosmic imagination of death—Pluto and the underworld. Therefore Balance, or the Altar, is situated in the sky as a place of reconciliation between the images of the cosmos and the depths of the Earth. It is most illuminating to hear in the myth that Hercules was initiated in the Eleusinian Mysteries, thus sustaining himself for his dreadful descent to Hades/Pluto or, in cosmic language, to Scorpion. The Eleusinian Mysteries were a precise representation of Balance/Altar. Proserpina, the daughter of Ceres-Virgin, was once stolen away by the dark Pluto. Ceres, after a long and weary search, finally found her daughter in the realm of Pluto, in the dreaded

subterranean place. Pleading for her return, Ceres finally had to agree to Proserpina being allowed to come back to the upper world for only half a year. For the second half she had to go back to the palace of Pluto. This mystery of the sacrifice of life-sustaining forces is cosmically represented in the constellation of Balance-Altar, and Hercules needed this grand imagination in order to face the descent to Hades-Scorpion.

In all ancient star wisdom, Scorpion was connected with death and the realm of the shades. For instance, the ancient Egyptians commemorated the death of the god Osiris every year when the Sun was in Scorpion, because it was a tradition among them that Typhon killed Osiris when the Sun was once in that constellation. Since that time, Osiris was residing in the underworld as the almighty judge of the dead. In Greek mythology the death of Orion seems to have been connected with Scorpion, and we can find many more instances of ancient mythology associating Scorpion with death.

Although Hercules succeeded on his errand to Hades-Scorpion, we see clearly that he, or rather the humanity of his age, failed to solve the riddle of Death, for he was not permitted to free Pirithous from the bonds of Pluto, and the dreadful image of Cerberus, the hound of Hell, sank back to the underworld because no human being could bear his appearance. Hercules did not really conquer Death, rather he represents the problems of his age and the great hope that one day the One might come who would overcome death.

After the completion of the twelfth labor, Hercules was a free man. We hear in the myth that he then lived his own personal life, if we may call it such. However, the stories about his life present anything but a happy and peaceful life. It is full of the most tragic events and, if we really take the time to go into the details of these stories, we find one dominating trend in them. Hercules was subject to the mysteries of the unpurified blood, which is saturated with emotions. We met the mystery of the blood once before in the career of Hercules. This was when he destroyed the Lernean Serpent, whose blood was poisonous, and he then made use of it by dipping his arrowheads in it. Thus the destiny of the poisonous blood accompanied him on his further errands, and it ultimately became the reason for his own death, as we shall see.

Once, when Hercules was with his wife Deianira on one of his errands, they had to cross the river Euenus. The centaur Nessus lived there, who used to carry travelers on his back across the river. Hercules asked Nessus to bring his wife to the other shore, but in mid-stream Nessus suddenly decided to carry Deianira off. The woman shouted for help and Hercules could do nothing but shoot the malicious centaur with one of his deadly arrows. Nessus knew that he must inevitably die, and in his last moments his thought was of revenge. He advised Deianira to soak a garment in the blood which was flowing from his wound. He told her to give this cloak to Hercules as a kind of magic device if in future she had the impression that his love for her was waning. Deianira, of course, did not know that the blood of the centaur had become deadly poison, caused by the arrowhead that Hercules had dipped in the blood of the Hydra. Eventually, the moment came when Deianira thought she should present Hercules with the magic love-vesture. This came when Hercules sent back the beautiful Iole from one of his warlike expeditions. On returning with his army, he put on the priestly garment, which Deianira had sent him in advance, and he proceeded to perform the rites of sacrifice for his victory. No sooner had the vesture touched his skin than he felt a burning pain penetrating his body. The Hydra poison, with which the linen garment was polluted, became active and began to destroy his physical frame. He demanded that a pyre be built, and with a last effort he mounted it. Soon the flames reached his body, but now those standing near saw a miraculous sight: they saw him carried up toward the sky. Zeus had taken his son from the pyre and placed him among the stars. Thus the constellation of Hercules came into being, according to the myth. And there he still stands, high above Scorpion, dominating the cosmic image of death.

Next to Scorpion we find the constellation of Sagittarius or Archer. In Greek mythology this is also connected with Hercules. A certain tradition says that it was a Centaur that was killed by Hercules for attacking his bride. We recognize in this picture, Nessus, and the story that we related above. This Nessus became, as we heard, the cause of Hercules' own death. Thus the Centaur was involved in his destiny, and indeed the centaur "race" accompanied Hercules, as if it were a shadow of his own being.

The famous centaur Chiron is said to have taught him music and the use of medical herbs. They became friends and yet, in the course of one of the earlier labors of Hercules, he killed Chiron by a tragic mistake. Thus, when Hercules went out to catch the Erymanthean Boar, he was involved in a fight with the centaurs. Chiron hastened to appease the foe, but unfortunately he was struck by one of the poisoned arrows of Hercules. The dying centaur, about whose fate Hercules himself was deeply grieved, was transplanted into the sky, and the Greeks said that he appeared as the constellation of Centaurus, below Scorpion and the Hydra. This deep connection between the Greek hero and the centaurian race coincides with an illuminating fact: the constellation of Hercules has also been called Nessus in Greek cosmology. The Scorpion (image of death) is surrounded by the centaurs Chiron and Nessus, and we can very well say that Nessus-Archer is a part of Hercules. In the Centaur, he was confronted with his own still unpurified blood; therefore, the poisonous blood of the Hydra plays such a prominent part in the episodes with Chiron and Nessus. In Sagittarius-Nessus we can see a picture of that Hercules, who had gone through death (Scorpion) and was confronted after death with his own emotional being, which had to be purified during the first stages after death. This picture of the experience of a purifying fire immediately after death is common to all ancient cosmologies and religions. Thus the constellation of Sagittarius-Centaur becomes an imagination of the ceaseless struggle of humanity for its evolution and ascent to higher forms of existence. The body of the Centaur is still bound to animal nature, but the front part, which reaches out to human nature, aims with bow and arrow at a far distant goal, the overcoming of evil and death indicated by Scorpion.

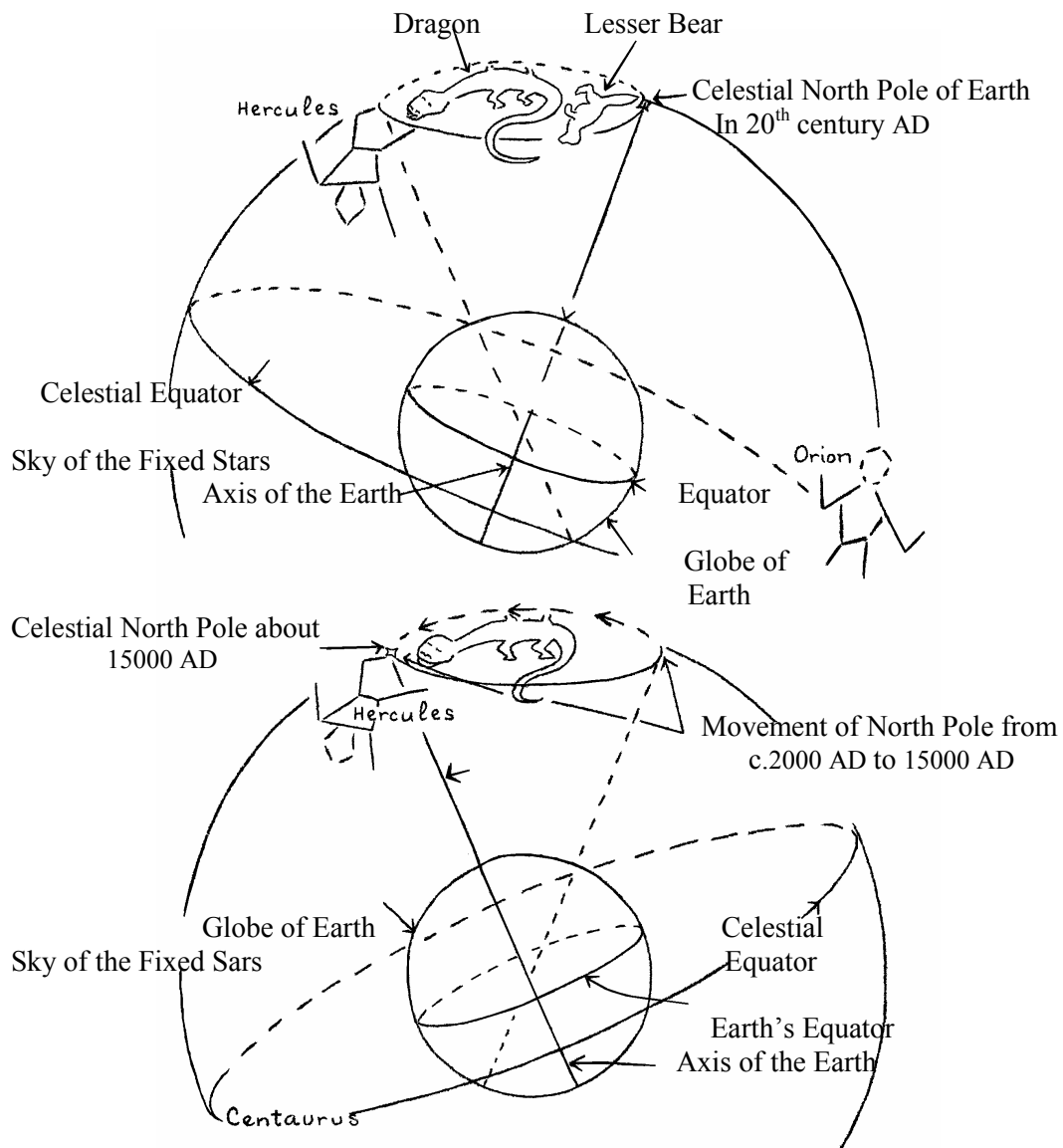
After his purification Hercules ascended to the realm of the Gods. We also find this further step in the sky in the constellation of Capricorn, or Goat, which the Greeks called the Gate of the Gods, the gate through which the souls of human beings ascend to heaven. Above this constellation flies the Eagle of Zeus, of which it is said that he took the youth Ganymede away from the Earth, because Zeus intended to make him the cup bearer of the Olympian Gods. This coincides with a later pictorial representation of the ascending Hercules. He stands upon a horned lion, and the group is enclosed by a triangular or pyramidal structure that rests on a cubic base called Pyra. From the apex of the pyramid, an eagle rises carrying the immortal being to the heavens. This picture has been found on Roman coins, but it seems to go back to Tarsus, even to Phoenician sources. As a matter of fact, it has been ascertained that the Greek Hercules myth has a deep connection with the Phoenician Melkarth myth. The god Melkarth of the Phoenicians of Tyre is, in a certain sense, a Divine figure equivalent to Hercules.

When Hercules entered the realm of the Gods, Hebe, the goddess of eternal youth, was betrothed to him. Apart from the intention of the ancient Greeks to indicate in this picture that Hercules had entered the region of the spiritual world where neither old age nor death exists, it has also a cosmological significance. This further step of Hercules in the life after death is represented in the constellation of Aquarius or Waterman, which follows that of Capricorn. In Greek mythology, Waterman signified Ganymede, who had been taken away from the Earth by Zeus, so that he might serve the Gods as their cup bearer. The necessity to find a cup bearer had arisen because Hebe, who had held this office previously, had lost it. Thus we can well say that the original meaning of Waterman was Hebe, carrying the cup that contained the cosmic draught of eternal youth. It is this cup, in a certain sense, that is the ancient equivalent of the Christian cup of the Holy Grail, which is significant for Waterman. The constellation of Swan, standing high above Waterman, eminently illuminates this picture. Greek mythology says that Orpheus, the great musician-magus, became the swan in the sky after his death.

We can thus say that the constellations of the summer sky signify the great Greek myth of Hercules, and the constellation of the same name stands there in a central place. In the ancient presentation he is kneeling upon the Dragon, and above his head the Serpent hovers, which is carried by Ophiuchus. He stood there for Greek humanity as a cosmic symbol, as a sign of hope and expectation of the One who would one day come and in truth defeat death (Scorpion) and decay, for even the human Hercules had not succeeded in this. How was the One who was to come supposed to achieve the great victory? The ancient answer was, by holding the Dragon and the Serpent in check. Who is the Dragon? It is the same constellation that holds in its grasp the pole of the ecliptic—the apparent path of the Sun and the planets. Furthermore, it almost completely occupies the circle which is described by the so-called precession of

the pole of the celestial equator. We know that the Earth is revolving in the course of its diurnal movement around its axis, which extends between the North and South Pole. Thereby the impression is created that the whole sky is rotating daily from east to west around an axis which extends between the northern and southern pole of the sky. At present the northern celestial pole is in the Lesser Bear, and this celestial pole is swinging round in a circle that is completed in about 26,000 years. This movement is called precession, and it is due to a swinging movement of the axis of the Earth. In other words, the celestial pole, which is at present in the Lesser Bear, was some thousands of years ago in the tail of the Dragon. Still further back it was at the feet of Hercules, and so on. Thus in time it describes a complete circle in the sky, and within this circle stands the Dragon. However, as we said above, this circle is really a reflection of the movement of the axis of the Earth (see Fig. 1). As the axis of the Earth is the external expression of the “uprightness” of our planet in cosmic space, we can well compare it with the meaning of uprightness in the human being. It is our uprightness that distinguishes us from the animal. Our posture is due to our capacity for inner independence and thinking.

Figure 1



Thus, we may say that the precessional circle of the celestial pole, within which the Dragon dominates, is a cosmic representation of the capacity of the “thinking” of the Earth. The danger of this capacity for us, besides its merits, is complete detachment and emancipation from the universe—consequently, a kind of extreme spiritual sterility and death. This cosmic power is kept in check by the image of Hercules. Therefore, Hercules was an expression of the hope of humanity that the One might come who will save humanity from the Death resulting from the loss of all contact with the living universe.

What is the Serpent? It is, in a certain sense, the continuation of the constellations of the Hydra, Orion with the two Dogs, Eridanus, and Cetus. All of them occupy successively, in time, the celestial equator, which is the continuation of the equator of the Earth into the sky. In other words, these constellations have stood, or will stand, alternately on the celestial equator, according to the precession of the vernal point. At present Orion is in this position. Some time ago, when the vernal point was in Ram (about one to two millenniums BC), the major part of the Serpent covered the celestial equator.

In the equator of the Earth, as well as in the celestial equator, we can see an expression of the “feeling” of the Earth, i.e., if we can accept the idea that the Earth is a living organism and that its movements are brought about by a kind of inherent psychical faculty. We compare it with feeling, because it is an expression of the impulse of the Earth to turn toward the Sun and the stars or to turn away, which is a kind of expression of sympathy or antipathy. Therefore these constellations, especially the Serpent, are representations of a dream-bound consciousness that is constantly in danger of being overpowered by egotistical emotions and desires. Greek mythology has expressed this in a picture on a majestic scale. It regarded Ophiuchus, the Bearer of the Serpent, as the starry image of Aesculapius. He was a son of Apollo and a famous healer, who performed miracles of healing deeds. He not only cured all kinds of illnesses but he even saved people from certain death. Finally Pluto, the prince of Hades, became alarmed because Aesculapius brought back to life people who had already died. The realm of Hades became depopulated on account of these miracles, and Pluto complained to Zeus. The unlucky Aesculapius was struck down by a thunderbolt, but he ascended to the sky and there he stands as Ophiuchus. He holds in his strong arms the serpent, in which we can see the symbol of ancient healing, the Caduceus, a staff with a serpent wound around it. These forces that are more akin to the horizontal plane of the equator, in contrast to the uprightness of the Dragon forces, can have a healing quality. They correspond to the rhythmic organism of our body, to breathing and the heartbeat. But they become deadly poison if they are abused for egotistical purposes. The myth expresses this when it speaks of the punishment of attempts to prolong human existence unrighteously, thus robbing humanity of the possibility to be spiritually reborn through death. Again one might say that the hope expressed in this picture was that the One might come who will not escape death, but will make it the portal to higher existence—to resurrection.

The constellations of the Crown and of the Lyre, to the left and right of Hercules, fit very well into this great cosmic imagination, although in Greek mythology they are not directly connected with the Hercules myth. The Crown, or Diadem, is said to have been presented to Ariadne by Bacchus (Dionysos) after she had been deserted by her husband Theseus. This beautiful constellation stands to the west of Hercules, and it is more connected with that part of the sky in which we saw the cosmic images of the main labors of the great Greek hero. We can say that to those who labored on the Earth were offered the insignia of royalty, the celestial Diadem. The Lyre to the east of Hercules was recognized by the Greeks as the Lyre of Apollo, which he presented to Orpheus, who latter played upon it in such a masterly way that even Pluto, the prince of Hades, was charmed when Orpheus pleaded for the release of his wife Eurydice from the underworld. A poet says of this magic instrument:

I saw with its celestial keys,
Its chords of air, its frets of fire,
The Samian's great Aeolian lyre
Rising through all its sevenfold bars
From earth unto the fixed stars.

The Greeks regarded it as the instrument of the “music of the spheres”, the seven strings being the harmonic ratio of the order of the seven planets. A modern astronomer of the 17th century, Kepler, still had an understanding of that harmonic ratio of the distances of the planets, or the music of the spheres. This lyre is connected with that part of the sky in which we saw the stages of the dramatic ascent of Hercules to the heavens. He was endowed with the magic instrument leading to the realization of the harmonies of the spheres, the planetary spheres through which the soul passes after death.

Thus we can indeed find that the constellations of the stars were for the Greek mind something like a gigantic chronicle, in which they could read the deeds of a Divine world and their manifestations in humanity. There is nothing in this picture of the world that is not in its proper place and relationship. The entire sky is like a living organism; and if modern humanity experiences this picture as a chaotic and arbitrary assortment of Greek mythology, then the fault lies with the limitations of the modern mind, which can no longer comprehend the grandeur and meaning of ancient mythology.

We saw that the winter sky was, for the Greek mind, the grand vision of the opening phases of a struggle for the attainment of new capacities in humanity. In Greek terms these were the powers of thinking and of day-wake sense perception. At the same time, their attainment meant the closing of the door to more ancient faculties of penetration into the depths of the meaning of human existence. Thus, the vision of the summer sky was more an attempt and a hope than an actual achievement. It was the hope that one day divine guidance might again give to humanity the power to penetrate with that spiritual background of existence new faculties.

We can ultimately look at the Greek sky of mythology as an ingenious interpretation of the constellations of the Zodiac. The Zodiac was the expression of that closing of the door following in the wake of the new capacities. This had to happen. It was, so to speak, included in the divine plan of evolution in order to give humanity a chance to develop self-consciousness and independence. That the Zodiac was the vision of that central drama of the closing door of the Greek Age, is clearly expressed in the Greek interpretation of the constellation of Fishes, the last of which we have to discuss. It was connected with the myth of Venus and Cupid, or in Greek terms, with Aphrodite and Eros. Aphrodite and her son, Eros, were persecuted by a terrible giant, whose name is recorded as Typhon. In order to save them from destruction, the two were transformed into fishes. These, the Greeks said, are the two fishes that one can see in the constellation of Pisces.

In this seemingly simple story, we see the central drama of the Greek Age. Aphrodite is none other than the Egyptian Isis, or the Mesopotamian Ishtar of very ancient days. In Egyptian mythology, Isis is the wife, or sister of Osiris. We hear that Osiris was slain by his sinister brother Set, or Typhon. Thus, so the myth says, the glorious golden age of Egypt came to an end. Isis rescued the body of her divine husband, but again it was taken away by Set and cut up into 14 pieces. Then Isis collected the pieces and buried them in various places all over Egypt. The myth then goes on to say that temples dedicated to Osiris were erected above these burial places.

Thus we can see in Isis, the guardian of the ancient temples or mystery places. She was, in the garment of a female deity, the divine soul of Osiris, in whom we can see the being of the ancient, direct, Sun wisdom, working in the natural clairvoyance of an ancient humanity. The soul of Osiris-Isis was the reflection of the spiritual light of the Sun, as the Moon in the sky bears the reflection of the sunlight, and the being of Osiris was buried in the depths and the secrecy of the ancient temples.

Then came a time when even Isis and her son, Horus, were persecuted by the powers of darkness and spiritual ignorance. So she was transformed, and transferred into the world of the far distances of the universe. Another version even speaks clearly of Isis having been killed by Set-Typhon and put into the grave of the stars. We see here a remarkable difference; Osiris is put into the grave of the Earth, but Isis vanishes into the opposite direction, into the depths of the starry world.

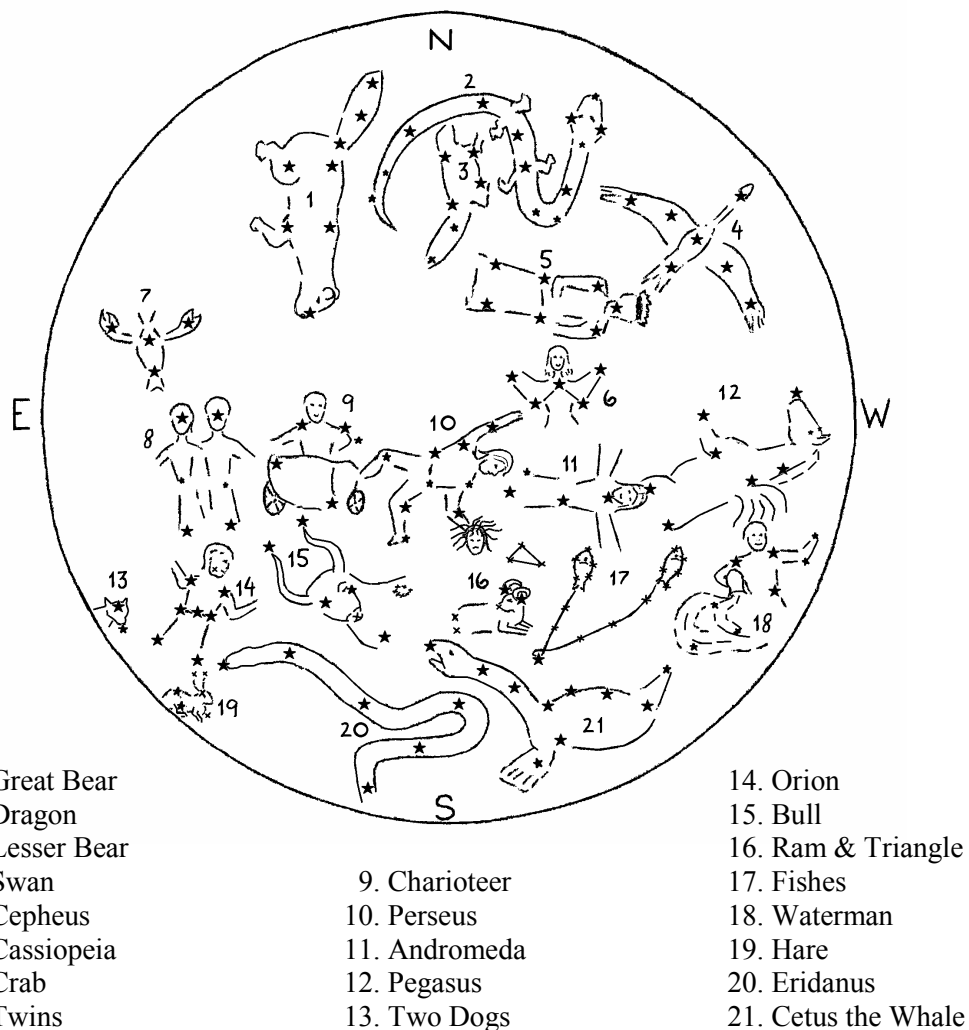
We have here, indeed, a most masterful description of the “closing of the door”, which the Greek spirit saw approaching humanity. And we need not go very far in order to realize the actual facts in modern times. The world of the stars is the grave of Isis. The descendants of that original sun-like power of thinking, after having become the modern cold and deadening power of the intellect, have created aspects of the starry universe that indeed represent it as a graveyard. In ancient times, the external

cosmos was the expression and manifestation of a powerful and creative Divine world. Since the 16th century AD, modern science has presented a universe that consists only of dead material bodies moved by sheer mechanical forces. The cosmos is considered to be a kind of gigantic, lifeless machine. This is the grave of Isis, after she had been slain by the power of the death-spreading intellectualism.

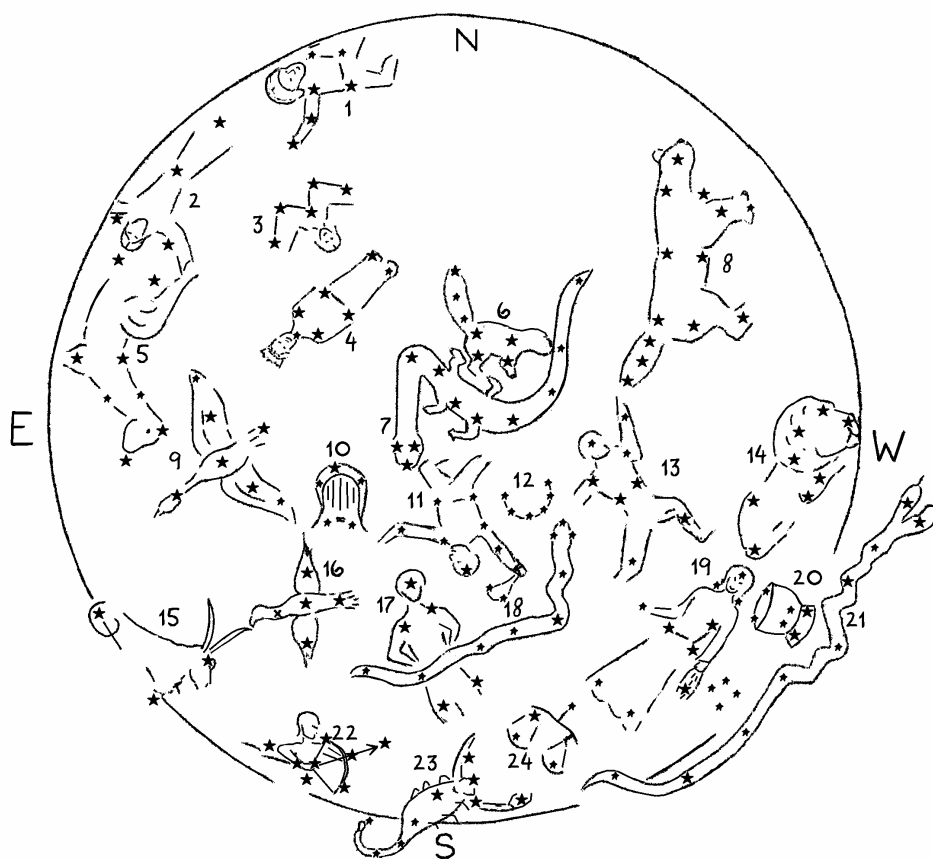
The myth also spoke of the age when Isis will rise again from her grave. Horus will grow up, it said, and will avenge the death of his father. This time seems to be at hand. The withdrawing Isis was experienced in Egypt as saying to those who still tried to approach her in the mysteries, "I am the Great Universe that was, that is, and that will be. No mortal being has ever lifted my veil." To this, a modern poet and scientist, Novalis, remarked that, if no mortal being can lift the veil of Isis, then we must become immortals in order to find the mysteries again. Such a remark is a confirmation that the age of the awakening of Isis is approaching. It is certainly true, however, that we must first find the eternal, spiritual kernel of our own "human" being. Then, and only then, will we be able to see the living Isis again, the wisdom of the deity manifest in the world of the stars, face to face. Divine beings can die only in the consciousness of the human being, and it is there that they can also rise again. Through the means of modern spiritual science, the universe of the stars can be perceived as a living, breathing organism. Such concepts of the cosmos need not contradict the objective facts found by modern astronomy; however, in time they will certainly destroy the hypothetical conclusions that have been attached to the mere facts of astronomical research.

What is written here, however small and incomplete it may appear, seeks to be a contribution toward that high aim of the reawakening of Isis, the Divine Sophia. The forces of darkness, of Set, are still threatening humanity. Therefore, so much the more must we make the first steps toward the New.

The Sky between 9 and 11 p.m. in February



The Sky at Midnight in Midsummer



- | | | |
|-----------------|--------------|---------------|
| 1. Perseus | 9. Swan | 17. Ophiuchus |
| 2. Andromeda | 10. Lyre | 18. Serpent |
| 3. Cassiopeia | 11. Hercules | 19. Virgin |
| 4. Cepheus | 12. Crown | 20. Cup |
| 5. Pegasus | 13. Bootes | 21. Hydra |
| 6. Lesser Bear | 14. Lion | 22. Archer |
| 7. Dragon | 15. Goat | 23. Scorpion |
| 8. Greater Bear | 16. Eagle | 24. Scales |

PART TWO

The Zodiac and Evolution

In the preceding part, an attempt has been made to show that ancient civilization recognized the starry heavens as the external manifestation of a Divine world. All ancient cosmology reveals this fact, though it may have differed according to national capacities in various parts of the Earth. For instance in Celtic mythology, the knowledge of the relationship between a divine cosmic world and human affairs is still more evident than in Greece, although it may be more difficult to detect it. It is hoped that an opportunity will be forthcoming in the future to present the beauty and grandeur of Celtic sidereal mythology.

However, the task of this present publication is to find a new star wisdom. For all ancient cosmology was evolved on an entirely different level of human consciousness and therefore cannot simply be revived in our present age. We must search for a new star wisdom that corresponds with the capacities of modern humanity.

The prevailing conception of the cosmos of the stars, which modern humanity has created, seems to forbid any attempt to look upon this universe as the manifestation of a Divine world. We have learned to regard the stars as gigantic celestial bodies, consisting of matter similar to that found on the Earth. Their movements can be calculated, their ages and their distances are supposed to be computable. The whole universe appears to the modern mind as a gigantic mechanism. There is no room in it for a spiritual world; everything seems to be explicable by mechanical laws alone. This modern astronomy has certainly made awe inspiring discoveries, and it is one of the great features of our present civilization. However, it has disappointed the searching mind of humanity where it tried to create cosmological theories on the basis of an all powerful mechanical and materialistic world conception. One may take any of the many hypotheses that have arisen concerning the creation of our solar system. Whether the planetary system is described as having come into existence by the centrifugal action of an original central Sun or by the collision of two giant stars, the question of the original cause is never satisfactorily answered. The initial cause is mostly shifted from one level to another, and any supposed original act of cosmic creation ultimately appears only as an effect of something we do not yet know. Usually these conceptions are borrowed from facts and theories concerning the laws of nature on the Earth. It is astonishing to see that just these comparative methods do not at once suggest to everybody the shortcomings of such one-sided mechanical ideas. For instance, one may try to explain an avalanche by mechanical causes only. It may be said that it is due to weather conditions. But what causes the changes of the meteorological conditions? One may again search, even successfully, for mechanical causes in meteorology, only to shift the problem to another level where a similar question can be asked. There is no end to this kind of self-deception if one remains in the purely mechanical and material sphere only.

There is ultimately no escape from the fact that spirit is at the foundation of all world existence. Certain sections of present humanity may still try to explain, even for a long time to come, existence on the basis of mechanical causes alone. There are still endless possibilities to do so. However, another section of humanity has already moved away from the original crude materialism. They realize that matter does not exist as one imagined it previously and instead consists of energy which one can calculate, to a certain extent. Thus some modern astronomers already admit that the foundation of the universe is possibly "thought", because the cosmos operates on the basis of mathematical laws. These mathematical laws, inherent in the world of the stars, are supposed to have existed first in some kind of thought form before they could be imprinted in the physical universe. Can we then expect that such cosmic thoughts have been flying wildly through space without having originated in some kind of directing and supervising cosmic intelligence? It does not help very much to go only half way, and we may be confronted here with another of those shifting practices that merely push the problem from the level of a materialistic world conception to a purely mathematical picture of the world, without providing a real solution.

It is, of course, uncomfortable at first to accept the existence of a real spiritual world working within the physical. The spirit does not submit to laboratory methods, and there is a widespread fear that one

becomes unscientific if one cannot control and master things any longer by physical experiment. This present age has accepted the idea, or rather the dogma, that the spirit, if it exists at all, is a closed realm for human cognition once and forever. Any attempt to pass that threshold is widely regarded as a dangerous undertaking, which can only lead to deception, unhealthy speculation, or uncontrollable mysticism.

Rudolf Steiner, as a western scientist, has described in many books the existence of a real spiritual world of cosmic intelligences who have created the physical universe and work through it. He has not only given numberless details about that world hidden from the physical senses, he has also described in such books as, *Knowledge of the Higher Worlds*, *An Outline of Esoteric Science*, and others, methods and exercises, which if followed can open the gate of knowledge to that hidden world. Since ancient times, eastern world conceptions have spoken of practices that enable human beings to attain knowledge of higher worlds, but Rudolf Steiner has given his methods in forms that suit the conditions of especially modern western humanity. These methods are built firmly on the discipline of modern thinking. Thinking relentlessly controls the development of higher faculties of cognition, just as experiments in a laboratory might be controlled by mathematical discipline. Therefore, that higher thinking or spiritual perception, which is attained on the path of knowledge suggested by Rudolf Steiner, cannot be identified with any kind of dim and illusionary mysticism. It is based on strict scientific methods and a discipline which, in natural science, is applied to experimental research.

In his *An Outline of Esoteric Science*, Rudolf Steiner speaks in detail about the creation of the present universe in successive processes of cosmic evolution. He describes how a world of spiritual beings created the world during long stages of self manifestation. What the author considers to be one of many manifestations and revelations of that world of spiritual beings in the structure and the dynamic properties of the present cosmos of the stars will be describe in this book. If more publications beyond the present edition become possible in the future, then the results of many years of empirical research will also be made accessible, which will show the impacts of that spiritual cosmos on earthly events and facts. It must be emphasized that the author would not have permitted himself such statements as are contained in this book if intensive and far-reaching research, especially on historic grounds, had not justified and supported the final formulation of the picture of the starry world presented here. The statements are, therefore, not just wild speculations. They are based on spiritual research and on numberless astronomical and historical inquiries. [Editors: The author of this present book has occupied himself for many years with those descriptions. Moreover, he has worked intensively to confirm that picture of the world, both on the basis of the above mentioned path of knowledge given by Rudolf Steiner and also in connection with external facts in the physical world. For the traces of those spiritual beings who created the universe and still work through it must be found manifest everywhere in nature and in the human world.]

For the description of spiritual beings and facts of the spiritual world, we will employ the terminology used by Rudolf Steiner in his book, *An Outline of Esoteric Science*. It will be sufficiently explained, but we shall not constantly refer to that work. A thorough study of *An Outline of Esoteric Science*, therefore, could assist the reader considerably.

The Threefold Human Being

In the following chapter an attempt will be made to investigate the dynamic character of the Zodiac. The Zodiac is composed of 12 constellations or groups of fixed stars that since ancient times bear the familiar names: Aries or Ram, Taurus or Bull, Gemini or Twins, Cancer or Crab, Leo or Lion, Virgo or Virgin, Libra or Scales, Scorpio or Scorpion, Sagittarius or Archer, Capricorn or Goat, Aquarius or Waterman, Pisces or Fishes. They form a kind of circular ribbon that seems to hold the sky of the fixed stars together. Moreover, this circle of the Zodiac appears to be the path of all the planets belonging to our solar system, including Sun and Moon. We cannot go into detail here about the movements of the planets, but if we regularly observe the Moon and also the planets, it becomes obvious that they all seem to move through the Zodiac according to their rhythms of revolution. As they move through space at different distances from the Earth, we can imagine that the Zodiac is the outer fringe of a huge plane on

which the orbits of the planets appear to be attached, thus forming a kind of stairway from the fixed-star world down to the Earth. Therefore, the constellations of the Zodiac seem to be of major importance, regarding the connection between the stellar world and the Earth.

The questions which must follow are: How can we find out anything about the spiritual and dynamic character of that stellar world? Have we any means of investigation? The telescope gives us only the external aspects of the starry world; it does not reveal spirit in the stars.

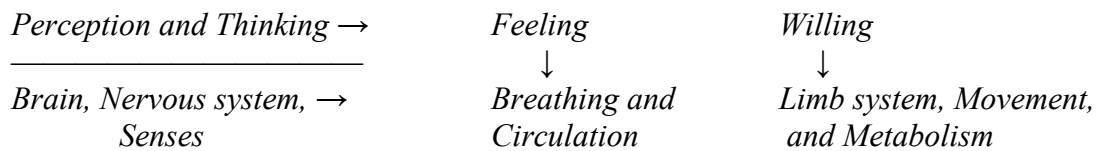
We shall use the human being as an instrument of research in this field of knowledge. This may appear at first as sheer nonsense or superstition. Certainly we know that in ancient times the human being was regarded as a microcosm, or considered to be a perfect reflection or image of the greater universe. Modern science, however, will claim that we have no proof for this conception that could only flourish on the basis of the ignorance of those bygone ages. To this one can reply that the history of science during the last few centuries is in itself a proof that it cannot possibly claim to have found the absolute and final truth about humanity and the universe. The development of scientific knowledge during this century and the last one, the many radical changes in scientific outlook, and the helplessness with regard to certain fundamental questions are rather signs that the truth about life and existence cannot be found without an exact science of the spirit. Here the author can only state that an occupation with anthroposophical spiritual science has convinced him that the human being is a microcosm of the great macrocosm and that the ancient views were not founded on sheer ignorance. The ancient world conceptions were originally based on very exact perceptions with regard to the spiritual nature of humanity and the universe. Certainly, we must search for these facts on a different level of consciousness from that of ancient times.

In the light of modern spiritual science, we are not only an image of the present universe, but also a perfect reflection of the great steps of cosmic evolution since the dim past. A clear picture of our organization is, therefore, necessary in order to detect that hidden script of creation.

The human body can be perceived as a threefold organization of head, chest, and limbs. The central organ of the head is obviously the brain, toward which the senses are oriented, but also the whole nervous system radiates from it or toward it. It is the region from which the contact with the external world is established. A certain direction of the movements and functions of the body, moreover, is obviously centered there. Heart and lungs are the central organs of the chest. They appear to be connected with the intimate life processes. Heartbeat and breath are expressions of the presence of life within a human body, but this realm of life processes is closed to our consciousness. We experience the activity in this region as a reflection or realization of well-being or ill health. The limbs and the whole organization connected with them provide the possibility to move and to act independently, up to a certain point, but here we again become aware that this bodily region is veiled in deep unconsciousness. We have no notion of the complicated processes that take place in the human organism if, for instance, we lift our arm or when the food which we take in is digested.

Thus we are confronted with a threefold organization of our bodily nature. As a whole, it appears as a passage or stairway into depths of unconscious existence. And yet we notice that this bodily organization serves as a vehicle for our more or less conscious soul activities. Just as the body constitutes a passage from the clarity of the sense organs and the brain to the unconscious depths of the limbs and the metabolic system, so the soul capacities have an inherent capacity and urge to rise to ever clearer consciousness. These faculties seem to need the bodily nature as a kind of resistance, and by battling against this bodily complex of resistance, these faculties appear to be able to raise the level of consciousness. Thus, on the basis of the head system, we develop a consciousness of the objectively existing world around us. By the harmonic coordination of perception and thinking, we can evolve to higher degrees of consciousness in this realm. Against the chest or rhythmic system, we are struggling to evolve our feelings and raise them from the level of dim dreaming to clearer consciousness. Thus we are able to develop harmonious and conscious connections with our fellow creatures in nature. The battle against the limb or metabolic organization is the most difficult, because this bodily region resists by complete, sleep-like unconsciousness, and only very slowly can we develop our willing in this battle.

Thus we have come to an illuminating contradiction in our threefold being:



This threefold being is an exact image of the stages of cosmic evolution. Any genuine spiritual investigations in the past, and also modern spiritual science, distinguish three great steps of cosmic creation preceding this present universe. During the first cosmic stage, the foundation was laid for that world we call the physical world. Then divine thoughts or ideas were densified into the first traces of substance. On a vast cosmic scale a world embryo was created; just as during the earlier embryonic stages of a human being, the head is predominantly developed. The foundations of the sense organs were then also created, and thereby that world came into being that became the plane of resistance against which human beings learned (much later) to unfold the conscious capacities of perception and thinking.

During the second great cycle of cosmic evolution, life was infused into that which had come to exist physically at the previous stage. The very first foundations of breathing and circulation were created; but this was possible only because the physical substance derived from the first stage became at more densified and coarsened the second stage. In order to create the foundation for the later development of feeling, one part of creation fell deeper into unconscious matter. It is similar to the connection between the region of almost unconscious breathing and circulation and the dormant faculties of feeling.

During the third great stage of cosmic evolution, about which we shall speak later in greater detail, some of the created beings, mainly human predecessors, were imbued with the first traces of independent movement. This was again bought at the price of a further densification and coarsening of the original physical substance. It fell still deeper into unconsciousness; in other words, it moved further away from its origin in divine thought. By this sacrifice the foundation was laid for that realm, in the bodily existence, against which the human being will be enabled in future to develop conscious willing.

During the fourth great cosmic cycle, part of the original physical substance was densified to such a degree that it no longer showed any trace of its divine origin. Thereby one of the species of creation, humanity itself, was enabled to realize, through their participation in the emancipated substance, their own independence, their ego. Thus humanity realized the great split, which had been enacted in order to initiate higher stages of consciousness, and could also work toward the great union of that which has fallen and that which rose. This is the stage of our present universe.

We are indeed a microcosmic image of macrocosmic evolution. By studying and recognizing our true nature, we can at the same time develop a recognition of the dynamic character of the universe. This fact was always known by the wise and prominent spiritual leaders of humanity. With regard to the bodily nature, one knew that the human being on Earth is a perfect image of the facts and details in the great universe of the stars. In ancient times, studying the becoming and development of the human body meant at the same time studying the genesis of the universe. For human beings were perceived as having derived their bodily organization from the stars during the stages of their prenatal descent to the Earth. Thus the human body has been perceived from ancient times as a twelvefold unit akin to the 12 constellations of the Zodiac. This ancient knowledge has come down to our age by tradition, but modern spiritual science has rediscovered it as a fact which new spiritual insight reveals. Therefore the human being appears in the following relationship to the constellations of the Zodiac:

- | | | |
|----|--|---------------|
| 1. | <i>Head</i> | <i>Ram</i> |
| 2. | <i>Organism of the larynx</i> | <i>Bull</i> |
| 3. | <i>Arms</i> | <i>Twins</i> |
| 4. | <i>Chest</i> | <i>Crab</i> |
| 5. | <i>Interior of the chest</i> | <i>Lion</i> |
| 6. | <i>Organs and intestines
below the diaphragm</i> | <i>Virgin</i> |

7.	<i>Pelvis</i>	<i>Scales</i>
8.	<i>Organs of propagation</i>	<i>Scorpion</i>
9.	<i>Thighs</i>	<i>Archer</i>
10.	<i>Knees</i>	<i>Goat</i>
11.	<i>Calves</i>	<i>Waterman</i>
12.	<i>Feet</i>	<i>Fishes</i>

If we recall now what we said about the threefold nature of our bodily organization and take into consideration the connection with the Zodiac, then we must expect to also find this threefold being in the world of the stars. In other words, if we have to search for the origin of the human body among the stars of the Zodiac, then the Zodiac itself must be of a threefold nature, revealing the same history of cosmic evolution that the human body reveals.

We can imagine that the constellations from Ram to Twins constitute the cosmic equivalent of the head organism, the constellations from Crab to Scales or Scorpion the middle organization, and Archer, Goat, Waterman and Fishes the limb organization. However, it would be a crude picture, and we must not imagine that the ancient wisdom was crude or primitive. The knowledge of human evolution and of the universe was much more elaborate and exact than we generally assume nowadays.

The secret of our threefold nature and its relationship to the universe was known in the ancient mysteries as the *Mysterium Magnum*, the Great Mystery. It is the mystery which is so deeply connected, for instance, with the ancient Celtic wisdom of the Triads, the knowledge and the deeper meaning of, “Three are one and one is three”. Only incomplete fractions of those mysteries have come down to us, and it was Rudolf Steiner who presented them in new forms appropriate to the consciousness of modern humanity. (See Rudolf Steiner’s, *Man in the Light of Occultism, Theosophy and Philosophy*, Oslo, June 1912, especially lectures V-VII.) When in ancient times the pupils of the mystery places and sanctuaries were going along the path of careful preparation for the attainment of higher knowledge, they experienced themselves as that threefold being of which we spoke above. They had to make great efforts and exercise great strength of character and self-discipline in order to maintain in themselves the unity of the three beings which they had discovered. They could do it by realizing the cosmic nature and origin of their being. The circle of the Zodiac in which they could experience the great archetypal image of their small earthly being helped them to regain the unity, because the circle, and above all the great circle of the Zodiac, is in itself the essence of perfect harmony and union.

Those scholars of ancient spiritual science realized by looking at the harmony and order of the celestial world, especially of the Zodiac, how the “three” of the human being and of the whole universe were united by the great spirit of the universe in “one”. Thus looking upon the human being, they perceived the threefold being originating in the spiritual being of the Zodiac—the great Father being whom the ancient Persians called Zaruana Akarana, from which the word Zodiac is derived. They also became aware that each one of the three human organizations was itself a sevenfold unit, which had the following relationship to the Zodiac:

Upper Body

1. *Ram*: Upright position, radiating into the body from the structure of the head and brain through the skeleton, especially the spinal column.
2. *Bull*: Forward direction expressed by the organism that is directed toward utterance and perception of sound (larynx and middle ear).
3. *Twin*: Symmetry, starting in the duplexity of the eyes and ears, extending into the symmetry of the arms and of the whole body. The word expressed by the Bull organism here becomes the deed.
4. *Archer*: Upper arms, the word transformed into the deed is aiming at the external world.
5. *Goat*: Elbow, the initial stiffness is taken away and flexibility infused.
6. *Waterman*: Lower arm, the stream of warmth originating in the warmth of the body meets the warmth of the external world.
7. *Fishes*: Hands, the union is established between internal and external world.

Middle Body

1. *Twins*: The spinal column and spinal cord. They connect the upper human being with the lower human being (unequal twins). The spinal cord also constitutes a kind of brain of the middle human being.
2. *Crab*: Chest, the sheath enclosing and protecting the organs within the chest.
3. *Lion*: Interior of the chest—heart and lungs.
4. *Virgin*: Interior below the diaphragm, seat of the organs of digestion, and the mysterious region of the transformation of food substances.
5. *Scales*: Balance between interior regions (Lion and Virgin) and external world.
6. *Scorpion*: Organs of reproduction.
7. *Archer*: Direction toward the external world below the human being.

Lower Body

1. *Virgin*: Solar plexus with kidneys, the “brain” of the lower human being.
2. *Scales*: Pelvis and hips, the organ of balance of the lower moving human being.
3. *Scorpion*: External organs of reproduction.
4. *Archer*: Thighs, movement is facilitated by the tension and relaxation of muscles and sinews of the upper leg.
5. *Goat*: Knees, facilitation of flexibility and grace in the movement of the legs.
6. *Waterman*: Lower legs, meeting of internal warmth in the blood (carrier of emotions, etc.) and external conditions.
7. *Fishes*: Feet, touching the Earth.

(From *Man in the Light of Occultism, Theosophy and Philosophy*, 1965 edition, page 118.)

Thus the human being was perceived in ancient times as “Three in one and one in three”. We have come into a position in our age to regain that lost knowledge in a modern sense. If we look at it from the viewpoint of a spiritual cosmology, we can also realize the unifying factors. For instance, we can see that the upper and lower person are partly overlapping with regard to their relationship to the Zodiac, whereas the cosmic middle person acts as a connecting link between the constellations above and below the equinoxes.

We need to go one step further in order to achieve our initial aim to use the knowledge of our bodily nature as a key for the understanding of the spiritual nature of the Zodiac. Previously, we pointed out that our threefold being is a microcosmic recapitulation of the three great stages of cosmic evolution that were molded into a fourth one, the present stage. To this we have now added the aspect of the sevenfoldness of our three organizations and their relationship to the Zodiac. If such a connection between the human being and the Zodiac exists, then it logically follows that the Zodiac is also built from the substance of a world memory, as it were, of those bygone stages of cosmic evolution. Just as our body is a kind of living monument of the past, the Zodiac is a living and still creative memory-being of the past. Our further task will now be to detect this active cosmic memory. Thereby we shall gain an insight into the dynamic character of the constellations of the Zodiac that is not solely dependent on the inexplicable astrological interpretations which tradition has brought down to us.

The Zodiac as Revelation of the Stages of Cosmic Evolution

The three great stages of past cosmic evolution that are memorized, as it were, by our threefold organization, were known in all genuine ancient wisdom. The mythologies of the various ancient peoples speak of them in pictorial form. Usually they were presented as deities of very exalted nature. As we can easily understand, varying names were used for them. We will use here the conceptions that modern spiritual science has coined for those three stages. They are given in Rudolf Steiner’s book, *An Outline of Esoteric Science*, as:

1. Ancient Saturn - *the first stage*
2. Ancient Sun - *the second stage*
3. Ancient Moon - *the third stage*

These three were amalgamated in a fourth stage, the present Earth evolution.

The Evolution of Ancient Saturn

The Ancient Saturn stage represents the beginning, the foundation of the physical universe from pure spiritual existence. It is represented, or “remembered”, in the upper human being and in the Zodiac as the constellations from Twins via Fishes to Archer (see Fig. 21, pg. 34). Thus we can say that Ancient Saturn represents something like a gigantic cosmic embryonic process, during which the first indications of a “head-being” were created, so to speak, out of nothingness, i. e., out of a spiritual world. If we compare it with the mysterious first stages of embryonic development of a human being, we can also understand that this “head” had nothing of a likeness to the head of a present human being. Thus we must first imagine nothing but a world of spiritual beings, who created the “ovum”, as it were, of that which was to become the future universe. First of all, we need a very clear picture of the hierarchical choir of those spiritual beings who were experienced as individual Intelligences in all the ancient mysteries. In the following list, we give their divine names as they were used in ancient times and also by Rudolf Steiner in his various writings:

<u><i>An Outline of Esoteric Science</i></u>	<u>Bible</u>	<u>Greek</u>
<i>Spirits of Love</i>	<i>Seraphim</i>	
<i>Spirits of Harmony</i>	<i>Cherubim</i>	
<i>Spirits of Will</i>	<i>Thrones</i>	
<i>Spirits of Wisdom</i>	<i>Dominions</i>	<i>Kyriotetes</i>
<i>Spirits of Motion</i>	<i>Mights or Virtues</i>	<i>Dynamis</i>
<i>Spirits of Form</i>	<i>Powers</i>	<i>Exusiai</i>
<i>Spirits of Personality</i>	<i>Primal Beginnings</i>	<i>Archai</i>
<i>Spirits of Fire</i>	<i>Archangels</i>	<i>Archangeloi</i>
<i>Spirits of Twilight</i>	<i>Angels</i>	<i>Angeloi</i>

Spiritual investigation leads back to a point when neither space nor time existed. Only the spiritual beings of the hierarchies lived in a timeless and spaceless condition. We can get a faint idea of this condition of existence if we try to comprehend the spacelessness and timelessness of thought. Then the Spirits of Will or Thrones (see above) stepped forward and, according to the counsel of the highest divinities, sacrificed a part of their own soul being or substance. This substance appears to spiritual perception as an entity of divine will forces. This will substance subsequently became the foundation of all physical existence. Thus we can say that in reality, divine soul force is the essence of all physical and material being; and we can, therefore, also understand that eastern world conceptions regarded the physical material world as Maya, as a great illusion. According to those ancient views, which were born of spiritual perception, matter does not exist as a reality in itself. It was regarded as spirit or divine soul substance which had been densified to such an extent that it appeared as matter.

The will, which had been sacrificed by the Thrones and was thereby detached from its origin, formed a kind of immense celestial body of yet chaotic nature. Into this cosmos of soul substance another hierarchy of divine beings began to work, the Spirits of Wisdom or Kyriotetes. With the advent of this activity, cosmic evolution had already crossed the border to the very first indications of development in space and time. We can therefore speak from now on of events that happen subsequently. Hence the actions of the Thrones and Kyriotetes can be regarded as having taken place during vast cycles of time. We call them for our purposes “rounds” or “conditions of life”, and thus we can speak of this initial

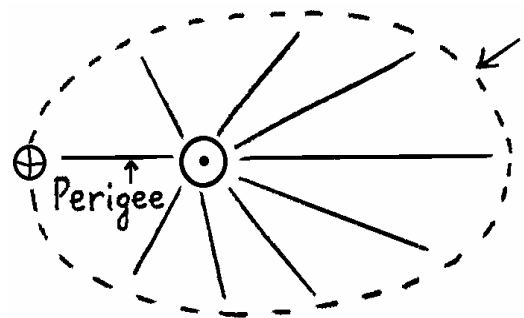
activity of the hierarchies mentioned above as the first round of Ancient Saturn. We shall find seven such vast cycles of evolution or rounds in Ancient Saturn and also in the subsequent great stages of Ancient Sun, Ancient Moon, and Earth.

In the sense of our previous remarks, we will now try to find the cosmic memory of this first round of Ancient Saturn in the Zodiac. We found Ancient Saturn connected with those constellations to which our upper body has a certain affinity. The root of the upper body is the head, especially the brain, which we saw in relationship to Ram. We can also find the first phase of Ancient Saturn, of which we spoke, remembered in Ram. In ancient times it was called the Prince of the Zodiac, the leader who looks backwards and watches his flock following him.

The Ram is the first sign of the Zodiac. It stands in the cosmos as a sign or of something that is a new beginning. The Fishes is the last constellation and, therefore, signifies something that has come to an end, to a certain perfection. Thus we can see in Fishes the memory image of the great act of sacrifice of will, which was given by the Thrones. After a long “inner” or purely spiritual development, they had come to a point where a part of their own being had become so perfect that they could give it away. Of course, we are speaking here in terms of time that seem to be a contradiction of what we said previously about the beginning of Ancient Saturn. However, there is no other possibility, as long as we use human language that is adapted only to facts in space and time. Yet, we can have an inner impression of what we have in mind here, when we imagine inner or spiritual experiences of a human being that are not bound to space and time and which can, as we know, take place in minute flashes of time. Thus we must imagine that the Thrones had come to a point in which a principle of their own being had come to an absolute perfection. We may compare it with the moment when a human being dies and lays earthly existence aside. Then one should expect that one’s life has come to a certain perfection, and the essence of one’s earthly existence can be handed over to other powers in the universe. This comparison, of course, can only lead a certain distance, and we must imagine the sacrifice of the Thrones on an infinitely higher level of consciousness than the human plane.

We should not imagine, however, that a gigantic process of this kind is “fixed” solely in the cosmic memory of Fishes. We are speaking here of rounds of evolution, immeasurably long intervals of time, which are on the utmost border of the concept of time in a human sense. We ought to imagine these cycles or rounds of time as comprising the totality of the Zodiac. The inner development of the Thrones is expressed, so to speak, as a movement through all the constellations starting from Fishes and going through Waterman, etc., until it reaches a kind of maturity or climax, which is then given away. With regard to the present visible cosmos, we usually speak of longer or shorter rhythms of movement, for instance, of the very slow precession of the vernal point through the Zodiac, which takes nearly 26,000 years. There are, however, still greater cosmic rhythms, such as the movement of the perigee which needs, according to present calculations, more than a hundred thousand years for one revolution; and there may be others of still longer periods that we have not yet discovered. These rhythms must have been initiated by some kind of cosmic force, and it is this inner activity expressing itself, ultimately in externally calculable astronomical facts, which we have in mind when we speak of rounds or cycles.

(The perigee, according to the Copernican conception, is the point of greatest proximity of the Sun to the elliptical orbit [→] of the Earth.)



First there was purely spiritual and incommensurable activity that became calculable movement much later through a visible Zodiac. The present Zodiac and the rhythms connected with it are then only a kind of cosmic record of what went on in the past when the external universe did not yet exist in the present sense. Thus we should read in the progression of the Zodiac from Fishes to Ram the record of the sacrifice of will by the Thrones and the activity of the Kyriotetes or Spirits of Wisdom. This constituted the first round of Ancient Saturn.

How can we read in Ram the deeds of those Spirits of Wisdom? Their name suggests that they are connected with divine wisdom. The Thrones gave the initial impetus, for by their sacrifice they created the vessel for all existence hereafter. The highest divine wisdom was then needed in order to mold the vessel (that totality of the creature), according to the premeditated intentions and purposes of the highest divinity. A “plan” of the subsequent phases and features of all evolution had to be infused into the creature, although we must confess that the concept “plan” is not very satisfactory because it suggests, according to present standards of thinking, something abstract and lifeless. However, if we visualize processes of organic growth in nature, we might achieve a better comparison. For instance, a plant grows out of a small seed; it expands in space according to an invisible but very definite archetype of its species. It reaches a certain climax of existence, after which it withers away and finally decays. All this takes place according to a strict rhythm that is the common law of the species of that plant. This law or archetype of the species is obviously a very powerful entity. We might call it an active “idea”. With regard to the single plant, it expresses itself as “life” manifest in space and time. It is this kind of “idea” or “life” but extended to the totality of all cosmic evolution in the past and future, which we have in mind when we speak of the Kyriotetes as bearing the divine plan, the living divine wisdom in their being. Therefore, it is more advisable to imagine this planning activity of the Kyriotetes as the absolute totality of the spiritual kernels of cosmic life archetypes.

Out of the power of this hierarchical dignity, the Kyriotetes worked upon the will substance of the Divine Father-world. Spiritual investigation reveals that they were not yet able to permeate the celestial body, consisting of will, with life. Here we are confronted with one of the most fundamental laws of spiritual development in the cosmos and in the human being. Only an abstract mind would expect that cosmic evolution must move along an absolute straight line, as it were, from the intention to the goal. The fact is that all evolution works in curves. The original impulses and intentions may carry the object forward to a certain point of perfection, but then a relaxation takes place during which new forces are gathered. After such a period of rest, another effort is made to take evolution still nearer to the ultimate aim, and so forth. Thus the immense variety of objects and beings in the universe are created.

The activity of the Kyriotetes could not yet be assimilated by the Ancient Saturn body. Instead, a certain reflection of it, as in a mirror, was created which nevertheless had a deep effect on Ancient Saturn. It is, naturally, extremely difficult to imagine what then took place. There are those archetypal kernels that carry the absolute spiritual potentiality of all possible life manifestations in them, working upon and overshadowing the celestial body of Ancient Saturn. They can only exist as reflections within the latter, but they themselves are flung back into the surroundings of that “star”. Where can we find anything in the present world which appears to bear a recollection of those events in the past? The function of the brain of a human being is a microcosmic recapitulation of the events during the first round of Ancient Saturn. We say that through the capacity of the brain we are thinking beings. We have a certain contact with the external world through our senses. In our thoughts we conceive the nature of the objects around us, but we experience over and over again that the thoughts which we have are shadowy entities that come and go. They are connected in a certain sense with the inherent wisdom of the object world, yet we realize that these thoughts are only reflections of a reality to which we seem to have no direct access. This is a similar situation to the one on Ancient Saturn, only on an entirely different level of our microcosmic existence. We cannot expect, of course, to find on that celestial body, at this stage, a brain or any object world with inherent thought or wisdom. Rather, we must imagine that the thought or wisdom was not incorporated in any kind of object. There existed only an objective world of divine thought or wisdom, part of the being of the Kyriotetes. It created a reflection in Ancient Saturn; in other words, it established the germ of a capacity to grasp the objective being of divine wisdom as shadowy and powerless images. Thus the very first foundation was laid for that brain capacity which the human being now possesses. We can realize the culmination of this initial step of evolution in the cosmic spiritual properties of the constellation Aries or Ram. This region of the cosmos is indeed the field from which emanates those forces that enable the human being to build up the ethereal foundations of the head and brain long before birth. Therefore, the spiritual science of all ages has regarded Ram as the archetypal region of the head and brain, as we indicated earlier.

After the phase of evolution initiated by the Spirits of Wisdom had reached a certain culmination, the Ancient Saturn universe entered another phase of its development. Now another hierarchy of divine beings were so far evolved that they could take over the heritage of the preceding stage. They were the Spirits of Motion or Dynamis who now made it their task to further develop what had been achieved by the Spirits of Wisdom. They penetrated it with inner activity, which we might compare on a grand cosmic scale with what lives as soul impulses, as emotions and feelings within a human being. Thus they added to the sublime and calm wisdom coming from the Spirits of Wisdom, the inner motion and the power of executing the Divine Will. Thereby they became the fathers of all that later flowed into external cosmic manifestation and activity. For instance, they are the originators of the movements and rhythms in the world of the stars. These movements were originally brought about by great cosmic impulses, feelings, and emotions, which existed in the beings of the Spirits of Motion before the stars had become the visible bodies that we see now. At that time, there existed only this soul world of the Dynamis in their place. Later the Dynamis withdrew, when they had to leave the universe of creation to itself for the sake of the evolution of freedom. Consequently, an emancipated and objective physical starry universe only imitated the original cosmic soul movements as mechanical and computable rhythms.

The activity of the Spirits of Motion was received by the Ancient Saturn cosmos only in a reflecting passivity. Earlier this cosmic body could not be permeated by the life-giving impulse of the Spirits of Wisdom, and far less was it in a condition to assimilate the animating activity of the Spirits of Motion. Therefore, their reflected psychical impact mingled with those life forces that surrounded Ancient Saturn and which had come into being through the previous activity of the Spirits of Wisdom. An amalgamation of cosmic life and cosmic forces of animation took place, and this entity, consisting of the life and the soul of the world, enwrapped Ancient Saturn like a mighty but super-sensuous Zodiac or aura. Thus the life of the cosmos, which was the emanation of the wisdom plan of the cosmos, was permeated and animated by those sublime cosmic soul forces that later activated the movements and rhythms of the stars. In other words, that cosmic divine life was organized by an archetypal, purely psychical, star order.

This was a most decisive step in cosmic evolution for all later creation, although it appeared to be based on the failure of Ancient Saturn to receive the life of the cosmos and the cosmic psyche into its own being. The life of the world, which contained the archetypal potentiality of all later features and aims of cosmic evolution in a state of sublime divine calmness, was endowed with the capacity of spanning the "time-dome" of the successive cosmic ages. Time was activated and strengthened by those forces which "take time" for the manifestations of the divine will. They are the same forces that worked as time-founded rhythms and movements in the cosmos of the stars. This cosmic aura of life and soul created, as we said above, only a reflection on Ancient Saturn. Thereby, the very first archetypal foundation of the physical kingdoms of the Earth was laid; and this is the origin of the division of the mineral kingdom into 12 great groups of substances, of the 12 species of the animal kingdom, of the human twelvefold physical body, etc. The twelve-foldness and other cosmic principles of numbers, which appear manifest in these kingdoms, still bear the imprint of that reflection which was impressed on Ancient Saturn through the amalgamation of the aura of cosmic life and cosmic soul or astral forces (*astrum*: Latin - *astron*, Greek - *star* in a spiritual sense).

This whole phase of Ancient Saturn evolution is written into the constellation of Bull. It must have been known in ancient times, because we find Bull depicted on old star maps with lowered head and horns and in the momentum of a powerful forward movement. But more is hidden here. Earlier we pointed out that the Bull was always recognized by ancient star wisdom as the archetypal region of the human larynx and the adjoining organism for hearing and speaking. Indeed, experience can show that this region of the human organization is built up by forces having their origin in the cosmic direction of Bull. However, it is not only the human larynx that is formed by those forces. They are active in the totality of nature, and we can recognize in Bull that cosmic sphere which is related to the beginning of all creation. Creation is the successive manifestation of the divine Word in the physical world. We might also call it the outpouring of the divine Word into the manifoldness of the universe, in the sense that we

hear it proclaimed in the first chapter of the Gospel of St. John: “In the beginning was the Word, and the Word was with God... All things were made by him; and without him was not anything made that was made”. This archetypal divine Word, whose origin goes back to Ancient Saturn, we must seek spiritually in the region of Bull. The Bull is, as it were, the divine larynx. Even the human word reveals this origin. We know that the Ur-alphabet was a reflection of cosmic facts. The consonants were realized as originating in the constellations of the Zodiac, the vowels in the seven planetary bodies. Of course, later in history the human word lost much of its cosmic character by the development of the differentiated and individualized languages. But we can still realize that the thought can become creative when it is taken hold of by the word. Then the reflection of thought-wisdom and psychical movement unite. This was initiated by the amalgamation of divine wisdom-life and cosmic soul forces on Ancient Saturn.

We find this archetypal creativeness of Bull forces in all ancient mythologies. For instance, in ancient Egypt the divine Hathor/Isis forces were venerated. Hathor was imaginatively experienced as the world cow, who gave sustenance to all creatures. Even in later times Isis was still imagined with a crown of cow horns. This is one example of how the divine Bull forces were experienced in ancient times; for it was Isis who spoke to those, who approached her in the temples, of the mysteries with the words, “I am the ALL that has been, that is and that will be...” She was experienced as the Great Mother of all that had been created and that will come to pass in the future. Thus the ancient times were expressed in its own language as the knowledge of the world creative background of Bull.

To come back to the evolution of Ancient Saturn, we ought to be aware of the fact that by the amalgamation of divine wisdom-life and cosmic psychical forces, a region was created in which dwelled the spiritual archetypes of later physical differentiation. These forces were held back in the aura of Ancient Saturn in a latent but extremely powerful condition; and in order to guide its impact into the realm of physically differentiated manifestation; in other words, into that chaotic will of which the body of Ancient Saturn consisted, another step of cosmic evolution was necessary.

After the cycle that we see remembered in Bull had reached a certain culmination, another hierarchy of spiritual beings, the Spirits of Form or Exusiai came to the foreground. They had the power to form the still formless, but they also carried in their being the impulse for individualization. They are indeed those hierarchical beings who insisted through all cosmic evolution on the development of the ego or “I”. Their efforts were always concentrated on the establishment of this faculty in the creature. They certainly could not awaken it in the substance of Ancient Saturn, and only at a much later stage of evolution did they succeed in implanting the power of the ego in humanity. Consequently, their impulse was also unable to permeate the body of Ancient Saturn, but their activity left an imprint or reflection on it. Thus it happened that during their phase of influence, external images of individualization or differentiation appeared in the substance of the celestial body. It had a twofold effect. That chaotic will substance, of which we spoke in the beginning, appeared divided into many small entities. This was only a reflection, an image as it were, of what went on in the aura of the planet. For the activity of the Spirits of Form had been flung back into the environment of Ancient Saturn and there had individualized that subtle Zodiac consisting of divine wisdom-life and cosmic soul qualities. The particles of the planetary kernel of Ancient Saturn itself, which bore the image of individualization and differentiation, became later on the bodily vehicle of all objects and beings in the kingdoms of nature, including the human kingdom. The whole “planet”, as one might call it if an observer could have seen it from outside, would have appeared like a mulberry or a blackberry. Thus the impulses of the Spirits of Form prepared the way for the ultimate manifestation of the divine Word in physical reality, and thus they also established the fact that the interrelationship of the kingdoms of the physical world became an image of the cosmic order. The mineral, plant, and animal kingdoms represent a kind of projection onto the Earth of the laws and the order in the planetary and zodiacal worlds. Ancient humanity represented them in its hierarchically oriented social organisms of the past. It has lost this connection in modern times, but it must consciously rediscover its cosmic archetypal order if it wants to survive.

This great cycle of Ancient Saturn is inscribed in the constellation of Twins. On all ancient star maps we find there the two, and if we take into account all the mythologies that are connected with Twins, then we shall realize that we are confronted here with the origin of “cell division” in all creation. The

constellation of Twins, indeed, indicates the direction in which we have to search for the archetypal cell division of the Spirits of Form, when they divided the body of Ancient Saturn into single particles. This archetypal cell division is, for instance, still present as reflection in the Twin region of the human organization. As we demonstrated earlier, Twins appear manifest in the shoulders, arms and hands, and also in the spinal cord, which establishes the connection between the “twins” of head and limbs. We are obviously confronted here with a kind of memory of the beginnings of a cosmic cell division in the past. Everything that appears connected with symmetry in the human body is based on it. However, there is also another aspect. With ones hands one touches and grasps an external natural world. The human being is even capable of molding this external world through activity, to a certain extent. Through this confrontation, the human being experiences itself as an emancipated and individual being. Thus we have recapitulated, in the Twin region of the human body, both the cosmic processes of emancipation and self-realization, which was initiated on Ancient Saturn by the Spirits of Form.

In order to have self-realization one must be a personality. Of course, the human being was not able to make itself manifest as a personality on Ancient Saturn. Only the very first indications and physiological conditions were created, which should much later enable self-realization as an emancipated human being. Undoubtedly, we cannot speak of the existence of a human being with arms and hands on Ancient Saturn. There was not yet an external world, in the present sense, in which the human being could stand against in order to have an opportunity of self-realization. All this had to be prepared through immeasurably long ages of cosmic evolution. For instance, if we had, the possibility to catch the moment, when during the embryonic development the organism was just on the point of developing arms, etc., we should have a truer picture of the archetypal Twin forces.

In order to prepare the way for the working of these Twin forces, another hierarchy of divine being, the Archai or Spirits of Personality, exerted their influence on Ancient Saturn after the Spirits of Form. They had then reached a remarkable stage of their own development, because they experienced themselves on a similar level of consciousness to that of humanity under present world conditions. They realized themselves, in a certain sense, as individual beings. This was made possible by the preceding evolution of Ancient Saturn. We heard that the body of Ancient Saturn acted as a kind of reflecting mirror for the activities of the spiritual hierarchies. Thereby, something that originally had been of divine soul nature, the will, had been sent on the way to externalization. This helped the Spirits of Personality find a plane of external resistance against which they realized their own personality. They extended their own being into those differentiated entities of which the “planet” now consisted, and in the passive resistance, which they encountered in that region, they saw the reflection of their own being, as in a mirror. Thus we again have a twofold effect. The Spirits of Personality were able to go through a kind of “human” development, and the differentiated entities, in which we have to see the “ancestors” of humanity, received a reflection or imprinted image of emancipated personality.

This reflection we can understand again as a kind of “physiological” effect only, but it caused a tremendous change in the nature of those entities. The will substance, a cosmic psychical substance, was transformed into warmth. This warmth was the foundation of everything that we meet later on in cosmic evolution as “physical” substance. It was obviously the first indication of the emancipation from the original divine soul substance, of a falling away from the origin. We have thus described the nature of that reflection, which was caused by the “human” development of the Archai on the “ancestors” of humanity. We have here also the moment in cosmic evolution where we see a divine element of cosmic-psychical nature changed into something of apparently non-divine nature (ultimately matter), by a change of perspective, as it were. Ancient eastern peoples who knew this fact could therefore say that the external material aspect of the world is Maya and the reality behind it is spirit.

Two other facts are also connected with that past phase of cosmic evolution. The first is the truth that humanity of our present stage of development needs the sphere of resistance coming from the physical body in order for the self-realization of our individuality. All the experiences that we can have through our bodily organization, including illnesses, etc., make us aware of a distinction between our individual selves and the external world. We can see in this a kind of recapitulation of the “human” experience of the Archai on Ancient Saturn, although on an entirely different level. In the fact that we need the warmth

of our blood in order to realize ourselves as an “I”, reveals the intimate connection with that stage on Ancient Saturn when the will was transformed into warmth under the impact of the personality experience of the Archai. The warm bloodstream of the human being is the physiological vehicle of this self-realization as an “I”. Thus we find another correlation with the Twin cycle of Ancient Saturn, where we first saw the Spirits of Form and then the Spirits of Personality at work.

We see the externalization and individualization, starting on Ancient Saturn, also expressed in a different cosmic direction. We said that Twins constitutes a cosmic region that contains, in archetypal tendency, the “status nascendus” of externalization and radiation, as expressed in the human body. The act of going from a central point to the periphery is indicated by the upper arm and upper leg. They are, as we said previously, a manifestation of the constellation of Archer, which is opposite Twins in the sky. Thus we must also include the aspect of Archer in this whole phase of Ancient Saturn evolution. In other words, we can see those activities of the Spirits of Form and the Spirits of Personality recorded in the interplay of the constellations of Twins and Archer. Thereby the foundation of a physiological instrumentality, the Archer-organization, was created by which the human being could later on be “sent out” into the loneliness of self-realization, as a bodily entity detached from the external universe. We can then also understand that ancient peoples had the imagination of the Centaur when they looked in the direction of Archer. The Centaur is a being that is half human and half horse, which is only on the way to becoming a fully developed human being. Through the battle between the upper self striving to become human and the lower animal organism, the aim of “I” realization can be attained. The Archer aims with bow and arrow at something in the distance, which is nothing other than the attainment of its Self.

On the basis of the beginnings of externalization, the physiological impulse of emancipation and self-realization was implanted into the Ancient Saturn ancestors of humanity. The planet then entered a further cycle of its existence. It follows quite logically that a being, which had been put on to the path of evolution described, would sooner or later have to acquire organs with which it could realize an external world in contradistinction to its own internal being. We should expect to find such organs, according to present standards of human existence, somewhere in the direction of the sense organs. Indeed, during the following phase of Ancient Saturn, the very first indications of the present sense organs were founded. In order to achieve this, another hierarchy of spiritual beings, the Archangeloi, came to the foreground. At that time, they had not yet achieved the consciousness level of the present human being. They were, therefore, not able to act independently. They could only work to serve a much higher hierarchy, the Seraphim or Spirits of Love. This hierarchy had attained a very high level of development. In mighty imaginations, they beheld the events that were taking place on Ancient Saturn. But they sacrificed their visions, and the Archangeloi were thereby enabled to weave out of this sacrificed substance the first ethereal foundations of the sense organs. These germs “radiated” light into the darkness of the Ancient Saturn body, and the Seraphim permeated these radiations with their sublime clairvoyant experiences of the Saturn universe.

Thus we are here confronted with the actual foundation of the objective external universe, which we now perceive through our senses. The coming into existence of the external universe is closely bound up with the development of the activity of the human sense organs. Originally, it was clairvoyant beholding in the Seraphim or Spirits of Love; then it was sacrificed. In other words, it was emancipated from its origin and transformed by the divine creative faculty of the Archangeloi into an objective appearance existing in and through the senses.

Here we are again, from a different angle, confronted with the background of the ancient truth that the universe, which we perceive through the senses, is in reality of spiritual essence. Modern humanity has forgotten this truth, and therefore the universe appears to be divorced from the spirit. However, now a moment has come when the human being must again begin to learn that the world, which presents itself through the senses, contains a much greater spiritual reality hidden “behind” the mere appearance. We have now acquired the capacity to realize, in full self-consciousness, the spiritual subjectivity hiding behind the veil of the apparent “objective” external universe. We can gradually approach the sublime truth, “I am the universe and the universe is in me”. One will realize that this is one of the most

profound aspects of a spiritual Christianity. Of course, present humanity, generally speaking, is still far away from such a realization, but if humanity is to attain the Pauline ideal (Epistle of St. Paul to the Galatians), “I live; yet not I, but Christ liveth in me”, then at least a few must start on the road toward this goal.

This cycle of the combined activity of the Seraphim and the Archangeli in Ancient Saturn is written into the constellations of Capricorn and the opposite, Cancer. However, in order to get a clear picture of the progression of evolution as it appears in the Zodiac, we must add another viewpoint to our previous consideration of the preceding Twins cycles. During one of those cycles, we found the Spirits of Form or Exusiai working upon Ancient Saturn. We saw this inscribed into the constellation of Twins. Then the Spirits of Personality or Archai took over, and their activity appears in Archer or Sagittarius. We must imagine that the Archai worked from Twins toward the opposite constellation of Archer.

The Archer (Centaur) is like an imagination of the Ancient Saturn ancestor of the human being in whose warmth or heat organism the Archai were able to experience their humanhood. Thus we should find two impulses or cycles of evolution inscribed in Twins. In a certain sense, one can even say that Twins appears at first like two constellations, whereas Archer did not yet exist. Then through the working of the Archai the foundation was laid for the new constellation of Archer. In other words, the foundation for the new hierarchy—humanity—was created, whereas Twins became one. Thereby the original duality of Twins would show a twofold cosmic impulse, which is also responsible for the creation of Twins as a visible constellation. Thus appears the divine intention of the Spirits of Form, who prepared through immeasurable ages of cosmic evolution the time when the creature was able to receive the “eternal individuality”, which goes from incarnation to incarnation as an indestructible entity. Also inscribed here is the impulse of the Archai or Spirits of Personality to imbue the human being with “personality”—the experience of the self in a bodily frame. Now we can also understand the Twins mythology of Castor and Pollux, i.e., Pollux being the immortal twin and Castor is described as being of mortal nature.

Thus we followed evolution by going from Twins across to Archer, and the following cycles we can then find in the constellation of Goat and its opposite, Crab.

From such viewpoints, the Zodiac becomes, indeed, a kind of chronicle of the working of the Divine world in Ancient Saturn. However, we must not forget that there did not yet exist a visible Zodiac on Ancient Saturn. Instead, it is surrounded by that kind of aura that we mentioned previously and which only much later became the present Zodiac.

Can we recognize in the dynamics of the constellations of Goat and Crab that foundation of the ethereal sense organs on Ancient Saturn? The imagination of Goat, on ancient star maps, shows us a creature that stands on the summit of a high mountain, reaching out with its mighty horns into the pure spheres of cosmic light and warmth. In this we might recognize an indication of the highest hierarchy, the Seraphim; but with its hind part, this animal reaches down into a much lower realm. In representations, which go back thousands of years BC, the ibex appears with a fishtail instead of hind legs. We may take this as an indication of the sacrifice of the Seraphim. Even the age-old symbol that is used for Goat expresses this twofold aspect very clearly:



In the top part of the symbol, there appears an element of universal receptiveness; whereas the lower part indicates a kind of involution.

The imagination of Crab presents us with an animal that is enclosed in a hard shell. Some of the species have the capacity to move backwards with great rapidity, to retreat, so to speak, into the cavity of their own house. In this picture, we find emphasized the working of the Archangeli on Ancient Saturn. In order to create those ethereal indications of the sense organs, they had to work from within the ancestor of the human being. They withdrew this human ancestor behind a kind of shell or very subtle skin, and those primitive sense organs might be more likened to a general “skin-sense”. But the imagination of Crab also demonstrates a kinship to the spiral fishtail of Goat, as if receiving in an act of involution the sacrifice of the Seraphim. This is strongly emphasized by the symbol which we use for Crab: ☊

One question still remains to be answered: How can we reconcile these views with the zodiacal archetypes of the human body? The Goat is connected with the joints of the arms and the knees. These joints seem to have a purely mechanical function, but they also have another significance. The upper arm and the upper leg represent in the human organism the tendency to turn from an inner, enclosed sphere to the external world. If there were no joints intersecting arms and legs, the legs would constitute rather clumsy stilt-like instruments. However, by this “intersection” a kind of gradual and harmonious linking up with the external world is established. In a certain sense, the lower arms and legs already belong to the external world. If we then take the concept “sense organ” widely enough, we may well call all the joints sense organs in a primitive sense. They establish a focus between internal and external dynamics. Thus we can see in Capricorn or Goat, as it is manifest in the human organism, a kind of memory of what happened on Ancient Saturn and also a forecast of the future function of that primitive sense organ, which was then created. This connection of Goat with the sense organs has always been known in occultism. One knew that this constellation is the archetypal region of the sense of ocular vision. A study of the human eye can justify the idea that the eye is a knee which has been transformed into an organ of sight, because in the eye, the impact of a so-called external world meets the realm of conception within the human being.

The Crab, which is manifest in the chest of the human being, has a different character. The chest embraces and protects the organs of heart and lungs. But even these organs can be regarded as sense organs, although their “perceptions” may appear to be below the surface of human day consciousness. The withdrawing, inward aspect of sense perception is emphasized more. Occult wisdom connects Crab with the sense of touch, which one might call a kind of primitive skin-sense. Thus we also find here a perspective of facts that ultimately lead back to that phase of Ancient Saturn described above. Of course, it would be quite wrong to imagine that there existed anything like the present sense organs on Ancient Saturn, as there also wasn’t an “external” world that these senses could have perceived. The senses existed only as purely ethereal potentialities. It might be helpful to imagine that during the initial phases of embryonic development, there exist already faint indications of the sense organs, for instance the eyes, and ears, etc. They can develop into healthy sense organs, but during embryonic development they could not be used as such.

The Archangeloi developed their own being through the foundation of the archetypal sense organs in our human ancestors. They could make use of them, but the human being had no consciousness of what was going on through them. In order to have such notions, soul capacities are needed. These were developed only much later in evolution, but the foundations for such capacities were already laid on Ancient Saturn. This took place during another cycle of evolution. After the Archangeloi had achieved what could be done under the prevailing conditions, the hierarchy of the Angeloi or Sons of Twilight began to work. They founded in our human ancestors a kind of archetypal metabolism. However, as they were on a still lower level of consciousness than the Archangeloi, with regard to their own capacities, they were even less able to work independently. Therefore, they needed the cooperation of the exalted hierarchy of the Cherubim or Spirits of the Harmony. Their name suggests that they lived in the sphere of the celestial harmonies, so to speak, in the music that permeated the whole Ancient Saturn universe, which they experienced from without, as a great musical instrument that they could create sound with according to laws akin to the laws of music. The Angeloi, being their servers, implanted the effects of these spiritual-cosmic, musical compositions into the bodies of Saturn beings.

We have a faint picture of their activities, if we try to imagine those forces that work at present on the plant. The dynamic forces, causing the growth of the plant, take up matter and form it into a being, which selflessly imitates the great rhythms and the structure of the cosmos of the stars. We have such a metabolism in mind when we speak of the activities of the Angeloi. In a certain sense, the plant is a much more efficient “cosmologist” than we are, who at present grasp the grandeur of the cosmos only through one of our senses—eyesight. The plant “conceives” it in a totally different manner and with more comprehensive, though unconscious, faculties.

Yet, we must not forget that the Saturn metabolism was totally different from present conditions. It was a metabolism of warmth. Warmth of various degrees flowed through those bodies on Ancient

Saturn. However, that warmth was still very near its origin, the divine Will of the Thrones. And we can thus imagine that with that warmth, the most sublime intentions and ideas of the highest spiritual hierarchies flowed through humanity and were “digested”. Thus the potentiality to have and to employ reason at a later stage of evolution was founded in humanity. Through this germinal capacity, there became manifest in the human being of Ancient Saturn the exalted experiences of divine harmony, which the Cherubim had when they “listened” to the events on that planet. A shadowy reflection still lives in present humanity when sense experiences are grasped and sorted out or “digested” in the realm of reason. Then the human being searches for the archetypal harmonies of all things. We know that music has the capacity to stimulate thinking.

We can find this phase of Ancient Saturn written into the constellations of Waterman and Lion. In all true ancient mysteries, and also in modern spiritual science, these two constellations are recognized as archetypal regions in which the heart and circulatory functions of the human body originate. With Lion, one connected more with that which acts as a concentrating faculty, for instance, in the function of the heart; whereas, Waterman was associated with peripheral actions of the circulatory system. Therefore, Waterman was perceived to be concerned with the lower arms and legs. In these regions the bloodstream coming from the heart “loses” itself peripherally. It is common knowledge that the warmth organism of the human body can be influenced and regulated in the lower arms and legs. Thus we have in Lion-Waterman a cosmic direction from which was born the warmth-metabolism of the bloodstream, and it was founded on Ancient Saturn during the Waterman-Lion cycle, although we cannot yet speak of a circulatory life in Ancient Saturn humanity. They had only a reflection of life, which was caused by that warmth-metabolism flowing through them. On the waves of the Saturn warmth, there moved, as it were, the divine intentions and ideas moved inherent in the divine Will. Thereby appearing in humanity was something like borrowed or reflected life. We might get nearer an imagination of these events if we think of the shadowy existence of thoughts and ideas. They have an objective spiritual existence and life, but in the human being they appear as lifeless reflections.

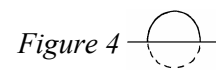
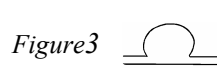
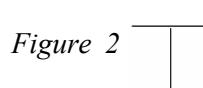
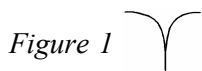
In a certain sense, we are here reminded of what we said already in connection with the Ram cycle of Ancient Saturn, but now those shadowy reflections were embedded in humanity’s Saturn ancestor. We might say they had, in the meantime, become individualized and constituted a kind of borrowed life, such as the thoughts in the head of a modern human being. This comparison with the head of a human being is correct to a high degree, for the head can only have a borrowed minimum of life in order to fulfill its functions. In this sense, we may even regard Lion-Waterman phase particularly, and the whole Ancient Saturn evolution in general, as a stage of creation during which the first archetypal indications of the human head came into existence. Hence, we come from an entirely different angle to the aspect of the cosmic human being than we indicated earlier. Furthermore, modern embryological research confirms, from an entirely different angle, that the head is the primary foundation of the embryo. However, it cannot reasonably be expected that our Saturn ancestor had a head similar to that of a present human being. Rather, we imagine that the functional potentiality toward a head was then created, similar to the structure of the human head during the very first weeks of embryonic development.

We come now to the last great cycle of Ancient Saturn. The human being appeared then as highly perfected as was possible under those planetary conditions and the preceding stages of development. They had no life and no consciousness, and in a certain sense, human beings were like a mineral of the present day but consisting of a totally different substantiality. They had the appearance of an automaton, a reflection of what took place in their surroundings, guided by beings of the spiritual hierarchies. Consequently, they bore an uncorrupt picture of the intentions and impulses of the Divine world in their being. A faint shadow of this kind of absolute, but unconscious, objectivity is still prevalent in our present physical body, although it is still to a high degree out of the reach of our self-willed soul forces. We can see, therefore, in the physical body a replica of this quality of the Ancient Saturn human. Those warmth entities, which were created then, were the origins of our present physical frames. Corruption overtook them inasmuch as gaseous, fluid, and solid matter was infused into them in the course of cosmic evolution. Beyond these corruptions, we can behold a physical being who is the perfect archetype of the human being as it was intended by the Divine world. Therefore we may call the last phase of Ancient

Saturn the cycle of the manifestation of cosmic divine human beings as a lifeless and unconscious image of the totality of the divine cosmos.

This last cycle of Ancient Saturn is recorded in the constellation of Fishes. Before we can realize this in its full significance, we must try to create a picture of that Ancient Saturn human being. Certainly all such attempts can only lead a certain distance, because all concepts that we employ for such descriptions are taken from present world conditions and are inadequate.

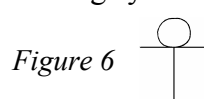
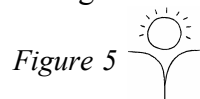
On Ancient Saturn we can roughly distinguish seven great cycles or rounds, as they are called in occultism. In the beginning of the first round, we saw the sacrifice of divine Will by the Thrones or Spirits of Will. Then the Kyriotetes or Spirits of Wisdom started to work upon this Will substance, imprinting into it a reflection of life. We said this was the very first indication of a brain, which we should regard as a yet undifferentiated “world brain”. Furthermore, we saw this cosmic event remembered in the constellation of Ram. In the human head, Ram appears remembered, as it were, in the figure formed by the nose and the eyebrows. It has the form of the symbol that we use for Ram (Fig. 1). Nature employed here one of the most fundamental principles of creation, as we shall find out on the following pages. In a symbolic sense, it can also be read as in figure 2.



This leads us to the opposite constellation of Scales, which we must also take into account. There we can see more the “divine act” of the sacrifice of the divine Will (Figs. 3 & 4).

The symbol in figure 4 wants to indicate something similar to a setting sun, the sacrifice of divine cosmic forces.

If we combine the two, we can get something like the following symbol:



The Sun-being, standing for divine cosmic forces, descends to a lower level of existence, thus providing a fundamental impulse of evolution, and thereby a reflection is created. This reflection we may read as in figure 7. It is something like a faint indication of a human skull, so to say, the basic structure of a skull consisting only of the base of the brain with an immanent upward and downward possibility of development. This strikingly resembles the very first phases of ossification of the head during the embryonic stages of the human being.



Figure 7

The second great round of Ancient Saturn we found inscribed in Bull. The Spirits of Motion tried then to permeate the planet with cosmic soul forces. These were flung back and they united with the life forces originating from the activity of the Spirits of Wisdom, thus establishing the divine Word. For Bull we use the symbol (♉) which we can well transform into the image of the ancient Egyptian Hathor-Cow, later known as Isis (Fig. 8).

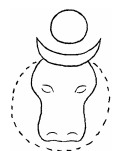


Figure 8


There still exist Egyptian representations of Hathor as a celestial cow with a golden Sun disc between her horns. To the supreme spiritual Sun forces of life are now added the Moon-like forces of cosmic soul existence, but they do not enter the cow, they hover above it. This is also emphasized by the opposite constellation of Scorpion. The Scorpion did not exist in very ancient times; instead, there was perceived in that region of the cosmos the Eagle. For this Eagle we might use a symbol  which suggests the hovering element (Fig. 9).

Figure 9

Nevertheless, a reflection came into being in the Ancient Saturn body in which we may see a further elaboration of Ram picture. The skull would then appear ossified to a still higher degree than before, as Figure 10 illustrates. We emphasize, however, that we do not regard the cycles of Ancient Saturn as leading straight from Ram to Bull. Rather, we imagine a cosmic impulse starting in Fishes, as it were, and then going through the Zodiac via Waterman, Goat, etc., until it reaches a culmination in Ram, and so forth.



Figure 10



The third round we saw in Twins, when the Spirits of Form initiated a turn toward individualization and emancipation within the Ancient Saturn universe. Through this process another reflection was brought about in the planet, which made its substance appear divided into many single bodies. This activity we may indicate by the traditional symbol II . We called it a kind of archetypal cell division, and we can understand the symbol as a further development of the sign for Bull   (Fig. 11). Extended to the image of the Ancient Saturn ancestor of humanity, it would be more or less in the direction suggested by figure 12.

Figure 11 and 12

We have here the cosmic origin of symmetry in the human body, rooted in a kind of archetypal division of the Ur-brain into two hemispheres. It is possible to imagine that the impact leading to the archetypal division of the Ur-brain “sank” into the organism during later stages of evolution, thereby creating symmetry within it.

Following the Spirits of Form were the Spirits of Personality, during the fourth round of Ancient Saturn. With their activity a turning point was reached. Hitherto we could only speak of a planet consisting of cosmic psychical substance; now it was turned into warmth or heat. The Ancient Saturn cosmos was on the way to creating within its own being a sphere of “external existence”. We saw this as an event that we might describe in modern language as interplay between Twins and Archer. The traditional symbol for Archer is x^{A} . We can transform it in our picture of the Saturn human being as in figure 13. Thus Archer tendency appears like a first indication of descent into the jaws, which is at the same time a turning toward an external world. So to speak, the divided hemispheres of the Ur-brain create their first externalization, the lower part of the skull. The jaws can indeed be regarded as the equivalent of arms and legs. We may again imagine that they were created during a much later phase. We will recall that we do not imagine humanity on Ancient Saturn with a body which had evolved limbs of any kind. Only the potentiality was created and infused into the body, which is also indicated by the elongation of the spinal cord from the brain into the lower organism.

Figure 13

During the fifth round of Ancient Saturn, the Archangels started to build the germs of the sense organs into the Saturn human ancestor. They did it in conjunction with the Seraphim. This development we saw engraved into the constellations of Goat and Crab. For Goat the sign Yb is used, or E . We have pointed out already that Goat is, in a deeper sense, associated with the sense of sight. If we alter the symbol for Goat into the more archetypal conception of Y , as has been suggested earlier, then we come to the picture of the archetypal human being in figure 14. The horns are an indication of the dawning capacity to grasp an “external” reality; whereas the spiral points toward the combination of this capacity with the faculties of the Ur-brain. This refers not only to the sense organs of ocular vision, but in an even more pronounced sense, to the organ of hearing. The spiral organ or cochlea of the inner ear imitates the spiral fishtail of Goat.

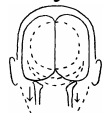


Figure 14

To this was now added the impact of Crab, C . Thereby the foundation for the later formation of the upper skull was laid (Fig. 15). This may also give us an indication as to how the later conditions of substance (heat or warmth in Ancient Saturn) came into existence. Coinciding with the action of the senses, the external world itself came into existence. And as much as the activity of the sense organs moved away during later stages of evolution from its divine origin, so also was the physical world densified into air, water, and finally solid substance. Therefore, we find the constellation of Crab ultimately connected in occultism with philosophic materialism. It is the heritage of the Saturn-Crab carried to its final conclusion in the process of creation.



Figure 15

During the sixth cycle of Ancient Saturn, the Angeloi, cooperating with the Cherubim, established an archetypal metabolism. We saw this stage recorded in the constellations of Waterman and Lion. Their signs are W and L . If we include this activity in the archetype of the human head, we come to a most interesting picture (see Fig. 16 below). Of course the human being on Ancient Saturn had no mouth. Instead, we might imagine the streams of warmth going in and out as does nutrition. The streams of warmth were permeated by a reflection of those harmonies of the Saturn cosmos that were regulated and brought forth by the Spirits of Harmony. Thus, the still dormant capacity to realize universal harmony in individual reason was established within humanity. Through the union of the external stream



and the internal capacity located in the Ur-brain (or in cosmic language, through the workings of Waterman and Lion), the potentiality was created to imbue the air current moving through mouth and larynx with the thought. In this way the development of language as the purest expression of human activity and willing was made possible during Earth evolution.

Figure 16

Finally, during the seventh round of Ancient Saturn, the archetype of the human being had reached a certain perfection. It was still lifeless and appeared like an automaton of the surrounding Divine world. We may imagine it to be as a phantom or as the faint image of a human head rising up from the veils of warmth on Ancient Saturn. This final act of Ancient Saturn we can recognize in the dynamics of the constellations of Fishes and Virgin. Of course that head was absolutely unlike a head of a present human being. It was, as it were, a mask-like feature; whereas its living origin was the totality of the spiritual world around. Thus we can also find an approach to the statements of the religious documents of when they speak of the human being as having been created in the image of God. We will have more to say about this last phase of Ancient Saturn and the constellations of Fishes and Virgin later.



Now we come back to the suggestion that we made near the beginning of Part Two. The organization of the human head is a living memory of Ancient Saturn. There exist many more such memories in nature of that stage of cosmic evolution, but the head, or upper human being, is the most conspicuous among them. Yet it would be misleading if we imagined the human beings on Ancient Saturn as a head corresponding to the outlines of a present head. The bodily form at that time had a shape resembling much more that of a chest than a head. It was a chest in the sense that a vertebra-like organization constituted the resting part and more or less ribs the radiating part of the Saturn head. The whole organism consisting of warmth was very subtle and absolutely open, such as a bowl or sieve, to the influxes from the environment.

The human being, as presented by the *Mysterium Magnum*, is indeed a picture of the whole cosmic evolution of the past (see pages 61-2). The head or upper person bears the traces of Ancient Saturn, the middle person recapitulates the evolution of Ancient Sun, and the lower person resembles the stages of development on Ancient Moon. However, even this is not quite a correct statement, because the three organizations have gone through many metamorphoses to become what they are today. We have already pointed out that the head of the Ancient Saturn human being had more the form of a chest. That chest-like being is really the origin of our material form. At a much later stage it deteriorated, as it were, into the hardened forms of a head. This seems to be a contradiction, but we will get a more satisfactory picture if we try to imagine the archetypal formative principle that works in all three organizations of the human being.

With regard to its functional properties, the human head already contains our whole being in a kind of abbreviation. If we consider the formation of the skeleton of the head, this fact becomes quite obvious (Fig. 17). The upper part is entirely devoted to a resting attitude. In fact, it can only fulfill its mission by its stationary condition. Too much movement exerted from outside disturbs its proper function. The lower part of the skull, especially the lower jaws, constitutes a kind of limb system of the head. In between the two systems, we find those organs which serve respiration and the intake of food. It is consequently a realm that is related to the rhythmic system in the human being. Thus, present in the human head is a kind of archetype or premonition of the whole threefold being of the human organism.

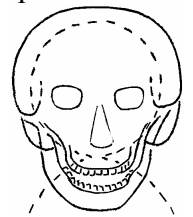


Figure 17

We can also recognize in it the fundamental dynamic principle of human existence altogether. The upper part with the organs of perception and conception indicate humanity's inclusion into the whole process of creation. There human beings have the possibility of a conscious reflection of that which exists in external space. Even the realization of one's own bodily frame belongs to that world of external existence derived from immeasurably long ages of cosmic evolution. In the lower part of the head are indications of a totally different relationship to the universe. There are the organs and formations appertaining to an inherent tendency toward transformation, even transubstantiation. Breathing and digestion are external indications of that inherent urge in the human being. Thus the human head manifests, with regard to its dynamic layout, the idea of the human being and of the human being's

divine purpose in evolution. We are supposed to be affiliated with the totality of creation for the sake of transforming creation into something new, which hitherto did not exist. Such a twofold impulse can well be expressed by a lemniscatory form. The circle would indicate something, if one accepts it as a symbol of universal significance, that is absolutely perfect and has come to rest. But a lemniscate represents a polarity; in fact, it is born from a polarity, which works toward the transformation of something existing into something new. Such a lemniscate is written into the head of the human being (Fig. 18).



Figure 18

The birth of this principle of duality, from the perfect circle or sphere, is strikingly expressed by the formation of the skeleton of the chest. There the circular tendency is still strongly emphasized; but in the formation of the vertebra, we already have the indication that a second focus is in the “status nascendus” (Fig. 19). This “status nascendus” we must seek in Ancient Saturn evolution. Therefore, we said that the Saturn head was more like a chest, so to say, a lifeless monad with only an indication of two foci. During later stages of cosmic evolution, the one focus represented by the vertebra developed more and more. Finally there came a moment when it was even overemphasized. Then we come to the picture of the human head (see Fig. 17) where the “vertebra pole” of the upper skull has become predominant over the “rib” pole of the lower head. This overemphasis coincided with the development of intellectual capacities in humanity, which are bound to the function of the “vertebra” pole, the brain.

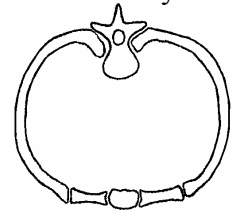


Figure 19

This one-sided development was counteracted by another exaggeration. The resting part that tends to become like the upper part of the skull shrank, and the pole of movement gained the upper hand. Thus we can imagine the lower extremities having come into existence (Fig. 20). The “vertebra” pole is almost fading out, but the ribs are over-extended, as legs. The middle organization retains, to a high degree, the “status nascendus” of the original archetype and keeps it flexible. However, head and limbs have ossified, so to speak, the extreme possibilities of polarity. The three systems together establish a kind of balance.

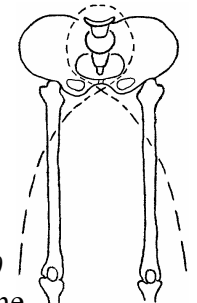
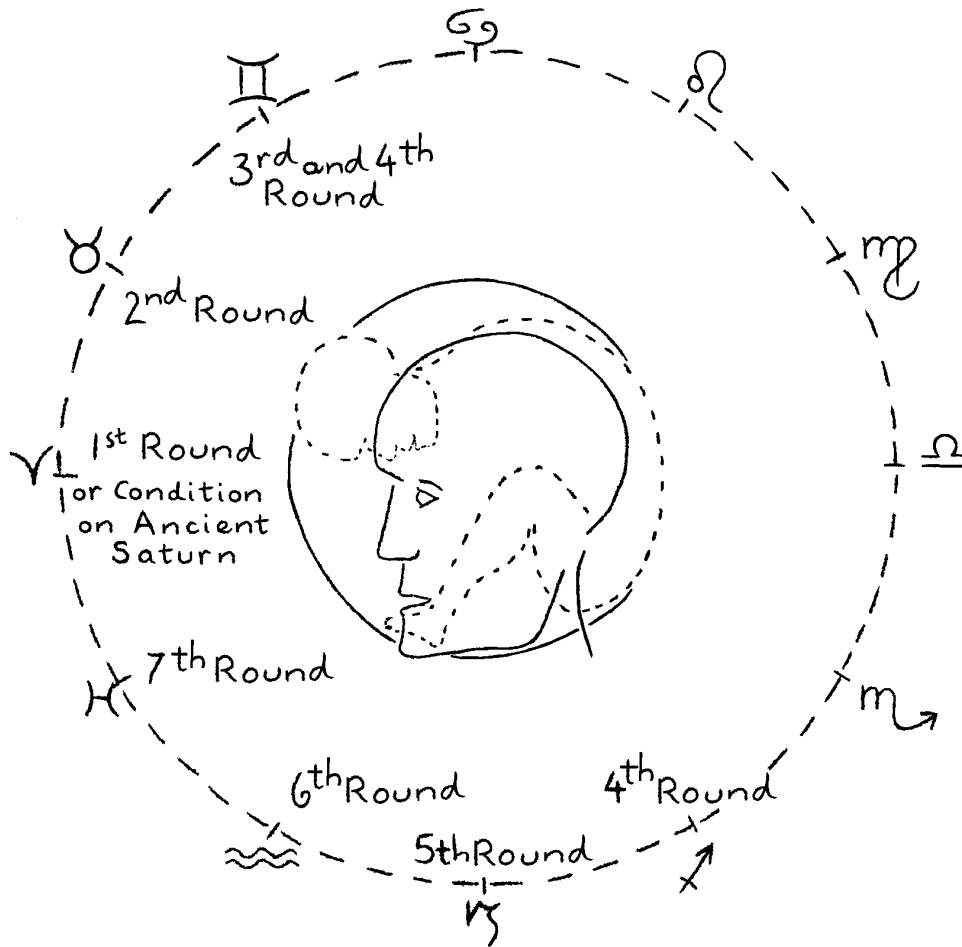


Figure 20

We have seen that this archetype of the human being has a definite relationship to the constellations of the Zodiac. Where does this connection come from? Spiritual science gives the answer. As we enter or draw near to our physical existence, we descend from the cosmic Divine world. During this sojourn in the world of the spirit before birth, we built up a spiritual form-body. We took the substances from the starry universe, from the constellations in whose being are recorded the great phases of past cosmic evolution. Thus in building up the spirit-kernel, which then molds the material embryo into a human form, we also obtain the great “genesis of creation”. Therefore, this genesis expresses itself in the features of the human body. As far as we have elaborated the evolution of Ancient Saturn, something similar to the features of the human head are created in this manner from the memory substance of the Zodiac. This head-human has the potential to become metamorphosed into the whole human form, with regard to the threefold human being (see Fig. 21 below).

The Zodiac is the expression of the beings of the Divine world, the spiritual hierarchies. How can we then imagine the coming into existence of the present visible Zodiac? On Ancient Saturn the starry world did not exist visibly. Instead, we saw a kind of huge circle or sphere surrounding the planet. This spiritual circumference was the dwelling place of those hierarchical divinities who worked upon the Ancient Saturn planet from the periphery. With the great sacrifice of the Spirits of Will, a line of evolution was already initiated that became, in subsequent stages, the leading principle of all creation. The hierarchies withdrew in certain moments from the objects of their activity, after they had handed over the initiative to a lower spiritual hierarchy. The aim of creation was to let the created world gradually descend into emancipation from the origin, in order to give it the chance of becoming independent and free. In withdrawing, the hierarchies left behind their garments, so to speak, the achievements of their activities. The emancipation of the created world expressed itself in increasing densification. Thus the foundation for the visible universe of the stars and the Zodiac was laid. The stars in their grandeur are the emancipated essence of the Divine world.

Figure 21

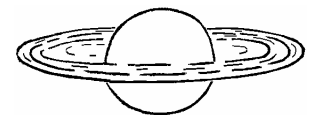


♈	Ram or Aries	♎	Scales or Libra
♉	Bull Taurus	♏	Scorpion Scorpio
♊	Twins Gemini	♐	Archer Sagittarius
♋	Crab Cancer	♑	Goat Capricorn
♌	Lion Leo	♒	Waterman Aquarius
♍	Virgin Virgo	♓	Fishes Pisces

Thus we find in Ancient Saturn, instead of a Zodiac, a world of beings, the hierarchical world itself. The present planet Saturn, with its rings, imitates externally the conditions that prevailed on Ancient Saturn (Fig. 22).

Figure 22

Then at a later stage, after the hierarchies had begun to withdraw, this aura was densified to a certain degree. It was on the way to becoming a Zodiac, but the hierarchies were able to manifest themselves directly through it. Instead of a computable fixed-star world, we should have found a world of revelation, which spontaneously revealed the intentions of the Gods. This universe we may call, according to occult usage, Ancient Sun.



During a phase of evolution, which occultism calls Ancient Moon, the spiritual hierarchies had already emancipated themselves to a high degree from the "external" universe, which appeared then still more densified; but it could still reveal the workings of the Divine world. If one could have entered that

universe, one would have realized in the movements of the first indications of an external starry world the intentions and decisions of the Divine world. It was a shadowy reflection of this kind of realization that lived dimly in those ancient peoples, who perceived in the rhythms and movements of the visible stars the manifestation of the will of their deities.

Finally, the spiritual hierarchies almost completely withdrew from the sphere of created being, which was densified to the point of mineral matter. Consequently, a starry universe appeared that was computable and seemed to function like a machine. It is a universe that commemorates, only in its grandeur, the works and deeds of the Divine world in the past. Thus it appears to be a gigantic monument of creation. We are presently also drawn into this vortex of emancipation. Through this we have gained so much inner distance from a universe of all-powerful hierarchical Beings, that we now have the opportunity to seek, in complete freedom and love for the truth, the spiritual background of the cosmos. For the universe of divine working, of revelation, and of absolute divine being is only hidden “behind” the curtain of the apparition of a mechanical cosmos.

We tried to seek the spiritual equivalent of the Zodiac on Ancient Saturn in the dynamic archetype of the human body, especially in the head. In this way we came to a central aspect of Ancient Saturn: the human being as the object of creation standing in the center of that universe (see figure 21). From a peripheral aspect, we should find the hierarchies working from the spiritual heights of the planet.

As we have pointed out earlier, we do not imagine the hierarchies fixed to one single constellation. Each one of them comprises the whole Zodiac on the corresponding level (the spiral in figure 23 is intended to indicate these levels). But they concentrate, as it were, their activities in one “house” or spiritual world direction. Just as we perceive the cosmic human being as an image of the totality of the Zodiac, so we must also assign to the hierarchies their respective orbits. Thereby we arrive at the picture of celestial spheres of the hierarchies that are, so to speak, “con-centric” and which were known and realized by all ancient peoples.

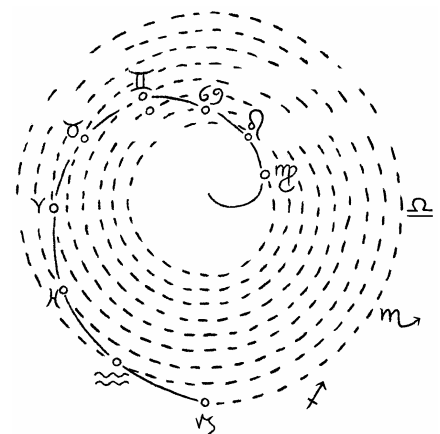


Figure 23

The question remains, what existed on Ancient Saturn in the place of the constellations of Virgin, Scales, Scorpion, and Archer? To this we have one possible answer, which we should like to set down with utmost caution. We can see behind these constellations the essence of the highest realm of the divinity, the Trinity, in:

<i>Virgin</i>	<i>the Father</i>
<i>Scales</i>	<i>the Son</i>
<i>Scorpion (or Eagle)</i>	<i>the Holy Spirit</i>

However, this is only a tentative suggestion that would need much more elaboration in order to prevent misunderstandings.

The Archer would stand for the hierarchy of the human race. In connection with the fourth cycle of Ancient Saturn, we have already pointed out its background. It represents humanity in “the womb of the Gods”. We should therefore expect that the constellation of Archer occupied the center of the universe, as the human being in figure 21 stands (as hierarchy) in the center of the spiral. Modern astronomical science has indeed discovered that the galaxy or greater universe, of which our solar system is only a small particle, rotates around a center that lies roughly in the direction of the dense star clouds of Archer (according to independent investigations by astronomers such as Lindblad, Oort and Plaskett). The Archer is in the direction of the central point of that spiral, even in an external sense. Moreover, we know that our whole solar system is moving with great speed toward a point which lies above Archer in the fixed-star constellation of the Lyre next to Hercules (A. M. Harding, *Astronomy*, NY).

After all these excursions, we can come back to the seventh round of Ancient Saturn, which we connected with the constellations of Fishes and Virgin. Humanity appears at that stage to be as an automaton. Yet we must not forget that humanity was then, in all its imperfection and primitiveness, a

perfect and selfless, though lifeless, reflection of the whole spiritual Saturn universe around them. Thereby, they were endowed with a capacity that, even at present, lies dormant and which will be consciously developed only in a very dim future. The Spirits of Will or Thrones created in humanity the germ of the principle of Spirit-Man or, according to eastern terms, Atma. Through the development of this principle, human beings of the far future will not only be able to perceive the facts and beings of the spiritual world or become creative in that world clairvoyantly, but will attain the capacity, when the physical body is no longer needed, to manifest the spirit-cosmos through their own being. For instance, if we were able to develop this capacity at present, we would not only realize the spiritual potentiality of Bull or of any other constellation, but we would be able to employ its cosmic potentiality. This would mean, of course, the attainment of magical faculties on a cosmically grand scale, which we cannot even imagine at present. Such capacities will spring from a harmonious and conscious amalgamation of the polarity that is physiologically indicated, for instance, by the dynamic layout of the human head. The resting pole (perception) is designed to be transformed into a perfect and universal organ of perception, which will in future no longer be bound to a physical brain that only gives a blurred picture of the universe. The moving pole (transformation) still has the deeply dormant quality of transforming that which enters into us from the external world. By higher development we will be enabled one day to create a new cosmos, together with the higher hierarchies. Creation, in a divine sense, lies within the dormant potentiality of this field of forces in the human being.

By the cosmic quality of Fishes, the archetypal duality, or rather the threefoldness, of the human being is unmistakably expressed. The traditional sign for Fishes is ♋. We can apply this to our earlier pictures of the Saturn head as in figure 24. The two fishes of that constellation are held together by a faint ribbon of stars. Similarly, the two opposite poles of the human head are held together by an intervening system.



Figure 24

For the constellation of Virgin we use the symbol, ♍. Here we see more the aspect of that exalted principle of Spirit-Man, which was implanted into humanity to be fully developed in a very dim future. It is a principle that is still deeply hidden behind three mystical veils—behind three future incarnations of the Earth universe similar to the three great stages in the past: Ancient Saturn, Ancient Sun, and Ancient Moon. After the present Earth universe passes away, there will follow three great future phases evolutions, which spiritual science calls the Jupiter, Venus, and Vulcan phase. Only on Vulcan will we be able to fully develop the capacities of Spirit-Man. These three mystical veils are indicated by the three strokes of the symbol, ♍. The added lemniscate curve can be read as a sign of harmonious union of the two opposite poles. Therefore, we may insert in our archetype of the human head, an inverted lemniscate as a sign of union between the pole of resting perception and the pole of active transformation and creation (figures 25 & 26).

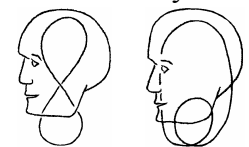


Fig. 25 Fig. 26

The inversion of the lemniscate should emphasize the characteristic inwardness of Virgin. As a germinal potentiality, it had been given to humanity on Ancient Saturn. It is therefore written into the physical frame, for instance as we mentioned earlier, into the metamorphoses of the whole skeleton.

During the seventh round on Ancient Saturn, a certain perfection had been achieved as far as was possible under the prevailing conditions. Everything was thereafter dissolved into pure spiritual existence. The planet and the spiritual hierarchies entered one of those phases that spiritual science calls “night of existence”, or, according to an eastern term, a condition of Pralaya.

We have briefly outlined the evolution of Ancient Saturn, according to the terminology used by Rudolf Steiner in his book *An Outline of Esoteric Science*. We took the archetypal image of the human body, especially the head organism, as the basis of our considerations. This is one way of portraying it, but we ought to bear in mind that there are other ways of presentation possible. The one we have chosen is the easiest one, which does not presuppose too much scientific knowledge and detail.

However, we laid great emphasis on the fact that the conditions on Ancient Saturn cannot be compared with anything of a material nature on our present Earth. The warmth or heat that was ultimately created had been born from the sacrificed Will substance of the Spirits of Will or Thrones.

We can not yet speak, therefore, of a spatial universe during that phase of cosmic evolution. Its substance was still too near its spiritual-psychical origin. An observer armed with the present capacities of sense perception would have realized only degrees of warmth, almost like the effusions of an invisible aura of activity.

Consequently, the human being did not exist on Ancient Saturn in spatial form. Corporeality consisted of will substance that had slightly moved away from its divine origin. Thereby it had become something like a potential reflection, namely, warmth or heat. The human form that was imprinted on this warmth was only a potentiality of later becoming.

The will of the Divine world was inherent in the Saturn ancestor of humanity. It existed only as an image as it appears in a mirror. The heat of the planet was the mirror. Yet the realization of the image could be worked out only during long subsequent ages of evolution. Therefore, we cannot yet speak of space in Ancient Saturn, but solely time had come into existence.

After Ancient Saturn evolution had come to a certain perfection, that whole universe withdrew into a condition of cosmic rest or purely spiritual existence. In spiritual science this condition is called “night of existence” or Pralaya, according to an eastern term. Then, in a certain moment, the hierarchies of the Divine world again stepped forth and a new universe was born. This stage is called by spiritual science the Ancient Sun condition.

The Evolution of Ancient Sun

First of all, the achievements of Ancient Saturn had to be recapitulated. According to our previous explanations, we can associate this first cycle of Ancient Sun with the constellation of Fishes. In Fishes we saw the final stage of Ancient Saturn, the cosmic moment when the human image was evolved as a potentiality, as far as it could be developed then. Up to this point the past had to be recapitulated on Ancient Sun, and this was the first “round” or “condition of life” of that universe.

At this stage the development on Ancient Sun took a new turn. Those warmth or heat images of Ancient Saturn, which had again come into existence, were permeated with life. The super-sensuous entity, which is the foundation of life in the physical, is perceived by spiritual perception as a field of forces or an organism of forces. We can also say that the physical images were now permeated with a life or ether body.

We heard that the Spirits of Wisdom, or Kyriotetes, already attempted on Ancient Saturn to infuse life into the sacrificed will substance that had come from the Thrones, but that substance was not in the condition to absorb it then. Now, on Ancient Sun, the Spirits of Wisdom had reached a higher degree of faculty than before, so they were able to perform a sacrifice similar to that of the Thrones. Thereby the ether body was created, which then began to permeate the physical images of humanity.

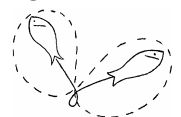
This second aspect of the first round or cycle of Ancient Sun we can find remembered or imprinted in the present constellation of Virgin. Therefore, we can perceive this first cycle as a development from Fishes to Virgin. We should emphasize once more, however, the fact that we have in mind, etc., cosmic cycles or revolutions in time through the entire Zodiac. Their culminations we should have to seek in the corresponding constellations.

The traditional sign for Virgin is ♍, but we have suggested previously that we can read this sign in a modern fashion as Fig. 28 - 29 below. The symbol in figure 29 suggests the birth of a new principle within a mother entity, a fact which we find indeed happening during the first cycle of Ancient Sun. To this we must add the sign of the constellation of Fishes.

The seven rounds of Ancient Sun can be regarded as being represented by the constellations of Virgin, Lion, Crab, Twins, Archer, Scorpion, and Scales. They give more the inner aspect, the viewpoints of what happened then to the creature. Generally speaking, the constellations in the opposite part of the Zodiac present the cosmic side of those events.

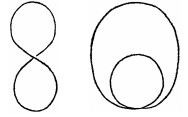
In this sense, Fishes is the background of the permeation of the creature with life. The Fishes represent a polarity (Fig. 27). Yet this polarity is different from that of Twins. They symbolize the beginning and the end, and thus they repeat between them what otherwise is spread out in cosmic space and time. They hold the key of all evolution, of the destiny of the

Figure 27



world. The Godhead working through them has established everlasting transformation (in earthly terms we could say death) whose external manifestation is life. In Virgin the principles of the beginning and of the end have united. The Son, the future, is resting in the womb of the Mother. Figures 28 & 29

What does it mean to say that a life or ether body had been infused into the physical image of the human being? We can perceive only the manifestation of life in the physical. For instance, we say a plant, an animal, or a human being is alive, but we cannot find, as far as the senses can penetrate the objects, the actual principle that causes growth, etc. This principle is of a super-sensuous character that upsets, as it were, the chemical and physical laws of mineral matter. It forces matter, obviously, into a movement contrary to gravity. It holds back, at least for the lifetime of a living being, the chemical processes resulting in decay, and so on.



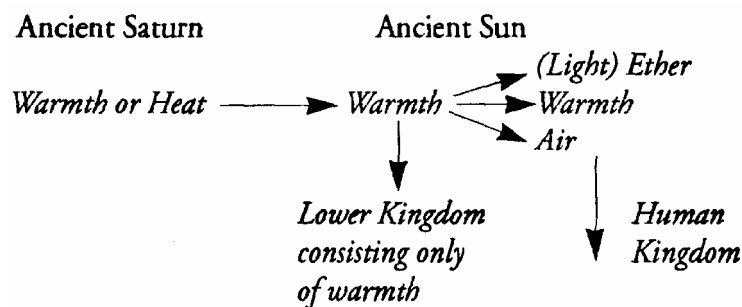
Yet we are here only in the realm of the manifestation of life forces. It is not quite correct to say that we see before us, for instance, a living plant. We certainly perceive a particle of it, for in the next minute it has already changed its shape, because the processes of growth are continuously altering the consistency and form. Only if we could see in one instant the total cycle of the plant, from the seed to the next seed, could we really speak of perceiving the living plant. This idea leads us to an interesting aspect of the life forces in nature.

Life cannot manifest itself unless it can take hold of mineral matter. Generally speaking, spirit is inherent in mineral matter. The spirit expresses itself in crystalline matter as a geometrically forming entity. Yet this spirit has descended to the lowest level of incorporation. It has obviously come to the end of a certain activity. This amalgamation of pure matter and spirit in the form of “geometrical intelligence” is taken hold of by the life forces in a living being. Something of a “fallen” quality is needed in order to give higher, super-sensuous forces—life forces in our case—a chance to manifest life.

This is actually what happened on Ancient Sun. A part of that warmth or heat that had come into existence, in the course of the recapitulation of the facts of Ancient Saturn evolution, could not rise to the acquisition of a life body. It was rejected, as it were, and could not partake in the normal course of evolution; it was “left behind”. This gave rise to the foundation of a second kingdom besides that of the human being.

Humanity on Ancient Sun consisted partly of that “backward” heat substance, but something else came into existence through them. A part of the heat or warmth was densified into air or gas. We already find indicated, thereby, a process of descent or Fall of the originally spiritual essence into matter, to which we alluded above. Through this it was possible for a higher principle—the life or ether body—to work within the human being. It had found a basis of action. The ether sacrificed by the Spirits of Wisdom was light, or light ether in the sense of spiritual science. Therefore, we speak of Ancient Sun, because for the first time since the beginning of Ancient Saturn, the new universe appeared shining like a Sun.

We could sum up these events in the following diagram:



We must now imagine the Spirits of Wisdom standing in a central position of that universe. Since Ancient Saturn, their capacities and virtues had developed to such a degree that they were able to stream forth inner light. This light penetrated the sphere of the Sun universe. Other beings, of whom we shall speak later, reflected the light toward the center. Originally it had been given away by the Spirits of Wisdom. It was part of their spiritual essence. Now, after it was separated from them and reflected, it

became an external entity. In that moment, space was born. The rays of light suggest the concept of spatial direction, the principle of space.

All this took place mainly during the first cycle of Ancient Sun evolution. A contemplation of these details can help us to search still deeper into the riddle of the life forces. In that light, which was first spiritual being in the Spirits of Wisdom and was transposed, as it were, into external existence, we obviously have the picture of the workings of the cosmic ether forces.

We can explain what we mean by the following diagram (Fig. 30). If we consider the orbit of a planet, we are confronted with an invisible entity in the heavens. The visible planet only describes the orbit and occupies, in the course of time, the single points of it. We have taken as an example the orbit of Mercury during one year. Of course, we are aware that the loops, etc., represent only the purely observational aspect from the Earth.

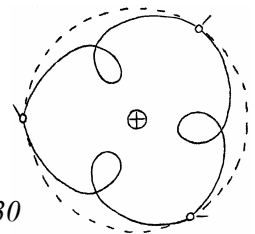


Figure 30

These orbits existed before the visible planets, according to the facts discovered by spiritual science. Much later the planetary bodies were created. They then followed their corresponding orbits, which indicated the spiritual spheres of the planets. In the spheres dwell the hierarchical beings who move the celestial bodies. This was recognized still in Greek times, and modern spiritual science finds it again as a fact.

The orbit of Mercury (Fig. 30) comprises the movement of the visible planet during the course of roughly one year. The loops and the intervening superior conjunctions indicate a breathing activity of the sphere, which is an alternation between contraction and expansion. These various stages of the sphere, marked by the positions of the planet year after year, are imitated, for instance, by yearly cycles of plant existence on the Earth. (Slight changes and aberrations of the rhythms of the planet we need not consider now.) To a certain extent the three yearly rhythms of expansion and contraction of the sphere of Mercury appear reflected in three stages of the plant cycle: 1) germination and growth, 2) flowering and fruition, and 3) the decay of the mother plant and the resting of the seed in the soil.

In both cases, in the plant cycle and in the cycles of the planet, we perceive an external manifestation of the inner invisible principle of cosmic ether. It works in the totality of the celestial sphere, of which the individual spheres of the planets are a part. Through the densification of points on the planetary spheres, the visible planets came into existence, including the Earth.

Thus we can come to the conclusion that the celestial sphere, individualized by the spheres of the planets, is the source of the life or ether forces. All manifestation of life is an imitation of the rhythms and events in the sphere. Furthermore, we saw the sphere as the archetype of space coming into existence on Ancient Sun, when the light gift of the Spirits of Wisdom was reflected back from the periphery to the center. This light of the Spirits of Wisdom was creative life that took hold of “Sun matter” and molded it.

All this took place during the first cycle of Ancient Sun. We find it inscribed in the constellation of Virgin, which appears depicted on ancient star maps as a woman holding a sheaf of corn, indicating its association with growth and fruitfulness. In a modern sense, we can interpret Virgin as that great imagination of the “woman in heaven” in Revelation of St. John XII. We hear that she is “clothed with the sun, with the Moon under her feet, and upon her head a crown of 12 stars”. She is regarded as the soul of the world who bears the whole cosmos, the sphere that is the source of the life forces. “And she brought forth a man child, who was to rule all nations”. Through her the life of the cosmos is sacrificed so that new life may come into being. This aspect of the constellation of Virgin represents that great act of the pouring out of life forces upon Ancient Sun pointing to similar future stages of evolution, but on a higher level. According to indications in ancient Egyptian presentations of the constellations of the sky, the Egyptians must have recognized, in or near Virgin, the image of Isis nursing Horus.

From another angle, these lofty mysteries of the constellation of Virgin are vividly corroborated. We previously indicated that Virgin is connected with the region of the intestines, below the diaphragm. This is the region in which food is finally completely dissolved. It appears beyond this part of the organism as a source of energy. This dissolution may seem to be a contradiction to Virgin events in the past. Yet, it is a creation of new life on a higher level, namely, in the realm of human consciousness. The

dissolved and etherized substances do not disappear completely; they are elevated to the level of the inherent intelligent capacities in the human being. Through these processes, a new creation is initiated akin to that on Ancient Sun.

During the second great cycle of Ancient Sun, the Dynamis or Spirits of Motion started with their activity again. This powerful hierarchy helped to direct the movements of the planets during a later stage of cosmic evolution. By these movements, they made it possible, within a then already highly divided and emancipated universe, for contacts and exchanges between the individual celestial bodies to take place. Thus they established a compensation for the isolation into which such objects of creation as the planets had been driven. Yet on Ancient Sun, planets did not exist in the present sense, nor was humanity really emancipated and isolated from the divine origin. Still, the Dynamis lived in their mighty spiritual-cosmic impulses of inner or soul movement; but they were still unable to penetrate the human kingdom on Ancient Sun. Their time had not yet come, because the Sun-Beings were unable to develop soul faculties. They created in the Sun human a reflection similar to the impressions of the hierarchical activities on Ancient Saturn.

Those reflections on Ancient Saturn had created the foundations of certain physiological organs. For instance, the impulse of individualization radiating from the Spirits of Form was reflected in the beginnings of bodily symmetry. As soon as an ether body was operating in the human form, as we heard happened on Ancient Sun, those reflections manifested themselves as the first intimations of organic functions. Thus the reflected activity of the Spirits of Motion set the air organism of the human body into rhythmic motion. This body consisted then of a mantle of warmth that enveloped a kind of skeleton of warmth. In the interior of this mantle was embedded the air organism. This physical entity was permeated by an ether body that set the air in regular rhythmic movement, which appeared similar to the circulation of the sap in our present plants. The single ether bodies had their origin in the cosmic ether, represented by the sphere. Into this sphere, the Spirits of Motion extended their activities, and they were thus impressed upon the physical body.

The culmination of this second cycle of Ancient Sun we can find inscribed in the constellation of Lion. Starting from the preceding point of culmination indicated in Virgin, we should have moved through the whole Zodiac, as it were, until we arrived in Lion.

We will now recall what we said about the Mysterium Magnum, the intimate connection between the constellations of the Zodiac and the human body. Lion has a certain relationship to the region above the diaphragm, where the breathing and circulating organism is centered. We call Lion the archetypal region from which this part of the human organism has been created.

A closer study of this sphere of the human body reveals that an intimate relationship exists between the rhythms of breathing and circulation and certain rhythms of the cosmos. We know that the rhythm of breathing is related to the rhythm of the heartbeat according to the ratio of 1 to 4. A human organism has, on an average, 17 inhalations during one minute and about 72 heartbeats. This is a perfect imitation of the great solar rhythm of the Platonic year. 17 breaths in one minute accumulate to 1,080 during one hour and to 25,920 during 24 hours or one day. We know that the vernal point needs 25,920 years in order to move through the 12 constellations of the Zodiac.

The vernal point is the crossing point of the celestial equator and the ecliptic, i.e., the path of the Sun. In Part One, we indicated the circular movement of the polar axis of the Earth caused by the precession. For the same reason, also the crossing points between the equator and the ecliptic shift through the Zodiac. A complete revolution of one of the two points—the vernal point—takes, according to modern calculations, about 25,920 years.

This fact of the Platonic year is well known in occultism, and it was also known by Ancient Indians. They called it a Day of Brahma. Thus an interesting connection exists between this great “day” of the cosmos and the day of a human being; and this rhythm appears to be inherent in our “Lion” organization.

This rhythm of the Platonic year is not only engraved into our rhythmic system. Our whole life stands under the same impression. The ideal average lifetime of a human being was always considered to be 72 years. This time is related to the Platonic year of 25,920 years in the ratio of 1 to 360

(25,920=72x360). Therefore, the lifetime of a human being is likened to one degree of the ecliptic through which the Sun passes in the course of approximately one day. Thus the average life of a human being is likened to one day of a Platonic year. (The difference between 360 and 365 days in one year is due to slight irregularities in the annual movement of the Sun.)

We see that in the human organism, especially in the Lion region, there are imprinted majestic cosmic rhythms. This sphere of Lion in the human body is deeply connected, as we know, with life in general. The heart and the circulation are practically considered to be the vehicle of life, in a certain sense. If we now recall what we said about Lion and the second great cycle of Ancient Sun, we find an interesting corroboration. The ancestor of the human being had been endowed with an ether or life body. Thereby, the Spirits of Motion were enabled to work from the periphery upon the physical organization and bring about those air movements that we mentioned. We can see in them the pre-figurations of the present heart and lung organization, which had already been founded on Ancient Saturn. Therefore, we can truly connect those events on Ancient Sun with the constellation of Lion.

We use the symbol $\delta\zeta$ for this constellation, signifying the rhythmic movements in the organization of the Sun Beings. They were reflections or imitations of the cosmic-psychic movements of the Dynamis, who's activities we can see in the opposite constellation of Waterman. The symbol used for Waterman indicates the impressions of the astrality of the Dynamis on the cosmic ether (Fig. 31).

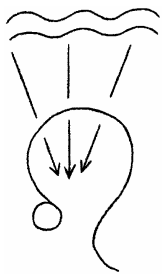


Figure 31 Until then, the ancestor of the humanity did not yet have a definite and fixed bodily frame. We ought to imagine that they were, rather, in ceaseless movement and continuously changing their bodily form. One might think of something similar to the formations of clouds at present. In this moment, the Spirits of Form or Exusiai again started their influence. We remember that they already contributed to the development on Ancient Saturn. At that time they could only create an external reflection of their true impulses. Even on the Sun, the human being was still far from being capable of receiving their gifts. Only very late—actually during the present Earth evolution—were they able to

endow humanity with the ego, which was their great cosmic aim. Until then the Spirits of Form effected various preparatory changes in the human organization, paving the way for the final step. Through their activities, certain physiological and organic foundations were created in the human being.

On Ancient Saturn they had effected the division of the planet into single bodies—the forerunners of our present individual body. Now, on the Sun, they made the physical body last for longer intervals. Through the influence of the Spirits of Form, external form was preserved for a period of time.

This was the third great cycle of Ancient Sun evolution. We can read its culmination in the script of the constellation of Crab. Here we are reminded of another development during Ancient Saturn condition, which we also connected with Crab. It was the fifth round of that condition, during which the first traces of the sense organs were created. We described it as an interaction of beings and forces whose work we recognized in the dynamic influence of Goat and Crab. Furthermore, we indicated that in this interaction the Crab impact tended to create the initial tendency for the later ossification of the skullcap. Now during the Ancient Sun condition, we find this specific Crab tendency again at work (Fig. 32 at right). It is interesting that Crab is connected with the world conception of philosophic materialism, which is the conscious philosophic realization of a certain trend of the creative activities of the spiritual hierarchies. Materialism is one of the many necessary building stones of divine creation. If materialism, as a world conception, claims to be the only correct aspect of existence, it is bound to misconceive the truth.

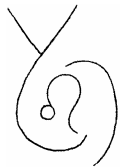


Figure 32

We are used to the sign $\var�$ for Crab. In this symbol an enclosing faculty is indicated. The floating and continually changing $\delta\zeta$ and \mathfrak{M} entities are now temporarily encased in a kind of shell, which guards, as it were, and protects the being.

In the opposite constellation, Υ or \mathfrak{Y} , we see the cosmic background of the spiritual forces that enacted the $\var�$ development of the Sun human. The lower part of the symbol \mathfrak{Y} already indicates the dynamic tendencies of $\var�$ (Fig. 32). Thus Goat stands for the hardening, even crystallizing impact of the

cosmos which we witness especially when the Sun enters this constellation, about the 15th of January. The ice and snow of the wintry season is the external manifestation of these forces.

During the fourth great cycle of the Ancient Sun condition, we see two hierarchies exerting their influences on the ancestors of humanity. The first is the hierarchy of the Archai or Spirits of Personality. We saw them already on Ancient Saturn infusing into the human physical warmth body a reflection or an appearance of independence. Now, on Ancient Sun, the Archai have risen to a higher level of consciousness, which spiritual science calls imaginative perception. Thereby, they were enabled to work upon the ether body and endow it with the appearance of personality and independence. It is only a reflection of majestic cosmic imaginations, which they themselves were now able to develop. This fact is the reason that the present human being has an individual ether body. At the same time, the very exalted hierarchy of the Seraphim, or Spirits of Love, combines their activity with that of the Archai. Thereby, the imaginations of the Archai became very powerful and appeared in the human being as a force that we might call, under present conditions, earthly love. This influence began to change the nature of the human ancestor. The germinal beginnings of the present glandular system, thereby, came into existence. There appeared in humanity, whom we must imagine as something similar to a very subtle plant, the first indication of a reproduction of their own kind. Through this capacity, they were able to segregate part of their body. These segregations then lived as independent creatures beside the mother being.

Besides these developments, also the Archangeloi also started with their activities. They had now entered a stage of their evolution similar to that of the Archai on Ancient Saturn. In other words, they went through the equivalent of the present human stage of selfhood and independence. Human beings had then been developed so far that the Archangeloi were able to achieve through them their own human stage. Already on Ancient Saturn they had helped create the archetypal beginnings of the human sense organs. They continued in this capacity on Ancient Sun, and thereby the sense organs were brought another step nearer to perfection.

Through certain beings who did not follow the normal course of evolution, a connection was established between the kingdom of Sun Beings and the lower kingdom, which we have already mentioned. Those germinal sense organs were used as channels of communication between the two kingdoms. The second kingdom consisted of warmth, which could not be permeated by an ether body. It formed, therefore, a kind of renewed Ancient Saturn and can be regarded as a separate celestial body beside that of the Sun. We see here the first beginnings of a kind of planetary system of divided bodies.

We can read the culmination of this cycle on Ancient Sun in the dynamic properties of the constellation of Twins. With regard to Ancient Saturn, we witnessed there the cosmic impulses of individualization represented by the Exusiai, and of personality worked out by the evolution of the Archai. On Ancient Sun we see this Twin impulse again at work. The Archai then impressed independence on the human ether body. We also see here a refined recapitulation of that gigantic process of archetypal division of the Saturn body into single warmth entities. Now, on Ancient Sun the ancestor of the human being had become capable of reproduction. This is a Twin activity on Ancient Sun, similar to that on Ancient Saturn.

The traditional symbol for Twins is II . If we recall now the fact that humanity went through its plant stage on Ancient Sun, we might read in this sign of Twins an important step in its development. It was the middle cycle of the Sun condition, and we can imagine that the human being then began to resemble a plant, though under totally different conditions from today.

Until then the human being might be likened to a seed or a bud, still held back by its protective sheath. However, in that moment, forces of the heights and forces in the depths worked upon humanity. We recognize in these forces, the Archai and Seraphim on one hand and the Archangeloi on the other. The bud of the human being germinated and burst forth, orienting itself in space between the two world polarities (Fig. 33). At this time an impulse, a tendency towards multiplication, the first traces of reproduction entered them like a kind of primitive segmentation. We might compare this organism with two leaves or even archetypes of lungs. (The lungs have a certain connection with the Twins sign, II .)

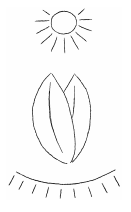


Figure 33

Thus we should see a preparation for the process of reproduction internally, in the sense of division. This is the Twin aspect. The external cosmic impact is indicated by the symbol for Archer, \nearrow . The being is exposed to a polaric activity of the hierarchical world. This can give us an impression of the ideas that made ancient peoples use the symbol II , indicating the above and the below and at the same time a sort of horizontal twofoldness. We should not be disturbed by the fact that this Sun plant swims, as it were, in the air. We remember that the archetypal form of the plant is the leaf. (See *Man or Matter* by E. Lehrs, p. 80.)

Toward the middle of the fifth cycle of the Ancient Sun condition, the Archangeloi had matured so far that they were able to impress the capacity of reproduction still more deeply into the organization of the human being. At the same time, the Angeloi exerted a certain influence upon the human physical body. On Ancient Saturn we saw them helping to establish an archetypal kind of warmth metabolism in cooperation with the exalted Cherubim. Now on Ancient Sun, those two hierarchies worked together again upon the human body. The capacity of taking in substances from the surroundings and transforming them was further developed in the human being. Yet, as we said above, only warmth existed in the second, lower kingdom, which was then the “external” world of the human being. This fact, and the trend toward densification of warmth into air, can give us a faint idea of what this metabolism really was. Strange as it may sound, the foundation of reason was thereby created in the human being. Through humanity’s Sun metabolism, the lower warmth organism was permeated by light, the wisdom-light which had come from the Kyriotes.

We can see this phase of evolution culminating in the constellation of Archer. Thereby, we have moved across from Twins to the opposite part of the Zodiac. It is rather complicated to recognize in Archer that fifth cycle of Ancient Sun, because we meet there a deeply veiled sphere. For instance, we know that Archer was depicted on ancient star maps as a Centaur, half horse, half man. The race of the centaurs played an enormous part in Greek mythology, as we can gather from sculptures on the friezes of Greek temples. There the centaurs are usually represented as the great opponents of the Greeks. What was the meaning of these pictures? They wanted to depict a certain stage of humanity’s development in the past. The horse had come into existence at that time, but humanity had stayed behind on a higher level. The horse sank to the level of material existence; and humanity, freed of these forces, was able to develop intelligence. The Centaur had not yet reached that stage of emancipation. The animal nature was still united with its being, whereas the human being of intelligence, who developed philosophical thought later, had been freed. Humanity was bound to come into a conflict with those Centaur forces that were most powerful, because they still had the untamed animal potentiality. Hence came the myths of the fights between centaurs and Greeks.

The Archer/Centaur is an image of that great struggle of humanity to become human through emancipation from animal inclinations. The fifth round of Ancient Sun represents one of the stepping stones of humanity toward this goal. Therefore, we can associate it with Archer. In another sense, we also see here an image of that subtle relationship between humanity and the lower kingdoms of nature. The rising of humanity to ever higher stages of consciousness caused the creation of beings below them. We are certainly indebted to them, for without their sacrifice we could not have advanced. Sometime in the future we shall have to repay these debts by redeeming these lower kingdoms.

This relationship between humanity and the lower kingdoms, starting on Ancient Sun, is expressed in Archer. It is the picture of humanity rising and aiming at intelligence, while at the same time pushing the horse species away from their own nature and down to the level of the animal kingdom. The traditional symbol for Archer is \nearrow . It indicates a capacity of stretching out between two foci. If we introduce this tendency into our picture of the plant-human of Ancient Sun, we will come to very interesting conclusions.

Something like a stem has now developed from this archetypal Sun plant. It has the inherent quality of Archer $\uparrow\downarrow$. This is the result of external cosmic impacts that come from below and above, represented by the sign opposite to \nearrow , which is II .

Through this combined activity of the forces working behind, as it were, Twins and Archer, another organ was formed, as far as was possible on Ancient Sun. This was the predecessor of the present human spine. We remember that, according to the *Mysterium Magnum*, the spinal cord, the brain of the middle human being, is connected with II (Fig. 34).

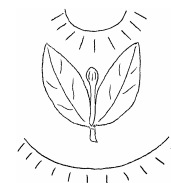


Figure 34

The sixth cycle of Ancient Sun can be recognized in the constellation of Scorpion. Yet, here we must take into account the fact that in ancient times this constellation was perceived as an Eagle. The imagination of the Eagle is rather more congenial to that great phase of Ancient Sun.

All of the Ancient Sun evolution is strongly under the impression of the creation of the human ether body. This ether body is the great architect of our earthly physical body, while we dwell on the Earth. It was created, as we saw, from the wisdom-light of the Kyriotetes and, therefore, bears the wisdom-filled intentions of the divinity, resembling a kind of living memory. The ether body impresses these on the physical body, thus keeping the organism in line with the great aspects and aims of divine creation. Therefore, the ether body can also work against the forces of destruction and decay in the physical frame of the human being.

Under present conditions, human beings normally have no consciousness of this working of the ether or life body. It comes to them like the impact of a force of nature, over which they have no control. Humanity's great mission in the process of cosmic evolution is the conscious acquisition of the inherent potentialities in their total organization. Humanity will one day attain, in the dim future, the conscious handling of their etheric forces, when the ego has acquired the necessary maturity and power.

Thus, in future we will transform our etheric principle into a member of our organization whose faculties we will employ consciously. This new principle is called, by modern spiritual science, the Life Spirit. In eastern esoteric teaching it is known as Buddhi. It exists already as a germinal disposition and was founded by exalted spiritual beings during that sixth cycle of Ancient Sun. When we will have attained the fully conscious capacities of Life Spirit, then we will not only be able to behold the beings of the Divine world with supersensible perception, but we will be creative in the spiritual world (see Rudolf Steiner's, *The Akashic Records*).

These facts are recorded, as it were, in the cosmic chronicle, especially in the constellation of Scorpion/Eagle. We are here touching upon the loftiest aspects of cosmic evolution, wherefore we must take into account the ancient vision of the Eagle. This constellation has fallen, so to speak, in a certain moment and becomes Scorpion. We shall speak of this fall in greater detail on a later occasion.

The symbol for Scorpion is M . In a certain sense we meet here the sign for Archer \rightarrow , but in the symbol M it is hidden, as it were, behind three veils. Deep mysteries are indeed connected with it. They concern the origin of reproductive powers in humans after their fall, and their redemption in the future.

We will now introduce this aspect of M or \curvearrowright into our picture of the Sun plant, which, as readers will have noticed, has a certain relationship to the middle or rhythmic organism of the human being. Let us, therefore, imagine that after the leaves had been contracted into the stem, another expansion took place. The Sun plant received, as it were, from the heights a very precious gift, a kind of premonition of the flower (Fig. 35). This flower we can imagine coming from the highest spheres of the deity. Something of the germ-like Buddhi principle, of which we spoke, may have been reflected into it.



Figure 35

The cosmic side of this Scorpion/Eagle aspect is represented by Bull. This leads us to an interesting idea. As we worked out previously, Bull is connected with the larynx. We may well consider the Scorpion cycle of Ancient Sun as a time when the larynx organism was developed, to a certain degree, with regard to its spiritual potentiality (Y opposite M). We know through spiritual science that this organ is still far from having exhausted its purpose. Humanity will in the future evolve the power of speech, which at present is feeble to universal creativeness. What spiritual science has to say about the principle of Buddhi (mentioned above), lies in a similar direction. The Spirit-Word of the Godhead created the universe, and something of that creativeness was embedded in humanity during the Scorpion-Bull cycle of Ancient Sun.

During the seventh great cycle of Ancient Sun, the human ancestor had reached the highest degree of perfection that was possible then. They had become plant-like beings, but under the entirely different conditions of the life of that universe. In their external appearance, they already faintly resembled the form of a present human being. Yet, their position was reversed in space. That part that tended to become a head was turned toward the “soil” of the Sun, as the root of our present plant is directed toward the center of the Earth. The opposite pole, which bore the potentiality of becoming arms and legs, was oriented toward the light—similar to the blossom of an earthly plant.

This was a being that occult science calls the “enlivened monad”, which was in a state of perfect balance between the heights and depths of the Ancient Sun planet. On the one hand, through the root part, it had a connection with the second kingdom below it, and was even able to experience the first traces of sympathy and antipathy toward its surroundings. On the other hand, it imitated and demonstrated in its being and growth the facts of the Sun cosmos, which was then totally different from the present. As a plant at present is a reflection of the climatic, atmospheric, and cosmic conditions, so was the human being of Ancient Sun a mirror of the heights above.

This condition of existence, which was achieved during the seventh round, is beautifully expressed in the present picture of the constellation of Scales. The calmness, the balance between above and below, as well as the division between the light and dark parts of the Zodiac, which is inherent in Scales, is a perfect imagination of the Ancient Sun human being.

In Part One, we have already pointed out that, for instance, the ancient Akkadians perceived this constellation as the Holy Altar (Tulku). This imagination is an even more beautiful description of the Ancient Sun ancestors. They still existed in a state of innocence, though they were totally unconscious, that they were as a living altar on which the Divine world performed its great acts of consecration.

The sign for Scales is ♎ . We suggested earlier an alteration of ☉ , similar to a setting sun. We tried to see in this constellation the central focus of the last cycle of Ancient Sun. Thus we have, indeed, something similar to a gigantic sunset.

During that cycle, Sun Beings had reached the highest possible perfection, manifesting the whole surrounding universe in its plant organization. It responded with its flower-limb organization to the heights above and also had a definite connection with the world below. We can imagine something like indications of roots extending into the lower realm (Fig. 36).

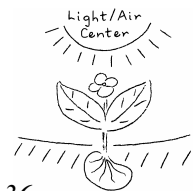


Figure 36

The flower-leaf organization resembled more the limbs of the Sun Beings; whereas, the root organization already showed the very first, faint indication of a head. We might even call it a kind of archetypal brain, as we have indicated above. The stem, as an archetypal spinal cord, connected the head and limbs, the two asymmetric twins. They were then brought into a state of harmonious balance; and thus we may have established, from another angle, the justification to see this last cycle of Ancient Sun under the sign of the constellation of Balance or Scales (also see Ram).

The Evolution of Ancient Moon

The seventh cycle of Ancient Sun closed with one of those intervals of cosmic rest, of which we mentioned at the end of Ancient Saturn evolution. Again, everything existing was dissolved and transported to higher planes of the spiritual world, and the beings of the hierarchies withdrew.

After this Pralaya condition, a new cosmic phase of evolution started. This was the Ancient Moon incarnation of the Earth. Similar to Ancient Saturn and Ancient Sun, it evolved during seven great cycles. During the first cycle, the facts of Ancient Saturn were repeated. Again the warmth entity of the Saturn human was being born. We must imagine that now the repetition was taking place with a view of preparing humanity for the events that were intended by the Divine world during Ancient Moon.

We may recognize this cycle as being focused again in the constellation of Virgin. This need not surprise us since we imagined the Sun evolution as having started under the aspect of Virgin and ending in Scales. Creation took up the thread where it left off, so to speak. We should again find the previously mentioned viewpoint of a universe of divine beings creating and bearing in its womb the germ of the human being. We tried to express this by converting the traditional ♍ sign into ☿ .

During the first cycle and leading right into the second, the facts of Ancient Sun were also recapitulated. Again the warmth image of the human being was permeated by an ether or life body. During the second great cycle on Ancient Moon, a new development took its start. Now the Spirits of Motion had become so powerful that they were able to work upon humanity and endow it with new faculties.

Humanity was on the road to emancipation from the Divine world, as we mentioned previously. Ancient Moon evolution marked a further step on this road. We must imagine that a part of the substances and beings who came from the previous conditions could not partake in the normal course of cosmic development. They were left behind, as it were. Human beings, as well as the beings in the kingdoms below them, which had again come into existence, bore those substances in their bodies. They were thus involved in this backwardness. A part of the creation had been rejected by the Divine world; Therefore, it fell into a state of greater densification than existed previously. However, what we try to describe here with a few words comprised gigantic ages of development. Also the spiritual beings who were connected with this backward and, therefore, densified part of the world, lived through inner experiences whose magnitude we can hardly imagine. We may only faintly grasp the experiences of exclusion and resignation that they had to go through (see Rudolf Steiner's, *The Inner Realities of Evolution*, Berlin, November 1911).

These circumstances produced conditions on Ancient Moon that made it impossible for the highest spiritual hierarchies to remain within that universe. They separated from the Moon and founded another dwelling place in the cosmos. This new celestial body appeared as a reborn but refined Ancient Sun. Those beings, who had moved to it, were thus enabled to follow their own intentions. From this Sun, they could also prepare to work upon the Moon planet that they had left behind.

In the meantime, the Moon itself had been partly densified into water, but another part was not mature enough to descend to the water condition. It remained in a gaseous form, and there were even parts that had not yet evolved beyond the state of warmth on Ancient Saturn. The human body contained warmth, air, and water. Consequently, below that there existed two kingdoms bearing in their bodily forms the less densified substances of Ancient Moon.

We can find the culmination of this second cycle of Ancient Moon imprinted in the constellation of Scales. The traditional sign that is used is ♎ . We suggested the alteration, ☉ , something like a sunset, a departure of the Sun. It is exactly this that we described above when we spoke of the foundation of a reborn Ancient Sun by those beings who could not endure the increasing densification on Ancient Moon.

We can find the imprint of the following cycles of Ancient Moon in the constellations following Scales: in Scorpion, Archer, and so on. If we accept this aspect, we detect the interesting fact that, whereas Ancient Sun evolution, starting also in Virgin, first went anti-clockwise through Lion, Crab, etc., Ancient Moon descends, as it were, into the "dark" part of the Zodiac. This is a very important viewpoint, which we shall fully appreciate later on.

In connection with the evolution of Ancient Sun, we always included the opposite constellations into our considerations. We cannot do the same with regard to the stage of cosmic development that we have in mind now. Here we must employ another viewpoint (Fig. 37).

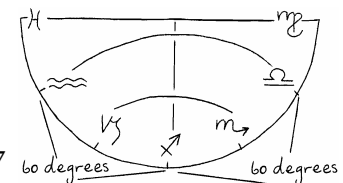


Figure 37

For certain reasons, which we shall explain later, we must include in our consideration the concept of what we may call "corresponding" signs. Constellations that are a certain distance from a given point in the Zodiac are related to those constellations which have the same distance on the other side of that position. For instance, the sign of Libra ♎ is 60° away from Sagittarius ♏ . (We chose ♏ because this constellation is associated with the central stages of Ancient Moon, as we shall see. Continuing 60° past ♏ is Aquarius ♊ . Therefore, ♊ is connected with the ♎ cycle of Ancient Moon. That which happens in one part of the Zodiac finds an answer or an echo in the corresponding sign, determined by a certain central point—in our case ♏ .)

The association of Waterman with the second cycle of Ancient Moon is quite obvious. We mentioned above the fact that during the second greater cycle, a part of the substances of heat and air was densified to water. However to call it water comes only approximately near the reality. This is clearly indicated by the constellation of the heavenly Waterman, which is indeed considered in occultism to be an image of the Ancient Moon Beings or Waterman.

In order to avoid a possible misunderstanding and confusion, we should like to infer the following. So far we have worked out our consideration of the sub-cycles of the three planetary conditions of Ancient Saturn, Ancient Sun, and Ancient Moon on the basis of the *Mysterium Magnum*. Everything that has been said can be logically followed up. We are, of course, fully aware that Rudolf Steiner gave indications that seem to differ from these. He associated Lion with the Ancient Saturn human, Scorpion/Eagle with the Ancient Sun human, the Ancient Moon Beings with Waterman, and finally the Earth human with Bull. The two aspects seem to disagree; yet, we maintain that each viewpoint is correct and only taken from a different angle. The indication given by Rudolf Steiner refers to the world-view, as it were, of the Cherubim as represented by the four apocalyptic beasts of Eagle, Lion, Bull, and Man. Here we are taking the view of the planetary universe in relationship to the Zodiac. Therefore, each of the three previous conditions of the Earth is reflected in a whole orbit or planetary entity. One who aspires to a true star wisdom must get used to the idea that one and the same fact can be considered from many standpoints.

We recounted two more facts of that second cycle: the creation of a newborn Ancient Sun by beings of the highest hierarchies, and the working of the Spirits of Motion upon the Moon Beings. We can find both in the script of the Zodiac. We saw the development of the actual Moon as a descent from the constellation of Virgin to Scales, and so on. The departing Sun and its beings took another course. This we can find if we move upward in the Zodiac from Virgin to Lion, etc. Thus we see indeed a “reborn” Ancient Sun; for this movement was the course of Ancient Sun. We can therefore extend the above mentioned law of correspondence to the upper part of the Zodiac (Fig. 38). If we recall the impact that we found written into Lion, resulting from the second cycle of Ancient Sun, we see there the working of the Spirits of Motion described earlier. Yet this hierarchy had attained, in the meantime, a higher degree of power. Those beings were now able to penetrate humanity with their impulses, endowing them with the principle of the soul or astral body.

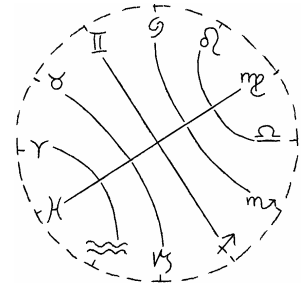


Figure 38

In order to comprehend this fact, we must recall what we said about the conditions of the Moon planet that had been severed from the Sun. The emancipation was the result of a kind of rejection of the general state of the Moon by those higher hierarchies who went away with the Sun. The rejected planet-nature experienced these developments in a mood of isolation followed by resignation. However, through the interaction of the Spirits of Motion, a certain compensation was brought about.

Through the infusion of the astral body, the Moon Beings were enabled to develop a kind of dream-consciousness of the events and facts in their surroundings. Yet, these dreams cannot be compared with the arbitrary and contorted dreams that we might have as notions of events in our environment or within our organisms. They were truly symbolic, though dim, representations of the external world. Thus human beings had a certain contact with and experience of the facts in the universe around them from which they also had been emancipated in the course of evolution. This was their compensation for their isolation.

The Spirits of Motion established this means of balance also in a very broad cosmic sense. As we saw, a cosmos of individual celestial bodies had come into existence: the Moon planet and the Sun. Later on their number was increased. This is the external aspect of that isolation and emancipation of which we spoke. Now the Spirits of Motion made these planets move in orbits. Thus it was possible that they “met” in cosmic space, as it were, or moved apart. This was the compensation in the universe; for the planets were enabled to have impressions and experiences of what went on in cosmic space and outside of their own spheres of existence. We see that the Spirits of Motion, indeed, made possible external as well as psychical motion. In human beings, this appeared as the capacity of external

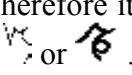


movement resulting from experiences through the astral body. They had in their being a miniature representation of the capacities with which the Ancient Moon “stars” were endowed. We can thus understand the term used by in occultism for this principle: the astral body.

Yet human beings were far from limb movement in the present sense. They, rather, hovered or jumped in the viscous substance of which the Moon planet was partly composed. Below them existed two more kingdoms: the first one a kind of animal-plant world, whereas, the second kingdom represented a state between the present plant and mineral. The human being was a being halfway between a present animal and human, especially with regard to consciousness. We now see the reflected internal movement (such as plant sap) in the Sun human, resulting from the Dynamis-Lion impact, transformed into soul movement and even external motion in the Moon Beings.

These developments lasted right into the third cycle of Ancient Moon. But now an event occurred that gave evolution a new turn. Beings who had a certain leading connection with that part of the Moon cosmos, which had to witness in isolation and resignation the rejection of its being by the higher Divine world, became “rebellious”. They regarded it as their task to lead the process of emancipation to its final conclusions. Their impulse was to create, as it were, a cosmos entirely cut off from the cosmos of normal evolution. They are usually called luciferic beings.

This Moon rebellion changed the character of the human beings. They now had a soul body, as we said. They were thereby able to have inner sensations, emotions, etc., but now introduced into their inner nature was the impulse to develop a dim sense of independence, of segregation and of divorce from the higher spiritual world. These impulses prepared them to later become egoists. Those beings who initiated this development were later on perceived as the Serpent who brought about the Fall of humanity and the loss of paradise, according to the Book of Genesis.

We find that Moon rebellion recorded in the script of the constellation of Scorpion. In distinction from the Sun evolution, this constellation now appears for the first time as the image of a scorpion with the deadly sting. The luciferic beings, who initiated that cosmic rebellion, gave human beings a clearer consciousness than that which they would have attained had they solely remained under the influence of the Sun spirits. But Lucifer endowed Moon Beings with an urge to independence in the expectation that in the future they might serve the luciferic goals of evolution and not those of the Divine world. The egoism that was produced in humanity was ultimately not meant to elevate them to higher levels of existence; but to achieve through it, the absolutely divorced and self-contained cosmos of Lucifer’s imagination. These impulses, though they can enhance for a time human consciousness, would ultimately lead to the self-destruction of the human race. Therefore, this stage of the Moon cosmos appears in the constellation of Scorpion. Illness and death have their root in those events. They are caused by the egoistical trends, emotions, and passions inspired by Lucifer in the astral body of humans.

We must also include here the aspect of the constellation of Goat, in the sense of the law of corresponding signs described earlier (see Fig. 37). The Goat appears depicted on ancient star maps as an animal whose fore-part represents an ibex, whereas it has a fishtail instead of hind legs. Therefore it is often called Goatfish, and the signs used for it want to give expression to this imagination:  or . We suggested the symbol , whereby we try to indicate the spiral fishtail, which appears on some older representations.

This imagination does not really refer to any of the present animal species. It is a picture that might help to form an impression of, for instance, Ancient Moon Beings as they became during the Scorpion cycle. In the course of the great divorce and rebellion, which we described above, the substances of Ancient Moon became tremendously densified. For instance, the fluid, water-like substances were partly converted into a viscous state. Even horn-like substances appeared in a certain moment. Human beings partook in this development by taking these densified substances into their own bodies. Thus we can imagine that they appeared similar to a water animal, having something similar to a fishtail but also developing a horn-like appendage similar to the horns of an ibex.

If we turn now to the upper part of the Zodiac, we find Crab as the sign corresponding to Scorpion (see Fig. 38). In this upper part we can see the further destiny of the Sun, which had separated from the

Moon. The symbol for Crab, ☏, indicates the withdrawal of the Sun-beings from the affairs of the Moon, after the Spirits of Motion had endowed humanity, by their sacrifice, with the forces of the astral body. It is the aspect of the spiritual Sun that had disappeared from the inner sight of the Moon beings and which began to shine as an external and spatially segregated body. This Crab-Sun was, thus, a premonition of what then was experienced on the Earth and described by ancient peoples as the “midnight Sun”, the spiritual Sun that is hidden behind the material world. The ancient Egyptians connected it, in a certain sense, with Osiris, who had become lord of the underworld after he had been slain. The dead who traveled to his realm were given images of the Scarabaeus beetle, which was the Egyptian equivalent for the Crab symbol. It has been found in many sarcophagi. Thus Crab-Scarabaeus was indeed recognized by the ancients as an imagination of the spiritual Sun that was hidden by the hardened corporeality of an emancipated universe.

We come now to the fourth cycle of Ancient Moon, which was the central stage of its evolution. The rebellious beings never had a complete hold on the Ancient Moon Beings. Even a part of the human physical organism was removed from their influence. Human beings appeared then as a twofold being. One part of their body was deeply involved in the hardening Moon substances. This was more likened to the head of present human beings. Through it they had a reflection of the whole Ancient Moon cosmos. But another part of their organism was still connected with the influence of those exalted Sun-beings, who worked now upon the Moon from outside. Through this pole of their entity, they felt themselves invigorated by the Sun cosmos. It appeared as a “premonition” of the present chest-limb system. In this part they had a much more dull consciousness compared with that of their head pole.

Without great difficulty, we can recognize in this development an imagination that was later on associated with the constellation of Archer/Centaur. The Centaur is struggling for the attainment of human consciousness. Its head and upper part already has a human appearance, and it is aiming with bow and arrow at a far distant point. All this is an indication of aspiring to higher stages of existence. Yet, with its body it is still fettered to the animal destiny. Therefore, in its lower part is a dreamy consciousness, although the horse body suggests great vitality and harmony with cosmic forces. We realize that this Archer/Centaur is an exact description of the two-fold Moon Beings.

The brighter consciousness, which our Moon ancestors had, was bought in exchange for retarding influences. The luciferic beings had infused into them their impulses of segregation. Through the greater inner distance from the higher Divine world, which was thereby caused, human beings had a brighter consciousness. However, these impulses must lead to destruction; for only a being that remains a member of the whole universe can ultimately exist. Moon Beings experienced this law in their lives. That bright Moon consciousness consumed and dried up the vitality of their physical body. After a certain time of Moon existence, their bodies no longer supported them. They sank into a condition that was an experience between death and the longing for sleep of a present human being. They separated from their physical bodies which had become deficient. Their higher being, consisting of astral and ether body, was carried to the realm of the Sun. There they were taken into the mighty spiritual manifestations of the Sun hierarchies. The glory of the deeds of these Sun-beings and the powers of cosmic harmonies, which were streaming from them into space, rejuvenated them. Yet humans during this Sun existence had a much more dim consciousness than during their time on the Moon. After their sojourn in the Sun sphere, they were led back to the Moon. There they again found the dried out remnant of their last Moon existence, but they were now able to revivify this germ through the rejuvenated higher principles of their being. They experienced it as a state between the waking up and being born of the present human being.

Moon Beings could not perform these transformations out of their own beings. They did not yet have a consciousness of self. A being from the hierarchy of the Angeloi accompanied each one on their journey to the Sun realm and also led them back to a New Moon existence. The Angels rose, thereby, to their human stage, as the Archangeloi went through the stage of their humanhood on Ancient Sun and likewise the Archai on Ancient Saturn. They used the human senses for their own development. These senses had been founded on Ancient Saturn. On Ancient Moon the senses appeared more perfected, but the human being could not yet make use of them. Instead, the Angels experienced their own egohood, as they perceived the external world through the human senses. Through this activity, the first traces of the

nervous system were created. The nerves were the extensions of the senses into the internal, physical organization of human beings, and thereby their conscious use of the senses was prepared during Earth evolution.

The Sun aspect of the fourth cycle of Ancient Moon can be found recorded in the constellation of Twins. We remember that according to the *Mysterium Magnum*, the spinal cord is connected with Twins. The spinal cord is a part of the nervous system that was created on Ancient Moon as an extension of the senses into the body. We met this Twin organ once before. It was on Ancient Sun when it appeared more like the stem of a plant; now on Ancient Moon it is one step nearer to the spinal cord.

The relationship between Moon Beings and the Angeloi is also well depicted in Twins. According to Greek mythology, it was the constellation of the Dioscuri, of Pollux and Castor. Castor was of mortal nature, Pollux was immortal. Once Castor was killed during a battle, and thus the hitherto inseparable twins were separated by destiny. Pollux was so unhappy about this fate that he implored Zeus to let him die too. Zeus was deeply moved by this sign of brotherly love. He gave permission to bring Castor back to life under the condition that Pollux would accompany his brother whenever he had to sojourn in the realm of the shades, according to the laws appertaining to mortals.

This myth refers to conditions during Earth evolution. But behind it and shining through the constellation of Twins, as it were, appears that connection of the Angeloi with Moon Beings, the Angel accompanying the human being to the glory of the Sun harmonies and back to the Moon existence. We are looking here into the vast background of a half dreamy Moon picture-consciousness, which was the source of the immeasurable treasures of mythology and folklore. The connection of the Centaur with the condition of Moon Beings is a similar example. The hierarchies of the Archangeloi, Archai, and Exusiai also worked, of course, during Ancient Moon upon humanity. We cannot now go into details of their activities.

During the following fifth cycle of evolution another change took place. The influence of the Sun-beings on the Moon became increasingly stronger. Finally, the rebellious Moon beings were overcome and forced to conform to the intentions of the higher hierarchies, who had previously left the Moon with the Sun. These events also changed the nature of Moon Beings. The physical body, which had become highly densified under the impact of the Moon rebellion, was now again rarefied and prepared for more etheric forms of existence.

This intensified influence of the Sun-beings upon the Moon and the elimination of the results of the rebellion are recorded in the constellation of Goat. When we spoke previously about the third great cycle of Ancient Moon, we pointed out that this constellation has a certain connection with the Moon rebellion. We saw in it an image of the animal-human, the ancestor of the human race on the Moon. The fishtail indicates their existence in a partly watery element, the horns stand for the highly advanced densification. This Fish-goat image was now exposed to the purifying and retrieving influences of the Sun-beings and, thereby, was that great cosmic Fall redeemed, which we saw in Scorpion. Here again we consider Goat and Scorpion as corresponding signs (see Fig. 37).

We can now ask: Who were those Sun-beings who took this task on? We can find the answer by looking across to the “Sun half” of the Zodiac: Lion, Crab, Twins, Bull, and Ram. From this aspect, Bull is the constellation corresponding to Goat (see Fig. 38). In the description of Ancient Saturn, we located, as it were, in Bull the *Dynamis* or Spirits of Motion. On Ancient Moon, this hierarchy endowed humanity with the astral body. Then they withdrew with the Sun-beings. They were actually the lowest of the hierarchies who went away from the Moon and took up their dwelling on the Sun.

In the course of the subsequent events on the Moon, it was just the astral body, the gift of the *Dynamis*, which made the rebellion possible by implanting tendencies of independence, emotion, and longing into it. This was not the original intention of the *Dynamis*. Now, during the fifth or Goat cycle, they were confronted with the necessity of retrieving the deviation that had been imposed onto their own gift, the human astral body. It was, therefore, a cycle of great cosmic catharsis, of great spiritual battles between the Sun hierarchies and the beings who had led the Moon body into an extreme densification. This planet was split into pieces, whereby its density was reduced. In our present universe, the so-called planetoids—tiny planetary bodies between the orbits of Mars and Jupiter—are a kind of cosmic memory

of those happenings on Ancient Moon. (We will give more detailed explanations of the planets later in Part Three.)

These events are imprinted in the corresponding relationship between Bull and Goat. This is not an idle playing with the constellations of the Zodiac in order to make them fit the desired purpose. The facts that are written into the Zodiac are still working in the universe and are amalgamating with earthly historical developments. This, however, need not be misunderstood in a fatalistic sense. The interplay between heavenly and earthly events has a much deeper significance than only that of a predominance of cosmic forces over terrestrial affairs.

We observe such a harmony between heavenly and earthly forces at the time of the birth of Jesus. Christianity celebrates the birth of Jesus on 25 December. There are some people nowadays who doubt the “historical character” of this date. However, we have the impression that a very wise tradition has preserved it and that it is correct, and there are many viewpoints which can support this conviction. We cannot enumerate all of them here. From one of the many cosmological viewpoints, we can see a certain justification in the fact that the Sun entered the constellation of Goat on 25 December 2000 years ago. He, who was to become the bodily bearer of the great Sun Spirit, the mighty Redeemer of the sin of the world, was born under the constellation of Goat, which has a corresponding relationship to Bull. The heavens declared him, as it were, to be the vessel of the One who was to bring the new catharsis into the world. They proclaimed it in their memory language of past cosmic events. (This is, of course, only a fraction of the facts connected with the birth of Jesus. Standing alone, it could not contribute toward the historical character of Christ’s birth.)

During the sixth great cycle of Ancient Moon, the process of retrieving and redemption of the previous fall of the Moon was continued. The substances of the Moon had now been so far rarefied that the Sun, in a certain moment, could again be united with the Moon. The powerful hierarchy of the Kyriotetes, or Spirits of Wisdom, worked upon the Moon and completely transformed the conditions on it. Divine wisdom permeated it, and this wisdom was impressed, for instance, onto the ancestors of humanity. They were by no means in a position to experience this wisdom as independent personalities. It worked creatively in the human organization. Because of their influence, now the Spirits of Wisdom together with the Spirits of Motion were able, in the course of the fifth and sixth Moon cycles, to establish the germ of another higher principle, namely, the Spirit Self or Manas. This principle was destined to become in the far future, when human beings will be able to develop it consciously, the organ through which we will attain a direct perception of the beings and facts of the spiritual world.

This creation could only be achieved by the higher hierarchies after the beings and creatures of the Moon planet had been relieved from the fetters of densified matter. They existed now on an etheric level. (It is possible to speak from a spiritual viewpoint of the existence of physical objects on an etheric level.) This also prepared a reunion between Sun and Moon.

This is where we see these events imprinted in the constellation of Waterman. The Ancient Greeks experienced Hebe there, the divine cup bearer of the Olympian Gods, later known Ganymede. The draught which they bore in their cup was not imagined, however, as ordinary water. It was heavenly water, the essence of cosmic life, the creative ether forces of the universe, which streams down to the Earth and awakens the plant world in spring when the Sun enters the sign of Waterman. Even earthly water reveals its kinship to this heavenly water, because we know that without sufficient humidity life would not be possible on the Earth.

Thus we see in Waterman the imprint of that great etherization of Ancient Moon existence. But we witness more in it. The corresponding constellation is that of Scales (Fig. 37). There we had the event recorded of the separation of the refined Ancient Sun from the Moon. As the inner Sun set, as it were, for the Moon population and became an external celestial body under the sign of Scales, so it rose during Waterman cycle on the inner, spiritual horizon of the inhabitants of Ancient Moon. This is the story of Waterman.

The creation of the germ of the Spirit Self of the human being started in the Fish-goat cycle of Ancient Moon and was continued during the Waterman cycle. The Fish-goat cycle was, as we worked out previously, the redemption of the Scorpion impact. We can therefore say that when the Spirit Self of

the human being will be fully developed in future, it will appear as the redemption of the Scorpion heritage in the universe and in the human being.

We can perceive, therefore, the eventual development of the higher principles of humanity as an elevation or spiritual recreation of the constellations of Scorpion, Scales, and Virgin.

Spirit Self: redemption of Scorpion, initiated during the ♏ and ♏♏ cycles of Ancient Moon,

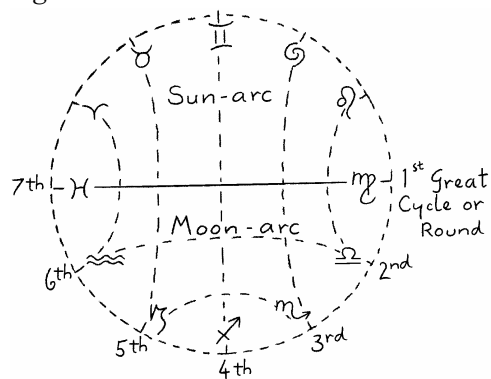
Life Spirit: elevation of Scales, initiated during the ♎/♎, and ♎ cycles of Ancient Sun,

Spirit-Man: spiritual realization of the Virgin potentiality, initiated during the ♍-♍ cycle of Ancient Saturn.

The mighty influence of the Spirits of Wisdom on Ancient Moon, which we mentioned above, can be seen in the corresponding connection of Waterman with Ram (Fig. 38). We connected Ram with the domicile, as it were, of the Spirits of Wisdom. They are working from the Sun arc (Fig. 39) of Ancient Moon down onto the Moon body. Their exalted wisdom-life, which we met on Ancient Saturn and which had in the meantime matured tremendously, was now able to transform the whole planet into etheric existence.

Thus we perceive Ancient Moon evolution reflected in the diagram of the Zodiac (Fig. 39).

Figure 39



During the final cycle of Ancient Moon the two celestial bodies, Sun and Moon, appeared as one entity. The Spirits of Wisdom now exercised a powerful influence upon this united planet, thereby pouring wisdom into the entirely etherized kingdoms of mineral-plants, plant-animals, and animal-humans. The whole planet appeared permeated with it and radiant. This is the reason why we on the Earth find wisdom in all the creations of nature. It could not be there had it not been infused into the existing objects sometime in the past.

This last phase of Ancient Moon is called in occult language the “cosmos of wisdom”. It was the result of the seemingly painful developments on that planet. The estrangement of the created world from the higher Divine world, the resignation and all the turmoil following it during the ages of the cosmic rebellion, had borne fruit. Now, when the planet approached the calmness of its final stage, the light of wisdom, matured in strife and catharsis, shone forth from the etherized Moon objects. Thus the planet could enter another night of existence or Pralaya, bearing the seed for a future cosmic evolution through a spiritual condition.

We see this last cycle of Ancient Moon culminating in Fishes. The Ancient Greeks experienced the drama of Aphrodite-Isis in this constellation, the supreme Goddess of the (Ancient) Moon. According to the legend, she and her son, Horus, were persecuted by a terrible giant. The Gods rescued them by changing them into two fishes, which were then transfixed to the heavens. It is a beautiful presentation of the fate of the divine wisdom, which was lowered during the last phase of Ancient Moon into all existing objects of the kingdom of nature. This same wisdom-being reveals itself to our senses if we try with love and devotion to comprehend the nature around us. The beauty of a flower or crystal, the wonderful structure of a leaf or a bone, the miraculous function of the wings of a bird, in fact everything in nature is the very revelation of the divine wisdom, the divine Sophia, the Isis of the ancient mysteries.

The Evolution of the Earth

During the seventh great cycle of Ancient Moon, the divine creation had reached a culmination. All that had been achieved during the three preceding conditions of Ancient Saturn, Ancient Sun, and Ancient Moon had been gathered in that cosmos of wisdom. A universe of wisdom contained the facts and creatures that had come into existence up to that moment. Thus Ancient Moon entered the state of a cosmic night of existence.

After that great night had passed, the beings of the hierarchies again stepped forth and initiated another stage of cosmic evolution. Spiritual science calls it the Earth condition, but it does not only comprise the evolution of the planet Earth. The whole solar system to which we belong came into being during this condition. The Divine world intended to lead creation, which had come to a certain completion in the cosmos of wisdom, a decisive step further.

As in previous stages, there had to be repeated and re-established the previous conditions and achievements. However, we should not imagine that only mere repetitions were enacted. The new creations were directed toward the specific aims of the Earth evolution. We may compare it with somebody taking up in the morning the work which had been left on the preceding evening but approaching it now with new vigor and with new ideas.

Thus the evolution on Ancient Saturn, Ancient Sun, and Ancient Moon had to be recapitulated. This took place during the first great cycles of the Earth evolution, and only during the fourth cycle was the actual Earth condition developed.

The Earth evolution is an amalgamation of the previous conditions. This fact is the result of a law that we can observe everywhere in history, even in connection with small cycles of time. The fourth stage of any evolution carries three previous steps and leads them on to another three cycles of time in the future. This law was known to ancient humanity and was expressed, for instance, by the seven-branched candlestick in their sanctuaries (Fig 40).

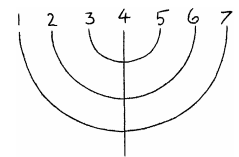


Figure 40

We shall detect, therefore, in the great cycles of the Earth, the most ancient cosmic principles of creation, which we already met on Ancient Saturn. There the spiritual hierarchies were standing, so to speak, at the periphery of the planet and were working ever deeper into that celestial body. Similarly, the great rounds or cycles of the Earth appear to be ruled or guided by a reflection of that spiritual, hierarchical circumference of Ancient Saturn. In the following diagram we give a brief recapitulation of the circle of the hierarchies, as we conceive it (Fig. 41). However, we point out once more that we do not consider the hierarchies to be stationary in this archetypal Zodiac.

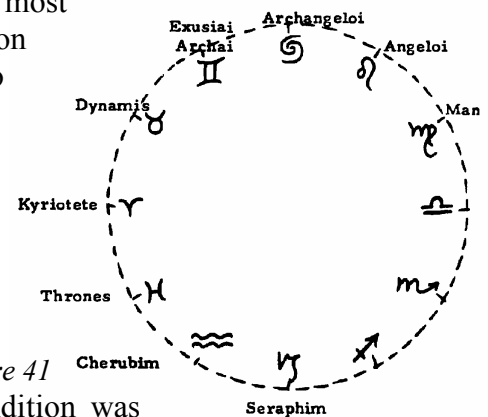


Figure 41

During the first cycle of the Earth, the Ancient Saturn condition was recapitulated. Ancient Saturn came into existence through the great sacrifice of the Thrones or Spirits of Will. They gave away their divine will substance. We found this initial deed of the Thrones connected with the constellation of Fishes. For this reason, we can also see there the reflection of the first cycle of the Earth. Similarly to Ancient Saturn, the physical body was then recreated and worked upon by spiritual hierarchies in preparation for the later stages of the Earth.

After this had been achieved, the Sun evolution was repeated in the second cycle of the Earth. During the Sun evolution, humanity had been endowed with an ether body, which was the gift of the Kyriotetes. We saw this hierarchy mainly dwelling in a direction of the universe that later became the constellation of Ram. Now those processes were repeated but with a view to the specific requirements of Earth evolution. We can therefore recognize this phase in Ram.

During the third great cycle of the Earth, the events of Ancient Moon were again evolved, whose main achievement was the permeation of the ancestor of the human being with an astral body, which was the gift of the Spirits of Motion or Dynamis. In the circle of the hierarchies, we saw their main influence coming from the direction of the present constellation of Bull. Therefore, Bull also indicates the culmination of the third cycle of the Earth. The astral body was then again developed, and humanity prepared for the decisive events of the fourth round. This world deed of the Dynamis was thus recapitulated in order that it would be realized by humanity during the middle phase of the Earth and on an entirely new level of consciousness.

On Ancient Saturn our human ancestor had a consciousness of the beings and facts present in the environment, which was similar to the consciousness of our present mineral today. On the Sun this

consciousness was raised to the level of experience that our present plant is capable. On the Moon it was so refined that the human being had ascended to a picture consciousness, a dreamlike realization of the environment that spoke in symbolizing pictures. This Moon consciousness can be compared with the range of experience of an animal in our days.

Now, on the Earth, after Ancient Moon evolution had been recapitulated, there came the possibility of raising human consciousness to a still higher level. We may call this stage the objective or object consciousness. Humanity had to learn to realize the external world not only in dreamlike, though genuine, symbolic representations, but also to slowly grow to experience the environment as that world of sharply distinguishable and outlined objects, which we at present realize through our sense impressions. For this reason the great stages of evolution, Ancient Saturn, Ancient Sun, etc., are also called conditions of consciousness.

In order to achieve this stage of consciousness, the inner capacities of humanity had to be developed much further than on Ancient Moon, on which they already had consciousness through their soul or astral body; but they did not then relate their inner experiences to themselves as individual beings. They did not yet have a consciousness of themselves as a Self. Only during the fourth cycle of the Earth have human beings acquired the capacity to realize themselves as individual beings apart from the rest of the whole universe. Human beings gradually became individuals and developed personalities. The bodily sheaths were transformed into a vessel for the ego.

It is therefore not too difficult to realize the impact of this whole fourth cycle of the Earth in the implications of the constellation of Twins. For previously we considered the cosmic direction of this constellation to be the central focus of the Exusiai or Spirits of Form and of the Archai or Spirits of Personality. The Spirits of Form, especially, endeavored to impress upon human beings their cosmic impulse of individualization during the preceding stages of evolution. Now, during the fourth round of the Earth, they were at last able to infuse into them the realization of their own individuality. They endowed the human being with the ego. The human race is still in the middle of this development.

Tremendous cosmic preparations were necessary in order to achieve the final goal. The beings of the spiritual world worked towards it from two directions. The Spirits of Form prepared the path from the depths of the universe and the Spirits of Personality created the echo of the cosmic events within the creature, especially the human being.

In order to understand these facts, we must for a moment look back to the activities of the Spirits of Form on Ancient Saturn. Already so far back, they radiated their impulses of individualization toward the planetary body. However, they could only achieve a reflection owing to the condition of that planet. Under their impact, the body of Saturn was divided into many single bodies, which were the predecessors of the present human physical body.

These impulses, which we recognized in the constellation of Twins, work again during the Twin cycle of the Earth evolution. A great cosmic cell division, as it were, was initiated, and our present solar system with individual planetary bodies gradually came into existence.

So far, we have only spoken of the great cycles or conditions of life during the preceding cycles of Ancient Saturn, Ancient Sun, and so on. Each one of these cycles of evolution was unfolded during seven conditions of life that comprise tremendous cycles of time. A more detailed spiritual investigation reveals, however, that these conditions of life consist of smaller sub-cycles. Seven such sub-cycles or conditions of form comprise one greater cycle (Fig. 42). Therefore, the fourth round or great cycle of the Earth consists of seven conditions of form.

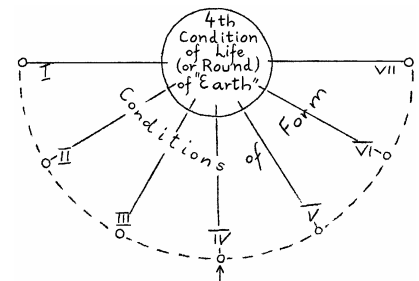


Figure 42

During the first of these sub-cycles the sphere and planet Saturn were created. The consistency of the universe was then of an extremely subtle nature. The present Jupiter came into being during the second condition of form and Mars in the course of the third sub-cycle. We witness already in these events the dividing cosmic activity expressed by the properties of the Twin constellation.

Then evolution entered the fourth condition of form, and it was only during this sub-cycle that the Sun, the planets Venus and Mercury, and the Moon came into existence. In the beginning the Earth was

still united with those celestial bodies. But the densification of the Earth was progressing, and in a certain moment the spiritual beings connected with the Sun were no longer able to endure the hardening of the Earth. They left and founded the Sun as their cosmic dwelling place. Later on the planets Mercury and Venus were detached from the Sun and were chosen as the seats of certain spiritual beings who could not partake in the lofty development of the Sun. Also, the present Moon finally separated from the Earth, so that the Earth could develop undisturbed. The whole solar universe had thus become “objectivated”, in a certain sense. The celestial entities no longer worked within the Earth but began to shine upon it and exert their influences from outside.

These were mighty steps toward the creation of the object world to which we are so used to in the present age. They facilitated the awakening of that object consciousness which humanity was meant to evolve on the Earth. In the course of these events, the manifoldness of the present kingdoms of nature also came into being. At a certain moment the Earth reached its greatest density by mineralization. Matter was infused into all the nature beings of the Earth, including the human being.

We see two impulses at work in these events. The highest degree of division and segregation in all cosmic history had been reached. At the same time the creatures of the Earth planet were sent out, as it were, into the density of mineral matter. Thereby, a degree of objectivity was prepared that facilitated the development of the consciousness of the self, the realization of the ego. We can well perceive that the Spirits of Form or Exusiai must have exerted a decisive influence in order to achieve this stage.

The Spirits of Personality, the other of the Twin hierarchies, also had a tremendous share in these events. On Ancient Saturn they experienced their own humanhood in the heat or warmth of our Saturn ancestors. In a similar, but now much more efficient way, the Archai worked during the fourth cycle of the Earth in the heat or warmth of this planet. In the course of this evolution, some of this heat also came to exist within the human organization. It is especially connected, as we know, with the warmth of the blood stream that is the physiological basis or instrument of the ego. Thus the Spirits of Personality had prepared through immeasurable ages of cosmic evolution a vessel for the ego. We can well realize in their activities an exaltation of those initial Twin/Archer events on Ancient Saturn.

We are still in the middle of this Twin cycle of the Earth, and we can detect its impact in all details of the present world conditions. Everything seems to depend and to rest on contradiction. Light and darkness, life (or becoming) and death, external nature and inner moral world, are only a few aspects of an unimaginable number of opposites. Yet as much as they seem to be apart and contradictory, they are inseparably connected as the very foundation of all existence. Why must this be so?

In present humanity this contradiction reaches a kind of climax. On the one hand we are exposed to powers that are connected with the density of earthly matter. We cannot escape the impact of these forces that we realize as gravity, darkness and ultimately as death. If they were not at work in the universe, we would not have firm ground under our feet, we could not sustain our physical existence.

Spiritual science recognizes these forces as the ahrimanic powers, fully realizing that we need them, to a certain extent. However, in us also lives a yearning for freedom from the weight of the earthly fetters. This is inspired by the luciferic powers in the universe, who are inclined to tear us away from material existence, to seek beauty and rest in a sphere that is divorced from the hard and fast reality of the Earth with its inevitable darkness and misery. Yet we would not have developed the realization of our inner, moral world without the influence of Lucifer.

This is another aspect of the present Twin cycle of Earth evolution; Lucifer and Ahriman, the mighty world Twins, tempting human beings to bring them into servitude. Yet we could not have developed our present object consciousness without their influence. Through darkness, we realize the existence of light; through death, we become aware of life. Gradually the danger arose that we might become completely entangled in the deviating influences of Lucifer and Ahriman. Either we might have lost the Earth and the meaning of its mission, or we might have descended too deeply into material existence and thereby completely divorced ourselves from the existence of the spiritual world. In the moment of the utmost climax, the Divine world sent the Creative Spirit of the universe into that sphere of contradiction in which earthly humanity must live.

The greatest and central event of the whole Earth evolution took place: the incarnation of Christ in an earthly human body. Spiritual science recognizes in Christ the exalted divine equivalent of that power which appears in us as a shadowy reflection when we realize our “I”. We see in Christ that divinity in Whom the totality of the divine hierarchies and of creation realizes itself as “I”. He entered physical existence in the moment of the baptism of Jesus in the river Jordan, when St. John the Baptist heard the words spoken, “This is my beloved Son, in Whom I am well pleased.” (Rudolf Steiner renders these words as follows: “This is my beloved Son, in Whom I behold Myself, in Whom I am confronted with Myself.”)

Through the great sacrifice of Christ in taking on the human form and its fate, the power of the cosmic I AM entered humanity. The first and fundamental event in the life of Christ was the temptation, the confronting and rejecting of Lucifer and Ahriman. This was done for humanity. Since those events in Palestine, every human being can partake in that power of Christ, the cosmic I AM. Thus we can attain a universal consciousness that recognizes the worlds of Lucifer and Ahriman as a means of evolution, not as ultimate purposes in themselves. Through partaking in the supreme cosmic I of Christ, we will realize the spiritual purpose of our evolution in the realm of contradictions. We will recognize the realm of dense matter as the plane in which we must permeate with spirit, but not to shrink back from it nor to be stunned by it.

Thus was infused through the Christ impulse into the Earth evolution the power of the universal, all-comprehending “I”. In this great sacrifice of the deity, to unite with a human body and to suffer human destiny, even the fate of death, Christ appears as the supreme Guide of the hierarchy of the Exusiai (Spirits of Form) or Elohim. On Golgotha He fulfilled their cosmic mission to endow humanity with the cosmic “I”. This cosmic “I” is universal love, for it cannot but take in all existence in the universe with love and grace.

Christ as the supreme Guide of the Elohim and the Master of universal love is certainly connected with the constellation of Twins, the gateway of the Elohim or Spirits of Form. When the incarnation took place, in the moment of the baptism of Jesus by John, the planet Saturn was standing in the constellation of Twins. (Winter 30-31 AD)

We do not suggest that the Christ event was determined by this cosmic happening. Rather, we consider such coincidences between the cosmic script and earthly history as evidences of the working of the divine will and its fulfillment in earthly destiny.

One could argue that the course of Saturn in the sky can be calculated. If, therefore, such cosmic events are supposed to be an expression of the will of the Divine world, then this will must appear computable, which is in contradiction to the supremacy of the Divine world. But here lies a gross deception. Everybody who has an unprejudiced insight into the connection between celestial and earthly events knows that historic occurrences cannot be computed in advance. Many detailed cosmic rhythms must be in harmony in order to indicate the right setting in time for an historic event. And this symphony of cosmic movements and rhythms cannot be pre-calculated with the means of intellectual knowledge only. A capacity for divine mathematics is needed for it, which is far beyond the range of purely brain-bound intelligence. Thus the position of Saturn in Twins, in 30-31 AD, is only a minute part of a great number of simultaneous cosmic events that probably happened only once in the existence of the present external universe. The specific totality of the cosmic setting at the time of Christ, which cannot intellectually be computed, must be regarded as an expression of the divine will.

During the Twin cycle of the Earth condition, human object consciousness has been developed to a predominant faculty, which human beings could approach. More and more the external universe, which human beings perceived through their senses, became the sole reality. What was once the body of the divinity, became a totally “objective” reality: the external starry universe. Along this road, humanity learned to look at the Divine world as if it were an external object. In philosophy and theology the concept of the divinity became the subject of discussion. Lucifer, who to a certain extent already had a hold on humanity during Ancient Moon, “opened his eyes” as Genesis says. For during Earth evolution, the events on Ancient Moon were recapitulated and the intentions of Lucifer carried still further. This is described in Genesis as the Fall from Paradise. If this influence of Lucifer had persisted unchecked for

too long, his impact would have combined with that of Ahriman. As a result, the human being would have ceased to become a bearer of an individual soul. Humanity would have been converted into a mechanized, anthill organism without the individual freedom of the single members. Human beings would have died a kind of universal death, for a created being cannot exist indefinitely after having emancipated itself from the divine origin.

The impact of Lucifer (the serpent of Paradise), through the premature infusion of the semblance of an ego into the human being, had caused this crisis. It was only a semblance of an ego, expressing itself in narrow selfishness and egoism of the individual being. Sometimes it is called our lower ego.

This crisis was counteracted by the Deed of Christ. Through His sojourn and connection with the Earth, every human being can partake in this cosmic, all-comprehending, all-loving "I". Through this participation, humanity can redeem its falling away from the divine origin and in time be able to unite self-consciously with all cosmic existence. Such an enlargement of consciousness must ultimately mean the overcoming of death. Therefore, Christianity speaks of Christ's victory over death for the sake of humanity.

These developments that are the age-long battle for the birth of the free individual human being are connected, as we said above, with Twins. We can ask at this point: Is there any external rhythm in the sky that would indicate such a connection with that constellation? The answer is difficult because we are faced, for instance with regard to the Twin cycle of the Earth evolution, with a period of millions and millions of years. Even modern astronomy has not computed any rhythm of such a length with certainty. However, we may think of the Milky Way, which passes at present through the constellations of Twins and Archer. Astronomical research has not recorded any change of this relationship between the Milky Way and Twins. However, we know that nothing remains static and fixed in the great universe, and we can assume such a change. It is possible to imagine that the Milky Way did not always pass through Twins, and that there exists a minute and slow rhythmic movement of the Milky Way through the Zodiac. A gigantic rhythm of this kind may indicate, to a certain extent, those evolutionary cycles which we have in mind.

At this point, however, we should like to refer to certain imaginations of Celtic mythology. We know, of course, that in mythology the deepest secrets of cosmic and human evolution are hidden. This mythology speaks of mighty generations of Gods. One of them is the mighty Gwydion. It seems to be correct, as is generally assumed, that he is the Celtic equivalent of Mercury. Gwydion has a castle in the sky, *Caer Gwydion*, which is, as some authors maintain, the Milky Way. Sometimes his sister and wife, *Arianrhod*, appears to have been associated with the Milky Way, or with the constellation of *Cassiopeia*, which lies in the Milky Way. Gwydion/Mercury is a typical Twin deity. For instance, he has two sons of opposite characters, the bright, sunny *Lieu Llaw Gyffes* and the dark *Dylan*, connected with the watery sphere. They remind us of the twins *Castor and Pollux* of Greek mythology.

It is therefore not too far-fetched to see in Gwydion the representative of the great Twin cycle of the Earth evolution of which we have been speaking. He is the hero of light and battles against the forces of darkness that dwell in the deep. In his first attempt to overthrow the prince of the underworld, *Annwn*, he failed and was imprisoned in a fortress built of human bones. This is a vivid description of the fate of all creatures, including the human being, to have to descend to the realm of death and to be fettered to a material body. Ultimately Gwydion conquers the forces of the deep in the famous *Battle of the Trees*. All the trees of the Earth, the pure and innocent manifestations of life, help to overcome death. (The name of *Pryderi*, the master of the deep, is by some authors interpreted to mean trouble, care, or thought.)

In later Celtic mythology, King Arthur takes on the attributes of Gwydion. He appears to be inspired by the impulse of Gwydion/Mercury, who can well be regarded as the great leading spirit of that part of the Earth evolution leading forward and upward. We know that occultism distinguishes two main sections of Earth evolution. The first one is called *Mars* and comprises the descent from spiritual heights to the state of material corporeality. The lowest point is reached when the human being acquires full command of the capacity of thinking. Then the "cosmos of wisdom" is completed. (*Pryderi* means thought and his father, *Pwyll*, means "head" of *Annwn*, the Celtic underworld or lowest Earth world.)

The second half of the Earth evolution is called, in occultism, *Mercury*. Then the cosmos of love is established through Christ, the real *Mercury*.

The Gwydion/Mercury of ancient Celtic mythology, whom we might regard as a pre-figuration of Christ, is connected, as we said above, with the constellation of Twins and the Milky Way. This cosmological reference seems to point in the direction of the central stage of Earth evolution, the birth of the great cosmic Twin impulse, the healing Deed of Christ; the I AM of the cosmos.

Three more great cycles or rounds follow the fourth or Twin cycle of the Earth. We shall consider them briefly later on. They appear to be connected with the constellations of Crab, Lion, and Virgin. Thus we can find the whole Earth evolution, consisting of seven great cycles, interpreted by the present constellations of the Zodiac from Fishes via Ram, and so on, to Virgin. The opposite half of the Zodiac also has a bearing on the seven stages of the Earth condition. This we will consider before we go further.

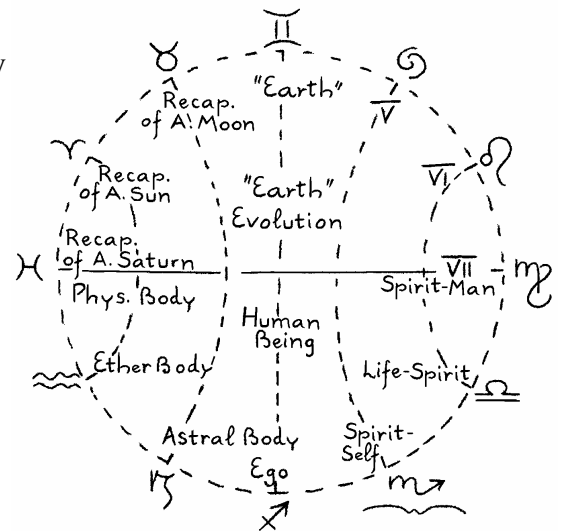
The constellations of Fishes, Ram, Bull, Twins, Crab, Lion, and Virgin represent the Earth condition from the cosmic point of view. The constellations of Fishes, Waterman, Goat, Archer, Scorpion (Eagle), Scales, and Virgin represent the seven principles of the human being (Fig. 43).

This becomes evident when we compare the two halves of the Zodiac in the sense of what we previously called the corresponding constellations or signs.

Figure 43

- Fishes
1st Round: Recapitulation of Ancient Saturn, when the physical body was created.
- Ram
2nd Round: Recapitulation of Ancient Sun, when the ether or life body was created.
- Bull
3rd Round: Recapitulation of Ancient Moon, when the human being was endowed with an astral or soul body.
- Twins
4th Round: The Exusiai (Elohim) or Spirits of Form infuse into human beings the ego.

- Fishes
Physical body
- Waterman
Ether body
- Goat
Astral body
- Archer
Ego



The obvious correspondence of the following...

- Crab
5th Round
Scorpion-Eagle
Spirit Self or Manas
- Lion
6th Round
Scales
Lift Spirit or Buddhi
- Virgin
7th Round
Virgin
Spirit-Man or Atma

...does not suggest that humanity, as a whole, will fully develop the faculties of the three higher principles. However, the human being will be able, through the power of the higher ego, to grasp the spiritual potentiality of these principles. (Rudolf Steiner described in a lecture on *The Mystic Lamb*, 27 January 1908, the same correlation between the principles of the human being and the corresponding constellations. He did not then speak, however, about the connection of the Zodiac with the evolution of the Earth.)

During the middle round of the Earth condition, we can consciously live only in the realm of mineral matter. Certainly life and soul forces are working in us too, but we cannot comprehend them. Neither can we understand how the life forces work in the plant nor how the consciousness forces act in the animal and in us to bring about inner conceptions of external facts. Therefore, this present great cycle is called in occultism the mineral kingdom, because human beings, having attained self-consciousness, can only grasp lifeless mineral substance.

Yet, in a far future time, human beings will be able to penetrate self-consciously the mystery of life. We will then be able to perform what the plant is doing at present unconsciously. This will take place during the fifth great cycle or round of the Earth condition. We will also then have a different body, which will no longer consist of mineral matter. During that stage, we will realize in full consciousness that in order to bring forth life in an object, the whole cosmos must be taken into account and must partake. It will then no longer be possible for any human being on the normal path of evolution to live an existence apart from the rest of the universe. During the present condition a person is inclined, for instance, to feel quite happy in his or her own position in life, whereas other beings in the world may be in utter misery. This will no longer be possible during the fifth round. The plant is an absolutely correct and true reflection of the whole cosmos, of the movements of the planets, etc. Of course, the plant doesn't have a consciousness of it, but humanity will attain this faculty of cosmic unison in full consciousness. We can see a premonition of this stage of development in the constellation of Crab.

This development has been pre-visualized by the Divine world, but it has been facilitated by the incarnation of Christ. In His supreme dignity as the I AM of the cosmos, Christ brought the life creating forces of the cosmos down to the Earth. Christ said, "I AM the Resurrection and the Life". When these decisive deeds happened, certain cosmic events took place in the constellation of Crab. For instance, Saturn moved through Crab during the years 31-33 AD. A new cosmic order was then established, radiating from the Earth into the old cosmos, and the seed that was planted, as it were, in Crab will blossom forth and bear fruit during that described future stage.

During the sixth great cycle of the Earth condition, humanity will also be able to grasp the mystery of consciousness. For instance, we cannot know with the means of our present average intellect, how the transition happens from the "photographic" picture on the retina of the eye to a conscious inner image. Likewise, the human being can not comprehend at present how the execution of an idea in an external action is actually carried out.

The present animal has this faculty but in a dreamlike and even lower state of consciousness. Animal forms and habits are, in the light of occult investigation, externalizations of inner, emotional qualities. How this inner world is capable of external manifestation, even of creation, we do not know. Humanity of the sixth great cycle will comprehend these secrets in full self-consciousness. They will also grasp, for instance, that these soul forces originate in the astral world, the world of the Zodiac and the fixed stars. Humanity will then direct its will toward the conscious handling and expression of cosmic astral forces in human physiology and physiognomy.

Occultism calls this stage the animal kingdom and we can read its premonitions in the present constellation of Lion. It will consist of an elevation of the cosmic Lion impact to the level of human self-consciousness. During the second cycle of Ancient Sun, the cosmic astrality of the hierarchy of the Dynamis worked upon our Sun ancestors and created certain organic functions. This development we realized in the light of Lion. Humanity, having attained the stage of the animal kingdom, will consciously comprehend the foundations of these cosmic forces.

The final great cycle of the Earth condition is called the human kingdom in occult language. Its prevision is spiritually present in the constellation of Virgin. Besides the previously mentioned implications, this constellation also has a certain connection with that great vision contained in the 12th chapter of the Revelation of St. John the Divine. We hear there of the "woman in Heaven" who "brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up onto God, and to His throne."

This "man-child", the "Son of Man", is the innermost kernel, the spiritual fruit of humanity. We of the present age cannot grasp the full implication of our humanity. With regard to all life manifestations,

organically and mentally, we consider ourselves to be isolated entities within the universe. Generally speaking, we act under a matter-of-fact course of conviction that, for instance, neither our perceptions nor our ideas have any influence on the environment. Therefore, it is so difficult for us to develop a conscious sense of responsibility with regard to our technological and scientific achievements.

Occult investigation finds that even the smallest incident, occurring organically or mentally, in human existence is connected with the whole cosmos and creates far-reaching repercussions. In a spiritual sense, our joys and sorrows, our inner victories and defeats belong to the whole universe. Only during the seventh cycle of the Earth condition will we be able to grasp these facts with the full power of our "I". Then we will be able to develop faculties that can hardly be comprehended at the present moment of evolution.

The "man-child" of the woman in Heaven, the "Son of Man", has a definite connection with the highest principle of the human being, the Spirit-Man or Atma.

Thus we find in Virgin the prevision of the seventh cycle of the Earth condition, the stage during which those exalted capacities of spiritual humanhood, described above, will be achieved. And we also connect the principle of Spirit-Man with the same constellation (see Fig. 43). Furthermore, we see on the right side of the Zodiac the upper and lower constellations corresponding to one another.

We have now made an attempt to read in the constellations of the Zodiac, that great chronicle of cosmic evolution as spiritual science presents it. Readers will realize, of course, that the ideas offered on these pages can give only a general outline. Their sole aim is to point out a possible direction of investigation. Many more details and amplifications will be worked out in time.

Primarily, it was not the intention to heap up factual material about the various stages of cosmic evolution. The author considers it more important to find a gateway to contemplative and meditative approaches of the present cosmic facts. He has convinced himself on practical grounds that this is possible and that the indications given here are more than sufficient to lead to the road of exact research in the sense of modern spiritual science.

The presentation in Part Two is intended to facilitate the comprehension of the characteristic qualities of the constellations of the Zodiac. There exists a vast amount of literature on the implications of the divisions of the ecliptic and the Zodiac, which is taken mostly from various ancient astrological traditions. Yet, the study of this literature leaves the question: Is this information, which in time has gone through so many channels, still correct and valid for the present state of humanity? We do not want to minimize the amount of direct experience in this field, but even experimental research cannot exclude the possibility of misunderstanding and lack of total comprehension. Besides this, there is always the great problem looming in the background: Why is it that the signs of the Zodiac should manifest just the assigned characteristics and none other?

Our modern minds are urged not to accept anything on the basis of authority, whether it be of traditional nature or otherwise. This present age, which has brought to birth modern science, wants to go to the root of things on the grounds of comprehensive thinking. Thinking is practically the only authority that a modern human being seems to be able to acknowledge. Even purely experimental evidence cannot fully satisfy us. This appears to be the birthright of this age.

We have attempted in these pages to suggest a method of combining active thinking with external experience. It is this method that we wanted to emphasize, and we are convinced that through it a gateway can be opened to the spiritual understanding of the connection between the cosmos and the human being. It is a way to comprehend more intensively the really valuable and genuine treasures contained in the last remains of a traditional star wisdom of long bygone ages.

An example may demonstrate what we mean. Let us take the interpretation of the sign of Scorpio. It is said that the impact of this sign may manifest itself in a strong personality with the characteristics of intensity and passion. Yet, this intensity may express itself in the realm of both good and evil. On the evil side the outcome may be pride, jealousy, malice, ambition, envy, even hatred; while on the other side perseverance, courage, and practical ability may become evident as the impact of Scorpio. Furthermore, it is said that if the highest manifestation of Scorpio is reached, it may facilitate mystical and occult faculties. Why are these characteristics connected just with Scorpio?

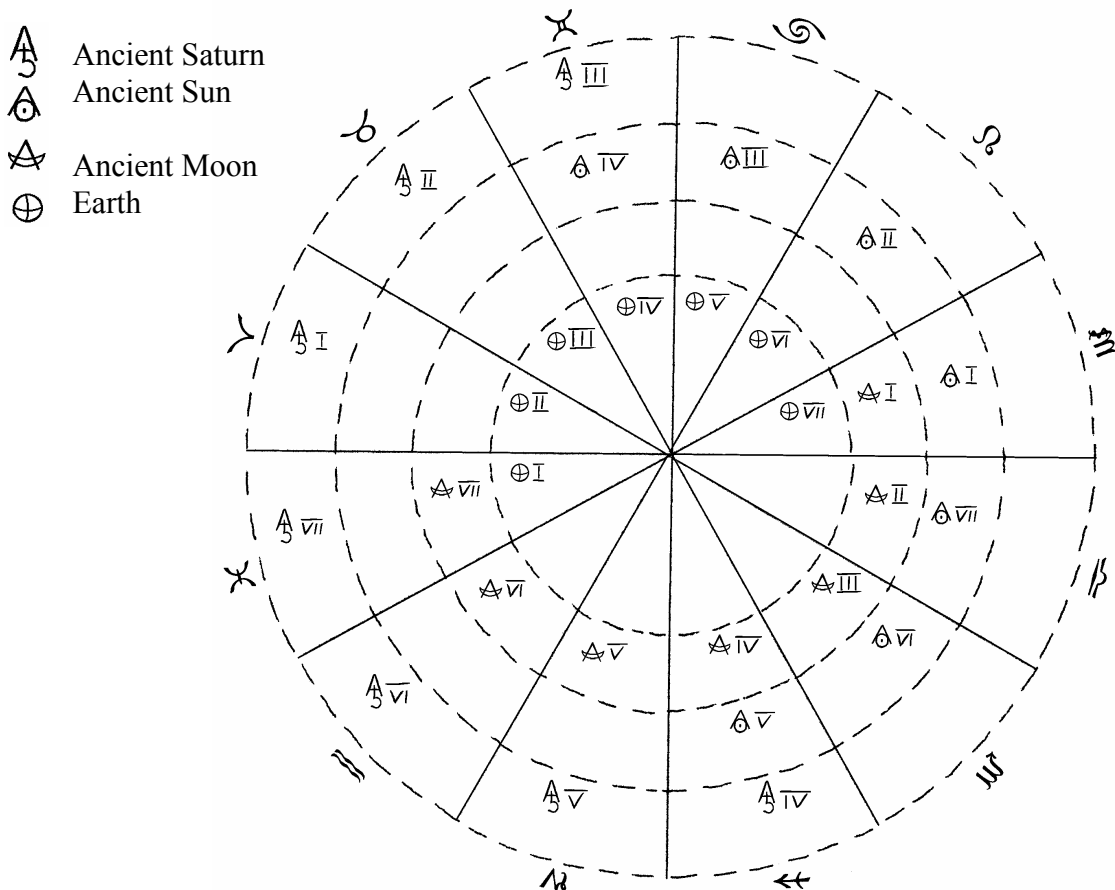
Let us now look at figure 44. There we find Scorpion connected with both the sixth cycle of Ancient Sun and the third cycle of Ancient Moon. These two aspects can provide an explanation. During the third cycle of Ancient Moon, the great cosmic rebellion took place, instigated by the luciferic forces. Human beings achieved then a higher degree of consciousness than had been assigned to them by the beings of normal evolution. The foundation for a strong personality was then laid, both toward the possibility of passionate intensity but also facilitating the later development of being awake in the senses, of having presence of mind, and a strong sense for practical reality. We see here the source of both possibilities, of good and evil. Human beings became exposed to them by their highly independent astral body, which bore the impact of the luciferic temptation. The astral body is the carrier of human emotions, passions, desires, etc., but it also facilitates the inner connection with the object world.

Behind all this, which is connected with that phase of Ancient Moon, we notice a very exalted aspect of Scorpion. It is that stage of Ancient Sun during which the principle of Life Spirit or Buddhi was created in a germinal foundation. When human beings will have fully developed this principle, they will be in possession of tremendous occult powers. A faint shadow of these capacities is always manifest in Scorpion, and of this shadow are the above mentioned references speaking.

In Part Three we shall approach the inner nature of the planets and their impact on evolution in a similar sense.

Figure 44

Stages of Evolution



PART THREE

On the Origin of the Solar System

In Part Two we attempted to delineate the characteristics of the constellations of the Zodiac on the foundation of spiritual investigations in the past development of the universe. We finally came to a point where we could show the possibility of establishing the qualities and the impacts of those constellations in a new and logically comprehensible manner. Furthermore, we indicated that we could also find by this method an understanding of the ancient traditions.

This attempt calls forth the question of whether the same method can also pave the way toward a new comprehension of the nature and the working of the planets, the Sun of our solar system, and the Moon of our Earth. We shall try to find an answer, or at least indicate the road toward solutions in this last part.

We pointed out that we are living at present in a universe which demands from humanity the development of the objective or object consciousness. We are so used to this level of consciousness that normally we do not visualize the possibility of consciousness on another plane. Everything that enters the compass of consciousness of a normally organized human being is realized as an externally existing object. In other words, anything existing can be made the object of investigation through the capacities of thinking. Even problems such as the existence of a Divine world, divine creation, and so on, can be made the object of thinking. This development could take place only because of the corresponding evolution of the universe. We endeavored to demonstrate in Part Two that the universe of the fixed stars, which we can grasp with our senses, is an “objectivation” and condensation—one is almost tempted to say an ossification—of that great story of the evolution of the world. In a similar sense—as far as we can comprehend it with our senses and our thinking—our solar system is also a kind of densified cosmic demonstration of the great stages of creation in the past. The solar system still also works on as a grand, imitating memory-organism of the initial deeds of the Divine world.

Yet there is one fundamental difference between the world of the fixed stars, chiefly represented by the constellations of the Zodiac, and the planets of our solar system. The fixed stars have more a static nature. Of course, we are fully aware of the fact that the stars of the constellations also alter their positions in the sky over long periods of time. Still, their conception as groups, according to the ancient traditions, suggests more a world of integrated beings of an exalted nature undergoing slow processes of evolution and manifestation. The planets, however, represent a dynamic element in the cosmos. They appear more like the actions of those beings manifesting themselves through the Zodiac, almost like their acting extremities.

Thus we can conceive the constellations, in the depths of cosmic space, as the gateways to those beings who dwell in the spiritual world. Entering the world of the fixed stars, we approach the realm of infinity. We are aware that modern astronomy has not yet definitely decided whether space, in a cosmic sense, is infinite or finite. Still, one glance at the distances that have been computed by astronomical science, with regard to the fixed stars, can convince us of the fact that those figures are beyond human comprehension. It is certainly possible to write the millions of light years down on paper, but no human being can imagine them. We are led here to the termination of space and time, in a human sense, and we are at the threshold of the spiritual world where mere intellectual comprehension ends.

In the planetary world, we see the emanations of that Divine world beyond space and time. We can detect in it, if we search diligently, those great stages of cosmic evolution of which we have been speaking in the past. However, we find them there as facts and results not as original intentions and impulses. This does not exclude that we will also detect in the planetary world the traces of the divine hierarchies, so to speak, indications of their sojourns in this realm of the cosmos.

Also, this world of facts and deeds of the divine hierarchies became “objectivated” and externalized in the course of the fourth stage of the evolution of the world during the Earth condition. Thus our solar system of visible planets, Sun, and Moon came into existence. This happened during the fourth round or condition of life of the Earth.

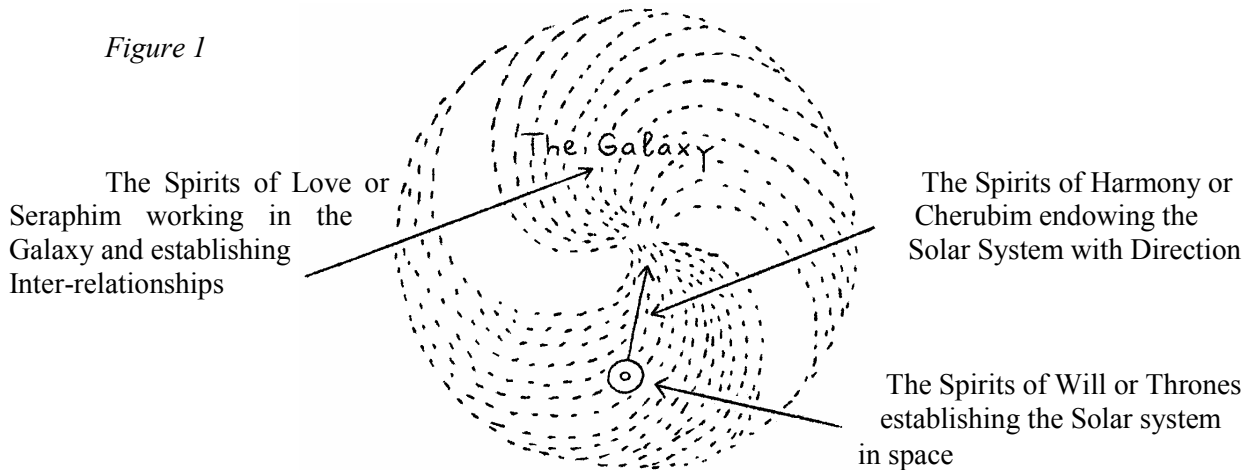
The fact that we will find ourselves confronted with the deeds of the spiritual hierarchies in the planetary world; in other words, with that which they have created and continue to create in time demands a consideration of the evolution of the solar system. This was not so much an essential necessity with regard to the delineation of the fixed-star constellations. The question of how the fixed stars became perceptible to ocular vision has not concerned us so far.

How can we imagine, on the grounds of occult investigation, the coming into existence of a solar system—especially the one in which we live?

We have learned that our solar system is a tiny particle of a greater universe, the so-called galaxy or galactic system. The Milky Way is the outer rim of the galaxy, which is more or less conceived as a gigantic flat disk or lens in modern astronomy. However we imagine the galaxy, we ought to remember that the fixed stars, which we see with the unaided eye, are members of this greater universe. Our planetary system swims in this great ocean of fellow universes.

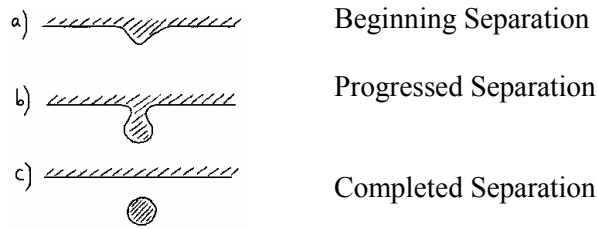
We have pointed out earlier that we cannot accept, on the basis of spiritual science or even from clear logical thinking, the view that any cosmic existence is the result of purely mechanical causes. The galaxy exists because spiritual hierarchies manifest themselves through it and work in it.

Spiritual science provides the possibility of visualizing those beings of the hierarchies who are connected with the existence of the galaxy and who create a link between the galaxy and our solar system. They are the beings of the so-called first hierarchy, the Spirits of Love, the Spirits of Harmony, and the Spirits of Will. They have the direct vision of the highest Deity and “know” the divine plans of creation. Out of their immeasurable love and obedience to the highest, the Spirits of Will establish the place and the ground plan of our solar system, its skeleton as it were. The Spirits of Harmony give it a directing force as a whole. We may think, for instance, of the movement of the whole solar universe in the direction of the constellation of the Lyre. According to modern astronomical observations, our Sun is moving within the galactic system, and it also takes all the planets of the solar universe, including the Earth, along its path. As far as one can have a certainty based on mathematical calculations, this movement is directed toward the constellation of the Lyre near Hercules. The Spirits of Love or Seraphim establish the interconnection between our solar world and the galactic universe (Fig. 1).



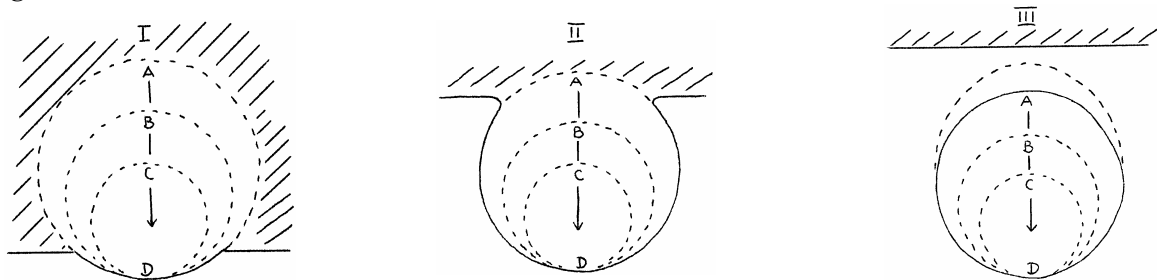
This initial step of creation, of the present planetary universe, we can imagine as the establishment of a focus of contraction within an expanded greater cosmos. If we are aware that any comparison is bound to fall short of the reality, we may use the following picture as a limited means of explanation. Let us imagine the existence of an expanded sphere permeated by an immensely subtle substance, something likened to a gigantic cosmic cloud of spiritual consistency. This is the galaxy. Into this kind of cloud formation was infused the impulse to condensation by those spiritual hierarchies whom we mentioned. Thereby, a drop of denser substance was formed, as raindrops are formed when cloud or fog formations are condensed. This drop, falling away from its origin, was the beginning of our solar system. We have tried to give expression to this in Fig. 2, a, b, and c below. The straight lines signify the purely spiritual sphere of which we spoke. Separating from it is the cosmic “drop” of our solar world.

Figure 2



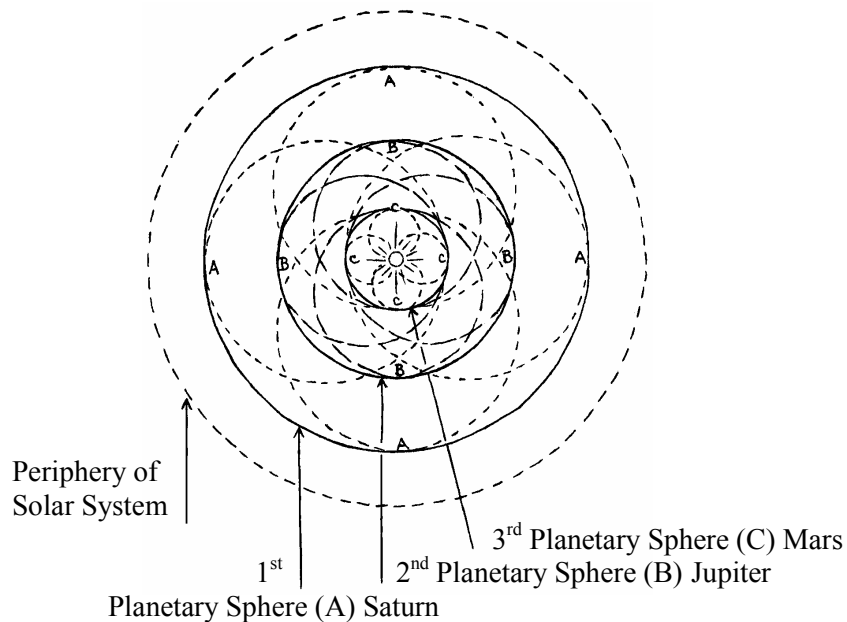
Into this picture we can introduce the idea of a simultaneous tendency toward condensation of the cosmic “drop”. Then we come to the suggestions indicated in Fig. 3, I, II, and III. Again, the straight lines are supposed to indicate the lower “ceiling”, as it were, of a certain region of the spiritual world or galaxy. The tangential circles are meant to demonstrate the tendency toward emancipation and condensation.

Figure 3



In figure 4 we introduce more cosmic conceptions into this idea. The straight line in the previous diagrams has been transformed into a circle, indicating the border between the space world and infinite space, or better, the spiritual world.

Figure 4



We imagine our beginning solar world as being segregated from that spherical “ceiling”, as drops falling away from it in all directions toward the center. In our diagram we have inserted four of the infinite number of possible “drops”.

Thus we are led straight to the concept of the planetary spheres of the solar universe. These spheres (see Fig. 4) are stages of condensation that are activated by forces in the central focus of the total sphere

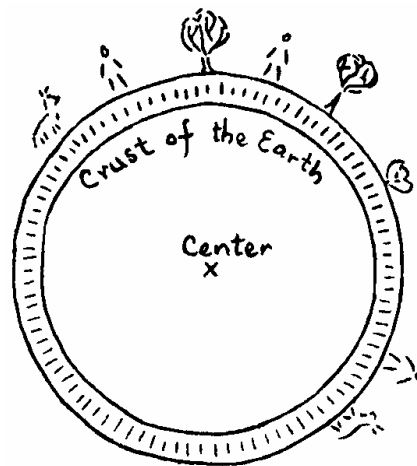
(D in Fig. 3). About the nature of these forces we shall elaborate more later on. Against them stands, as it were, a retreating periphery. Modern astronomy, for instance, speaks of an expanding greater universe. Between these two fields of forces, periphery and center, we imagine our solar system having gradually come into existence. This polarity is a most important point, which will enable us to conceive the universe as a living being.

The planets, moving along the outer ring of the spheres, must have been born very late as foci of successive condensations. The single planetary bodies, which we observe moving along their orbits, remain in perpetual motion (circular or otherwise). Through the constant change of position on their orbits, they demonstrate “in time” the infinite possibilities of the “cosmic drops” from the periphery of the solar system toward the center, which is common to all of them.

We can ask: Why is there only one planetary body in the center of the common sphere? The answer is: The common center is the ultimate aim of the whole solar system. In a certain sense, it comes to an end there. One can imagine this point as a focus of general consumption or dissolution of the mass of the solar universe and, at the same time, as a point of rebirth after transformation. (We shall speak about this focus later on in connection with the interaction between Sun and Earth.)

This ending can be achieved only by stages, and these stages are the planets moving along their orbits. We have, as it were, a miniature demonstration of this principle in the structure of the Earth. There, too, it is not the center of the Earth that is most important for its planetary development but the surface. On this surface the interaction between heavenly and terrestrial forces can take place, and thereby the mission of our planet can be fulfilled (see Fig. 5).

Figure 5 - Cross Section:



Saturn

The outermost sphere, which we indicated in figures 3 and 4 (A), is that of Saturn. It came into existence at the beginning of the fourth round or condition of life of Earth evolution. Yet we must imagine that this initial stage of our present solar system was of an extremely subtle consistency. Eastern esoteric teaching called it an Arupa condition. (Arupa means formless; for instance, Arupa Devachan is the higher regions of the spiritual or archetype world. Everything exists there only in Akashic or memory condition.)

We have previously pointed out that the Thrones or Spirits of Will created this sphere of Saturn. Thereby, they established the layout, together with the Cherubim and Seraphim, of the whole solar system, as it were. All the later facts and movements of the planetary world were contained in this Saturn, like a seed.

The Thrones had already established on Ancient Saturn the foundation of all later incarnations of the Earth. Their fire-will (they are sometimes called in occultism, Radiating Flames), which they had sacrificed, had become the heat substance from which all later physical corporeality descended. Therefore, the Thrones were especially qualified to initiate the universe of objective physical reality, the solar world that we behold at present with our eyes.

The fact that the Spirits of Will are so closely connected with the sphere and the planet Saturn is expressed even in external properties of this celestial body. In Part Two, we have pointed out that the present planet Saturn with regard to its rings is an imitation of the particular character of the Ancient Saturn planet. Also, the sphere of present Saturn, which is enclosed in its orbit, resembles Ancient Saturn. They have the same size or volume, according to the discoveries of occult investigation.

This sphere of present Saturn became the field of action of the Thrones. Therefore, we find that the impact of this cosmic realm, for instance, on the human being when preparing for an earthly incarnation before birth, is of a nature akin to the activity of the Thrones since the most ancient cycles of evolution. Later on, after the visible planet had appeared, it began to imitate, so to speak, those activities.

Out of the innate qualities of the sphere and planet of present Saturn, these forces act as guarantors of the will of the divine Father world. The spiritual beings, who are connected with it, have assisted and witnessed all evolution since the first beginnings. On account of being the oldest, who have taken part in everything, they take care in the solar world that the original intentions of the Gods are never deviated from or forgotten or deviated from. Thus, this planet is, in the highest sense, the memory of the whole solar organism and the physiological foundation of memory and conscience within the human being.

This is also the reason why Saturn is connected very deeply with the manifestations and the laws of destiny (karma) and reincarnation. Saturn holds, as it were, the threads of evolution leading from the past to the present. In its rhythms and periods of revolution are contained deep secrets of time, of transposition of time, in other words, of the reflection of greater time rhythms in smaller cycles. For instance, during the embryonic development of a human being, certain forces are working upon the organization and create a type of replica of the essential memory pictures of past incarnations. The human body is thus formed, with regard to its more subtle functions and particularities, as a perfect image of his or her individual past. This fact has been established by the researches of modern spiritual cosmology. The forces and beings who establish this connection during gestation are especially connected with Saturn's rhythms and positions in the sky.

The cosmic memory of Saturn doesn't only work in the existence of the individual human being. These forces also maintain and safeguard the Will of God in the totality of cosmic evolution. Over and over again they bring home to the whole of humanity, for instance, the debts and mistakes of the past, the deviations of humanity from the requirements of its evolution. They constantly call humanity back to its task of redeeming the past and thereby advancing toward the future. Thus Saturn is working in history; right down to the actual mathematical facts of its movement, one can prove its working as a 'conscience of history'. Nothing is forgotten, everything comes back demanding redemption and evolution.

Saturn has sometimes been called an evil planet. It was supposed to be responsible for tearing away the foundations of human physical existence, their happiness, etc. In ancient mythology one spoke of Cronos, or Saturn, devouring his own children. On medieval astrological representations, Saturn sometimes appears as the Reaper of Death. These are misleading conceptions if they are only nurtured in a sphere of narrowness of thinking. The spiritual reality behind it is the fact that these Saturn forces, bearing in their being the great cosmic vision of evolution, must rebuke any attempt to deviate, for instance, from our own greater being, which is not confined to one existence between birth and death. Punishment is not meted out in the sense of revenge, but as a corrective and an opportunity for compensation. Termination of existence—death in a human sense—comes only as a breathing pause and for a re-establishment of our correlation to the greater cosmic aims.

The Spirits of Will created the sphere of Saturn as their field of activity, and they laid, thereby, the foundation for the movements of all the planets in our solar system. Thus they initiated the tendency toward ever greater densification, right down to mineral matter. Saturn is therefore also working in the depths of the Earth. The mineral body of the Earth—the rocks etc.—are connected with this planet; but it also helps, for instance, to create the hardest part of the human body during gestation, the skeleton. This skeleton, itself, is like an abbreviated biography of cosmic evolution translated into mineral appearance (see Part Two). Here we can see the reason why we sometimes find Saturn represented in the Middle Ages and earlier as the skeleton figure, an imagination that could no longer be comprehended by a later humanity.

The experiences that the human soul has after death in the sphere of Saturn are most important and decisive. Spiritual investigation reveals that we sojourn, after passing away from the Earth, in the various spheres of the planets, starting in the Moon sphere. We prepare there to rise gradually to ever higher regions of the spiritual cosmos. When we have advanced so far that we can enter the realm of Saturn, we have reached the outermost border of our solar world. Everything around us is then of pure spiritual nature and in the sphere of Saturn we encounter the archetypes, the thought-beings which stand behind the soul motions which live in earthly humanity. The passions, emotions, and feelings which activate and ensoul us on the Earth appear then in their true nature. We are surrounded there by the past, by historical events which have taken place. We do not perceive the happenings as they appear externally; rather, we see the spiritual forces that have brought about clashes between nations, etc. They are then living ideas, living impulses, etc., to us. Thus we are taken to the gate where we realize psychic being, spiritual being at work behind all earthly existence.

We can comprehend these facts if we remember that Saturn is indeed the great gateway, the threshold from the universe of physical appearances to the world of spiritual permanence, where space and time lose their significance. In this sphere and beyond it, our soul can then find the kernel of its own eternal being and gather new strength and inspiration for another Earth existence. Thus the sphere of Saturn is also for us the portal through which we will again enter space and time and descend into another incarnation.

The essence of these experiences between death and new birth are not lost for us after being born on Earth; they are only veiled. All through our earthly pilgrimage, Saturn accompanies us as an unseen brother/sister, who will always untiringly remind us, by the incidents of destiny, to seek the gnosis of the spiritual background of all existence and to go consciously across that threshold that we crossed under entirely different conditions between death and new birth. This supreme manifestation of Saturn in us is clearly indicated in the position of the visible planet Saturn around the time of incarnation. The external fact is a sign or symbol of a vast spiritual reality and is an expression of a subtle connection between the universe and us.

Jupiter

The creation of the sphere of Saturn was, at the same time, the foundation of our whole solar system, because the space that the solar world occupies in the greater universe corresponds to the sphere of Saturn. The orbits of Jupiter, Mars, Earth, Venus, and Mercury are contained in it. (This statement is liable to provoke objection, because anyone who has only an average knowledge of astronomy will point out that beyond the orbit of Saturn, the planets Uranus, Neptune, and Pluto have been discovered. Their orbits are naturally larger than that of Saturn, meaning Saturn is contained within them. Therefore the sphere of Saturn does not seem to be the outermost boundary of our solar universe. However, those newly discovered planets are of a totally different nature and origin from the classical planets. We shall deal with this question later on.) This sphere of Saturn was created from the infinite periphery toward the center by the infusion of the power of contraction. The infinite number of “drops” (see Fig. 4) falling off the ceiling of the periphery amalgamated into one big drop of the most subtle substance, which was the beginning of our solar world.

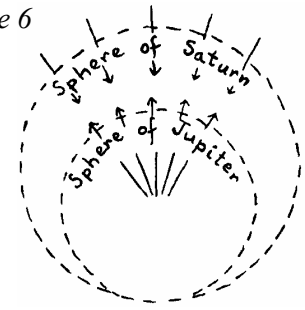
After this layout of the planetary system had been established, increasing densification of the original consistency occurred. This took place during very long ages of cosmic evolution. We indicated earlier that the first stage was called in eastern esotericism the Arupa condition and following that was a cycle of Rupa condition, during which all that had come into existence on the Arupa or Akasha (world memory) stage was densified to thought-being. Thus the sphere B in Fig. 3 and 4 was created, and this sphere is that of the present Jupiter.

This development brought an entirely new element into the solar world. Until then the “ground plan” had been established on the level of Akasha existence. In other words, the solar universe consisted of the living memory picture of past cycles of evolution coming from outside the sphere of Saturn. The next step was to consolidate and refine, as it were, the solar house from within. The forces that enacted this stage chose the sphere of Jupiter as their field of force; and later, after the visible planet had come into

existence, the original activity was imitated and carried on with a semblance of those original world deeds (Fig. 6).

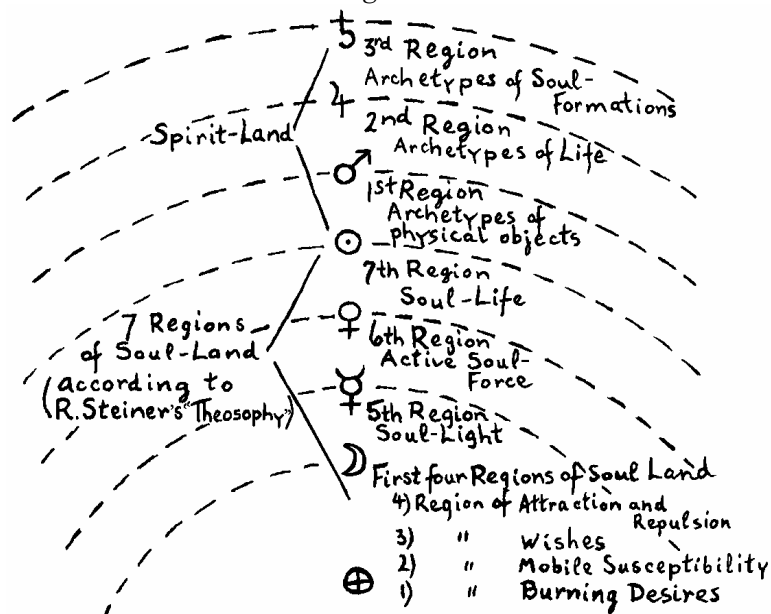
The beings who associated themselves especially with the sphere of Jupiter were the Kyriotetes or Spirits of Wisdom. We have already met this hierarchy before, especially in connection with the evolution of Ancient Sun. By an act of their immeasurable virtue of sacrifice, they then endowed the human being with the ether body, the vehicle of life. All those great deeds and events of Ancient Sun lived on in the Kyriotetes. Therefore, their creation, the sphere of present Jupiter, was permeated by those pictures and deeds of the past.

Figure 6



The particular character of the present Jupiter is experienced by the human being upon entering that sphere after death. In order to have a clear picture of this sojourn in the spiritual world after death, we should like to very briefly recapitulate the facts. (Details can be found in Rudolf Steiner's book *Theosophy*. The connection of the stages of life between death and new birth with the spheres of the planets is indicated in the lecture cycle *Life Between Death and New Birth in Relationship to the Cosmic Facts*, Berlin 1912/13—later published as *Between Death and Rebirth*.) Soon after death we enter the regions of Soul land. There we must emancipate ourselves from the attachments to the earthly world, which we created during our last life. The first four regions of Soul land are identical with the sphere of the Moon, the fifth with Mercury, the sixth with Venus, and finally in the sphere of the Sun we free ourselves from our last inclinations to the physical material world (see Fig. 7)

Figure 7



After this journey through the spheres of the “inferior” planets, the soul has now acquired the capacity to enter the higher realms of spiritual existence, the Spirit land (lower or Rupa Devachan of eastern esotericism). There we meet the archetypes or creative thought forms of physical existence. First we pass through the sphere of Mars, where we are confronted with the archetypes of the physical material objects. In the second region we experience the spiritual archetypes of life formations. This corresponds to the sphere of Jupiter. In the third region of Spirit land, which is identical with the Saturn, dwell the archetypes of all soul formations on the Earth. About this region and the corresponding experiences of the soul, we have already previously spoken.

In the sphere of Jupiter the soul meets the archetypes of life. These are not experienced here as they are on the Earth, where life appears to be split up and manifest in many single beings. In Jupiter it is a union of all life forces, like a vast ocean of potential life circulating, as the blood does in the human body, through all living beings. The soul finds itself confronted in this sphere with the real spiritual

background of life manifestations, which originally came into the world by the great sacrifice of the Spirits of Wisdom or Kyriotetes; thus the sphere of Jupiter is the expression of this hierarchy.

We say, for instance, that we are looking at a living plant, but we perceive only the manifestation of the life of that plant at one certain moment. If we could see the life or life organism of that plant, we should be able to perceive all the stages of the existence of that plant in one instant. We should also realize these life forces as that agency which shapes the whole species again and again according to one definite pattern containing the various stages of growth in one. Ultimately, we should even see the universal pattern of life forces that stand in the background of all plant existence developing the varieties, as well as the common stages of plant life, such as root, leaf, flower, seed, etc., according to one great archetype or living idea of the plant.

We experience in the sphere of Jupiter these archetypes or living ideas working in all living creatures. We see them evolving ever higher through their manifestation in the plant kingdom, in the animal kingdom, and in the human kingdom. This evolution appears as an ever changing and reforming world of flowing streams and oceans.

This immeasurable wisdom of creative life, which knows the beginning and the end of all existing life manifestations, is the deed and heritage of the Spirits of Wisdom in the sphere of Jupiter. In its highest form it is pure divine wisdom, and in its lowest form it lives in a dormant instinctive condition. We can therefore imagine that between death and a new birth the human soul gathers up wisdom in this sphere, according to the abilities acquired in previous earthly incarnations. The wisdom acquired here is not intellectual knowledge that can only analyze, but a creative wisdom able to consider simultaneously all the stages and consequences of any creative deed, working as do the life forces of the plant.

On the journey back through the spiritual world to an earthly incarnation, the human being must again pass through the sphere of Jupiter. Now, the capacities that were acquired in previous incarnations will determine whether the soul will be able to become a moral or deficient vessel for the wisdom-inspiring impulses of Jupiter. The particular degree of these capacities is expressed by the position of the planet in the sky and its relationship to the other members of our solar system at the time of incarnation.

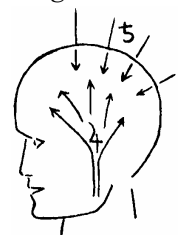
These Jupiter forces, which are in reality nothing but a mirror of one's behavior and individual stage of evolution long before birth, also work in the formation of the body during the period of gestation. They especially direct their efforts toward the aim of making the humans thinking beings; thus they work in that part of the organism that is needed for thinking activity, the brain and nervous system.

Jupiter is, in a certain sense, the antidote against the one-sided activity of Saturn. As we described earlier, Saturn works in the skeleton formation. If this planet had its way, it would make of the human being something that resembles a conscious crystal. It has its hold mainly in the human head, especially on the skull. Against this tendency of putting the human being under the spell of a bony helmet, Jupiter builds functions into the body that balance and check this danger. The brain blossoms and expands into the cavity of the skull from within the organism. This activity can be studied in the early stages of embryonic development. It is a microcosmic recapitulation of the relationship between the Saturn and Jupiter spheres, as we suggested in figure 6. (Also see Fig. 8)

The formation of the human forehead reveals the influence that Jupiter exerted especially during the embryonic development. Yet this planet also works in the whole organism, where it creates the balance against Saturn through the organization of the muscles. Of course, in the limbs the situation is reversed. The bony structure, the creation of Saturn, is in a central position and the muscles surround it. However, their Jupiter born activity makes the stiff human skeleton into a gracefully moving being.

This manifestation of Jupiter leads us to another revelation of its activities. Whereas in the upper human being it is concerned more with creating a thinking being, it transforms the lower human being, the limb human, into an instrument for the execution of ideas. In this twofold manifestation of Jupiter, the organism of the liver has an important part to play, and since ancient times, the liver has been regarded as an organ connected with Jupiter. The movements and the positions of this planet, about the time of incarnation, clearly reflect the capacities of a human being in this twofold activity. (Readers will understand that it is technically impossible in this publication to give detailed

Figure 8



information about the impact of the planets on the physiological organization. This must remain reserved for possible later amplifications in connection with historic examples.)

Jupiter is priest and king. It is king in the head organism where wisdom-light permeates thinking. In the limbs, where wisdom is supposed to become deed, it has the potential to evolve a priestly faculty. This is not meant in a narrow sense, but as the latent capacity in all human activity of making practical reality the highest possible image of the idea. This may be attempted in the social realm, in the world of religious experience, or in artistic activity, etc. On the level of their highest manifestation, such impulses will not be of a revolutionary nature but will rather attempt healing and blessing. If Jupiter is not disturbed by deviating impacts from other spheres, it will not be in a great hurry about the realization of an idea. It has enough time to wait, but it will certainly always work for the future and even for the distant future. However, it will not go into that future like a shot and leave everything behind in an incomplete condition. Its steps will be carefully considered and great care will be taken not to underestimate the past and the formations derived from it. Rather, it will endeavor to weave and transform the past healthily into the future.

Thus we can also understand that Jupiter is in a real sense a focus around which even now those forces and beings are gathering to prepare the next incarnation of the Earth, the Jupiter condition. This will be one of the great stages of evolution, such as Ancient Saturn, Ancient Sun, Ancient Moon, and Earth. Spiritual investigation reveals that the future Jupiter will be built of thought substance. Just as our present Earth consists of various geological strata, so will Jupiter consist of thought strata, of thoughts which have been thought during the Earth evolution. Therefore, the close connection between Jupiter and the thinking human being appears in another realistic light.

Jupiter enters human existence, as well as the whole Earth existence, in a twofold manner. The one is in the incarnation of the creative wisdom-light and life into all those manifestations of which we spoke. The other is similar to a beckoning hand asking for that cosmic divine light to be transformed into the foundations of future life. This side of Jupiter appeals especially to the human race and demands spiritual responsibility from it.

Mars

The sphere of Mars came into existence by a further condensation of the first rudiments of our solar system, represented by the spheres of Saturn and Jupiter. This happened during the third condition of form of the fourth round of the Earth. Even then the condensation did not advance to the present mineral state of substance.

In the course of the preceding creation of the Jupiter sphere the solar system had only descended to the Rupa condition, to pure spiritual thought manifestation. Now, during the coming into existence of the sphere of Mars, a further condensation into astral spiritual substantiality took place. Thus we see three great cycles of evolution (they are sometimes called globes in occult tradition), which were necessary steps toward the final establishment of an external solar universe.

1. Akasha or Arupa condition of form, coinciding with the creation of the Saturn sphere: The intentions and deeds of the Divine world are infused into the beginning cosmos of time and space as the great memory substance of the greater cosmos.
2. Rupa or spiritual thought condition of form: The memory substance now becomes enlivened thought-being. Thereby, the past, the memory, is linked to the present in space and time. This is the creation of the sphere of Jupiter.
3. Spiritual astral condition of form: Now, the thought-beings concentrate on creating the prototypes of physical objects. In a certain sense the harmony and unity in cosmic thought is broken up and the prototypes descend to a point where they are just able to form a world of differentiated objects. This stage of evolution is manifest in the solar cosmos as the sphere of Mars.

The human soul experiences this sphere of Mars after death, when it is ready to advance from Soul land to Spirit land (see Fig. 7). Up until this moment, all the affiliations of the soul with existence in a material body have been overcome and purified. Now the soul can face the truth and the spiritual facts of material corporeality. First the truth about the physical-material object world is revealed to it in the sphere of Mars. Later on, also the spiritual prototypes of life and of soul manifestations are experienced in the spheres of Jupiter and Saturn. Thus after death the soul stands face to face with the thought forces that create the objects by which that soul was surrounded during its earthly life. On Earth the soul took in the forms of stones, of plants, etc., through their senses. These external forces hid the creating potentialities within and around them. Now, in the sphere of Mars, the external objects have disappeared, there are no senses to perceive them. There is emptiness in the place where they appeared in space, and instead the soul now sees "holes" surrounded by the thought-beings who made and make the external forms of stones, plants, beasts, and human beings. The great divorce or separation from the object world, which was experienced on the Earth, is overcome. Now the soul realizes the truth about the physical corporeality of the kingdoms of nature and of the human being.

Why does the soul have this kind of experience in the sphere of Mars after death? We can find an answer if we imagine that this planetary sphere is the field of action of the Dynamis or Spirits of Motion. This hierarchy endowed humanity with an astral or soul body during Ancient Moon evolution. Thereby the foundation of an organization that enabled inner experiences of the surrounding world was laid in the human being. The perception of an external objective world through the senses was not yet possible on Ancient Moon. Only the inner receptacle of consciousness was created, which later on enabled the realization of the presence of an object world.

This creation of the principle that endows the human being with the capacity to stand as a conscious being, face to face with the object is connected with the sphere of Mars. The hierarchy of the Dynamis has imprinted facts and capacities into that sphere which permeate the astral body as the soul, descending into an earthly incarnation, passes through that cosmic region. There, souls take up forces that give them consciousness, by which they can perceive and realize an external physical world on Earth within their own inner world. Thus one can well say that the great deed of the Dynamis on Ancient Moon, the permeation of the human being with a soul body, is recapitulated before the incarnation of each single human being when passing through the Mars sphere.

These capacities, which have been acquired before birth, are manifest during the life on Earth. They vary according to the experiences of the soul in the sphere of Mars. What becomes of these gifts of Mars, which have been built into our organization, depends on our relationship as a conscious being to the physical object world. This reveals itself in the tendencies that we may be strongly drawn to the realm of physical facts, or we may be inclined toward an attitude of withdrawal, even of negation of the physical world into which we are born. We see the gift of Mars as a source of energy by which we more or less tackle the object world surrounding us on Earth. For instance, it can infuse a desire to conquer the physical world in our consciousness. This creates the desire for knowledge through the scientific approach. Therefore, Mars is connected with the development of modern science, especially with natural science which is concerned with the objects of the physical world.

There is a possibility, of course, of endless degrees of realizing these innate powers by which we are confronted with by the physical world. Experience has shown that the Mars forces acquired in passing through this cosmic sphere on the way to an incarnation are reflected and recapitulated in the movements of the planet Mars during the time of gestation. They are then imprinted into the embryo and shape the whole organism, the nervous system, etc., so that we can work out and manifest our particular relationship to the physical world.

We realize that these Mars capacities rest on that great divorce and emancipation that was initiated on Ancient Moon for the sake of the development of independence and finally freedom. Thereby, human beings were led along the road toward a stage of existence where they could only perceive the merely external, material aspect of physical objects. This is the price that was paid for the attainment of self-consciousness, but there is a compensation for this darkness which befell humanity and that is the soul's experience in the sphere of Mars after death, which we described above.

Human beings then live in the light of truth about the physical object world and unite with the thought-beings who make the physical objects, and they can in a certain moment say, “Thou Art That” (the ancient “Tat twam asi”, “I am myself”, or “I bear in myself the objects”).

We see that the facts and impacts of the sphere of Mars on human beings and the kingdoms of nature are closely connected with the evolution of Ancient Moon. As a matter of fact, occult investigation reveals that the size or volume of the cosmic sphere of Mars corresponds to that of the Ancient Moon planet. Therefore, this planet works in the solar system as a great reminder of the Moon stage of evolution. It is similar to the Sphinx in ancient mythology, sitting at the roadside along which all creatures descending into physical existence have to pass. The question of this cosmic Mars-Sphinx is connected with the great crisis of that Ancient Moon evolution. If the passer-by can find the answer contained in inner, moral evolution, then the Sphinx will vanish; otherwise, she will destroy the wanderer.

We can well say that Mars is the great disintegrator of spiritual union and harmony in the cosmos. This is the aspect of Mars as the god of war and aggression in all ancient mythologies, but it is only one of its manifestations. However, one should not imagine that the warlike Mars is solely connected with the human race. None of the numberless objects and beings in the kingdoms of nature would exist if the spirits of the sphere of Mars had not prepared the ground. The differentiation into species has a direct connection with it. We can see in it a continuation of the great split which occurred on Ancient Moon. Through that differentiation, the law of opposites began to work in nature, and there arose the yearning of the creature for redemption and reunion with the whole.

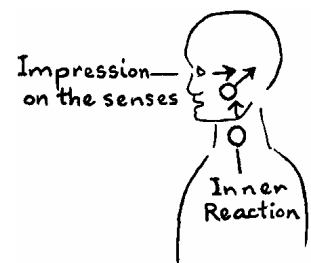
A fuller comprehension of this aspect of Mars is only possible if we realize its effect on the differentiation of the human race. All souls who descend into earthly incarnations have passed through the sphere of Mars, the region of the prototypes of the physical objects. One is therefore inclined to think that on account of this prenatal heritage, all human beings have common views on the facts of physical existence. This is a mistake. Our task on the Earth is to acquire an object consciousness, the realization of the external world from the viewpoint of the self. We can only do this by standing back, as it were, by living in the state of divorce from the world of the spirit. In other words, at first we forget the spirit on Earth, and we face an external facade, as it were, in the objects around us, and then only gradually, by development of higher stages of consciousness, may we penetrate to the spiritual truth.

This state, in which the present human being first finds itself on Earth, is just the opposite of the spiritual constitution of the sphere of Mars. It is, in a certain sense, the outer shell of Mars. Therefore for the sake of the necessary development of consciousness, the human race is bound to develop one-sided and diverse views on the physical world. This diversity is, as it were, the scale or the picture of successive degrees of human consciousness. We can imagine that the human races and nations came into existence out of this diversity of earthly consciousness.

This development is closely connected with human speech. Our inner reaction to our experiences of the external world is the word. Our speech is the expression the concepts which we form from our perceptions. Yet, we will express in speech our inner experience of the object world according to our standard of consciousness. Therefore, we can imagine the differentiation of languages having come into existence. Consequently, Mars is also connected with the capacity of speech in the single human being, because the shadow of the spiritual unity in the sphere of Mars is diversity on the physical plane (see Fig. 9).

The development of consciousness through the differentiating impact of Mars is still more pronounced where he appears as the war god in humanity. Ancient Greek mythology had a vivid pictorial capacity of describing this fact. During the Trojan War, Mars or Ares was found to be extremely unreliable. One day he fought on the side of the Trojans, the following day he helped the Greeks. This is a magnificent characterization. The task of Mars is to instigate conflict between peoples and nations, because conflict is one of the many possibilities of awakening consciousness. Therefore Mars cannot confine its influence to one party alone.

Figure 9



Thus we can also understand that Mars is connected with the iron in the Earth. The modern world has made tremendous progress toward the development of an earthly object consciousness through the use of iron. We need only study the predominant use of this metal in modern civilization and its effects on individuals. Iron, the gift of Mars, is also contained in the human blood. Thereby we are able to develop the ego, the differentiating agency of our earthly existence.

It may appear that Mars is an evil planet that brings strife and antagonism into earthly existence, but in reality it carries a tremendous challenge in its influence on the human being. The potential of being able to withdraw to an egocentric position throws the door open to evil and destruction; however, it also offers us the possibility of doing creative deeds out of our free decision. This is the positive aspect of Mars, which is still recognized very little in our time.

Therefore, the impact of Mars on the human being can not be considered only in the sense of the usual astrological predictions. It can be only handled with an attitude of great occult tact, because the potentialities in Mars can be developed in the sense of either creative or destructive. Occult investigations of this kind can only be fruitful and helpful if they are guided by a will and a capacity to heal the great sin of the world, the divorce from the spirit.

The Sun

The Sun of Creation

The sphere of Mars came into existence during the third condition of form of the fourth great round of Earth evolution. Now we will enter a description of the fourth condition of form, in which we are still living and which we shall live for a long time to come. The solar universe, as it has evolved so far, can be imagined as it is suggested in figure 4. The spheres A, B, and C represent the spheres of Saturn, Jupiter, and Mars. We are aware, of course, that any such diagrammatic pictures can only be regarded as an approximate means or direction toward realization of the truth.

We must now imagine that the contracting impulse in the solar universe continued at the beginning of the fourth or present condition of form. Consequently, we should find at a certain time a central body around or in the neighborhood of the ideal center of all the spheres in figure 4. This "body" inside the sphere of Mars was the Sun, which then still retained in its being the Earth, the Moon, and the so-called inferior planets Mercury and Venus.

It will be our task now to consider the cosmic biography and the working of this Sun. So far, we have been speaking about contraction, by which the solar system has step by step been created, after the separation from the greater universe. Who exerted this contractive activity? Our answer is, the hierarchical beings who are connected with the Sun.

The investigations of spiritual science reveal the Sun as a focus of non-space in the universe. It acts like an "I" but of cosmic grandeur, arranging a spatial universe around itself. An investigation of the nature of the human "I" leads to similar conclusions. This "I" is certainly not a spatial entity, although it manifests itself through the means of space and time. We cannot point to it and say, "there it is", even with the means of clairvoyant perception. It is likened to a "hole" in the world of space and time.

If we magnify this fact to cosmic conceptions, then we come to the Sun. It is the focus of activity of the Exusiai or Spirits of Form, whom we previously met on Ancient Saturn. We will remember that they are connected with the human ego, with the painful path of preparation until they are able to infuse the "I" into the human being.

The focus of non-space in the solar world, which is the Sun, worked and still works as a vacuum. It attracted all that was in its surrounding as the spatial foundations of the solar system. This was a process in time; therefore the Sun is also intimately connected with time.

An idea such as this seems to contradict all conceptions of modern astronomy about the nature of the Sun, which is generally considered to be a compact body consisting of either a solid or a gaseous core. To this we can only reply that it seems to be an illogical conclusion that terrestrial laws of nature can be straightaway transplanted into the sky. In many instances it can be proved that such transfers lead to impossible conceptions.

The inherent quality of contraction in our solar system worked from the beginning as the expression of the activity of the Spirits of Form. Only later was a focus also established, the external body of the present Sun. What did these forces attract from the periphery of the juvenile solar system toward the center? In the periphery and beyond it, we find the fixed-star world represented by the constellations of the Zodiac. Zodiacal substance was drawn by a mighty cosmic suction into the realm of space and time of the solar world. Thus there first came into being the regions of the archetypes of soul formations, of life and of physical objects. These are the spheres of Saturn, Jupiter, and Mars. Later they were drawn into the vortex of earthly object existence. This is the stage of creation which is described in the first chapter of Genesis.

We can also understand that the archetypal order of all kingdoms of nature is twelvefold. Investigations on the basis of spiritual science have revealed that the mineral world can be classified according to 12 great groups of archetypal character. The plant kingdom also demonstrates a twelvefold order. In the animal world we find 12 great species or families, for instance, of which the mammals and birds are two.

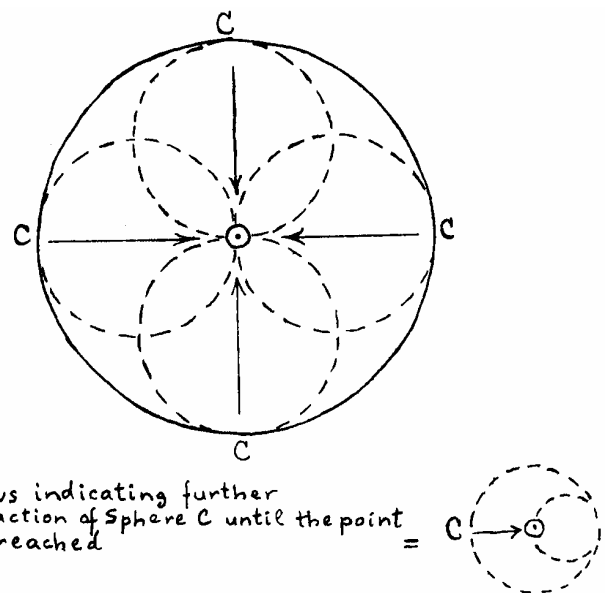
The spiritual prototypes of all existing objects were drawn from the twelvefold Zodiac, or its predecessor the highest spheres of the spiritual world, and were gradually imprinted into spatial existence. This is the Paradise of Genesis. It did not exist on the solidified Earth to which we now belong, but we should imagine it in the surrounding aura of the Earth. In a certain sense, it consisted of the imprints of the divine archetypes of objects in the ether.

We hear in Genesis that on the sixth day man was created. We read that he was created “in the image of God”. He, too, had been born from those mighty spiritual archetypes that dwell in and beyond the Zodiac. Therefore, he is, with regard to his physical organization, the twelvefold entity which we described in Part Two.

The first chapters of Genesis also tell us of the great Fall and the loss of paradise. It is the moment when humanity had to descend from the heights of ethereal existence into a material body. From then onward, the human being had to wander from birth to death in ever repeated earthly incarnations. The body became less and less flexible, until its organization was no longer able to reflect the fullness of that archetypal twelve-foldness, which was arranged in our solar cosmos through the creative activity of the Sun. The single human being on Earth represented only one-twelfth of the 12 constellations of the Zodiac. The fact of having to be born at a certain time, expressed by the birthday Sun, allowed the human being to represent only the archetype of the one constellation on Earth, in which the Sun stood at the moment of birth. Thus the single human being is a representative of one of the 12 archetypes, just as the single animal species manifests one twelfth of the Zodiac. We shall have to speak later on about the redemption of these consequences of the great Fall.

So far, we imagined the Earth, the Moon, and the inner planets as still being united with the Sun. How can we visualize the further separations? In figure 4, we pictured the still united greater Sun standing in the ideal center of the three spheres A, B, and C, which had already come into existence. We might think that further contraction was no longer possible, because the sphere C had exhausted itself, as it were, into the point of the Sun (see Fig. 10). The four circles touching C should be imagined as being representative of an infinite number of circles along the greater circle C. However, a closer examination reveals that further contraction was still possible. A demonstration of this possibility is attempted in figure 11. We ought to imagine, however, that the four groups of tangential

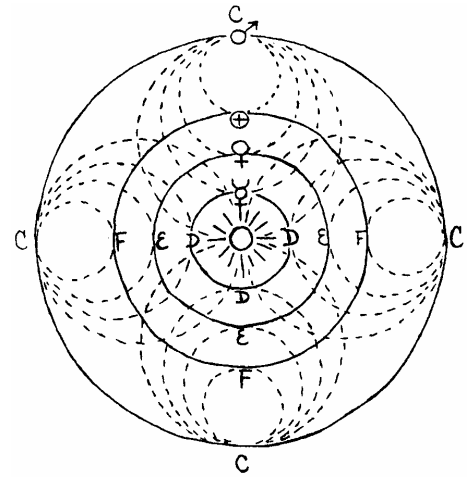
Figure 10



circles moving toward the points C are meant to stand as representatives for an infinite number of such groups along the circle, or sphere C. We thought it unwise to include more than these four groups of circles in the diagram, because it might otherwise become unintelligible.

Figure 11

If we follow up this possibility, we make a remarkable discovery. The spheres A, B, and C ultimately died, as it were, into the point of the Sun. However, the development does not stop there; it goes through the point of naught and appears again beyond. Thus the spheres D, E, and F come into existence (Fig. 11). Yet these spheres have a totally different character from those of A, B, and C, because they are obviously inverted.



This can help us to understand the coming into existence of the Earth and also of the planets Mercury and Venus. What actually happened, after a body of subtle fiery and airy consistency had been born—the still united Sun, was a further condensation. A part of the warmth and air of the Sun contracted into water. The higher hierarchical beings whose dominion was the Sun, especially the Spirits of Form, did not follow this development. They separated from the body that accumulated the condensed water substance. Thus we have a Sun that remained more in the center and another planet which was condensed along the points F. This was the Earth, which was then still united with the Moon.

One fact in this picture can be a valuable contribution toward the understanding of this condensation of the Earth. The sphere made by the points F, the orbit of the Earth, comes very close to the sphere C, which is the orbit of Mars. It appears almost as the lower or inner ceiling of the Mars sphere. We will remember that this sphere of Mars is the spiritual region of the prototypes of physical objects, but with regard to its size or volume, etc., it is also the cosmic memory of Ancient Moon. That Ancient Moon planet, at the time of its highest degree of condensation, was in a watery condition. Now, after the condensation of the Earth and its separation from the Sun, it took over, as it were, the heritage of Ancient Moon (preserved in Mars) and became a fluid body itself.

This picture offers us the possibility to see the creative activity of the Spirits of Form (the Elohim of the Bible) much more clearly. The mighty being of the Sun in the solar universe, now separated from the coarser Moon/Earth, had become their abode. This Sun, which we described earlier as a non-spatial vacuum, exerts a contracting or suctional influence upon the spatial universe around it. In a sense, we can even say that this Sun constantly creates space, but we assuredly can not confine its total being to the globe which we see in the sky. Its contractive potentiality extends to the outermost boundaries of our solar system. All the other spheres are maintained by this Sun's superseding spherical activity.

Within this greater Sun's creative vortex, the Moon-Earth of which we spoke appeared at a certain moment. It was exposed, as it were, to the stream of cosmic zodiacal substance, which was sucked by the Sun from the periphery toward the center (see Fig. 12). If we, furthermore, imagine that the Earth began to move along its orbit, we can easily understand that our planet was exposed in time to all the zodiacal substance drawn in by the Sun. The last stage that this substance passed through before it reached the Earth was the sphere of Mars, the region of the prototypes of physical objects. One cosmic step further, on the Earth, these prototypes were infused or imprinted upon matter. This is one of the aspects of the creation of a material Earth world.

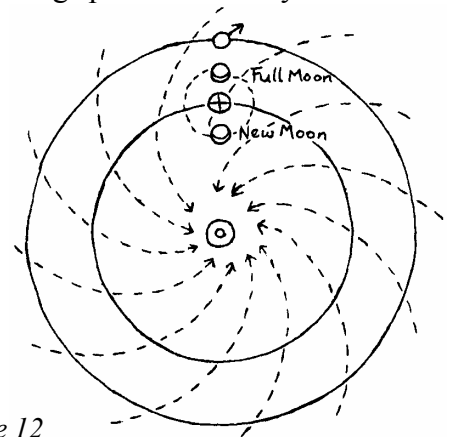


Figure 12

Where did matter, the "matrix" into which the spiritual prototypes could be imprinted, come from? In order to answer this question, we must introduce another aspect of the Sun. Figure 12 intends to suggest the vortex of zodiacal, archetype substance that is sucked into the solar system by the suctional activity of the Sun. We can imagine that something like a tremendous compression takes place on the

outer limb or periphery of the Sun body. This compression is likely to reach a degree of density which one can imagine would result in a complete disintegration.

The zodiacal substance has to pass through the various spheres of spatial density of the solar universe, but ultimately it is forced to enter that focus of non-space represented by the Sun. This complete reversal, taking place on the surface of the Sun, suggests gigantic processes of disintegration, which we can faintly compare with the breaking up of matter on Earth through fire. We can even compare it with atomic disintegration, although we do not suggest that those events on the Sun are really of the same kind as earthly processes. The place of this cosmic transformation for us on Earth is the globe of the visible Sun that sends us light and warmth.

We must also include in this picture the possibility that a kind of residue of those processes of dissolution on the Sun are left behind. If we burn matter on the Earth the ashes remain. Of course, we cannot simply apply this idea to the Sun. The substance that is disintegrated there is not earthly matter. It is condensed zodiacal substance; we might even say that it is of astral-etheric nature. The “smoke and the ashes” of their breaking up are the emanations of the Sun, comprehensible by the senses. The external constitution of the Sun—the various layers—produces the light, heat, and also other effects. This is the Sun which astronomy observes, that which has become external, the ejected “ashes”.

These emanations are radiating back from the Sun into cosmic space. Thus, for instance, the Earth is exposed to a twofold impact (see Fig. 13). From the depth of cosmic space come the spiritual archetypes of the physical object world. From the Sun comes light and warmth, etc., in which is contained the “ashes” of the originally purely spiritual archetypes, which have now been reduced to a non-spiritual caricature, as it were. This twofold impact is the foundation of that spatial world of matter. Matter is “calcified”, frozen spirit. On Earth the two streams clash, in other words, the cosmic archetypes impress themselves into earthly matter. A simple consideration can help to make this picture clearer: The daylight, the light of the Sun, makes the physical objects comprehensible to the senses. The warmth of the Sun allows living beings to temporarily remain in a spatial form.

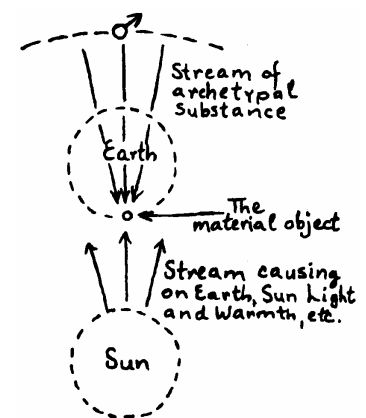


Figure 13

This is the majestic aspect of the Sun as the focus of all creation. In this sense we can truly call it the Elohim Sun, the abode of those powerful spiritual beings described in the first chapter of Genesis. But it is also deeply connected with the mysteries of death, which becomes quite evident in the death experience of the human being. Occult investigation reveals that after death one enters the spiritual world through the gateway of the Sun. This is not just a kind of poetic picture or the like. Just as one often refers to the position of the stars at the time of the nativity of a human being, so one can also speak of a “horoscope” at the moment of the death of a human being. There the actual position of the Sun is important. All the stages of life after death are related to this Sun with mathematical precision. We know, of course, that one can enter the “gate of the Sun” only after a long period of “purification”. Only after the last links with the earthly world have been severed and after having gone through that “consuming fire” between the Earth and the Sun can one enter the regions of Spirit land. (see Fig. 7).

The Sun of Prophecy and Salvation

The picture that we have tried to paint so far of the planetary cosmos seems to harmonize with the Copernican world conception. The Sun stands in the center, the planets move in great orbits around this Sun according to the well-known Copernican order. The Earth itself is a place in this cosmos on which uninterrupted cycles alternating between creation and death occur. Where will this universe end? The answer of modern science is that it will terminate in either some kind of sudden cataclysm or slow death. But what about the world of, for instance, human thinking, human civilization, cultural and spiritual values? Are they not bound one day to be irresistibly drawn into the general vortex of cosmic decline? Are, then, these aspirations of the human race not doomed to senselessness?

The Copernican world picture is correct. One can even find it on the basis of a spiritual evolution, which we tried to describe. However, it can lead no further than the lowest point of evolution, to the point where matter appears as the dead image of the spirit. Therefore our age has discovered and adopted this picture of the world, because present humanity, generally speaking, can only grasp dead mineral matter. The mystery of life is a closed realm.

As soon as we start to imagine spiritual forces and beings at work within this universe of ours, then the whole picture changes. We have become so used to the idea that spirit, if it is accepted as a reality at all, is completely divorced from the world of matter. In the best case, we live in a kind of dualism, without giving ourselves a full account of it. Otherwise we should feel obliged to ask much more often how it is that in an obviously material human body dwells an intelligent, in other words, a spiritual individuality.

Although the Earth seems to be a place where the spirit is dying into matter, we ought not to forget that we develop on this planet the potential faculty of object ego consciousness. Death, which seems to be the ultimate end of all Earth existence, is certainly a point of utmost zero in the universe; but the consciousness and the experience of the ego can rise from it. Can this not be a spiritual power, though perhaps still small, that may radiate as a new beginning into the cosmos? This Earth may appear as a dead end in the cosmos, like an alien enclosure, but it certainly contributes a new impulse, which must be discernible in some kind of external movement.

On the other hand we know that the Sun is also not eternally standing still. Astronomy has discovered that it moves in space. According to modern observations, it races along a line that extends between the constellations of Dove, south of Orion and Lyre, near Hercules. The Sun, through its suctional activity, takes the whole solar system along on this journey.

Let us dwell for a moment on this picture of the potentialities of Sun and Earth. The Sun has grown, as it were, from the periphery toward the center. This is the path of creation, and therefore the Sun stands as the representative for the whole created solar universe. It is the root, the very archetype of the sphere. The Earth, however, is the utter zero in the whole setting of the cosmos. It has descended to the point of utmost condensation. We can therefore say that our planet is representative of centric formation. Its only hope is the possibility of growing from the point where it arrived toward the periphery. This possibility we shall have to investigate further on (see Figs. 14 & 15).

Figure 14

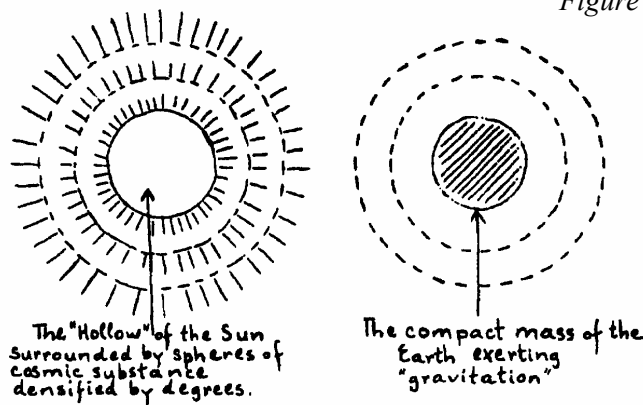
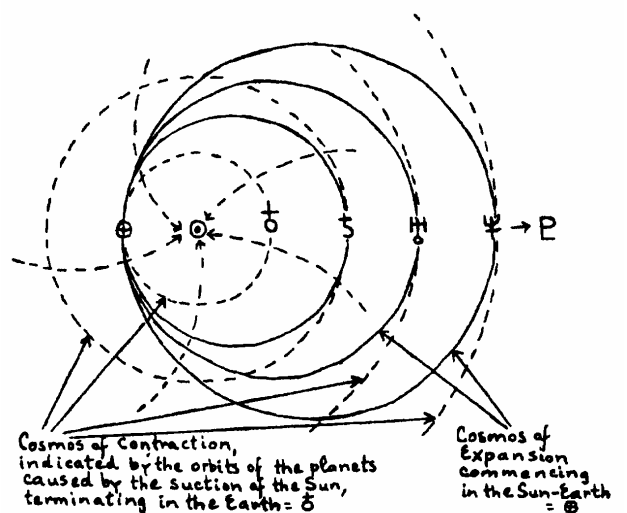
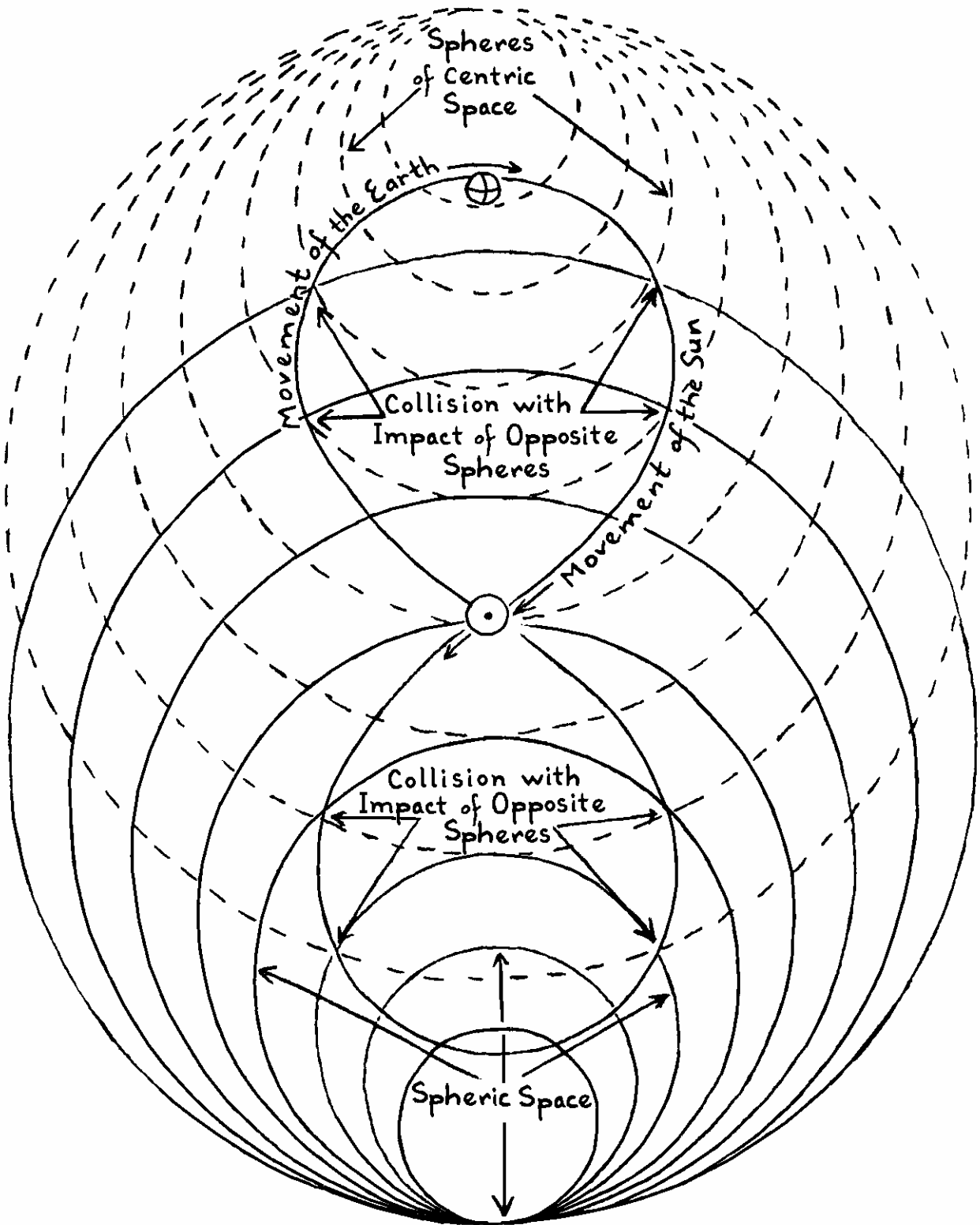


Figure 15



If we take this duality seriously, we come to a totally different principle of cosmic movement. We tried to indicate this in figure 16. It is no more than a very first, imperfect indication. There the two manifestations of spheric and centric space are interlinked and are penetrating one another. The Sun on its path, we can imagine, is deviated from the course it would normally take by points of collision between spheric and centric space. The result is a lemniscatory movement. Our Earth, together with the planets, is taken along by the Sun toward the constellation of the Lyre. Therefore, it also moves in a lemniscate behind the Sun.

Figure 16



We should like to emphasize that the diagram produced here is by no means the whole story. The principle, however, is correct. Rudolf Steiner suggested it many years ago as the reality of cosmic movement from the viewpoint of spiritual investigation. The details, the correspondence to the observable facts in the sky and the mathematical problems, are an immensely complicated matter, which belong entirely in the realm of astronomical research and observation. We must therefore, unfortunately, abstain on these pages from further elaboration.

These views on astronomical questions need by no means be taken as a contradiction of the Copernican world conception. We explained how far we feel justified in following this view, but we have also shown where the necessity to advance to spiritual conceptions of astronomical facts arises.

The lemniscatory world picture follows a consideration of the cosmos as the living organism of the divine hierarchical world. For instance, according to this conception of the cosmos, the great seasonal festivals of the year, the festive events in the Christian calendar, are not just the result of arbitrary ideas and arrangements of humanity. They are cornerstones in the interrelationship between Sun and Earth, whereas they have hardly any place in the Copernican picture.

There is one important point in the lemniscatory aspect that we should like to especially consider: Sun and Earth are moving on two separate lemniscates which, however, intersect in the center (Fig. 16). Thus it happens that the Earth, at certain times, steps into the place where the Sun had been some months before. This takes place twice during one year in the crossing point of the lemniscate.

During these events, the Earth is enwrapped in the aura of the Sun, and we can imagine that it is a most important occurrence in the life of the Earth. This fact was actually known in pre-Christian times. Rudolf Steiner points out in a lecture of October 1, 1916, that during the time when the Earth approached this position, important Isis festivals were celebrated in Egypt. In other religions as well, such as the Druidic Mysteries, this event was received with great ceremonial attention. These festivals were deeply connected with the ancient capacities of prophecy. The priests and sages in those sanctuaries felt that in such cosmic hours, the curtain before the future parted and that coming events were laid open, right down to practical details concerning, for instance, agriculture, etc.

Here we are confronted with another aspect of the Sun. Why were those cosmic occasions in the relationship between Sun and Earth connected with prophecy and with the Isis Mysteries?

The Copernican world conception can only go as far as to suggest that the Earth with its population has been sent out into desolation, sickness, and death. The lemniscatory outlook, however, which we indicated in a very primitive picture (Fig. 16), permits the view of a Sun that cares for and has a vivid interest in the destiny of our planet. This loving attitude of the Sun goes so far as to draw the Earth, at certain times, into the aura which it leaves behind on its journey through cosmic space.

This intimate relationship between Sun and Earth was of tremendous comfort to the ancient people. For them it was the annually re-testified certainty that the good, creative spirits of the Sun had not forsaken the seemingly dark Earth. They knew the Earth had to go through its dark hour of existence in order to ultimately achieve a high prize. For them these events contained the prophecy that one day in the future the Great Spirit of the Sun would bring Himself to birth in the womb of the cosmos, the Earth. For this reason, these festivals were connected with the Isis Mysteries.

This ever recurring prophecy and the spirit of reassurance that was experienced in the ancient mysteries, when the Earth entered the aura of the Sun, became physical reality in Christ's incarnation. Then the divine Aura of the Sun united with the Earth. In post-Christian times, these events when the Earth steps into this place, which happens twice each year, can become seasons of remembrance of Christ's deed. It has a different meaning from that of pre-Christian ages, but it is of similar great importance for the life of the Earth. The union of the great Sun Aura with the Earth took place after the baptism of Jesus in the River Jordan. Certain events in Christ's life reveal this union quite clearly, and three of them happened, with great probability, during times when the Earth had moved into the cosmic place where the Sun had been shortly before: The first was the Wedding of Cana (John II), the transformation of water into wine, the second was the Feeding of the Five Thousand (John VI), and the third was the Raising of Lazarus (John XI) and the following last weeks before Golgotha.

Occult investigation reveals that Christ was the great guide of the Exusiai or Spirits of Form (in Hebrew, the Elohim). We heard that the field of activity of the Exusiai is the sphere of the Sun, and that these spiritual forces of the Sun were pre-eminently engaged in the creation of the solar universe. Therefore it changed the whole course of the Earth when the great leading Spirit of the Exusiai descended to it. Desolation, despair, and death had almost taken hold of the Earth when the Creator Spirit of the universe entered a humble human form, suffered a human destiny—even to the point of death, and thereby brought healing and resurrection to the suffering Earth and its inhabitants.

The external Sun, the heritage of the great Elohim Sun, continues imitating, as it were, the initial creative and maintaining activity. Since the event on Golgotha, the spiritual Sun Aura has united with the Earth. To this Sun we shall now turn our attention.

The Sun in the Earth and the Future

When we spoke earlier about the Sun, we compared it with the human “I”. The “interior” of the Sun, according to occult investigation, is non-space, a hole in space. Likewise the human ego is of non-spatial character. We are, however, aware that the great cosmic “I” of the Sun is of an infinitely higher dignity than the human ego. It certainly has nothing of that narrowness which the human ego can develop and which lends itself to the very concept of egoism.

The “I” of the cosmos is universal love. It embraces in absolute altruism the whole universe, but sacrifices everything into creation and maintains the creature. Similar to the external sunlight, it cannot hold back anything that it receives from the depths of the greater universe. It shares it unrestrictedly, though in transformed condition.

This “I” of the cosmos has united with the Earth. Every human being who is born on this planet can share in it. All depends on his or her own decision. When Christ spoke the word “I”, He pointed to this greater cosmic “I” that can live in every human heart who is willing to accept it. Thereby we can become a real citizen of the universe. In time, even one’s inner spiritual faculties, which are still slumbering, can grow to cosmic dimension and intensity. Death is overcome, because Christ established on the Earth the ever youthful potentiality of cosmic existence, the resurrection. The meaning of the Earth has been fulfilled. The object consciousness, which for the sake of its own becoming had to live in the state of the great divorce from the Divine world, has been crowned with the “I” of the cosmos that will bring about in time the union with all universal existence.

Before the coming of Christ, the Earth had become something likened to a great cosmic grave. Divine archetypal substance was constantly sacrificed into earthly material existence, but the healthy realization of this object world in and through ego consciousness, which was the purpose of the existence of the Earth, has been lost more and more. This is evident in our present conditions. In all spheres of human life, which have not yet been permeated by the Christ impulse, the pre-Christian calamity is still prevailing. There the sense for the significance of human culture, the development of the sciences, the arts, and the religious life, is dwindling away fast. People are more and more coming to regard these activities only as a means of personal satisfaction, for the establishment of power, for the sake of keeping the masses quiet, etc. We have numberless examples of these developments around us.

The healing of this decline can come only from the acceptance of the Christ impulse and only if its cosmic significance is comprehended. Thereby all human activity and aspiration can be lifted to an entirely new level of significance in the universe. The cultural life of humanity can radiate into the cosmos and not remain an end in itself.

An attentive contemplation of the diagrams given on these pages will reveal that the planet Earth represents a point of utmost condensation and contraction in the solar universe (see Fig. 14). Thus a place was established in the cosmos where the majesty of death could unfold and form the grave. The Sun did not descend in the beginning to this point. It remained in a state of cosmic youthfulness and universal permeability. Since the spiritual Aura of the Sun has united with our planet, the Earth has received a new impulse, a new meaning, and a far-reaching task. The Earth has the potentiality of becoming a Sun itself in the future.

This potent new Sun is still invisible to the eyes. Nevertheless, its radiance is already effective in the solar universe. It unites with that which we called in figure 16 the impact of centric space.

Thus we come to the picture in figure 15. The dotted circles and curves represent the orbits of the planets according to the Copernican conception. For simplicity's sake, only the Earth, Saturn, Uranus, and Neptune have been selected. The Sun is standing in the center and exerts that suctional activity, which we described earlier. The Earth itself is the point of utmost densification, the termination of the old universe. There already exists, however, the germ of a new cosmos, established by the interrelationship between Sun and Earth, by the effects of the lemniscatory movement on Sun and Earth. From this Sun-Earth, new impulses are radiating into the solar cosmos, indicated by the tangential circles commencing in Earth.

Can we find any proof for this radiation? It is contained in all human activity that, from a spiritual point of view, is worthy of going into posterity as positive factors. All that which is born in scientific development, in the arts, in religion, in social formations, and that helps humanity on the road to spiritual progress is part of the new radiation. In other words, all human cultural activity that accepts and aspires to the spirit of evolution and moral perfection is on the road to the new cosmos. The great Archetype of positive human culture is Christ, the Aura of the Sun working within the Earth.

These facts are of tremendous importance for the soul between death and a new birth. Through the processes leading to incarnation, we receive the gifts of the old cosmos, the cosmos of divine creation. After our death this cosmos is eagerly waiting for that which we return with as increased gifts. The starry universe is in a state of expectation. The study of star charts made for the moment of death reveals, unmistakably, this new connection of the human being with the cosmos.

We have indicated in figure 7, the path of the soul after death through the heavenly world. The diagram is worked out only as far as the sphere of Saturn, the third region of Spirit land, but we can assume that more regions follow further out. These highest spheres of the spiritual world are described in Rudolf Steiner's *Theosophy*.

In the fourth to the seventh regions of Spirit land, we find the archetypes of those spiritual and cultural achievements of the human race, which we described above. We also find there the prototypes of the divine intentions that are working in the human being and which can only slowly be realized through numerous incarnations. When the soul enters these regions after death, it is faced with its own higher self, with the progress it has made toward the high aims of evolution, but also with the failures.

These regions are beyond Saturn. They are in the vicinity of the newly discovered planets Uranus, Neptune, and since 1930 Pluto. From a spiritual point of view, they did not originally belong to our solar system. Only in later phases of evolution have they attached themselves to the solar cosmos,

We can understand this if we realize that these regions are in a state of becoming. As much as the evolution of humanity progresses in the spirit of the cosmic Christ, so much are these new planetary spheres becoming realities in the cosmos. But also the failures, the falsities, the denials of the spirit of progress are manifest there. They work on as the seeds of natural and social catastrophes. We hope to describe the impact of these planets in more detail on a later occasion. (See the author's, *Drama of the Universe*.)

The Inferior Planets

In figure 11, we suggested a possible idea about the coming into existence of the inferior planets, Mercury and Venus. At the beginning of the fourth condition of form of the present round of the Earth, the Sun still contained the Earth, the Moon, and the inner planets. Then came a time when the densification of substance had reached a degree that made it impossible for the higher Sun-beings to remain united with the Earth-Moon. The Sun separated from it, and we see then the separated celestial body shaping its own existence along the orbit F in figure 11. This we have described in the preceding chapter.

We can imagine the Sun after this segregation as still much larger than the present Sun. Then, after some time, it began to separate two more bodies from its own being. Certain spiritual hierarchies could not follow the exalted evolution of the Sun. They therefore created two more celestial foci that were suitable for their own development. These were the planets Mercury and Venus, which came gradually

into being along the orbits D and E in figure 11.

Meanwhile, the Earth had undergone a tremendous coarsening. The Moon was still united with it, and the Moon beings transformed the Earth into a place where gigantic formations of growth covered the face of our planet. These formations cannot be compared with the present, comparatively subtle plant growth. They were processes of a general hardening faintly remembered in the trunk formations of present tree or in certain kinds of horn substances. At a certain moment, however, the Moon separated from the Earth. The beings of the Moon could work in a more objective way upon the Earth from outside, leaving the Earth free to develop along its own lines.

We have previously pointed out that the inner planets, including the Moon-Earth, represent “inversions” in the cosmos. The superior planets came into existence along the “outer” rims of their spheres or demarcation lines of contraction (see Fig. 4). This is reversed in figure 11. There the orbits of the inner planets are indicated by the “inner” ceilings of their boundaries of condensation.

This is a remarkable difference, and we can use it as a key for the understanding of these inferior planets. Their existence is the outcome of an evolution that had gone through the “focus of naught” of the Sun and appeared again “on the other side”. They are therefore reversals of the superior or outer planets in the following manner:

<i>Saturn</i>	<i>Mercury</i>
<i>Jupiter</i>	<i>Venus</i>
<i>Mars</i>	<i>Moon-Earth and after the separation, the Moon</i>

We feel obliged, however, to mention a fact that occult investigation has revealed. The sphere of Mercury has the character of Venus in an occult sense. Similarly, the sphere of Venus appears, in the light of true spiritual science, as Mercury.

At a time when the ancient mysteries gradually became decadent and profane, for instance by forced, superficial initiations during the age of the Roman Caesars, it was deemed necessary by certain mystery centers to hide the true nature and wisdom of the spheres of these planets. Therefore, one says in occultism “their names were exchanged”. However, this is a rather complex matter, which we cannot attempt to describe now, though we should like to emphasize that this does not directly affect the present methods of delineation of these planets. Only in matters of definite occult research, these facts must be observed. In the following presentation, we use the names of these planets as they are known to our contemporaries and add their mystery names in parenthesis.

Mercury (M-Venus)

We described above how the Spirits of Form, or Exusiai, are chiefly connected with the sphere of the Sun. The hierarchy standing below them, the Spirits of Personality, or Archai, have their field of activity in the sphere of Mercury (M-Venus). Therefore, there lives in the impact of this sphere something of the character of the Archai, expressed to a certain extent in their cosmic biography. We will recall to our memory, therefore, the main points of their connection with cosmic evolution, which we indicated earlier.

The Archai achieved a level of consciousness that can be compared with our present stage of self-realization. In order to do this, they had to make use of our ancestors of at the state in which they were on Ancient Saturn. We will remember that these ancestors were only warmth entities during the condition of highest densification on Ancient Saturn. They had no life and no soul. The whole body of that planet consisted of these warmth images. It appeared like a mighty mirror. The facts in the surroundings, mainly the activities of the hierarchical beings, were reflected in this mirror-planet. Thus, the Archai experienced and realized their own existence in those mirror-beings of Ancient Saturn, in the warmth ancestors of humanity.

Since those stages of evolution, the Archai are connected with that mysterious Ur-fire. During the Earth evolution, when the Sun-Earth was condensed to the stage of fire, the Archai were again at work. The human being then had quite a different form and nature. Only gradually did the stream of warm

blood develop within the enclosure of the human body. The Archai were especially concerned with this development. They made it possible for human beings to become self-conscious personalities on the foundation of the warmth of the blood stream.

These facts can give us a starting point for contemplations on the nature and the influence of Mercury. The biography of the Archai is inscribed and working in its sphere. This is the reason why Mercury is so deeply connected with the creation of bodily foundations for the development of the human personality and earthly intelligence.

We said earlier that the sphere of this planet is an inversion of Saturn. This is a reflection of the fact that the Archai used the Ancient Saturn planet (whose image is the present Saturn) for their inversion, for their own self-realization. The present Saturn builds the skeleton, the fundamental outline of the physical body, into the human form. Through the forces which the soul acquires before birth in the sphere of Mercury, human beings can realize through the skeleton, their own personal existence distinct from existence around them. Saturn also builds the skeleton, so to speak, of personal destiny into the human being. This skeleton of destiny is formed by human beings between death and new birth, out of the contemplation of past incarnations. Thus Saturn indeed weaves the threads of the past into the present. The position of this planet at the time of incarnation is a cosmic reflection of the higher will in which human beings lived before birth.

Mercury helps us to dwell within the whole make-up of our destiny, in other words, in our Saturn organization, as an integrated personality. It assists us in forgetting, in the average case, all reminiscences of past incarnations, lest we feel split up into several beings. Only when one is sufficiently prepared, will Mercury draw back the curtains that hide the past.

Mercury works, indeed, in our life like a screen on which appear only the shadow pictures of the real events in the background of the stage of destiny. These shadow images are our capacities, intentions, and impulses, all that which makes us, to a degree, intelligent. Where do these faculties, these impulses in reality come from? They have their root in previous incarnations, in the progress or failures of ones own past. Only when we attain the capacity of higher knowledge, which spiritual science calls *intuition*, can we look back and investigate past incarnations. This is the highest manifestation of the Mercury forces in the human being.

We need for our self-realization, as an intelligent being, the warmth of the bloodstream. This is also a remnant of Ancient Saturn, where the Archai experienced their “self” in the warmth of that planet. Therefore, the warmth organism of the human being is, to a certain extent, dependent on the prenatal influences of Mercury and Saturn on the human embryo. This is also connected with the process of breathing. But to simply say, as is sometimes done, that Mercury is associated with the lungs is too crude. The processes are much more complicated and need more scientific investigation.

The sphere of Mercury (M-Venus) makes the whole human organism a vessel for the development of personality. It cannot be confined to one single region of the body, but it works in all three spheres: in the head, in the rhythmic system, and in the limbs. Through the brain, personality is expressed as intellectual capacity. In the rhythmic system it manifests through the warmth of the blood and the connection with the breathing, as was just mentioned. Lastly, the personality can also be expressed in the movement of the limbs. However, the differentiation in each individual case, the emphasis on one or the other of these three bodily spheres can be studied in connection with the movements of Mercury during the time of gestation.

From figure 11, we can gather that for an observer on Earth the inferior planets appear to stand at various times either behind or in front, or to the right or left of the Sun. They continually change their relationship to Sun and Earth. Thus during the embryonic development of a human being, these planets offer a multitude of aspects and implications of astronomical significance. These movements and gestures are an expression of the heritage that human beings bring into this life from the time before birth when they were identical, in a spiritual sense, with the cosmic spheres.

The development of personality also contains great dangers. We know that it is connected with the tendency to egoism, the unavoidable accompaniment of the unfolding of the self. We can become too proud and self-contained with regard to intellectual capacities and achievements. We can also get too

deeply involved in our earthly existence. These are the great temptations that are lurking, as it were, to the right and left of our path toward the expression of our self as a personality.

These temptations, to which the human being is constantly exposed, are connected with Mercury (M-Venus). The progressive spiritual beings of this sphere offer their help. They are working with the element of time, with the possibilities that can be evolved in repeated earthly incarnations, with the changes in the development of human consciousness through the ages. The Archai, the great masters of the sphere of Mercury (M-Venus), are therefore also called Spirits of the Ages or Time. They hold in their hands the greater views and aspects that supersede the narrow bounds of one earthly life. There are also retarding spirits connected with Mercury who act as our tempters.

This is the reason why only a profound occult knowledge and a loving Christian attitude, which has permeated the whole human organism, can attempt to handle the connection between the human being and the world of the stars, for instance, at the moment of incarnation. Unless one has a deep esoteric understanding of this connection, one cannot really help a human being in the great battle between the forces of spiritual progress, representative in the Christ impulse, and the powerful opponents of healthy human self-manifestation.

Venus (M-Mercury)

This sphere has become the sphere of activity of the Archangels. We should therefore wish to recapitulate their cosmic biography, as it were, because this must be inherent in the impact of this planet on the human being.

The Archangels experienced their equivalent of the human stage of consciousness on Ancient Sun. On Ancient Saturn they were already concerned with the archetypal layout of what later became the human senses. Now, on Ancient Sun, they developed their humanhood through a further cultivation of the germinal senses of humanity.

These senses were, however, far from being as perfect as the organization of the senses of a present human being. On Ancient Sun these senses, within the organism of the Sun ancestor, were more like breathing organs through which the substances of an already existing lower kingdom were flowing in and out of.

In all successive stages of cosmic evolution, the Archangels were connected with these and similar preoccupations. For instance, during the Earth condition, they are especially associated with the air that had come into existence, at a certain moment, through progressive densification. We see here, again, a link between air as the medium of the Archangel's activity and human breathing.

All this gives us a foundation on which we can approach the function of the planet Venus (M-Mercury). Mercury (M-Venus) builds an organization into human beings that can assist us in developing our own personality. There we are still preoccupied with our own inner being. Venus (M-Mercury) helps in building up another organic tendency by which we are enabled to establish a connection with our surroundings.

The capacity to have this relationship to the external world is brought about by one's heritage from the sojourn in the sphere of Venus (M-Mercury). Again, we find that the movements and gestures of this planet during gestation express, in a kind of cosmic hieroglyph, the individual condition of a human being—the degree and character of these connections. Venus works in all three spheres of the human organism.

However, this planet has a special hold on the rhythmic organization. Therefore it is intensely connected with the process of breathing. In breathing, a continuous exchange of air takes place in which all living beings of the Earth share, according to their physiological conditions. Nowadays we usually do not attach much importance to the fact that we constantly inhale an element which is the common property of our planet. This was different in ancient times. Human beings were aware that the inhaled air was a messenger of processes and beings beyond their own organizations. They felt that even the messengers of the Gods were moving on the wings of the air which they breathed.

Here also lies the reason why the impact of this planet on the human being is deeply connected with our feelings. Our sympathies and antipathies, participation in the destinies and the existence of other beings, pity, and love are all like breathing processes in the psychological realm.

Venus not only affects the rhythmic and feeling spheres, but also works in the organism of the senses and the head. There too, we can speak of a breathing process by which the impressions of the external world are flowing into the human being and bring about reactions. Our individual connections with the world through the channels of our senses are indicated in the movement of Venus during the time of gestation. Again, we ought to say that this is only a reflection of the preparations that we make, while in the sphere of Venus (M-Mercury), for the use of our senses on the Earth.

A healthy breathing in this sphere of our organism creates the inclination to perceive the beauty of the world in numberless manifestations. Therefore Venus is deeply associated with the arts, especially with the inner experience and appreciation of artistic creation and activity. It has a healing influence on the head organization, which is inclined to register only the impressions coming from the external world. Altogether, Venus (M-Mercury) can establish a healing and restoring capacity. The breathing, the constant rhythmic exchange which it enacts in the organism, works against stagnation and calcification.

We can also speak of a breathing process through the limb system, but it is more deeply veiled there in unconsciousness. This side of Venus concerns our connection with another human being, with the partner in life, with the family, even with the community or nation into which one is born. All of these connections, of course, are rooted in previous incarnations, but the capacity to connect with another human being, although we may not be conscious of the spiritual background, is the heritage from the Venus sphere. It is important to know, in this connection, that the spiritual guides of nations, the Folk spirits, are of the rank of the Archangels, whose field of activity is in this planetary sphere.

Within the compass of this region, we have a connection with all the kingdoms of nature. This, too, is certainly a mysterious relationship. Earlier we pointed out that we could not exist as we do if these creatures in nature, during long bygone ages, had not taken on the characteristics and tendencies which would have bound us too strongly to matter. Humanity is certainly indebted to them. This relationship is also evident with regard to the food that we take from nature.

This leads to another connection of the human being with Venus. Through our individual relationship to the world, we are certainly always heaping debts on our soul. There is no doubt, even in the best case, we do not and cannot establish that loving connection with all the beings of the world which we feel is expected from us. We often injure, or even destroy that which enters our compass of experience. There are innumerable degrees of denying the attitude of universal love, which a true Christianity expects. We sometimes cannot help but increase the burden of our debts for the sake of self-preservation.

There is, however, no escape from these debts. In ever repeated earthly lives we are confronted with the balance sheet of our past debts. There the spiritual beings of the sphere of Venus (M-Mercury) come to our rescue. They make it possible to repay our debts by arranging for us to meet our opponents from former existences again and again, though under changed conditions, until the cultivation of our feelings elevates these relationships to a healthy level. What they enact in our lives is not punishment but the opportunity to raise ourselves to higher stages of spiritual kindness and understanding.

Thus it may become apparent that the highest realization of the impact of Venus for us is the faculty of inspiration, as spiritual science understands it. This realization can only happen as our free moral deed. It is a kind of breathing on a higher spiritual level, an inhalation of something which is greater than we are. Only through true inspiration can we find the right understanding of another being. Thus the path is paved to the right moral deed.

Earlier we described Venus (M-Mercury) as an inversion of the sphere of Jupiter. Jupiter is the abode of spiritual hierarchies who already prepare the future incarnation of the Earth, which will come after the decline of the present cosmos. In that future cosmos, we will attain a higher degree of consciousness, higher capacities, etc. In order to prepare for that stage, we must now learn to make the innate capacity of thinking our own property and responsibility. The gift of the capacity of thinking is received through the agency of Jupiter. On Earth we must “invert” it, evolved it into self-realization, and the Venus (M-Mercury) beings are standing by to help in this task. Therefore, Venus is an inversion of Jupiter.

We pointed out earlier how the Moon-Earth, which separated from the Sun, began to move on its own path below the outer rim of the sphere of Mars (see Fig. 11). It formed something similar to an inner or lower ceiling of Mars, according to the Copernican picture. Thus it was in the direct stream of cosmic substance coming from Mars.

We can imagine that this fact accounts for the conditions on the Moon-Earth, which we briefly sketched in the chapter about the inferior planets. The archetypes of physical formations were drawn too strongly and too directly into the materializing vortex of our planet and contributed toward the hardening and coarsening of which we spoke.

As soon as the Moon separated from the Earth and began to move on its orbit around the Earth, it acted like a shield or sieve against the influx from the cosmos. On the basis of this and other similar ideas, even those strange crater-like formations on the face of the Moon can be explained. Experiments have shown that powder dropped from a certain height onto a surface of plaster of Paris, or ash-like matter, creates exactly the same kind of craters that appear on the Moon. We can thus imagine that the cosmic cinder, which the Moon is sometimes called, acted as a focus of attraction for cosmic substance and shielded the Earth from its direct impact.

The sphere of the Moon, not the body that we see in the sky, became the field of activity of the Angels. We will therefore try, as we did before, to find the key for an understanding of the influence of the Moon by recapitulating the biography of this Angel hierarchy.

The Angels achieved their equivalent of human self-consciousness during Ancient Moon. They accomplished this step of their evolution in close connection with the development of the Moon Beings. The senses and the potential nervous system, which human beings were unable to use consciously, were the means by which the Angels progressed toward their human stage.

They accompanied the Moon Beings during the alternating rhythms of their Moon and Sun existence, of which we spoke in Part Two. Already then, they acted as guardian angels of humanity, not of a single Moon Beings but of whole groups. Thus the Angels led humans into the Sun realm when their Moon existence drew to a close and helped them to rejuvenate their higher principles in the harmonies of the Sun cosmos. Then the Angels guided the humans back to the Moon, to the physical kernel of their external existence, which blossomed forth again and became a perfect image of their astral body. This astral body had been filled with new vigor in the Sun realm. The Angels administered this kind of "reproduction", for humanity had not yet reached the stage of self-realization.

These facts are a key to the understanding of the working of the Earth-Moon. Its impact appears in all three spheres of the bodily organization. In the head sphere, it is closely connected with the processes that weave between our perception and conception. We can understand that this is a kind of transformed reproductive activity, which "reproduces" the pictures of external objects in the mind. One's capacity for ideation is expressed by the position of the Moon at the time of incarnation. It is a reflection of the experiences that were gathered during our sojourn in that sphere. Many phenomena in our psychological make-up can thereby be explained.

However, it is not in our human destiny to be compelled to live only on what was once acquired in the sphere of the Moon. We can and we ever are, called upon to increase the gifts received. Thus, we can cultivate our power of ideation by inner discipline of thinking and develop that capacity which occultism calls genuine *imagination*. It is the transformation of otherwise abstract thought into "picture consciousness". Our dreams transform external or physiological happenings into arbitrary pictures that are, however, beyond the control of logical thinking and, therefore, usually distorted. Exact imagination, of which occult science speaks, is similar to "symbolizing" yet with a higher consciousness under full control of the ego.

The Moon forces are also at work in the rhythmic or middle organization. There they are active in the organs, forming them plastically, as it were, from within. This sphere is also connected with feeling, and therefore the Moon is manifest in some of the rhythms of the feeling life, which can easily be observed.

We know that the soul life is passing through rhythms of greater or less activity. At certain times we feel more inclined to an active attitude. At other times we may be more in a passive and receptive mood. Especially in artistic and literary work, where we must depend on our individual initiative without being pushed by external routine, we can well observe these rhythms of soul mood. A close examination will reveal that they are connected with the phases of the Moon.

In the course of one month, the Moon changes from Full Moon to New Moon and back to Full Moon. At the time of Full Moon, it stands between the orbits of the Earth and of Mars, opposite the Sun (Fig. 11). It is therefore exposed to the full impact of the stream of cosmic substance entering through the sphere of Mars (Fig. 12). During such a Full Moon period, we are more inspired to activity by unconscious notions, which come from the sphere of the Moon penetrating the Earth. In the case of a New Moon, it stands between the Earth and the Sun. It is then rather turned away from the cosmic stream and more associated with the tendency of the Sun to let existence be realized on the level of the "I" (the Sun as the "I" in the cosmos). As far as these events play into our feeling life, the more we are inclined to withdraw into our inner being and appear outwardly in a passive mood. The more we achieve conscious control of our whole being, the more we become masters of these rhythms and phases of the Moon, and we can use them positively without feeling compelled. It is altogether the task of present and future humanity to consciously shape and transform the impacts that are coming from the cosmic world.

The Moon forces also work in the region of our limbs and metabolism. There they are deeply connected with reproductive processes. We know the monthly rhythms of the female organism, though they are emancipated from the factual phases of the Moon. The Moon is also connected with the secrets of embryonic development. This was known since the earliest times as the so-called Hermetic Rule of ancient Egyptian tradition. Extensive researches in this direction have revealed a close relationship between the processes of gestation, the creation of the vessel of our destiny, and the rhythms of the Moon during that time. We hope to publish some results of our historic investigations on a later occasion.

The sphere of the Moon is an inversion of the sphere of Mars. In Mars the spiritual prototypes exist of physical formations, which the Moon "inverts" into earthly matter. These processes, which are partly still deeply veiled and that are also, to a certain extent, connected with the human metabolism, go hand in hand with the phases of the Moon. Generally speaking, we can well say that the celestial companion of the Earth provides the "daily bread", the material foundation of all creatures existing on our planet.

These cosmic forces, however, not only prepare this bread, they also take it away. Therefore, the Moon is associated, for instance, with the death experience of human beings. We have pointed out that the four lower regions of Soul land, through which the human being passes after death, are identical with the sphere of the Moon (Fig. 7). In those regions of "burning desires", etc., the soul is obliged to abandon its affinities to the material world. These experiences can be extremely painful, but are necessary and healthy for the soul. We can find vivid descriptions in Greek mythology of the soul in this sphere; for instance, we hear of a man standing in a stream and above him a laden fruit tree. Yet he suffers thirst and hunger because whenever he attempts to grasp the fruit above him, it is torn away by the wind, and as soon as he bends down to quench his thirst the water disappears.

The spiritual beings dwelling in the sphere of the Moon offer us the opportunity to descend into material existence in order to attain object-consciousness, the great goal of Earth evolution. However, they also take away material corporeality, lest we lose our eternal soul in the darkness of material limitations.

About the Author - Willi Sucher
1902- 1985

Willi Sucher was born on August 21, 1902, in Karlsruhe, Germany. In 1919, at 17 years of age, Sucher first encountered the anthroposophy of Rudolf Steiner through his uncle, Karl Sucher. It made a deep impression on him and he recognized that anthroposophy would be his life path. He joined the Anthroposophical Society at the age of 17.

Rudolf Steiner was a scientist, philosopher, educator, and scientist of the spirit. Through his highly developed clairvoyance he was able to bring to those who were willing to consider his research much remarkable information about the spiritual realms, the nature of the human being, the evolution of human consciousness and with it a new understanding of history, all for the modern consciousness of his times. Steiner also brought impulses for many human endeavors, for education, medicine, agriculture, banking, the arts, curative work, and ideas for new social forms. Steiner had frequently pointed out that the old astrology had become very decadent and that what was needed by present humanity was a new star wisdom. This was the task that Willi Sucher undertook as his own life challenge and destiny.

As did many of his generation after the First World War, Sucher wanted to do something that would serve both humankind and the spiritual world. To renew astrology seemed just such a task, and at 17 he began to read the literature on astrology in an effort to understand it. Time and again he was repelled by its fatalism. He sensed that the human being had greater dignity than astrology allowed.

Sucher continued to study anthroposophy and to attend lectures. In 1922 he joined a small bank in Stuttgart, Bankhaus Der Kommende Tag, which attempted to put into practice some of Rudolf Steiner's ideas on the Threefold Social Order. It was here that Willi Sucher met Rudolf Steiner for the first time and, through friends, his future wife, Helen. After the First World War times were difficult in Europe, and the bank Sucher worked at had to close. He then found work in another bank in Bruschal. Helen and he both joined the Christian Community and were married in 1927 by its first leader, Dr. Friederich Rittelmeyer. When the newlyweds could finally afford it they rented an apartment in Bruschai. Each evening after work Sucher would study for two hours.

The year 1927 was important for Sucher's life, not only for his marriage, but because he became aware of the work of Dr. Elisabeth Vreede that same year. She was head of the Mathematical-Astronomical Section at the headquarters of the Anthroposophical Society in Dornach, Switzerland and a member of its first Council, the Vorstand. In 1927 Sucher came across a report of a lecture given by Dr. Vreede. There Dr. Vreede referred to words of Steiner's concerning the configurations of the heavens at the time of death. For Willi Sucher "this picture struck home like lightning", and he wrote later, "A ray of hope, which seemed to shed light on man's quest for freedom, fell on the complex of astrology." So began Sucher's research into just these biographical rhythms which seemed to confirm again and again that the human being has great significance for the cosmos and was not "a helpless object of the rhythms and movements of the stars".

At the age of 26, Willi Sucher became a student of Elisabeth Vreede. She encouraged and challenged him. A lively correspondence developed between them, and Dr. Vreede would often send him a comment that Steiner had made on some relation of the human being to the heavens with the command, "I cannot do it. You must do it." Vreede was the one who suggested to Sucher that he investigate the prenatal star events during the human's embryonic development, advising him to use for his research the ancient Hermetic Rule that had originated in ancient Egypt.

At the age of 30, Sucher lectured at the Anthroposophical Headquarters, the Goetheanum, and a bit later at the Anthroposophical Clinic in Arlesheim. During 1934/35, Dr. Vreede published a series of Astrological Studies on behalf of the Mathematical-Astronomical Section. She composed the first study, but the others were written by Willi Sucher. Vreede wrote, "The following Studies are meant to inform the reader about the investigation of our co-worker, Willi Sucher, as he has developed them in conjunction with the Mathematical-Astronomical Section for some years now. Willi Sucher's point of departure has not been traditional astrology, which was known to him, but Rudolf Steiner's Spiritual Science, especially Rudolf Steiner's suggestions concerning the realm of astrology."

But Hitler was on the rise and conditions in Germany were becoming untenable. Sucher's letters to and from Dr. Vreede were intercepted. Astrologers were arrested. Anthroposophists had to meet secretly. Willi and Helen Sucher knew they had to get out of Germany. During a visit to Vreede in 1936, a trip to Holland and England was arranged. By this time Vreede and her colleague Ita Wegman, due to internal conflicts, were no longer members of the Vorstand. During the Suchers' visit to England, through first Eugene Kolisko and then Fred Gueter, the couple was invited to come and work at an anthroposophical home for handicapped children at Clent, called Sunfield Home. It took several months before the necessary papers came through. Helen and Willi left for England, ostensibly on a visit, with only 20 marks on them and just a few personal belongings. Willi Sucher was 30-five years old.

Sucher was assigned to the nursery and Helen to the kitchen, both struggling at their tasks in a new language. But much was gained in this period for the work that Sucher was so devoted. He gathered clinical experience and was able to apply it to Steiner's indications that a devoted staff, who worked with a child's star configurations, could bring towards a healing.

Sucher met Elisabeth Vreede for the last time at a Conference held in Bangor, Wales, near Penmaenmawr. He described how he and Dr. Vreede had climbed up a hill to two Druid stone circles, and "took leave of one another at least for the time being, in proximity of witnesses to an age-old star wisdom and with a deep feeling of responsibility for its future." Dr. Vreede died on August 31, 1943, in Switzerland.

During the Second World War, because of concern about enemy informers in Great Britain, all the Austrian and German men were rounded up and interred in detention camps. Sucher, along with several other anthroposophists (among them Dr. Ernst Lehrs and Dr. Karl König), were kept in what had been a summer resort on the Isle of Man. They shared their research with each other and Sucher was able to continue his work. After his release Willi and Helen went to work at Dr. König's Camphill home for children in Aberdeen, Scotland. He continued his research, traveled about giving lectures and began to write a "Monthly Letter" for a number of subscribers. At one such lecture at Sunfield Home, Sucher met Hazel Straker, who was to join him later, along with a few others, in his star work. In 1944 Willi and Helen returned to Sunfield for two years, then in 1946 at the request of Eleanor Merry and Mafia Schindler, the two moved to London and taught evening classes. In 1947 Willi was offered the job of director in a curative home in Garvald, a curative home in Scotland. Later Dr. Alfred Heidenreich, the founder of the Christian Community in Britain, invited them to work at Albrighton Hall near Shrewsbury, a center for Christian Community conferences. Hazel Straker came with them from Garvald. This was an immensely productive time for Sucher. "...Dr. Heidenreich gave me absolute freedom to develop my work..." The English manuscript of *Isis Sophia* was prepared in that time and published in 1951. Then *Man and the Stars* was published in 1952.

It was during Sucher's time in Shrewsbury that the "family" of co-workers was formed which would give lifelong support to Sucher's work. Joining Hazel Straker was Helen Veronica Moyer and her sister, the artist, Maria Schindler. They lived and worked together. Sucher's travels increased in answer to requests to speak in England, Scotland, and Holland. It was during this period that Sucher's work on the cosmic background of the Greek, Norse, and Celtic mythologies was presented. Also he did research into historic personalities and periods. It was here that Sucher's pioneering work on the heliocentric and lemniscatory views of the universe began to unfold.

When the Conference House closed for financial reasons, the little family moved to a curative home in Kent, England, called Larkfield Hall. Sucher continued his lecturing while his co-workers worked with the children. Often in the evenings they would sit with Willi to work over the incarnation charts of the children. Sucher had picked up the task set for him by Dr. Vreede, to look at the gestures of the stars during the embryonic development. Hazel Straker writes, "...This meticulous, painstaking work which he had carried out over the last years showed rich fruits as he led us through the starry events to the great imaginations behind, which were able to inspire us in a very helpful way for our further work with the individual children..."

Sucher was invited to speak at the Threefold Farm of the Anthroposophical Community in Spring Valley, New York. During his four and a half months in the United States he gave 70 lectures and

workshops. He gave a course also in Los Angeles for the teacher training at the Highland Hall Waldorf School. Later, Los Angeles would be the scene of his further working.

Home again in England Sucher began and then completed his book, *Drama of the Universe*. In this book he brought forward his research into the heliocentric perspective of human life, a totally new view of the human beings' connection to the stars. In 1958, when that was completed, the family of co-workers vacationed across America and visited, among other places, Los Angeles. There had been many requests for them to come and work at Highland Hall and to begin a much needed curative school. They decided to emigrate.

In 1961, a group of four moved to Los Angeles: Willi and Helen Sucher, Veronica Moyer and Hazel Straker. They founded the Landvidi Center for Exceptional Children there. That endeavor lasted seven years. During those years, Sucher traveled frequently giving lectures in America as well as in England, Holland, Switzerland, and Germany.

When the school closed in 1968, they "retired" to a small home in Meadow Vista, California, situated in the foothills of the Sierra Mountains not far from Sacramento. Sucher, with the help of his co-workers, continued his research and his writing. He also continued to travel for lectures and to give courses or hold study groups in his home. During this period *Cosmic Christianity* (1970) and *The Changing Countenance of Cosmology* (1971) were published. These have recently been reprinted in one volume by the Anthroposophic Press (1993).

For Sucher the three years of Christ from the baptism to His death on the cross profoundly changed the cosmos and the relationship of the human being to that cosmos. About his research published as *Cosmic Christianity*, he wrote, "Finally I must mention the research work which I did about the Christ Events. I came more and more to the impression that these cosmic perspectives of the Christ Events are a foundation for the experience of the workings of the Christ Impulse in times after the so-called Mystery of Golgotha. It turned out that whenever one of the Cosmic Events during Christ's Ministry repeats itself, then there is offered the opportunity to understand and even to realize in an inner spiritual sense the significance of the corresponding Deed of Christ. As I said, these possibilities are 'offered' to the human being. He can freely accept them and identify eventually with them."

During this period too, many individuals sought Willi out, looking for help with their lives. Sucher's profound pictures out of their prenatal and birth asterograms were able to shed light for many about their destiny tasks.

He also continued to write the "Monthly Star Journals" (1965-1975). In one journal he quotes Rudolf Steiner from Steiner's lecture cycle, *Christ and the Spiritual World* (lecture 5), "...It became clearer and clearer to me, as the outcome of many years of research, that in our epoch there is something like a resurrection of Astrology of the third epoch (the Egypto-Chaldean civilizations), but permeated with the Christ Impulse. Today we must search among the stars in a way different from the old ways, but the stellar script must once more become something that speaks to us..."

In 1972, Willi Sucher, aged 70, was invited to speak at an International Youth Conference at the Anthroposophical Society Headquarters in Dornach, Switzerland. It had been 41 years since he had spoken there at the behest of Dr. Elisabeth Vreede.

It was a great sorrow for him that so few took up actively the development of Astrosophy. He saw it as a tremendous need if humanity was going to be able to face the great trials that were coming at the turn of the century.

Sucher continued to lecture. His writings were limited mostly to the ongoing "Monthly Letters" to subscribers. Some of these letters were published in Sucher's final book, *Practical Approach Toward a New Astrosophy*. It contained much of his continuing research into a spiritual approach to a heliocentric astrology. This opened the way for an understanding of the heliocentric Copernican view of the universe.

In 1973, because of family concerns, Hazel Straker returned to England. Helen Sucher died two years later. Veronica Moyer took over the housekeeping tasks and kept up distribution of the books. But no new books were added. Sucher continued to travel to give lectures and workshops, but then gradually curtailed that activity. However he continued to teach closer to home. For the following ten years his

home became a center of activity. The study groups, the countless individuals seeking guidance, all helped Sucher to feel that his work had not been in vain but that he had laid a firm foundation which would be built on in the future.

Before his death, with a few friends, he founded a Trust, The Astrosophy Research Center, to care for his publications, personal papers, and library after his death.

Willi Sucher died peacefully in his sleep on May 21, 1985.

Shirley Latessa, New York City, 1996