

LIVING UNIVERSE

STUDIES IN ASTROSOPHY

By

Willi Sucher

Astrosophy Research Center
Meadow Vista, CA 95722

Living Universe - Studies in Astrosophy

The articles in Part I were originally published in
The Modern Mystic and Science Review from Jan., 1937 to Jan., 1940.

The lectures in Part II were given at Peredur, East Grinstead,
Sussex, England - Jan. 1956, and were first published in
The Living Universe and the New Millennium
by Anastasi Ltd., Throne Hereford Rd.,
Waebley, Herefordshire, UK in 1997-8

Copyright © Astrosophy Research Center, Inc. 2006
ISBN 1-888686-03-0

Editors: Roberta van Schilfgaarde and Darlys Turner

All the diagrams were originally drawn by Willi Sucher

For publication prices or questions, please contact::

Astrosophy Research Center, Inc.

P.O. Box 13

Meadow Vista, CA 95722-0013

Phone: 530-878-2673

E-mail: arci@bigvalley.net

Website: AstrosophyCenter.com

10 9 8 7 6 5 4 3 2 1

All rights reserved. No part of this book may be
reproduced in any form without the written permission
of the publisher, except for brief quotations embodied
in critical reviews and articles, or for copies that are
not for sale but for private use.

Printed in the United States of America

CONTENTS

Forward	4
---------	---

PART I

Astrology I	6
Astrology II	10
Astrology III	14
The Prenatal Horoscope (continued from Astrology III)	18
Gateway of the Moon	23
Gateway of the Moon (continued)	28
The Horoscope of Death	33
Napoleon's Birth Horoscope	37
Riddle of Swedenborg	39
Darwin and Haeckel	42
The Zodiac	45
The Zodiac (continued)	50
Horoscope of Birth and Death	55
Horoscope of Death and Life After Death	60
Thoughts on the Future of Astrology	64

PART II

Lecture One - January 9, 1956	69
Lecture Two - January 10, 1956	77
Lecture Three - January 11, 1956	87
Lecture Four - January 12, 1956	96

FORWARD

The contents of this book are from articles and lectures, written or spoken by Willi O. Sucher. Their presentation here is for the further study of astrosophy and presumes that the reader is familiar with the author's previous publications: *Isis Sophia I - Introducing Astrosophy*, *Isis Sophia II - A New Star Wisdom*, and *Isis Sophia III - Our Relationship With the Stars*. For more information about the publications of the author, please see the list of his publications given at the end of this text. Biographical information is included in the publications: *Cosmic Christianity and the Changing Countenance of Cosmology* and *Isis Sophia II - A New Star Wisdom*.

The articles in Part I were written by Willi Sucher under the pen name John W. Seeker for a monthly periodical published in England called *The Modern Mystic and Monthly Science Review*. The publication began January 1937, and continued until its last issue which was published January 1940. These articles appeared in the magazine from October 1937 through January 1939. Other contributors to the magazine included: Drs. Eugen and Lily Kolisko, Dr. Karl König, Dr. Carl Unger, Dr. Walter J. Stein, Raymund Andrea, Eleanor C. Merry, George S. Francis, H. H. Princess Andrew of Russia, Dr. Alfred Heidenreich, Bernard Bromage, M.A., Clare Cameron, W. J. Turner, and many other people of the time interested in furthering the study of spiritual science. Willi used this pen name as he was a recent immigrant from Germany in a time when the relationship between England and Germany was becoming increasingly estranged.

There has been minimal editing to the articles for differences between English and US spelling, etc., and also some gender changes. Any other additions or changes from the editors appear in [brackets]. The original order in which these articles appeared has also been altered slightly to create an uninterrupted flow of the subject matter.

The lectures in Part II were given to the Experimental Circle of the Bio-Dynamic Association, at Peredur, in England in January 1956. They were given in conjunction with a study of the lecture course, *The World of the Senses and the World of the Spirit*, by Rudolf Steiner. Certain passages of Willi's lectures may not be well understood without a knowledge of the course, in particular those passages where the creation of matter is revealed as broken spirit.

These notes were compiled from the lectures and were read by Willi Sucher. He gave his permission to the Experimental Circle to reproduce them as needed for study material. Since then they have been included in the publication *The Living Universe and the New Millennium* in 1997, by Anastasi. Ltd. The lectures were initially edited and revised by Hazel Straker, Olga Holbeck, and David Suffolk for the above English publication and have been further edited and revised by our staff here for this publication. They are meant as a supplement or addition to the previous publications by Willi mentioned above.

In the last years of his life, Willi Sucher lived in Meadow Vista, a small town in the Sierra foothills North-East of Sacramento in Northern California. It was here in his home one afternoon in 1984, with some friends, that he suggested that we establish a nonprofit corporation and call it the Astrosophy Research Center. The purpose would be to manage, care for, and continue the publications and research that he had developed along with others.

At the first meeting of the new Corporation, on the 27th of February 1985 (and just three months before Willi's passing), some friends donated their property, also in Meadow Vista, as the future home of the Astrosophy Center. This is where the publication work is continued, through the efforts of the Board members as well as interested friends, without whom this publication would not have been possible.

We recognize that the ideas developed by Willi are a profound leap forward in the current approach to an understanding of the starry world, but we are confident that in the coming years, greater numbers of individuals will recognize his significant contribution, not only from his books but in the entire body of his research.

The Editors ~ June 2000

PART I

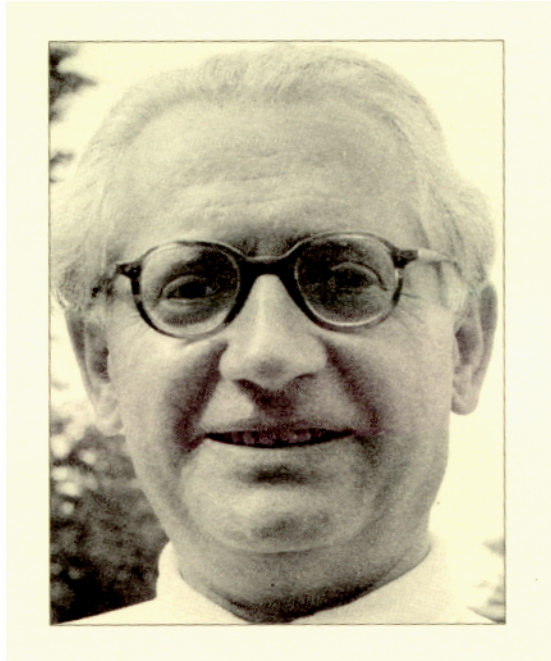
THE MODERN MYSTIC AND MONTHLY SCIENCE REVIEW

A new series of articles in which the ancient
science of astrology is approached
from new insights.

WRITTEN FROM OCTOBER 1937 TO JANUARY 1939

by

WILLI SUCHER



ASTROLOGY I

PRENATAL ASTROLOGY

There are some people alive today who are able to appreciate the starry heavens in a peculiarly personal, inward, and intimate way. When in moments of solitude and stillness they look up to the twinkling multitude, there is at times the accompanying feeling that the heavens might reveal their penetrative tones and secret harmonies whose personal correspondences are to be found only in the depths of the soul. Those who can sense these cosmic overtones are a gradually decreasing number; such harmonies are part of a stream that belongs to a past increasingly difficult of contact the more modern science takes possession of the Earth.

In the sixteenth century, Nostradamus possessed powers of perception which to us are almost incomprehensible. To him the sky was a script in which he read time-embracing prophecies of the destinies of peoples and generations yet to come; prophecies that continued to be fulfilled up to the time of the French Revolution. There appeared to be stored in him all the star-lore of the ancient Chaldeans, Egyptians, and Greeks.

The priests in the Mystery Temples unveiled the history—past and future—of the world and of humanity by their knowledge of the stars. Only a small part of their immense wisdom lay in knowledge of the connection between humanity and the world of stars as portrayed by the ordinary birth chart. They noted, for instance, the position of the Moon, whether it was waxing or waning, in what sign of the Zodiac it stood, further indices of the destiny of the Earth, and the character and capabilities of the subject. With the decay of the ancient mysteries, the ability of the old initiates correspondingly deteriorated; it has been lost in a maze of records, formulae, and rules that, in the course of transit through the centuries, can no longer be understood. Only the remnants of the wisdom possessed by the ancients, in its once magnificent fullness, is recognizable in modern astrology.

The immediate source of the inspiration drawn on by the ancient Initiates is of necessity closed to us. Natural science has become the direction of the search for knowledge during the last four centuries—a direction that also sets limits to the amount of knowledge attainable by the method. There is no correspondence between modern astronomy and the wisdom of the ancients. Modern scientific teachings change rapidly, yet the underlying spirit that imbues them—a sincere inner quest for knowledge—is that with which we must approach astrology if we would recapture the ancient wisdom. For the impulse which urges science is a natural and discerning love of the Earth. It is true that because of it the heavens have been lost, but they can be regained when science infuses into its researches knowledge of the Spirit.

In embryology, a science of significance in connection with astrology, great strides have been made. The origin and growth of both animal and human embryo has been the subject of much laborious research. True, much remains in darkness especially about early stages of embryonic development—a period of primary importance and of far-reaching effects on the human being after birth. Indeed, the question arises whether the actual time of birth (regarded by the ancients as fundamental to their star wisdom) is not, after all, of only secondary importance. In studying the influence of heavenly bodies on human beings, one may wonder whether the *time of conception* and succeeding embryonic stages are not of greater significance than the constellation at birth. Birth only means that the young life has attained its separate existence; it is released from the mother.

When we comprehend what has been left to us by tradition, we shall see that the ancient star-sages were well aware of prenatal events in their more cosmic Spiritual aspect. The almost mythical records from Egyptian times speak of the hermetic star wisdom and refer to Thoth or Hermes, the legendary founder of the ancient Egyptian culture. Through the clairvoyant consciousness, which in those times humanity still had, this wisdom shed light on the horoscope of birth, particularly in the relation of the Sun, Moon and Earth. From an understanding of those relationships, they were able to deduce the *real* beginning of embryonic development and to appreciate the particular aspects which were being woven by the cosmos into the human organism just coming into existence. Understood in the light of this knowledge, the constellation of birth opens up for

us a key to the spiritual nature and powers of the universe which form and mold the real *being* we bring with us through the gate of birth into earthly existence.

The constellation of stars at the moment of birth illumines the human being from three aspects: the Moon, Sun, and Saturn, revealing deep spiritual connections in their relation to the Earth. At the moment of birth, the Moon is either visible above or invisible below the horizon; its relation to the Sun is either waxing or waning. With these facts as a basis, it is possible in each individual case to go back to the time of *conception*. In this way we are led to a certain constellation lying approximately 273 days prior to actual birth—though this period varies in individual cases. (Technical details accompanied by examples will be given in a later article.) The physiological aspect of birth is still very much of a mystery, but those interested in astrology will probably agree that the constellation at the moment of conception, for the purposes of our present study, is probably of great significance. Under its influence a new life is beginning to take form. Whoever is familiar with the development of the embryo will also agree that the precise moment of conception is vital, so it will be worth our while to study cosmic conditions prevailing at the time. From that moment it will be necessary to study the *flowing cosmic life* for the next nine months, to observe the path of the Sun through the signs of the Zodiac together with those of the planets and their retrogressions and so on, all coinciding to approximately ten revolutions of the Moon around the Earth.

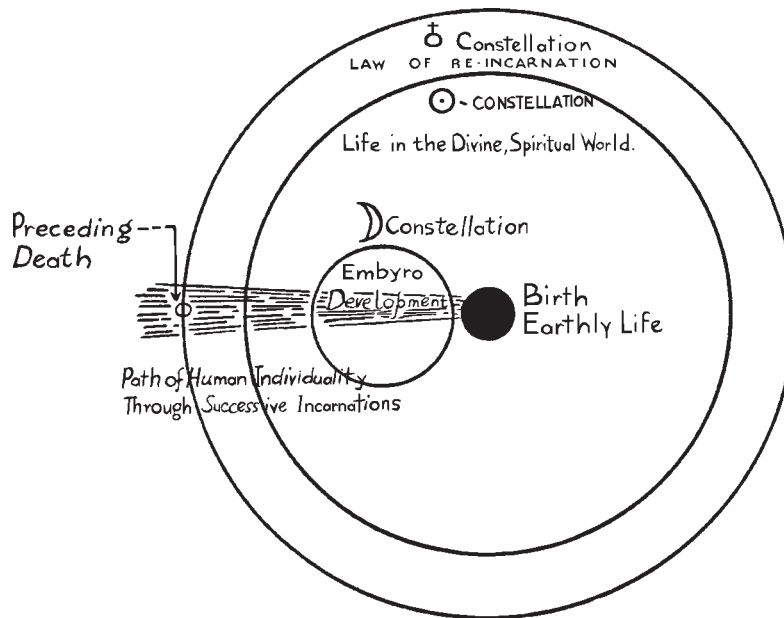
These Lunar revolutions are of the utmost importance. They are precursors of the subsequent rhythmical epochs of the Earth-life to come—*the whole cosmic process is pictured in them*. But besides gaining an insight into the earthly life of the new human being, we shall have a picture of its destiny in which are indicated its potentialities, hindrances, and the conditions which will prevail at varying periods of its life. Even tendencies to illness and health will be disclosed. Prenatal cosmic phenomena portray the creative element in the human being, the so-called *etheric* body, which throughout the Earth-life accompanies the physical body bringing about its development and changes and guards it against its tendency to decay. All this has very much to do with the Moon, for the Moon translates the cosmic, spiritual nucleus into events in time. This fact could well be termed the *Moon Mystery* of the human being.

We are able to go still further. Our connection with the Moon enables us to understand the finer qualities of the organism, including all there is concerning heredity. We have particular and important relationships with the Sun, not only in its objective sense as a fiery, heavenly body but in the sense that it is a solar entity expressing itself in an appointed orbit. We know that the *apparent* path of the Sun is a very important cosmic reality. The Sun sphere leads us to a [Spiritual] constellation which, though it has a mathematical relationship to the birth constellation, is very largely independent of it in point of time. It can, in fact, appear either before or after birth, but greater details of this will be given in future articles. This constellation has a deep correspondence with the soul and the essential nature of being; it reveals the fundamental outlook on the world. It has already been shown that every possible world conception and philosophy can be related to one or other of the signs of the Zodiac. (See *Human and Cosmic Thought* by Rudolf Steiner.) Idealism, as a philosophy can be related to Aries, the logical outlook with Jupiter, and so on. If then, one is an idealist but tends toward a logical expression of it, it can be said that one has Jupiter in Aries as a spiritual horoscope in contradistinction to the mathematical precision of the ordinary horoscope of birth.

In order to determine this spiritual constellation it was necessary to study actual lives. It became apparent that it could be deduced with mathematical accuracy from the constellation of birth. Proceeding from certain facts and mathematical conditions relating to Saturn at the time of birth, a constellation can be found which tells us much about the passing of the human individuality through previous incarnations. This aspect of the heavens stands in almost timeless sublimity above the horoscope.

The diagram below will help to make the cosmic relationships more clear, and from it we shall try to work out exact details. In the first place we have the acknowledged fact of reincarnation of the individuality plunging ever and again into epochs of Earth evolution at particular times suited to its development. Each soul is preparing for its next Earth life during the periods between incarnations; therefore, we may assume a certain *direction* through all successive incarnations, indicated in the diagram by the lines going toward birth. After

entry through the gate of birth, nothing remains in the consciousness to remind the human being of its sojourn in more spiritual worlds. Yet there is a way to penetrate the veil of the stellar constellation ruling at the time of birth, the rending of which tells of the immense preparation that was undergone to make this earthly life possible. This is indicated in the three circles of the diagram.



Diagram

All this can be found in the mathematical relationships of the constellation of birth. To begin with, light is shed on the prenatal cosmic influences which correspond to the embryonic development. There is also reflected in this constellation expressive pictures of the bodily nature in its widest sense, the destiny that has found concrete expression in the form of the body. The innermost circle in the diagram, the Moon Mystery of the human being, indicates this.

Furthermore, we are given an insight into the life of the human soul in the realms of Divine Spiritual Beings. This is reflected in the Sun constellation. A person's philosophy—the “last echo of one's former union with the world of the Gods”—is revealed in it. A philosophy that is, so to speak, the inheritance of the *Thoughts* of the Gods—second circle in the diagram. Finally, from far cosmic distances, there streams into the birth constellation from a constellation related to the Saturn sphere—outer circle—the influences of past Earth lives.

Quite another aspect of the human being's relationship to the stars reveals itself in the constellation *at the moment of death*. Steiner very well understood this reality and has pointed out that the “horoscope of death” is of great importance to the individual who has passed again into the spiritual world. He further asserts that the contemplation of the horoscope brings to those still living on Earth a beautiful and selfless understanding of the existence of those who have passed on. Contemplation of the horoscope of birth, on the other hand, is too often an expression of human egoism.

Birth and death may be likened to the rhythm of breathing. When entering into life on Earth, we take in—as in a mighty breath—the ingredients of the cosmos and of the Earth in order to form our own organism from them. At death we breathe out our being again into the surrounding spheres, our physical body is seized by the decaying powers of Earth, and our super-physical being is given back again to cosmic spiritual spaces. Between these two poles of in-breathing at birth and out-breathing at death, there is an earthly life which changes and evolves the substances from the Earth and from the cosmos—changes them right down into our physical organism. As a result of past destiny, we wrestle and strive with what we have brought with us; that is

our task. In order to rise above the waves of outward events and demands, the human “I” must work in the finer spheres of the temperament and inclinations. The human being’s tendency toward a certain philosophy of life is an inheritance, in a way, from the gods, but the hard facts of earthly life impel us to widen and deepen our philosophy, to change and develop our point of view, to infuse into it a quality of all-embracing universality. The ensuing developments influence our bodily nature through illness and the like; we become other than we were. The fruits from all these strivings and transformations become visible in the constellation of the stars at the moment of death.

Spiritual science says that, after death, the newly released soul experiences its past life all at once as in a picture that passes before it. Many people who have been very near death and only just saved at the last moment have told how their whole lives, concentrated in their most important points, have stood before them as great memory-pictures. Something like this results from a study of the death horoscope. In it are inscribed the most significant events in the life of the individual who has passed on.

As the birth constellation, in the way described, points backward into the pre-physical existence of the human being, so does the death constellation point forward into the existence of the soul after death. The death constellation also has an important connection with the prenatal cosmic events—those that took place during the development of the embryo—as well as pointing to an event that is related to the constellation of the Sun sphere about the time of birth referred to above. Just as this latter constellation in the Sun sphere is a symbol of the dismissal of the soul from the lap of the gods, so in the constellation *after* death is mirrored the return of the soul into the sphere of the gods after divesting itself of the last remains of Earth existence. Indeed, it is often only long after death that earthly strivings arrive at fruition.

In this constellation, which may appear many years after death but which arises with mathematical consistency from the positions of the stars *at the time of death*, all that is pure and ripe enough to be woven into future forms of Earth destiny is raised into cosmic heights.

ASTROLOGY II

LOOKING THROUGH THE HOROSCOPE OF BIRTH

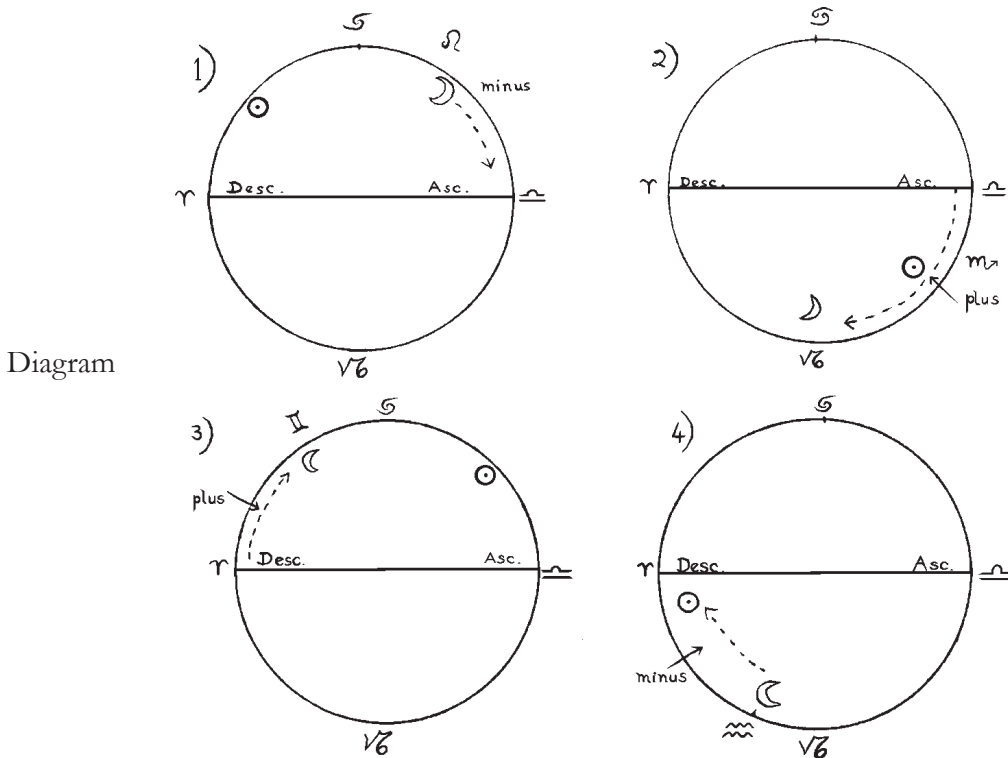
It has been pointed out in the preceding article that in the light of modern scientific knowledge it is scarcely tenable to regard birth alone as the foundation for astrological inquiry. Research in embryology has shown that the development of the germ, especially in the very early stages, is of more far-reaching significance than actual birth. Thus, if astrology is to have its place in modern times, we must use the horoscope of birth as a starting point for the penetration of those events which take place in the starry world during the period before birth.

The birth constellation is rather like the physiognomy of a human being. Even the most untrained person will perceive how many things lie concealed there behind the features; things of importance with regard to the human being's character, the destinies one has undergone, and so on. The human physiognomy can be felt as a gateway to the understanding of the individual behind it. So it is with the birth constellation. We must pass *through* it if we would reach knowledge of the human being's coming into existence during the time before birth. How can we do this?

There exists an ancient Rule handed down to us by the Egyptians. It is the so-called *Hermetic Rule*. It appears long before the beginning of the Christian era in the almost mythical writings of the Egyptian priests Nechepso and Petosiris. This Rule gives valuable indications for a wider, less rigid conception of the birth constellation so that it may be understood in its connection with the prenatal events. The kernel of it is as follows:

1. If the Moon was *waxing* at birth, then at the so-called *epoch of conception*—that is, approximately 273 days before birth—the Moon was in that place in the Zodiac which appears in the ascendent (on the eastern horizon) in the horoscope of birth.
2. If the Moon was *waning* at birth, then at the *epoch of conception* it was in that place in the Zodiac which appears in the descendent (on the western horizon) in the horoscope of birth. This period of 273 days corresponds approximately to the duration of a normal embryo development, though in the case of an abnormally short pregnancy, as with seven-month children, it would be correspondingly shorter.

Four possibilities arise when this Rule is used in practical astrology. These we will illustrate in four drawings.



These are the four possible conditions for a horoscope of birth. In the first example the Moon is *waxing* and *above* the horizon (designated by the horizontal line from ascendent to descendent). Then in the so-called epoch, the Moon will have stood in the part of the heavens which is in the ascendent, i.e., in this case in the sign of Libra. From there, in approximately 273 days it has moved to its place in the horoscope, which is in Leo. It has not quite come back to its starting point in Libra. To return to Libra, it will take exactly 273 days, for this time corresponds to ten whole revolutions of the Moon through the Zodiac (10 times 27.3 days). Thus in the first example the epoch is about four days short of the 273 days; namely, the four days that the Moon will take to go on from Leo to Libra.

In the second example the Moon is *waxing* but *below* the horizon. According to the Hermetic Rule, at the epoch of conception it was at the place that is in the ascendent at birth—which is again in Libra. From there in 273 days it returned to Libra, but the birth took place a few days later, so that in this case the period of 273 days will be lengthened by the days taken by the Moon to go on from Libra to Capricorn.

In the third and fourth drawings the Moon is *waning*. At the epoch of conception it will have been at the place in the Zodiac that is in the descendent at the time of birth, which is in Aries. Now in the third drawing the Moon is above the horizon in the horoscope of birth and we must assume that it took a little longer than the 273 days, namely, the time it took to go on to Gemini. In the fourth case, on the other hand, it took less than 273 days, the number of days it will take to go on from Aquarius to Aries.

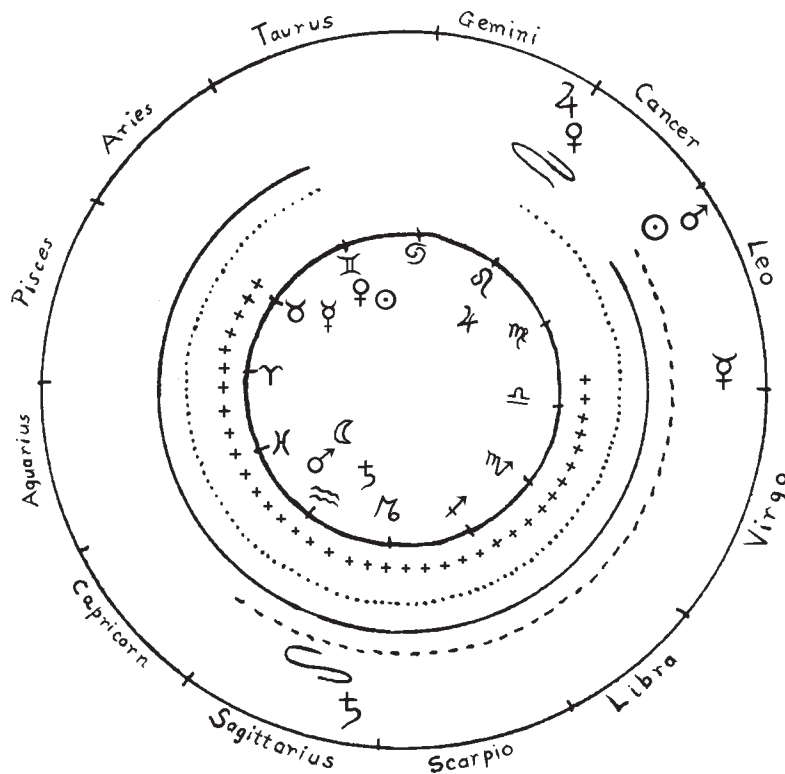
Now it will readily be understood that the epoch referred to in the Hermetic Rule signifies a moment of time somewhere about the period of conception. It is clear that in the case of a seven-months' child we must not take ten Lunar cycles (10 times 27.3 = 273 days) but eight (8 times 27.3: 218 days) as a standard average.

These calculations do not, however, tell us whether the moment of the epoch coincides exactly with that of physical conception. The manifold processes connected with conception are indeed not yet so tangible in the present stage of scientific knowledge, nor is it necessary that they should be so from the astrological point of view. Spiritual Science sees conception as a kind of focus or radiating point for a whole world of cosmic spiritual events, and it is these which are reflected, pictured in a sense, in the moment of the epoch. Conception indicates a precise physical point in the line of development, while the epoch refers to a whole sphere of events—even a sphere in time.

That the Moon stands, at the epoch of conception, in the place in the Zodiac that is at the ascendent (or descendent) at the time of birth, is most significant. It means that the ascendent or descendent is like a picture of a bridge leading inward from those cosmic regions in which the Moon was standing in the very first stages of prenatal development, a bridge uniting all that belongs to the sphere of the Moon with the earthly sphere. It is clear that this kind of astrological imagination does not in any way deny the classical traditions, but it helps us to penetrate what is made manifest in the horoscope of birth with a more active knowledge. For the ascendent or descendent will now appear to us like a pathway along which the human being is led: out of a fine ethereal condition in the Moon sphere, through all the embryonic development, into the more solid element of Earth in a process which reaches a certain culmination in the moment of birth. In short, the ascendent or descendent is a picture of the way in which the etheric human being, the so-called ether-body, enters into the physical human being. The astrological notion of the ascendent is thus enlarged to a far more real and concrete world of facts, as regards the human being's entry into life. This will be shown with the help of examples. We will apply it first to a historic example, in the horoscope of Richard Wagner.

Richard Wagner's birth took place on May 22, 1813. At this time the following constellation was present in the diagram. The so-called astrological *Houses* have been purposely left out of this drawing, for the main aim of these articles is to build up from simple beginnings and to understand each step as we go. Only the line of the horizon is indicated by the ascendent.

To comprehend the language of this constellation without falling back too much on mere tradition, we must look through it to what is at work in the background, i.e., to the forces which have been leading up to the moment of birth, as to a culminating point. Once again, it is as though we were to see through the physiognomy of a human being to the Spiritual forming powers that are beneath it.



We see that by proceeding in this way an extremely many-sided picture is formed. The whole of it appears as a great ebb and flow of cosmic movement, and a wealth of phenomena present themselves, even if we only take into consideration the conjunctions of the planets during this whole period. There are three things especially that we must consider if we would gather up the picture of this flow and movement into a certain whole. They are the movements of the Moon, Sun, and Saturn during this prenatal time.

We have already seen that in the time from August 15, 1812 to May 22, 1813, the Moon has gone from Sagittarius (that is, the ecliptic sign of Sagittarius) to Aquarius. Ten Lunar cycles lie between these times and also the small additional way from Sagittarius to Aquarius. Thus, on an average the Moon will have passed each planet about ten times and on each occasion will have met it at another point in the cosmos, for the planet too has its own movement. In the most manifold ways the forces of the planets are taken hold of and reflected by the Moon into the Earth sphere. This is an extremely important point and will presently lead us to far deeper insight.

If we consider the path of the Sun and the adjoining paths of Mercury and Venus, we have the impression that they have not covered a portion of the Zodiac. There remains a kind of open space in the picture. In the horoscope of Richard Wagner this is quite evident and simple, but in other cases it may be far more irregular. Venus, for example, may almost close this open space. This fact can also tell us many valuable things; it is more connected with the human being as an earthly personality, even our outward appearance. On the other hand, the Moon with its prenatal revolutions pictures the whole process of embodiment of the super-sensible human being into the physical organism.

Saturn, helped in a sense by Jupiter and Mars, stands far in the background of all these events, not passively but in great cosmic quiet. Saturn moves far slower than the other planets do, and above all Saturn brings the great drama of destiny into our existence.

In the following articles, linking on to what we have built up so far, we will set forth the main points in the biography of Richard Wagner so that we may see how this Earth-life was mirrored in the cosmic picture. To this end the rather extensive preparation we have undergone was necessary, for we consciously desire, above all, to understand the cosmic facts and their relations.

ASTROLOGY III

SIGNIFICANCE OF THE PRENATAL EVENTS AMONG THE STARS

In the previous article we discovered, with the help of the Hermetic Rule, how it is possible to find a certain prenatal constellation—nay more, a living system of constellations all in relation to each other. It will now be our task to bring these cosmic facts into connection with the earthly life of a human being.

We will begin with the case of Richard Wagner. Between August 15, 1812 (constellation of the prenatal epoch) and May 22, 1813 (the date of Wagner's birth) the Moon had circled ten times fully round the Zodiac and had gone on through the small space between Sagittarius and Aquarius. We also took into consideration the paths of the planets and of the Sun. Herein we found the necessary key, enabling us to enter into these relations in a real way.

Experience itself has shown that the lunar cycles in this prenatal time are like reflected pictures, as it were, foretelling the subsequent rhythms of our earthly life. Take once again the example of Richard Wagner. In the prenatal constellation of August 15, 1812, the Moon took its start from the sign of ♏ behind which was the real constellation of Scorpio. Following the Moon in its further course through 27.3 days, we come again to the Moon in ♏. This first of the prenatal lunar cycles is related to the period in Wagner's Earth-life when he was from one to seven years old. The next lunar cycle, leading once more after 27.3 days to the starting point in ♏ is a reflection of the life-period from seven to fourteen years. Each of the subsequent lunar cycles, in this way, represents a further period of seven years. In the approximately ten prenatal lunar cycles, there are about seventy years that are prefigured (ten times seven years). Seventy years represent a certain ideal average for the length of human life.

This relation of the prenatal lunar cycles to the septennial periods of subsequent earthly life is a completely new [concept in astrology]. We are not, however, attempting to supplant other relationships that may be spoken of in classical astrology. The so-called astrological directions, for example, represent another way of relating the events in the starry heavens to the course of life in time. Later descriptions will show this point of view also to be justified, as it will be possible to recognize its deeper spiritual background.

This correspondence of the prenatal period with the subsequent time-rhythms gives rise to an expressive picture of the drama of human life. In Richard Wagner's case, at the beginning of each new cycle, the Moon comes once again into the constellation of Scorpio. From this we can surmise that this personality, at the beginning of each new seven-year period of life—at the ages, for example, of twenty-one, twenty-eight and thirty-five years—will have to undergo a difficult time in his life; Scorpio is difficult indeed. We shall find this confirmed to some extent when we consider his biography.

Yet the Moon rhythms by themselves would only give us indications of something that should repeat itself monotonously about ten times—dull and invariable. It is due to the other planets that it is not so. These planets, too, have had their dramatic meetings and relationships to one another in the whole time before birth; thereby, the regular repeated rhythms of the lunar cycles are given a more individual character.

Take, for example, the beginning of the sixth Moon-cycle in the prenatal constellations of Richard Wagner, December 30, 1812. Until this moment the Moon—beginning in ♏ on August 15, 1812—has passed five times completely around the Zodiac and is about to commence the sixth cycle. A few days later, on January 2, 1813, it is New Moon—that is, the Moon passes before the Sun, which at this time is in the sign of ♍. At the same time the Sun is in conjunction with Saturn, so that we have the following picture in the cosmos: Moon, Sun, and Saturn are at this moment one behind the other, and all of them are in the sign of ♍, behind which is the real constellation of Sagittarius.

At this moment, therefore, something of individual and unique significance is taking place in the prenatal development, and as it is at the beginning of the sixth lunar cycle, it will be a reflection of events in Richard Wagner's life about the change from the fifth to the sixth seven-year period. We shall find this confirmed, but first we will consider a few more of the events in this way that took place in the starry worlds during the prenatal period.

At the beginning of the seventh lunar cycle, on January 27, 1813, there was a conjunction of Saturn and Mercury. This would be related to the forty-second or forty-third year of Wagner's life. A few days later, on February 3, 1813, Venus passed before Saturn. About this time the Moon had already gone beyond its starting point in ♈ , for it was now in ♋ , having accomplished about two-sevenths of a fresh Moon-cycle. The time of life here indicated is, therefore, given by $42 + 2 \text{ years} = 44 \text{ years}$. The dramatic significance of this moment is indicated by the conjunction of Venus and Saturn. Finally, not long before birth—on April 20, 1813—there was a conjunction of Mars and Saturn. The Moon had already begun its tenth prenatal cycle and stood before Mars and Saturn in ♍ . We are reminded of the former case when Moon, Mars, and Saturn were together, only it is now the Sun in place of Mars. Since it is at the beginning of the tenth lunar cycle, we shall relate it to the sixty-fourth year of Wagner's life.

Manifold other relations of the planets during the prenatal period might be observed in like manner, for we have only been considering the conjunctions of Sun, Mercury, Venus, and Mars respectively with Saturn. Taking all other aspects into account, we should obtain a highly intricate picture. We have discovered four essential moments:

Constellation.	Lunar Cycle.	Corresponding Time in Life.
♐ in sign of ♐ (constellation of Sagittarius)	$\text{♁} \odot \text{♁}$	$5 + \frac{1}{7} = 36\text{th year} - 1849$
	$\text{♁} \text{♀}$	$6 = 42\text{nd year} - 1855$
	$\text{♁} \text{♁}$	$6 + \frac{2}{7} = 44\text{th year} - 1857$
	$\text{♁} \text{♂} \text{♁}$	$9 + \frac{1}{7} = 64\text{th year} - 1877$

Beside these cosmic facts we must now place the actual biography of Richard Wagner: In the year 1849 Wagner came into a very difficult situation. He had taken an active part in the revolution which broke out in Dresden. The revolutionaries were defeated and Wagner was obliged to flee to Switzerland, which was the beginning of a long and arduous period of exile for him. In their more outward aspect, these events came very near to the destruction of his physical existence, but they were no less important in their spiritual aspect. This was about the middle of Wagner's life, and it is as though at this moment two different beings were meeting and wrestling with one another in his inner life. Wagner was one of those men who are strong enough and brave enough to imprint the higher mythical reality of their true self upon the ordinary lower human nature.

These two—the lower man, and the higher man who belongs to the future—were in this year in a peculiar relation to one another in Wagner's life. His share in revolutionary conflict is a symptom of it. He bore within him the strong will to bring to birth a new form of art, one which should bear the human being upward and on to a new and hitherto undivined level of existence. But in the many years of struggle and bitter disappointment, he had experienced all the hindrances to which the lower person is subject. In a radical convulsion of the existing social order, he thought he saw the preparing of the ways along which humanity should rise to a higher level, in harmony with the artistic ideals which he felt within himself. The course of events showed this assumption to be wrong, and Richard Wagner had to suffer for it. The year 1849 represents a deep incision in his life. Henceforth, he was to work inexorably at the realization of his artistic ideal, leaving the ordinary, the merely civic man, the *citizen* behind him. Indeed, at this moment the civil community to which he had belonged drove him into banishment and exile. He was pursued for the part that he had played in the revolution, and many years were to elapse before he could again set foot upon his native German soil.

These events, as I said, are reflected in the prenatal conjunction of Saturn and Sun in the constellation of Sagittarius. How shall we relate this situation in the human being's destiny with the cosmic data? Old astrological rules will not avail us here, for we are dealing with an altogether new astrological conception. We must look for other ways and methods.

In the first place we shall observe that the conjunction took place in the constellation of Sagittarius for which the symbol \nearrow is used. Let us now try to enter rather more deeply into the symbolic language of the Zodiacal signs. The Sagittarius arrow indicates something like a movement; a direction leading toward a certain goal. To make the language clearer and more living to us, we may perhaps transform the symbol into this \curvearrowright , as it were a steep and winding uphill path.

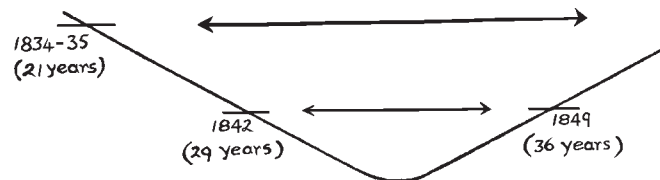
Saturn was in the sphere of Sagittarius during the whole of Wagner's embryo development. Now, Saturn has the character of heaviness; it is indeed related to the metal lead. It is above all the representative of *fate*, of destiny inexorable as the course of time itself. Saturn in Sagittarius will, therefore, indicate a pathway of development toward a certain goal, yet steep and arduous and even painful. Then the Sun comes before Saturn, which has the center and the periphery in equal balance as is shown in the Sun symbol \odot . The Sun comes hither from the constellation of Leo, connected, we may well imagine, with an element of strength and action. The Sun in conjunction with Mars in Leo (as it was in the constellation of the prenatal epoch, August 15, 1812) is a true picture of the remarkable energy of Wagner's nature. For the conjunction of the Sun and Mars signifies, in this regard, an enhancement of active power, the physiological significance of this conjunction notwithstanding.

When, therefore, the Sun passes before Saturn in Sagittarius, it is made possible for this great energy in action, directed as it is in Wagner's being to an artistic ideal for the future of humanity, to be purified and transmuted to a higher level. This is what happened in the events of 1849.

In like manner we should have to understand the passage of the other planets Mercury, Venus, and Mars before Saturn. All these are pictures of successive stages in an arduous and uphill way of destiny, from out of which, however, the outstanding genius of Richard Wagner is able to bring forth his true creative power.

The passage of Mercury before Saturn is connected with the year 1855, approximately speaking (see the table). Wagner was in Zurich at this time. The tragedy of the three women who played a decisive part in his life was coming to a head. In the first place he was growing more and more estranged from Minna Wagner, who until then had been his faithful companion, in her own way, through all the difficulties of his life. The very diverse tendencies of their two lives drew them ever more apart from one another. Moreover, it was about this time that Mathilde Wesendonk came into Wagner's life in a deeply impressive way. *Tristan and Isolde* is at once the picture and the fruit of the deep emotions and far-reaching inner experiences he underwent with her. Finally, it was in these same years that Cosima Buelow came into relation with him. It was Cosima who was to help him carry his life's work to a conclusion.

Looking at Wagner's life in this way, we are led to a very remarkable aspect, which may perhaps be indicated in a diagram:



It was in 1834-5 that Richard Wagner met with Minna Planer, who became his wife. Approximately $3 \times 7 = 21$ years elapsed from then until the year 1855 of which we have now been speaking. In between, there were the events of 1842 and 1849. In 1842, having suffered times of great privation, Wagner came back from Paris to Dresden, and 1849 was the time of his dramatic departure from Dresden—his flight into Switzerland. Comparing these three cycles of seven years—as indicated in the drawing—we see that about the middle of the fifth septennial period (28-35) there was a turning point in Wagner's life. Each subsequent event is like a kind of reflection of a corresponding event before this turning point, yet on a higher level. Thus the return from Paris, where he had not been made altogether welcome, appears again in a changed form in the flight of 1849. The first experience with Minna Planer, in 1834, is transformed into the culmination of the year 1855. We can gain some idea of the overwhelming inner changes that must have taken place in this human soul about

the age of 42, (i.e., in 1855) changes which can only be spoken of with great reserve but which were certainly of deep significance for his creation. The possibility of these deep changes was rooted in all those events which were prefigured in the prenatal life in the conjunction of Mercury and Saturn.

The passage of Venus before Saturn is related in like manner to the year 1857, when the events which we referred to in relation to Mercury reached their culmination, while at the same time another and altogether new element came in. After a long period of outer and inner darkness, Richard Wagner, on Good Friday 1857, had a profound experience of new life in the rising Sun, the opening of spring-time. He remembered of a sudden how once before the thought of Good Friday had come to him when reading Wolfram von Eschenbach's *Parsifal*. From out of this impression he quickly conceived his own drama of *Parsifal*, destined in a unique way to crown his entire life's work.

This event had found its reflection in the prenatal constellations of Venus. On August 15, 1812, Venus had been in conjunction with Jupiter at the beginning of the constellation of Cancer. Passing subsequently before Saturn, the Venus influence was mightily enhanced by the profound and difficult experiences which were to come in the year 1857, thereby transforming the Cancer symbol ♋ into a picture of the cosmic Spirit coming in from a primeval past, passing through the present age of human life and reaching outward again into the cosmic future of the Earth:

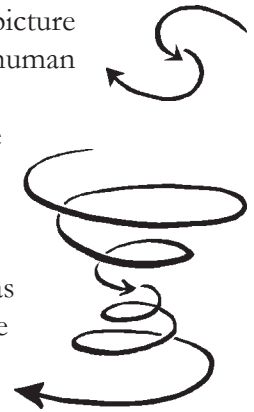
The Cancer symbol may also be taken as a picture of two spirals passing one into the other—one with an involving movement and the other one more with an evolving movement, signifying the perpetual and living passage from the past into the future.

We need only select from Wagner's *Parsifal*, the characters of Titurel, Amfortas, and Parsifal himself, and the picture becomes alive. Titurel represents the cosmic past, Amfortas the present time of human evolution in the midst of crisis and suffering, and Parsifal the healing Spirit of the Earth's future, sustained by the deep power of the Holy Grail.

Parsifal was Richard Wagner's in-born goal in life, to be attained in a long and weary pilgrimage: in 1882 when the finished drama was presented for the first time his life was fulfilled; the next year, in 1883, he left the Earth. This final step toward perfection was reflected in the prenatal conjunction of Saturn and Mars, related by virtue of the lunar cycles to the year 1876-7. In the year 1876, *The Ring* was performed for the first time at Bayreuth. In 1877, the text of the *Parsifal* poem was completed. The first complete performance of the *Ring des Nibelungen* may be regarded as the climax of a long epoch in Richard Wagner's inner evolution. Once again, it was an epoch of about three times seven years (1857-77), and only when this period was ended was he in a position to finish the text of *Parsifal* and to begin putting it to music. Therefore Mars, which was conjunct the Sun in the prenatal epoch on August 15, 1812 and represented, as it were, a higher synthesis of creative energy, had to wait longest of all for fulfillment. Yet, at long last, this was to be the crown of Richard Wagner's life work.

Therefore, in the prenatal constellation of a human being, seen in relation to the lunar cycles, we have something like a prefigured and prophetic plan of the Earth-life that is about to begin. It is indeed a highly complex organism woven out of the Spiritual Essences of the cosmos, formed in a fully individual way for every single human life, and incorporated into the human being's earthly nature. Nor does this delicate and cosmic entity work in the human being as a mere abstract power or decree of *fate*. It is a living reality, helping to form and shape even the physical body itself. In its effects, we can detect this *body of the stars* even in the building of the organs of the body, in illnesses, and tendencies to illness. It is itself a *body* answering to the physical body upon a higher level. We may relate it to what is known in occultism as the *etheric body*.

Yet this body, woven as it is out of the forces of the stars, is no more than a prefigured plan of the coming Earth-life. It is like the map of a country. We can map out our journey in a particular direction, binding ourselves to some extent by such resolve, yet for our inner experience of the landscape we are never bound. From the impressions which we receive with our senses as we go upon our way, we can arouse within ourselves all that the inner life and imagination of the soul makes possible. The more alive we are, the more we shall receive. So, too, there cannot be any absolute determination of the course of human life by the world of stars.



THE PRENATAL HOROSCOPE

(continued from Astrology III)

The events in the planetary spheres during the human being's embryonic development, as we have seen, picture the ether-body or body of cosmic forces which is to permeate and vitalize the physical. On the one hand we have the manifold variety of cosmic phenomena: the coming together and going apart again of the different planets, their conjunctions, oppositions and so on. During this time the planetary world undergoes a certain evolution. Constellations take place which can only happen once in the course of a great Platonic year. All this is happening between the prenatal epoch, which is on the average 273 days before birth and the moment of birth itself. On the other hand, through the cycles of the Moon, this whole planetary drama is brought into a definite relation to the temporal course and rhythm of the human being's coming life on Earth. The living, flowing movement of the planetary system is recorded in the approximately ten prenatal lunar cycles, much as an earthly course of events might be recorded on a film. The individualized starry organization, which is thus formed in the prenatal period, has real and lasting significance for the entire life of a human being. Separated, in a manner of speaking, from its cosmic origin, it becomes in us an independent organization, a body in time—we call it the etheric body.

The etheric body takes hold of the physical body at an initial moment, brings it into a definite course of organic development in time, and directs it toward a certain goal. It wrests the material substance away from its natural tendency to disintegration and brings it into a stream of development, metamorphosis, and progress. By virtue of these living forces that form our body, we have a near relationship to the forces of life and growth in the plant kingdom, for a like principle is at work in the plant. In its own essence, invisible, supersensible, and recognizable to the physical senses only by its effects, it is alive in the plant seed and causes the plant to take root and grow in harmony with the cosmic rhythms of the seasons. It urges on development of the plant toward a certain goal through flowering into a new seed-formation.

This supersensible etheric body of the plant calls forth from the material world a certain unfolding and development in time and brings about a certain balance between the thriving, growing and the decaying, fading process. Yet there is also an essential difference as compared to the human being. Wonderful as is the rhythm of its development, the plant is never liberated from the perpetual cycle which begins with seed-formation and leads again to seed-formation as before. The time-course of a human earthly life, on the other hand, is unique, individual, and never to be repeated. This is because the human etheric body is constantly being influenced out of the sphere of the soul—the so-called astral—and the *I* or *Ego*. These higher members—the astral-body and the *Ego*—are absent from the plant. Yet the plant presents a pure and beautiful picture of the working of the etheric body, which establishes the bond between the cosmic rhythms and the inertness of earthly matter. The etheric body brings cosmic life and movement into the rigidity of the earthly and mineral world.

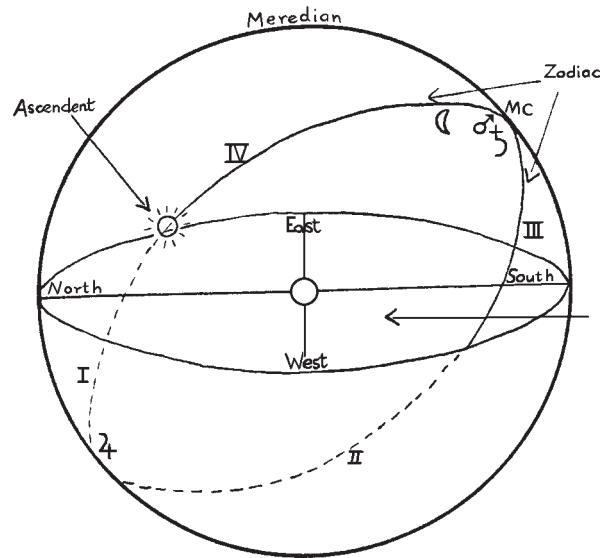
Between the forces of the wider cosmos and those of the Earth, the etheric principle is the essential mediator. But the same picture results when we return to our starting point, the prenatal constellations. The planetary realm, which is a picture of the etheric body, is intermediate between the cosmos of fixed stars concentrated above all in the Zodiac, and the Earth as the place of birth.

One aspect of this has been shown to us in the example of Richard Wagner's prenatal horoscope. The constellations of Cancer ♋ and Sagittarius ♐ or ♑ give inner spiritual content to the planetary conjunctions which take place before them. It is like the course of a drama on the stage; the actors are the planets, the signs of the Zodiac are like the scenery—the *wings* in time and space. The drama, however, also requires an audience; its ethical effect shall be impressed upon the hearts of those who witness it. Where is this latter element to be found in all the cosmic constellations? It is within the earthly sphere that we must look for it. The earthly realm is the real counterpart to the world of the fixed stars. The ethereal realm of the planets mediates between the two. Already in the prenatal period the physical development of the embryo is tending toward this earthly realm, yet in its proper form as earthly space, the Earth element only begins to be present at the moment of birth. How then does it reveal itself? The birth takes place at a particular place upon the Earth and

at a certain hour of the day or night. This gives the earthly space a precise and definite relation to the starry heavens, for at this moment a certain constellation is rising above the eastern horizon, another constellation is setting in the West, another again is passing across the meridian and so on. Thereby the planets, too, have a fixed relation to the earthly space. If birth takes place in the morning, for example, the Sun will be rising in the East; if it takes place in the evening the Sun will be in the West. The earthly space—its characteristic configuration by the planes of the horizon and the meridian—will, therefore, be related to the cosmos in a different way in every moment. This earthly space is the third element in regard to which we have to judge the prenatal constellations. Though it is not yet actually there during the prenatal time but only from birth onward, nevertheless the whole of the prenatal development is tending toward it.

The planes of the horizon and the meridian give us a natural division of the earthly space at the moment of birth into four quadrants. Astrology, in course of time, has adopted a further division of these quadrants into three sectors each, giving four times three, i.e. twelve parts of space, arranged about the North-South axis of the earthly space like the sections of an orange. Into the space thus formed, the cosmos—above all the Zodiac—will work in very different ways according to the hour of the day and the geographical latitude.

In the accompanying drawing we have tried to represent how the Zodiac and the planetary world rayed into the earthly space at the time of Richard Wagner's birth, remembering that it is not easy to represent a three-dimensional happening in two dimensions. Richard Wagner was born at sunrise, therefore we see the Sun upon the line of the eastern horizon (the astrological *ascendent*), but it is fairly far to the North-East. The Zodiac rises through a fairly lengthy arc to the line of the meridian—represented by MC or *medium coeli*—and thence descends in a comparatively short arc to the South-West. Corresponding relationships, only in reverse order, will be found in the spatial hemisphere beneath the horizon.



In the inner circle we obtain something like the conventional picture of a horoscope of birth. The Sun is in the ascendent, in other words it is rising. Venus and Mercury have already risen; Moon, Mars, and Saturn are near the meridian; Jupiter is beneath the horizon. From the place of birth (represented by O) the surrounding space is divided into twelve parts (four quadrants of three sectors each, as described above) that can be numbered 1 to 12—the well-known astrological *Houses*.

Familiar though they are in present day astrology, people often find the greatest difficulty in translating these diagrammatic horoscopes into a real and true imagination of the cosmic facts at the moment of birth of a human being. Yet this is what is needed. We may then supplement the above picture by a more three-dimensional drawing which will help to create an understanding.

The drawing is seen as though from a place outside the cosmos—O being the place of birth. From there we see the horizontal plane with its directions: East, West, North, and South. The large vertical circle is the line

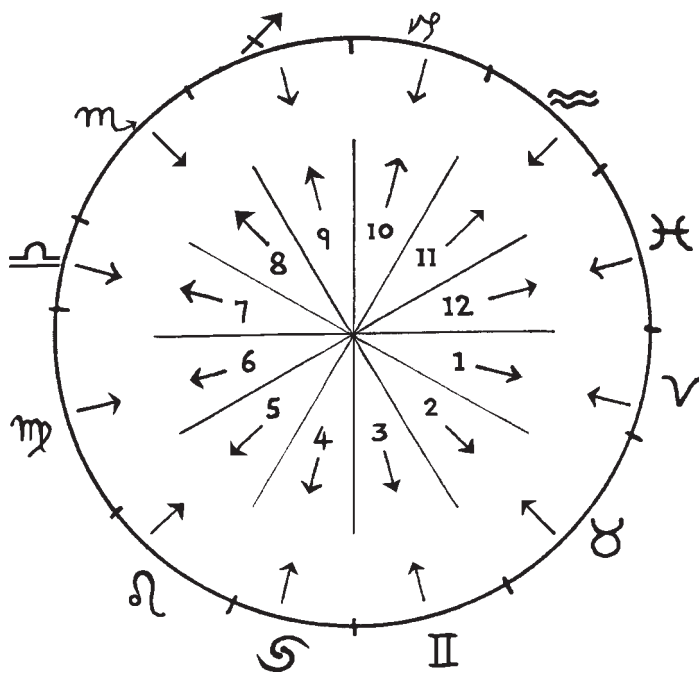
of the meridian, while the oblique circle cutting it at the point MC represents the Zodiac. The horizon-plane meets the Zodiac in the ascendent and divides it into two portions: the visible portion shown in the fully drawn-out line and the invisible represented by the dotted line beneath the horizon. The Sun is rising. The arc of the Zodiac from the ascendent to MC is larger than from there to the descendent—the point where it sets in the South-West. These and other circumstances are made clear by such a drawing.

The phenomena, therefore, are threefold: in the first place there is the Zodiac, secondly there are the planets which arrive at their several places at the instant of birth from their prenatal wanderings, and thirdly there is the earthly space, divided into four or twelve parts. In our second drawing it would have been too complicated to represent the twelve, but we can recognize, at any rate, the four quadrants. The plane of the horizon divides the space into an upper and a lower hemisphere; the plane of the meridian divides it into an eastern and a western half. Thus there arise the quadrants I to IV, each of which divided into three parts once again would give us twelve.

In the preceding article it was shown how the relations between the planets and the constellations of the Zodiac may be read, even as a cosmic script. For example, Saturn's movement in Sagittarius, seen in conjunction with Mercury, Venus, and Mars in their turn, was found to be full of significance for Wagner's life. The question now will be, how is the cosmic writing further enriched by the inclusion of the earthly-spatial aspect in the moment of birth?

These constellations took place with Saturn in a part of the Zodiac which is raying into the space of the 8th and 9th Houses at the moment of birth, and from the opposite side into the 2nd and 3rd Houses too. This fact is indicated in the outer circle in the first diagram. But to begin with, we must try to gain some insight into the meaning of these so-called Houses, specifying and dividing the Earth space into twelve parts.

Whereas the planets are a picture of the etheric body and receive into themselves, as it were, the intentions of the astral world of the fixed stars, the earthly space is like the tablet into which these cosmic entries will be made. It is a picture of the purely physical, i.e., the physical body of a human being. Just as a written tablet tells of the work of a human being, so does the physical body of a human being, with all its visible peculiarities, tell of the deeds done by the Gods by means of the starry universe. The earthly space at birth will be a cosmic picture of the physical body, for the twelve Houses represent the twelvefold nature of the body as known to occultism. The twelve Houses, in effect, are the twelvefold Zodiac turned inward into the earthly realm. The Zodiac rays down onto the Earth, whereas the twelvefold earthly space opens receptively to the surrounding cosmos.

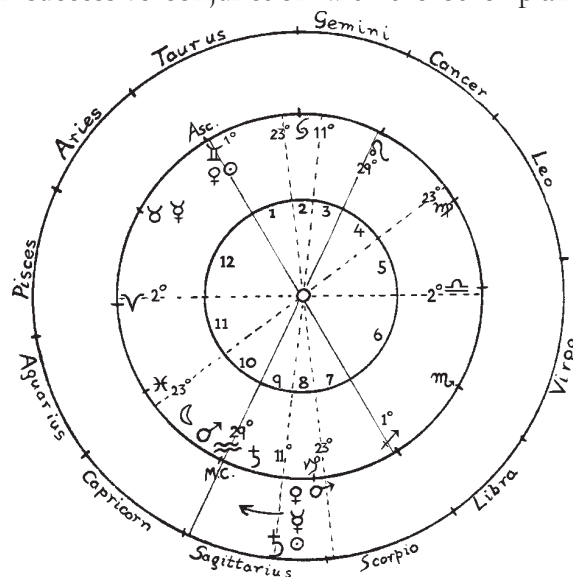


It is not without significance that in astrology the twelve Houses are traditionally indicated by the symbols of the Zodiac. We must only remember that the Houses relate to the human body. Thus we can represent the first house by the symbol Υ the second house by ♁ , the third by ♊ and so on, until the twelfth house, which would correspond to ♏ .

In this way we obtain the following relations of the twelve Houses to the physical human being:

- 1st House = Υ This is related to the erectly carried head, emphasizing the vertical line in the human being by contrast to the horizontal posture of the animal.
- 2nd House = ♁ This is a picture of the larynx and all that aspect of the body which is connected with the forming of speech and sound.
- 3rd House = ♊ Gemini is connected with the symmetry of the human form, the two arms especially; also the relative symmetry of the two halves of the face, the two lungs, etc.
- 4th House = ♄ The very symbol indicates the enclosing gesture of the thorax, ribs, etc.
- 5th House = ♌ This symbol is also a true picture, revealing Leo in relation to the circulatory system, with its center in the heart.
- 6th House = ♍ Related to the internal parts of the body situated beneath the diaphragm.
- 7th House = ♎ Connected with the region of the hips, the point of balance between the upper and more inwardly directed [impulses], and on the other hand the lower [nature], by which the organs of movement come more in contact with the outer world.
- 8th House = ♏ This has to do with the sphere of the reproductive organs.
- 9th House = ♐ Here we find the region of the thighs, showing quite clearly the outward tendency, the human being entering into relation to the environment of Earth.
- 10th House = ♑ This is related to the knees, but in a wider sense to all the joints, giving the body its mechanics and mobility.
- 11th House = ♒ The region of the calves finds expression here; also the lower arms, giving the power of harmonious and beautiful movement.
- 12th House = ♓ This is associated with the feet and hands, touching and working and treading upon the things of the physical outer world.

In the example of Richard Wagner, the significant thing is that the prenatal conjunctions with Saturn took place in a region of the cosmos where at birth the 8th and 9th Houses, or again from the other side the 2nd and 3rd Houses, open out. The trilogy of the cosmic script appears then in this way: 1) Constellation of the Zodiac: Sagittarius; 2) Saturn in successive conjunction with the other planets; 3) 8th and 9th (2nd and 3rd) Houses.



All the events that were pre-figured in the etheric body of Richard Wagner through the prenatal passage of Sun, Mercury, Venus, and Mars before Saturn in Sagittarius, enter at last into the Houses; into the bodily spheres of ♃ and ♎. These prenatal happenings relate to the events in Richard Wagner's destiny in the years 1849, 1853, 1857, and 1876-7 (considered in some detail in former articles), whereby Richard Wagner rose through all the storms and trials of his experiences to the eventual height of his historic greatness as an epoch-making artist and composer of our time. The cosmic forces, predisposed in the etheric realm, are incarnated into the spheres of the speech organism and of the arms reaching out to action, that is to say into the sphere which enables one to experience and to fashion word and sound. One has the impression that all this is first born in a germinal way in the inner organs of the ear and larynx and thence flows into the poems, compositions, and dramatic scenes achieved by Richard Wagner with his arms and hands.

All this had to be attained in an arduous and difficult path of life. It is indeed an impressive fact that not till the age of 63 was Wagner able, in the Theater of Bayreuth, to set forth his art in a way that answered to his ideal. We see herein the tendency of Sagittarius (♐), where we found the picture of a difficult and arduous ascent. Saturn receives into itself this cosmic tendency and carries it into the formation of the ether-body through all its encounters with the other planets in the time before birth.

All this was brought into the physical body in the way that has now been indicated, and the eternal individuality of Richard Wagner took and made from it the wonderful achievement which he gave us by his actual biography—the path of his earthly life.

THE GATEWAY OF THE MOON

What we have achieved in the course of these studies has, in fact, been none other than to penetrate into the spiritual background of the ascendent of birth. For as we saw in working out the prenatal horoscope of Richard Wagner, the ascendent at birth, or the descendent as the case may be, indicates the place at which the Moon stood at the beginning of all those prenatal events in the cosmos which we have been considering.

We now must also be able to look at the whole matter from the other side in order to perceive what is important spiritually. Shortly before birth the human soul undergoes the final phases of descent into the earthly world. It clothes itself with the three bodies or vehicles. This is the essential fact of the passage through the Moon sphere immediately before the actual entry into the Earth sphere. To begin with, there is the pure soul and spirit of the human being, the essential ego having already clothed itself in a body of soul forces, generally called the astral-body. Then at a definite moment the soul seeks connection with the physical germ provided by the parents. Conception then takes place. About this time the human soul—being as yet only partly in connection with the embryo—forms for itself an etheric body from the surrounding cosmic ether, as modern supersensible research reveals. All these events are very much related to the Moon. The soul must wait until the moment when the Moon is at a particular place in the Zodiac, answering to the inner requirements of the soul itself. Only then can it enter upon its way into the Earth sphere, gathering to itself the etheric body which it needs. This moment coincides with the beginning of the *prenatal* constellation—in Richard Wagner's case 15 August, 1812. Then there unfolds the whole course of the prenatal events among the stars, dominated by ten Moon circles through the Zodiac. It is a cosmic archetypal picture of the etheric body which is now taking hold of the physical embryo, forming it through and through, making it the bearer of a life history that is to unfold in *time*.

Again and again we must lay stress upon the fact that the point from which the Moon begins in this progressive prenatal horoscope becomes the ascendent or descendent at the moment of birth. Take Wagner's case once more. On 15 August, 1812 the Moon stood at the beginning of the constellation of Scorpio♏, about one degree in the sign of ♏. At the moment of birth this point is in the descendent—the place where the western horizon meets the Zodiac. The opposite point, the constellation of Taurus, is therefore in the ascendent at birth. Now in astrology the highest importance is attributed to the ascendent. In estimating the horoscope of a human being, ever so much is made to depend upon it. In doing so, a host of rules are applied, rules that have grown more and more voluminous in course of time. Often one has recourse to the quite external, empirical data, but then is no longer really able to see through into the underlying spiritual facts and of the human being's connection with the cosmos. Little more is left than a sum in arithmetic which is more likely to depress than to uplift one.

Above all, we must bear in mind that the essential home of astrology is in the East, and that it originated in a period of time when an instinctive, dreamlike clairvoyance still existed which, within certain limits, is even still to be met in the East. This dreamlike power of perception, in its prime, certainly needed no compendia of rules to help it in unraveling the cosmic script when looking up into the starlit heavens. Mysteriously, to the humanity of old, the stars made known their cosmic truths.

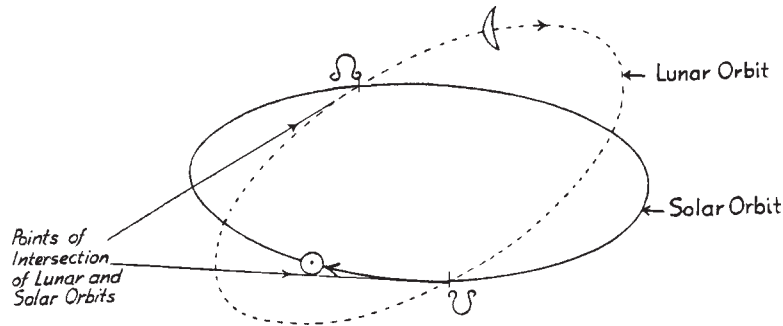
The gateway to this kind of knowledge is for the most part closed to western humanity. We must go other ways to penetrate into the spiritual world again. Wrestling our way through all the discipline of scientific thought, we must at long last make our way to the realities of the spiritual world that are behind the outward facts and phenomena.

We have tried here to go at least a little step along this path. In so doing, we have seen that behind the ascendent or descendent at birth is where the Moon stood at the beginning of the prenatal horoscope. From that time forward, the very rich and manifold picture of the prenatal lunar cycles, which in their turn were a reflection in advance of the whole stream of one's life and destiny in time, was unfolded. Thus the whole range and conception of the ascendent of birth becomes filled with a qualitative reality having its origin in the great universe—a widely extended plastic picture of a person's spiritual affinities that we can now learn to

consciously understand. It is quite true that some of our descriptions were hardly more than a bare sketch or outline, but in the further course it will be possible to supplement them, so to round off the picture and make it more real.

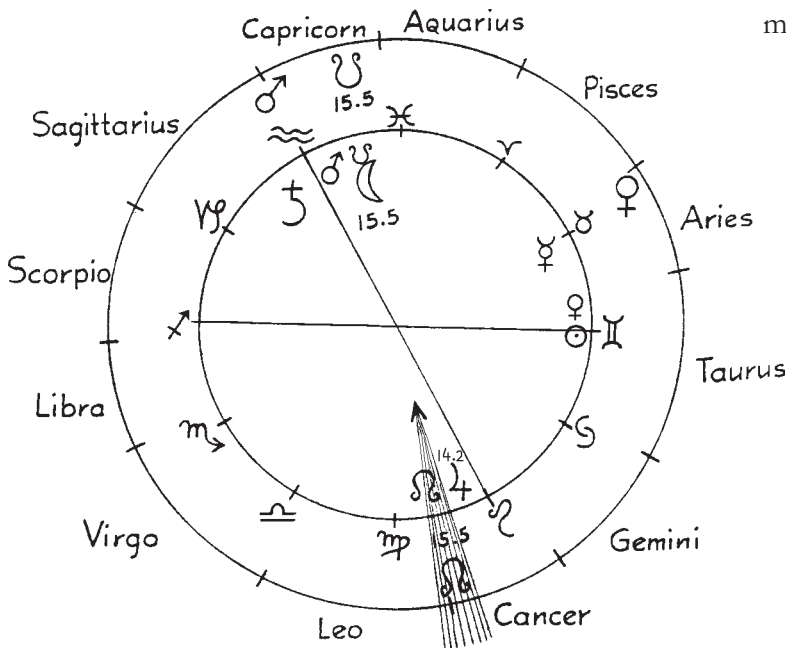
Just as we can penetrate to the spiritual essence of the ascendent of birth in this way, it will also be possible with regard to the other components of the horoscope of birth. The position of the Moon in the heavens at the moment of birth is a key, nay more, a gateway to the secrets of our very soul-nature. That this is so was already indicated in our first article, and it will now be explained in greater detail. Let us then call to mind once more Richard Wagner's horoscope of birth.

The Moon is in the constellation of Capricorn, or in 15.5° of the sign of ♋ . To understand what the Moon in this position signifies, we must in a certain sense go *through* the gateway of the Moon. We do so by considering the relation of the lunar node to the Moon at birth. The lunar node, quite abstractly speaking, is the point of intersection of the solar and the lunar orbits. There are, therefore, two nodes in opposite positions in the heavens: an *ascending* node, generally represented by the sign ♊ and a *descending* node, with the sign ♋ . The solar and the lunar orbits are not, in effect, in the same but in different planes, enclosing a certain angle. Thus there arise the two opposite points of intersection: ♊ and ♋ .



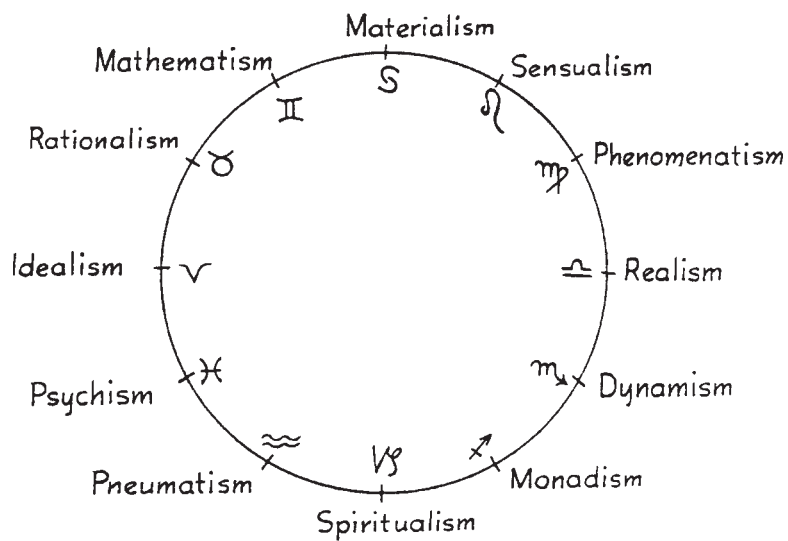
The peculiarity of these two points of intersection is that they do not stand still but slowly move. The plane of the lunar path rotates in relation to the plane of the solar path; so the two nodes move around. They move around the Zodiac in a contrary direction to the rotation of the planets, i.e., from Aries backward through Pisces, Aquarius, etc. A complete revolution of a lunar node takes place in 18 years and 7 months. After this time, the node—the ascending node, for example—is once again in the same position in the Zodiac

as it was before. The ascending node is, thereby, the mathematical point that (at any given time and again after 18 years and 7 months) the lunar orbit rises above the solar orbit, while at the opposite point the descending node sinks below it. We shall have more to say in the sequel concerning this fact, behind which a very significant spiritual reality lies concealed.



In Richard Wagner's case, the Moon at birth stood at 15.5° of the sign of ♋ . At the same time the descending node stood at 14 degrees 12 minutes of the same sign of ♋ . Since the node travels backward through the Zodiac, we see that it must have been at 15.5° of ♋ (the position of the Moon at the time of birth) shortly before birth, namely, about the end of April, 1813. There was at this time a definite constellation in the heavens of great importance for Richard Wagner. Venus came into the constellation of Aries while Mars, approaching the sphere of Capricorn, was at the same time in quadratic (square) to Venus. In the above drawing, this constellation is recorded in the outer circle. Mars and Venus were of especial significance for Wagner's life—we can leave out the other planets for the moment.

The question now is: What can this constellation tell us about the human being? We have already indicated that it has to do with the forming of our world-conception, our philosophy of life. In the spiritual symbols of the Zodiac and of the planetary world, we have to look for their relation to the many philosophies that are possible to humanity on Earth. Rudolf Steiner did this in his remarkable lecture cycle, *Human and Cosmic Thought*, wherein he describes the following relations:



The twelve tendencies indicated here may be called the different kinds of philosophy or shades of philosophic outlook. But there are also seven philosophic *moods*—*qualities* of feeling—connected with the seven planets: Gnosis = Saturn; Logicism = Jupiter; Voluntarism = Mars; Empiricism = Sun; Mysticism = Venus; Transcendentalism = Mercury; Occultism = Moon.

It is possible, for example, for a human being in an earthly life to develop Spiritualism very strongly in the Gnostic mood. (Spiritualism, needless to say, in the philosophic sense of the word, not in the sense of modern Spiritism!) In cosmic terms, we shall then say that Saturn for this human being is in Capricorn. Such will be this person's spiritual nativity, as against the nativity of ordinary astrology.

In Rudolf Steiner's descriptions it was not directly indicated, nor was it recognizable to begin with, whether this constellation of the *cosmic philosophy* had any relation at all to the actual horoscope of birth. All that revealed itself at first sight was that the horoscopes of birth seemed in no way to indicate such a connection. Moreover, Rudolf Steiner had expressly stated that this constellation of the cosmic philosophy might happen at some time *before* birth or even *after* birth. It was only after long empirical investigations that the truth emerged: that this *spiritual nativity* is connected not only with the actual events in the external cosmos but also with the individual's horoscope of birth, connected in the way we have now indicated in the example of Richard Wagner. This discovery, taken together with all the facts of the prenatal constellation, leads us at last to a harmonious and total picture of the connections of the human being as a whole with the universe. In the horoscope of birth, we have the cosmic counterpart of one's entry into the *physical* world. In the prenatal

horoscope or prenatal constellation, we have a cosmic picture of the *etheric* organization; the entire way in which it takes hold of the physical and forms it. However, while in the constellation of the cosmic philosophy, we are given a picture of the *astral*, the psychological or psychic-bodily structure that finds expression, most of all, in the innate tendency and direction of one's philosophy. In this form of astrology, we also have a way of access to the threefold in its real supersensible essence, bodily nature of a human being: the physical, etheric, and astral bodies as known to occultism.

When the lunar node (it may be the ascending or the descending node) is at the place in the Zodiac where the Moon is at birth, this is precisely the moment when the *philosophic* constellation is present in the heavens. It may be before or after birth, within a probable range of 18 years and 7 months. In Richard Wagner's case it was very near to birth; only a month before birth the *descending* lunar node was at the place where the Moon itself was at the moment of birth. Then the *spiritual nativity* of Richard Wagner was portrayed in the heavens. It might well have been that we should have had to look for this spiritual nativity at the moment when the *ascending* node went through the place where the Moon stood at birth. This would have been approximately nine years and three months before or after the moment we have fixed on—the end of April, 1813. We see, therefore, that variations are possible—in this instance three—and that we must be well acquainted with a person's psychology and spiritual character in order to choose among the possible alternatives. Herein there is indeed an element of liberation. This spiritual horoscope cannot be merely calculated; a quality of freedom still prevails. The way is opened out into a kind of astrology in which it will no longer be possible to look for the connections of people with the cosmos by dint of mere calculation. It will be necessary to develop a sensitive inner feeling for the deeper character of the person concerned.

In Richard Wagner's case, we have Venus in Aries and Mars passing from Sagittarius to Capricorn in the constellation of the cosmic philosophy. The philosophic tendency thus indicated would therefore be: Idealism in the mood of Mysticism, Spiritualism in the mood of Voluntarism. (Experience with these constellations has shown that for the philosophic *moods* the actual constellations rather than the signs of the ecliptic are important.) The two aspects are not unrelated; they are in quadrant (square) to one another. In judging horoscopes of birth, a square is rather known as a hindering, disturbing factor, but in the processes we are dealing with here the conditions are reversed. In the spiritual horoscope the *bad* aspects are good, while the *good* are often hindering. This too was indicated by Rudolf Steiner and experience confirms it.

In a beautifully clear way, the above aspects are revealed in Wagner's spiritual creation in the whole tendency of his world-conception. Already at an early stage he begins to take the mythological themes of Norse and Germanic legend. There is a divination of this even in *Tannhaeuser*. With an astounding growth of inner mystical experience he advances along this line. Often the dramatic poems are there for a long time beforehand; only much later the music that belongs to them is added. So he advances—to indicate it only very briefly—through the experience of the *Siegfried* myth in the *Ring of the Nibelungs*; through the death-in-love in *Tristan and Isolde*, having its roots in the Celtic Spiritual Sphere; to the highest, the experience of salvation in *Parsifal*. Experiencing in an inner, mystic way his own destiny of life, there arises in his soul the drama of the *Flying Dutchman*, seeking his home and his salvation. In the *Siegfried* drama we have a picture of the battle of the awakening "I" consciousness with threatening powers of darkness. In *Parsifal* we have the unfolding—dimly felt as belonging to a more distant future—of the will-to-healing which lies hidden in the depths of his own being. In mystic depths, Wagner discovers the formative and creative cosmic powers of the universe, even as they are at work in his own destiny; the archetypal *ideas* reaching even down into the life of the individual. He fashions them into his works of art. There lives the essence of Mysticism in his creations (intimately related as it is to Mythology) colored by Idealism. So in the form of *cosmic ideas*, he portrays the universal powers working themselves out in personal and historic destinies.

Herein we also gain an access to the other aspect, the constellation of Mars in Capricorn—Voluntarism in Spiritualism. It lay in the whole character of Wagner's soul and spirit and entered into all his work that he felt the universal process as an entity of will, living, and moving in a Spiritual Sphere and undergoing transmutation in the realms of spiritual hierarchies. Though he also had difficulties to contend with, so that this picture of

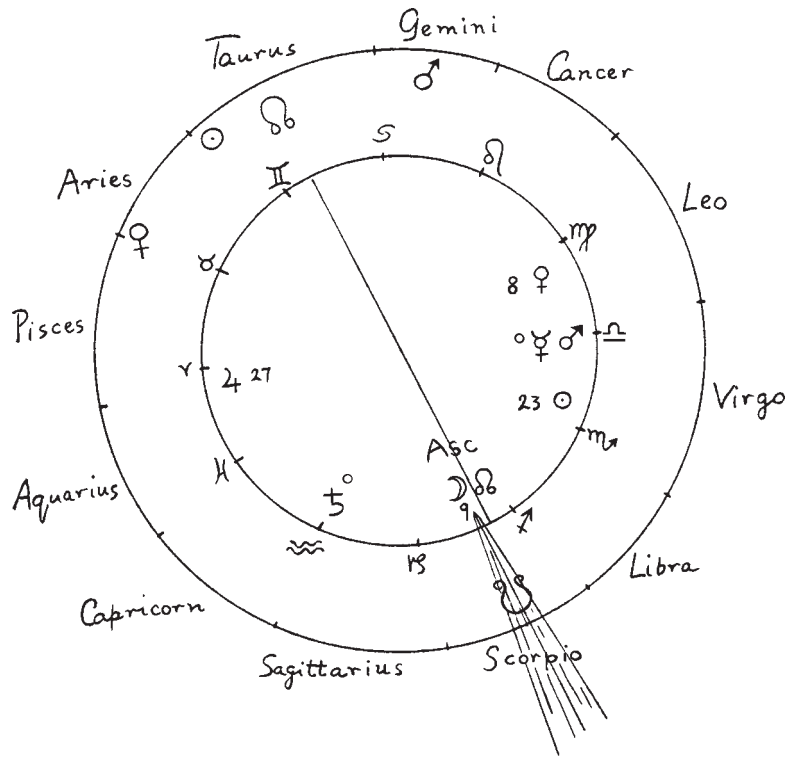
the world grew to no more than a dominant feeling in his soul, still it was living in him and it represents the fundamental mood of his artistic life work.

It is, of course, very difficult when speaking of philosophic tendencies and world-conceptions in this regard to formulate things easily and tersely. For the conception of Idealism or of Spiritualism, for example, must be taken from pure philosophy, not from the many popular variations or conventional meanings. There is a great difference between what is commonly called Idealism in daily life and Idealism philosophically understood. In the above mentioned lecture cycle, *Human and Cosmic Thought*, these purely philosophic concepts are worked out and represented, above all, in their sequence (their evolution one out of another) following the dynamic course of the Zodiac. It is not possible to describe all this in detail here.

From the little that has been said about the constellation of the cosmic philosophy, it will already be recognized what a tremendous significance this *spiritual* horoscope must have for us. For, in effect, it represents the dominant soul-spiritual motives and motifs that in a high degree will govern our whole course and character of life. Indeed, in some respects it is even more important than the horoscope of birth.

THE GATEWAY OF THE MOON (continued)

The constellation of a person's cosmic philosophy is not always as simple or lacking in complexity as might appear from our first example, that of Richard Wagner. Often a human soul, owing to some one-sidedness of character, cannot altogether master the philosophic constellation which, none the less, belongs to it. It then becomes more difficult for us to read this cosmic horoscope. As an example of this kind we may consider Nietzsche.



Friedrich Nietzsche was born on 15 October 1844 at ten o'clock in the morning. The constellation of the stars at the moment of his birth is indicated within the inner circle. The Moon is at 9° in the sign of Sagittarius. The lunar node is very near, and indeed, shortly before birth it passed exactly by this place of the Moon at birth. The philosophic horoscope, as we showed for Richard Wagner, may conceivably have been realized at this moment soon before birth. Yet in the constellation at this instant we find practically nothing that is in harmony with Nietzsche's disposition. We must, therefore, look again throughout a wider range of time on either side of birth for the congenial relations in the cosmos. We find in May, 1835 that the descending node had been at the place in the Zodiac where the Moon stood at birth, and this gives us another possibility.

In Nietzsche's case it is not very easy to make out what the dominant note of his philosophy was. He underwent considerable changes during the different phases of his life's work. We need a sensitive ear to apprehend how the different tendencies of Nietzsche's spirit were able to change, one into the other. Now as it happens, Rudolf Steiner spoke of this case in greater detail, and what he indicated, based as it is on spiritual investigation as well as on his very close acquaintance with Nietzsche's work, will be of great help in unraveling the cosmic aspects.

Nietzsche was in close contact with Richard Wagner from about 1868 to 1875. Entering with enthusiasm into Wagner's music, he sought the great composer's acquaintance and soon came to be on terms of friendship with him. From the close sympathy between them, there arose such works as *The Birth of Tragedy Out of the Spirit of Music*, and *Richard Wagner in Bayreuth*. We may describe Nietzsche's philosophy during this period as mystical in tendency; moreover, creative ideas are represented in this Mysticism as the driving power of world evolution. It is a mystical Idealism not unlike that of Wagner himself, described in our last installment.

The time came, however, when Nietzsche's link with Wagner was dissolved and broken. Very soon Nietzsche's development carried him from this kind of philosophy into a very different tendency and outlook. We come to the period of his life when he wrote *Froehliche Wissenschaft (Human, All Too Human)* and other writings of this kind. Nietzsche "cooled down" and turned away from the mystical world outlook of his preceding phase. He became more of a scientist, intent on recognizing the logical, inexorable laws that prevail throughout the world and upon realizing all that can be known by outward empirical research and experience.

Once again—about the year 1881 or 1882—a deep transformation came about in Nietzsche's outlook. He now conceived his most famous work, *Thus Spake Zarathustra*. In wonderful poetic language he describes the world he now experiences, all fired by the will to a higher, ethically more perfect humanity. In the world picture he unfolds at this time, the superman Zarathustra is indeed the goal of evolution, and the way thither is an awe-inspiring battle, felt entirely as a thing of will between universal powers whose countenance lights forth in the ever-changing scenes of history. Yet beautiful as the words are and full of poetry the pictures of his fancy, one has the feeling that this universe of will with its titanic powers is without real spiritual background. Inasmuch as the spiritual world is non-existent for him, for he can find no access to it from the time in which he lives, he fails to show the real meaning of the cosmic process. His call and challenge so inspiring to youth, echoes and dies away in the infertile prospect of a perpetual, materialistic "recurrence of the same".

Then came the awful tragedy of Nietzsche's end. In 1888 he fell ill and suffered a complete breakdown. His soul and spirit separated from the body, which went on for a long time vegetating without consciousness of the surrounding world.

Thus we have three distinct periods of philosophic development in Nietzsche's life:

1. A period of Idealism in the mood of Mysticism—in close relation to Richard Wagner.
2. Thereafter a period of Empiricism, tinged with Rationalism.
3. Finally Voluntarism, upon a background of Dynamism.

We should now have to relate these facts to the cosmic data. In the starry heavens in May, 1835 when the descending lunar node stood at the place where the Moon came to be at birth, we find, in effect:

1. Venus entering into Aries—Mysticism in Idealism.
2. The Sun entering into Taurus—Empiricism in Rationalism.
(Lastly, the rather strange and unexpected constellation)
3. Mars in Gemini—Voluntarism in Mathematism.

(See the figure on the facing page and the general indications given in our earlier article on "The Gateway of the Moon".)

This third constellation does not seem to fit, yet looking deeply enough we shall find a very remarkable connection. Here once again Rudolf Steiner helps us. Nietzsche should really have developed a philosophy corresponding to Voluntarism in Mathematism—it would have been most wonderful. Imagine the world aspect of *Thus Spake Zarathustra*, translated into a mathematical world outlook, a universe fired with will and yet with mathematical beauty and precision! Nietzsche, as is recognizable from his whole character, didn't have the predisposition for Mathematism. His evolution still had to go by way of Empiricism (Sun) into Voluntarism (Mars), and as this inner failing prevented his developing a mathematical philosophy, instead of passing on from Sun in the constellation of Taurus (Empiricism in Rationalism) to Mars in Gemini (Voluntarism in Mathematism), he sprang across into the cosmic opposition to his former standpoint, into the constellation of Mars in Scorpio (Voluntarism in Dynamism) and in opposition to the Sun in Taurus.

Now the fact is that in November, 1835 Mars entered Scorpio and at the same time, being in conjunction with the lunar node, came into the immediate neighborhood of the situation of the Moon at birth. So in this round-about way the constellation of Mars in Scorpio (Voluntarism in Dynamism) was made possible for Nietzsche after all.

We are then faced with this remarkable fact: the purely spiritual researches of the seer are found confirmed in the external realities of the cosmos. In effect, the mood of Voluntarism in Dynamism corresponds very nearly to the last period in Nietzsche's philosophic life. But inasmuch as he could not find access to a real world of Spiritual Beings, he had to suffer shipwreck with this philosophy of will. Such, then, was Nietzsche's fatality, seen in the tragic ending of his life.

The philosophic horoscope is not by any means so simple as to enable us to read it abstractly or automatically from any given cosmic phenomena. Often it is the difficulties, nay, discrepancies which are most important in estimating a person's psychological and spiritual constitution. We must learn to look into the real facts of one's soul as it reveals itself on Earth and, from the tension between these and the cosmic data, understand all the struggles and conflicts of each individuality. Such is the lesson we may learn from the aforesaid dissonance in Nietzsche's philosophic horoscope.

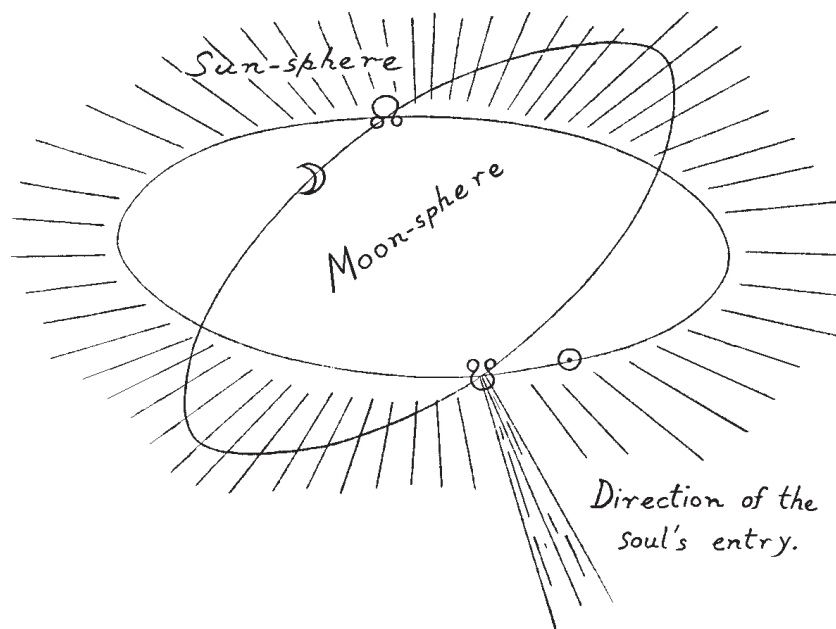
The question now would be, how can we penetrate from a more spiritual point of view into the mathematical-astronomical data of the philosophic constellation so that it all becomes transparent to us? The astronomical foundation is the fact already mentioned, that at the moment of this constellation in the heavens, it may be either before or after birth, one or other of the lunar nodes is at the place in the Zodiac which the Moon occupied, or will occupy, at birth. Here, in effect, we find realized another aspect of the Hermetic Rule referred to in one of the earlier articles. We based the prenatal horoscope on the portion of this ancient rule which declares: At the beginning of the prenatal constellation, the Moon is either at the ascendent or at the descendent of the subsequent birth—at the ascendent if the Moon at birth is waxing, at the descendent if it is waning. But the Hermetic Rule goes on to enunciate another fact, as follows: The place of the Moon in the Zodiac at the moment of birth indicates the ascendent or descendent of the prenatal constellation—the ascendent if the Moon at birth is waxing, the descendent if it is waning.

It will be seen that this latter aspect of the Rule speaks of the ascendent or descendent, not of birth itself but of the prenatal constellation. In describing the prenatal constellation, we were concerned in the first place with the ascendent or descendent of birth. It is the place in the cosmos from which the Moon, at the beginning of the prenatal constellation, took its start, returning time and again in the approximately ten prenatal lunar cycles. This place becomes the direction of the ascendent or descendent at birth—East or West, as the case may be. In this direction, determined by the geographical locality of birth, the Moon stood at the essential moment of the prenatal epoch. This cosmic direction represents the path, the bridge, that leads over from the Moon sphere into the Earth sphere. We find this fact confirmed inasmuch as this is at once a picture of the union of the etheric and physical bodies, as was described in previous installments. In the ascendent or descendent of birth, we have a picture of the incorporation of the supersensible members of one's being, so far as the *etheric body* is concerned.

In like manner we can think of the ascendent or descendent of the prenatal constellation mentioned in the second part of the Hermetic Rule. It is a picture of the entry of the human soul from a sphere yet higher than the lunar sphere; namely, from the Sun sphere and the cosmic realms beyond. This aspect of astrology is filled with spiritual meaning and thus made far more real.

The lunar node must somehow be related to this direction of the soul's entry from the Sun sphere. This is what gives the requisite conditions for the constellation of the cosmic philosophy. Moreover this relation also must become spiritually clear and transparent.

The two lunar nodes are, mathematically speaking, the points of intersection of the lunar and the solar paths which, once again, are inclined at a certain angle to one another. What happens now when these points of intersection coincide with the cosmic way of entry of the soul from the Sun and higher spheres? A diagram may help us here.



When the condition in the cosmos on which we based the philosophic constellation is actually realized—when, in effect, the points of intersection of the lunar and the solar orbits coincide with the direction of the soul's entry from higher spheres (in Nietzsche's case the direction of Scorpio)—we have, as it were, a wide open door. The cosmic space within the lunar orbit may be described as the Moon sphere; the space beyond the solar orbit as the Sun sphere. Now the direction of the soul's entry from the cosmos is individually determined, indicated as it is by the Moon at birth. When the Moon sphere brings its points of contact (the lunar nodes) with the Sun sphere into this direction, a gateway is open through which the human soul in question can pass in its own individual direction from the one sphere into the other. At this moment the constellation is realized in the entire heavens, the importance of which has now been indicated—the constellation, in effect, of one's philosophy or dominant world outlook.

Emerging as it does in this way from the actually given cosmic facts and phenomena, this picture voices deep secrets concerning the spiritual path of the human soul before birth. Spiritual observation shows how the human soul passes upon a long and gradually ascending way into a purely spiritual form of being after death. We go on our way to the Gods and at long last entirely unit with Them. After a certain time, the human soul conceives the will to a new Earth existence. Slowly we take our leave of the higher spheres so we come forth from the lap of the Gods with whose help we have, over long periods of time, been preparing a new earthly body, a new web and woof of destiny on Earth. Slowly the vision of the Spiritual Beings fades away and there remain only the memory-pictures of all that we have undergone, until at last when at the moment of birth the Earth sphere is entered into, the last vestige of consciousness of former existences is blotted out.

This way of the soul's descent—this ever growing inclination toward the weight of Earth—is made real to us when we contemplate the philosophic constellation or philosophic horoscope. To begin with, there is the tendency to enter from a certain cosmic region (the direction of the soul's entry), the ascendent of the prenatal constellation—in the words of the Hermetic Rule. If then, for any individual human being, we take this cosmic picture in a really deeper way, bearing it with us as a spiritual exercise, it will give valuable insight. There is also the other aspect, i.e., that at a certain moment the Sun and the Moon sphere are most intimately related to one another, through the lunar nodes, precisely in the individual direction of the soul's cosmic entry. The picture of a human soul's descent from higher spheres to Earth is, thereby, the more vividly painted. For in the Sun sphere the life of a soul is still of such a kind that it experiences in mighty revelations the Spiritual reality of the Gods. Then in the Moon sphere a soul experiences a world wherein, in a manner of speaking, only the reflection of the Gods' activity is revealed. It is the cosmic ether, as it were, the garment of the creative Gods. The Moon sphere has to do with the in-gathering and incorporation of the etheric organism above all, as was

described in our study of the prenatal constellations. In the time-organism or etheric-body which is formed from thence, there lives a spiritual texture, a woven garment, as it were, in which the Will of the Gods, regarding the destiny or fate of this individual human being, lies concealed.

Thus in the meeting of the solar and the lunar spheres, we have a picture of the union of the etheric body with the essential nature of the soul. In the *soul-body* of the human being—the psychology, impulses and passions, sympathies and antipathies—Divine and cosmic beings are indeed wrestling with one another. This organism of the soul is the so-called *astral-body*, and in it lives a hidden memory of what the human being experienced among the Gods when in the Sun sphere.

This then is the conclusion we are led to: in the constellation or horoscope of the cosmic philosophy, we have a picture of the mutual relations between the etheric and the astral-body. It brings to expression the character and configuration of a person's philosophy of life, because the Thinking of the Gods about this human being is in effect condensed here—drawn together into a more human thinking—nearer to the Earth. The Gods in the great universe Think, for example, "Let there be Mysticism in Idealism, Empiricism in Rationalism, Voluntarism in Mathematism." And in this cosmic Thinking there lives a power of the Spirit, infinitely living and creative. The soul of Friedrich Nietzsche takes hold of these cosmic Thoughts and informs with them the hidden and mysterious depths of his bodily vehicle that is to be. Prenatal experience of the great strivings of cosmic evolution among the Gods is thus transmuted in the human soul, deeply implanted into its earthly destiny, to emerge in its life's unfoldment as the tendencies, the inner battles, and strivings of its philosophy.

Thus in a human being's philosophy and world-conception, Thoughts of the Gods are living, and if we penetrate the cosmic writing of the horoscope in question, we get a picture of the Divine Thoughts that lie hidden in the soul; memories deeply embedded in a person's physical and psychic organism, of one's life and passage through the Sun sphere before birth.

An astrology guided by such points of view will penetrate to the spiritual reality that underlies the human being as a whole, discovering at the same time in this human microcosm the reflection of Divine events and spiritual forms of being.

THE HOROSCOPE OF DEATH

Our study of the horoscope of birth and of the wider perspectives that are connected with it was brought to a certain conclusion in the last articles. We now go on to deal with quite another aspect of our relation to the world of stars. It is the horoscope—the constellation in the heavens—at the moment of death.

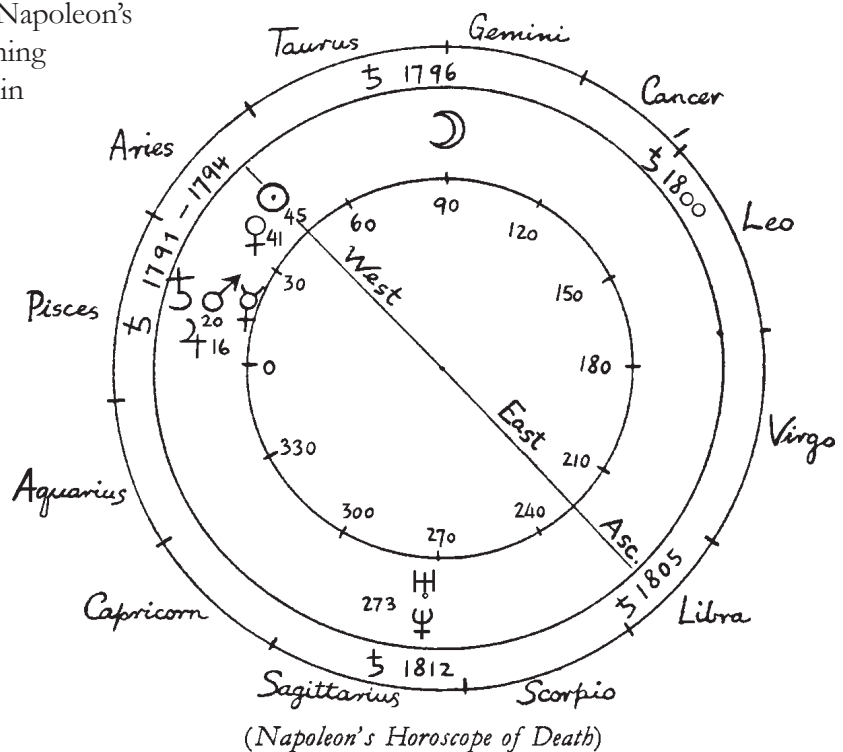
The casting of a horoscope of death is something altogether new in astrology and might even seem, to begin with, as an idle venture; for what is commonly expected of astrology is a prognosis, *a forecasting* of things about to happen in the future. Only the horoscope of birth, occurring as it does at the beginning of one's earthly life, would appear useful to this end, whereas the horoscope of death—that is of the end of life—obviously cannot help us in forecasting the events of this life. Yet from this horoscope, another and far greater prospect can be unfolded, for there opens out from it the perspective of the life and evolution of the soul in after-death existence.

This is the positive value of the horoscope of death. The picture in the heavens at the moment of death is like a focussing point wherein the entire earthly life that has been brought to a close is gathered up on the one hand (even as in the fruit the inner essence of a plant lies concealed), while on the other hand this constellation is like a picture of a new beginning; namely, the passage of the soul through cosmic spiritual worlds after death, toward a future life on Earth.

Therefore, study of the horoscope of death has nothing to offer to those selfish motives that so frequently inspire interest in horoscopes of birth. Yet it can lead us to perceive and recognize the spiritual fruits of an earthly life that is now past. It gathers up, as in a great cosmic picture, all that one has made of oneself during an earthly life and that will now work on decisively, forming one's future. The horoscope of death is like a piece of cosmic education for people on Earth. It shows how one's work on Earth, being already of the past, appears in its cosmic aspect—or as we might also put it, how it appears in the judgment of the Gods. It teaches us how we might deal most fruitfully with our life's problems while on Earth. Thus, even for our reading of the horoscope of birth, we shall do well to take the horoscope of death very seriously. This will emerge most clearly in the sequel.

To begin with, we will develop in all detail the death constellations of historic personages. Most interesting, for example, is the picture in the heavens at the time of Napoleon's death. We are told that he died in the evening of 5 May, 1821 just as the Sun was setting in the sea.

In setting up a horoscope of death, we have to deal with the same mathematical and astronomical conditions which apply to a horoscope of birth. Moreover, taking the cosmic picture as a whole, we have to envisage three distinct elements here too: first is the given fact of the earthly space, whereby one aspect of the picture is precisely fixed; second are the planets, with all their definite positions in relation to this earthly aspect, either below the horizon or above it in the eastern or in the western hemisphere of the heavens; third is the relation of both the planets and of the earthly space to the Zodiac.



The constellation of Napoleon's death presents a most striking picture. The Sun, having just gone down, is in the western hemisphere, and close to the Sun is Venus. Still farther down beneath the western horizon, there is a larger group of planets in the constellation of Pisces, for there in close conjunction is Saturn, Jupiter, Mars, and Mercury. The Moon is passing from Taurus to Gemini, and in Sagittarius there is a conjunction—truly of world-historic significance—of the two more recently discovered planets Uranus and Neptune. In this conjunction we see a cosmic event of historic importance which is of rare occurrence, if only because of the very slow apparent movement of these distant planets. The next conjunction of Uranus and Neptune will not take place until the end of the present century.

This, then, is what is given to us purely by the phenomena in the heavens. All the planets except Uranus and Neptune are in the western hemisphere—the descendent—in their relation to the earthly space. Added to this, there is the peculiar congestion of planets in Aries and Pisces. To begin with, we have no more than these phenomena to work with, for in sharp contrast to the astrology of birth, there are no traditional experiences or rules to help us.

To what, then, do the phenomena themselves relate? Let us first turn our attention to all that is determined by the East-West relation of the earthly space to the cosmos. Beneath the horizon in the West we see a regular barricade of planets. It almost gives the impression of a clenched fist. Herein we see a picture of Napoleon's extraordinary character, appearing so like a comet to his day and generation, utterly unexpected, incalculable in his effects. Clenched and congested power goes down beneath the western horizon; it is like a weary falling-back in the evening of a day which has brought many dire and difficult events.

As at birth, so too at death, these directions in space have a still deeper meaning. The ascendent of birth is a picture of the human being's entry from the lunar into the earthly sphere. So too at death, the easterly direction may be said to be a picture of one's departure into the lunar sphere, away from the Earth. In occult brotherhoods to this day, when souls have gone through the Gate of Death, they speak of them as having gone "to the eternal East". The easterly direction shows the human being's future pathway into the life after death and vice-versa, the westerly direction would indicate what is now past.

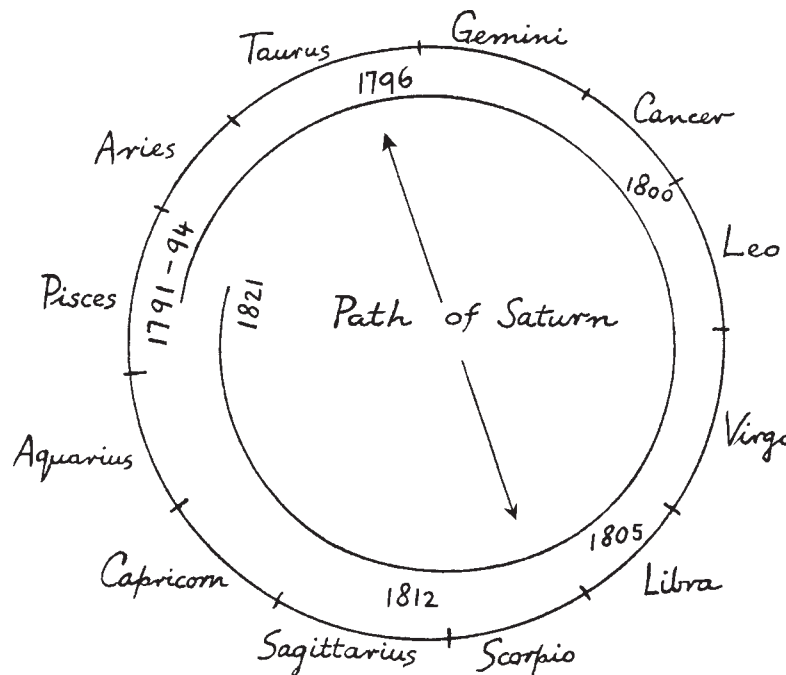
If this be so, then for Napoleon the direction of his entry into the Moon sphere after death is toward Libra. In the picture of the Balance we have an indication of his character as a man who is perpetually oscillating between the powers of Light and those of Darkness, and who indeed cannot be understood at all as an ordinary earthly man. Quite other conditions of balance or equilibrium are prevailing in him than in the normal human soul on Earth.

Over against this, the past is indicated in the West, namely, what he is leaving behind him. Here then we have the remarkable congestion of many planets. To sum it up in a single picture, we may perhaps see it as follows: he goes out into the sign of Balance—Libra—seeking the balance for his own being, for at his back there is the heavy burden manifested in the western heavens, the cosmic realization of all the dire and terrible results of his path of violence across the stage of western history, falling back as a heavy load of guilt upon his shoulders.

It might seem at first, as though this way of looking at the constellations of death were rather subjective. Yet many years of work with this type of horoscope have revealed the presence of still deeper relationships which, at long last, confirm what has been said. This confirmation is due, above all, to the cosmic script of Saturn—the passage of Saturn through the Zodiac.

Let us consider once again the congestion of planets in Pisces in Napoleon's horoscope of death. This is assuredly a most important feature. We shall find that about 30 years before, about 1791-4, Saturn occupied the places in the Zodiac that at the moment of death are occupied by this whole group of planets. For Saturn takes about 30 years to go around the Zodiac. Moreover, we shall find the following data: in the year 1796, Saturn was in the place where the Moon is in the horoscope of death. Then about 1800, Saturn was at the culminating point of the Zodiac in the constellation of Leo, in 1805 it passed through Libra, the ascendent of the hour of death, and finally in 1812 it was in Sagittarius where Uranus and Neptune had their conjunction in 1821. These are the transits of Saturn—transits in past time. It is the opposite of what it is in the horoscope

of birth, where we go forward in time as we study the transits of Saturn or other planets through the essential points of the horoscope. These past transits of Saturn, transits referred to the moment of death, will lead to quite individual data for every human life. We thus arrive at the following picture:



If we now compare Napoleon's biography with the panorama in time to which these past transits of Saturn have led us, we shall discover that in Saturn's writing in the heavens the most important stations of his life are indeed comprised. At the moment of death the planets find their way to all the places in the heavens where Saturn stood at the outstanding events of a person's life. A mighty picture of cosmic time is thus made manifest in the constellations of the moment of death. Like the wide open pages of a Meat Chronicle, the stars contain the life story of the person who has just passed through the Gate of Death.

Let us now regard Napoleon's horoscope of death from this point of view. In the drawing of the horoscope above the past transits of Saturn and their sequence in time are indicated within the outermost circle. To begin with we have the transits past the essential positions in Pisces and Aries, in the years 1791-4. It is the time of the chaotic conditions of the French Revolution. The mighty social impulse which was the driving force in the background of these events suffered a grievous setback, in the way that often happens. Out of the chaos, a single man worked his way up into a position of absolute power. It was Napoleon who rose from small beginnings and in the year 1796—the time of Saturn's transit past the place of the Moon at death—was already in command of the Italian campaign. The victory he achieved there was an important stage in his phenomenal ascent. Saturn inscribes it upon the mighty cosmic background of Taurus. At the turn of the century, we have Saturn's passage through the culminating point of the Zodiac—Leo, the picture of strength and power. Napoleon was now at the height of his continental power from his enforced election as First Consul of the Republic in 1799, to his coronation as Emperor and the crushing defeat of Prussia and Austria in 1804. After this, Saturn comes to places in the heavens that are beneath the eastern horizon in the horoscope of death; a decline sets in beginning with the unhappy issue of the Russian campaign of 1812. This is connected with Saturn's transit past the Uranus-Neptune conjunction in the horoscope of death. Powers of destiny enter in here and bring about the downfall of this absolutist spirit who reached out over an entire continent with his thirst for power. In this conjunction of Uranus and Neptune, profound spiritual relationships are revealed as to the meteor-like rise of this strange being who, with all his destructive impetus, nevertheless brought many impulses involuntarily for good into the evolution of the western world, stinging and stirring into active life many dormant forces both in individuals and nations—forces that had to be awakened at that time.

Finally, we see Saturn return to its starting point in Pisces and, in connection with this, Napoleon's lingering illness and death upon the lonely island. To repeat once more what was already indicated, the constellations in the western sky in this horoscope of death lead us again to the starting point, the time of the French Revolution. The impulse toward a better social life became transformed into its very opposite, into the dominion of sheer violence. As Saturn returns again to Pisces—having gone once around the Zodiac—this man's life is extinguished and on the painful bed of sickness there ends a path of destiny seeking to realize gigantic and ambitious plans, yet strewn with countless instances of human woe and suffering. Think, for example, of the great Army's retreat from the interior of Russia! These things fall back as heavy guilt upon the being of Napoleon. This guilt stands *greatly* written in the position of the planets in the western sky at the moment of his death. For there we see the starting point of his career of which we might imagine, that had he continued the true spiritual impulses that underlay the French Revolution in its beginnings, he *could* have taken a less guilt-laden path.

So the horoscope of death is revealed as a summing up of the earthly life that is now past. There stands before us an awe-inspiring cosmic tableau, wherein the most important moments of the human being's life are inscribed. But there is also another thing connected with this. Spiritual investigation tells—and people who have returned to life after having been in imminent danger of death by drowning or in other ways, confirm—that in the first period after death the human soul experiences a mighty memory tableau of the past earthly life, wherein all the important points of this life are contained as in a picture. This is none other than the human ether-body, freed from its functions within the physical and now revealing itself in its true character as a body of time—for so we had to call it in our studies of the prenatal horoscope. The ether-body now becomes a tableau in time and contains all the memories of life. It is with this member of the human being that the horoscope of death is most intimately related.

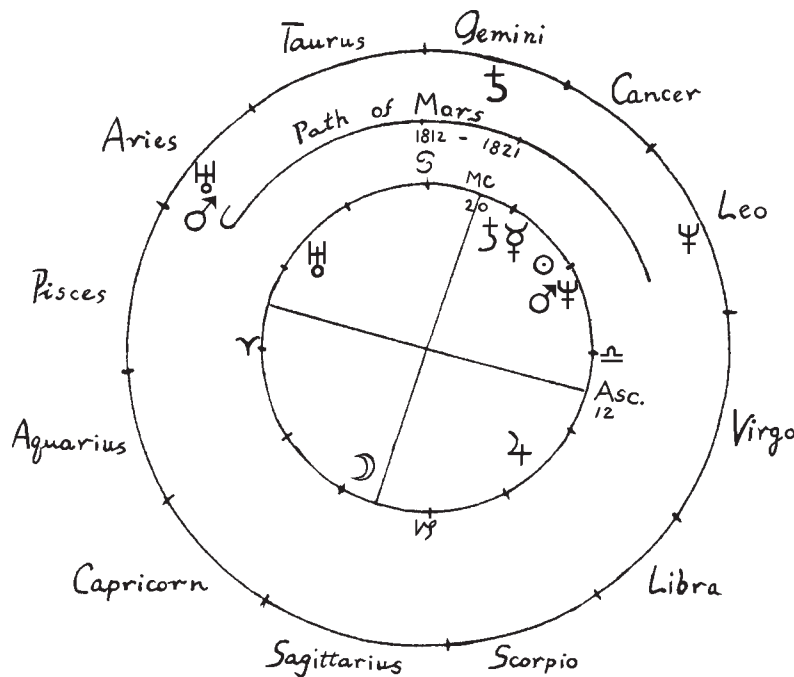
Moreover, it is Saturn who now paints this cosmic picture. Saturn, indeed, has to do most with the recording of history; it is the cosmic chronicler, recording all that happens in the life of individuals and of humanity. Saturn also recorded what happened in the fateful times of the French Revolution (1792-4), Napoleon's emergence, and the unfolding of his life in the succeeding years. All this was silently and impartially recorded by the planet Saturn in the great cosmic chronicle. Saturn would have made different entries and at different places in the cosmos if this had been given by Napoleon's path of life on Earth. The primary thing is human action, which—in the *way* we work and act—is decidedly within the sphere of moral freedom. Yet if we have once made our decisions and conduct our life accordingly, then we have created for ourselves a destiny which works into the future. So too will Saturn make its entries, working with might of destiny in such a way that the person's death takes place when the planets are at the places in the Zodiac wherein the outstanding events of the life have been recorded by Saturn. Thus Napoleon, in the years of the French Revolution, underwent certain inner decisions which became important for the rest of his earthly life. Saturn recorded them in the constellation of Pisces. This became so important for Napoleon's further destiny that his death had to ensue at a moment when certain planets stood in Pisces, as indeed was the case in his horoscope of death.

Thus the earthly life of a human being is twice reflected in cosmic memory. On the one hand it appears in the etheric body or body of formative forces. Memory, which is held fast there, is liberated in the moment of death to become the great tableau experience of the entire life. But in the great cosmos at this moment, there is also a memory tableau of the past earthly life. It is a deeply significant connection. The cosmos waits for the record of the earthly lives which we will bring to it. The cosmos waits for what will flow to it through human ether-bodies—a spiritual memory pervaded by earthly facts and experiences. For the fact is that very soon after death the human ether-body is dissolved entirely into the cosmos; therefore, the constellation of the stars at the moment of death adapts itself to the tableau that is there in the ether-body of the dying person, and death takes place at such a moment that the two are in harmony with one another. The horoscope of death is, so to speak, a negative, a mold, a hollow form, answering to the conditions in the individual's etheric body and well adapted to receive them. For its further existence, the cosmos needs this etheric substance coming to it from humanity on Earth. Our further study will reveal these spiritual facts in a yet fuller light.

NAPOLEON'S HOROSCOPE OF BIRTH

It is natural that the horoscope of the birth of a great historic figure like Napoleon I should have aroused unusual interest. Arising like a meteor in the historic heavens and vanishing again into the darkness, humanly speaking, Napoleon is an enigma. There is a horoscope of his birth familiar in astrological circles which we have reproduced in the accompanying figure. The correctness of the data has been questioned, however, both from an astrological and historic point of view. Even the day of his birth—not to mention the hour—is a matter of some doubt. Astrological researches in the traditional manner, taking their start from this horoscope, are not, therefore, of any certain value.

However, one aspect—one that is not dependent on the precise hour or day of birth—is of immense significance. It is the planet Mars and, notably, its path across the heavens during the prenatal period.



The beginning of the prenatal period takes us back approximately to the beginning of November, 1768. Mars at that time was just emerging from a retrogressive period at the beginning of the constellation of Aries. In the immediate neighborhood, also in Aries, is Uranus. Thereafter, in the three-quarters of a year until the time of birth, Mars moves through Taurus, Gemini, and Cancer into Leo. About the day of birth it is in conjunction with Neptune. Moreover, when in Gemini—about the middle of the prenatal epoch—it passes Saturn. This, therefore, is the aspect: Mars journeys through the prenatal epoch from Aries to Leo, comes into conjunction with Uranus at the beginning, and is conjoined with Neptune at the time of birth.

In Mars we recognize the *martial*, the aggressive, warlike quality which lived to such a high degree in this human being. In all that Napoleon did and suffered, we might say, Mars was itself partaking in the life of Earth; it was as though a Mars-being were living through an earthly destiny. That is what seems to find expression in the cosmic picture, for the in-pouring of the cosmic world as represented by the horoscope must be taken in a realistic way. But the Mars-being who works into this human body strikes a peculiar note. It reaches right across from the influences of Uranus out of Aries to those of Neptune out of Leo.

Now the planets Uranus and Neptune (Pluto has been added to these in more recent times) are newcomers among the seven planets known to the ancients. How is it then with these newly discovered planets? The ancient *seven* represent something related more nearly and intimately to the human being and to the cosmic environment which is still visible to us. Like the Greek Gods, extraordinarily near and akin to humanity, the

seven planets stand for forces working quite directly in the human being—the force of upright carriage, the force of thought, of speech and so on. Through the development of modern science, the three planets Uranus, Neptune, and Pluto have now been added to these seven other planets. They, in reality, reach out beyond the cosmic environment which properly belongs to the human being. In them there is reflected a spiritual world reaching beyond human consciousness; a spiritual world which eludes the one-sided physical and material point of view and, to the modern scientific outlook, seems quite unattainable by humanity. It is the spiritual world from which our *genius* derives its intuitions, yet also hostile and demonic powers work into our world from it.

It is from this world that the martial being of Napoleon receives such strong impressions. To begin with, at the very beginning of the prenatal constellation, Uranus works strongly into Mars. Even the sign for Aries (♈) seems to express a strong incision of this kind. Super-human forces of the past are arising here. Then the Mars-being who bears this experience within it, passes out of Aries into Taurus. Now since the times and phases of the prenatal constellation reflect the rhythms of one's destiny in later life, this passage of Mars through Taurus will be the picture of a certain period in Napoleon's biography. It represents, in fact, the time of his greatest power when he was Emperor of half the Continent. Mars, tinged with Uranus in Aries, is in the mightily out-raying constellation of Bull that expresses, most of all, the overflowing tide of physical might and power.

In all this we may recognize a path of evolution of the planet Mars. It is like a living being intent on reaching a certain goal by means of the man Napoleon. It is intent on wresting its way through to Leo. Leo, the picture of the grand and courageous animal, yet also of the incalculable, universally feared beast of prey. Out of this sphere the Mars-being would have brought about very remarkable achievements on the Earth; achievements, however, which would not have served the normal spiritual evolution of humanity.

Mars wanted to unite with the Neptune demon; Mars, in effect, was in conjunction with Neptune at the time of birth. Neptune in Leo has to do especially with the attempts of humanity to form and reform the social life, yet it may also reflect the deterrent examples of misplaced and untimely efforts in this direction. Neptune's coming into Leo at this moment represents a peculiar situation in human history.

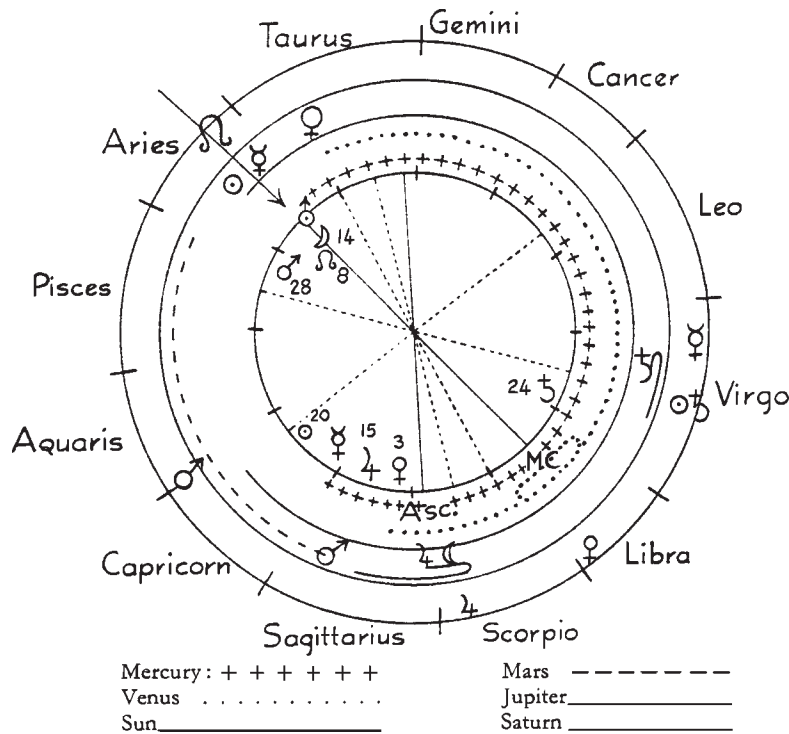
The impulse which was seeking incarnation through Napoleon did not succeed in his time. Yet at a later time it did, to some extent, strike through—though in quite a different form than it would have under Napoleon. I refer to the Russian Revolution of October, 1917. This fact emerges from certain other astrological considerations. Napoleon invaded Russia, reaching as far as Moscow, but the dread Russian winter destroyed his army. Then came the sudden decline in his fortunes. In 1917 Lenin went to Russia, where he brought about the disastrous Revolution. Neptune in Leo, with cosmic greatness, prevailed in both of these events.

In Napoleon's biography, Mars never reached as far as Leo, though at his birth—the close of the prenatal epoch—it stood there. It was with Mars in Taurus that he experienced the zenith of his power; then Mars went on into Gemini, passing by Saturn. This latter prenatal period is reflected in the last declining years of the great human meteor and his painful end upon St. Helena. Here the Mars-demon was met by a stronger one: Saturn or Chronos, the all-avenging and all-leveling God of Time. Saturn, in fact, is the cosmic picture of human destiny, a portion of our mysterious higher self. As such, it also wields its power in the form of natural events and catastrophes like the all-destroying Russian winter or the incurable disease.

In Napoleon's case, at the prenatal moment in question, Saturn and Mars stood in Gemini. It was as though the Twins were measuring their strength. The Mars-demon, inspiring this human being with an ambition incalculable and beyond all bounds and Saturn in its beneficial aspect, weaving the threads of individual and all-world destiny. Mars was defeated in the conflict. The demon seeking to work down through Mars was not allowed to wield his final destructive power in the destinies of humanity, and yet it may have served and may serve even now to awaken western humanity from slumber; that as we ward it off, we may develop necessary forces which hitherto were lying fallow and unused.

THE RIDDLE OF EMANUEL SWEDENBORG

Deep riddles arise for us when we try to understand the life of Swedenborg. Here is an individuality who, up to a certain point in his life, exhibited outstanding capacities in natural science and technics; the scientific world is occupied even today with the outcome of some of his work. Then to all appearances and with absolute suddenness, there came a great change over his soul. He became a theologian, told of his experiences of a super-sensible world, and grew to be the founder of a new religious outlook for many people. For this reason, it would be interesting to try to gain an understanding of his life and character as mirrored in the constellations in the heavens.



SWEDENBORG

Birth: 29 January 1688, Julian Calendar (Inner Circle)

Beginning of the prenatal epoch: 20 April 1687 (Middle Circle)

Constellation of cosmic philosophy: 27 September 1687 (Outermost Circle)

Swedenborg was born in Stockholm on 29 January, 1688 (Julian calendar). At the University of Upsala he studied Philosophy, Philology, Mathematics, and Natural Science, which shows what a versatile and universal man he was. From journeys he made in England, Holland, France, and Germany in the years 1710-14, he learned much about the world. In 1716 he became Assessor of the Royal Board of Mining in Stockholm and in the following years accomplished a very great deal in technical and engineering matters. He achieved his well-known feat of engineering during the siege of a Swedish town in the year 1718, when he transported a number of ships across land for the distance of about fourteen English miles. It was especially in Natural Science, however, that he was a shining light of his time, and even today societies of Swedish professors are editing the prolific scientific writings which originated in this period of his life.

Then, about the year 1745, he brought out a work, *De cultu et amore Dei* (*On the Worship and Love of God*), which already indicated that he was departing from the purely scientific sphere. It is during this time that one of his *illuminations* occurred, and he saw with spiritual sight into a supersensible world. In a wealth of theological writings he told of his supersensible experiences, and his followers founded something like a new Christian church built on Swedenborg's writings and revelations.

Swedenborg died in London at the age of 82, after having completed his best and most comprehensive work and having foretold the day of his death some weeks beforehand.

It is particularly interesting to see how this “break” in Swedenborg’s life is mirrored in his prenatal horoscope. It is in this horoscope, as we have seen, that the etheric organization is reflected, and these events of Swedenborg’s life must in some way be pictured in it. The year already mentioned as the year of Swedenborg’s *illumination*—1743—was the 55th year of his life; therefore, we must refer to the end of the 8th Moon-cycle, reckoning from the beginning of the prenatal horoscope on 20 April, 1687, according to the Julian calendar ($8 \times 7 = 56$). At this time an exact conjunction took place between Jupiter and Mercury in the constellation of Sagittarius— 1°♐ and about 12°♊ , Mars was in Aquarius (♒) and the Sun in Scorpio (♏), while Venus was in retrograde in Libra (♎).

The position of Venus is particularly important, being retrogressive, and—as may be seen from the diagram—the loop of retrogression was before the Sun in the constellation of Libra. It is with this fact that the “break” in Swedenborg’s life, culminating in the *illumination* of the year 1743, is especially connected. We are led to the same conclusion when we regard the horoscope from a more physiological aspect. Here, where above all we have to consider a cardinal situation in his life, the retrogression of Venus in Libra affords a highly penetrative picture. It is as though the Spiritual Essence of Libra were to speak directly through the Venus sphere; an element of decision is here at work. Something like the two scales of a balance seem to be living in this picture in which Swedenborg’s dual nature—even like a Janus head—comes to expression. On one side of the scales there rests the cosmic destiny of Venus inasmuch as it has journeyed since the beginning of the prenatal epoch from the constellation of Taurus; on the other scale is Venus as it journeys on toward Sagittarius, arriving there at the time of birth. Venus coming from Taurus gives us a picture of the rationalistic, scientific, and practical man, while Venus passing into Sagittarius portrays the soul so strongly oriented toward religion, the striving soul, rising to a knowledge of the Spirit. The fulcrum lies in the constellation of Libra, and here indeed Venus passes through its zero-point, through a kind of nothingness, an empty void, into which the other side of Swedenborg’s own being—the Theosophist—enters with sudden power. For, in effect, the influence of Venus being retrogressive is at this moment dampened and weakened.

There is another aspect of the question however. If we look at the horoscope of birth (inner circle of the diagram), we notice at once the position of the Moon. It is in conjunction with Uranus [which doesn’t appear in the diagram, but it was c. 17°♅ , or 3° from the Moon] and also near to the lunar node and to Mars. Here there must be a key to certain secrets, and if we go back to the moment when the lunar node was where the Moon is at birth, we find something most remarkable. As indicated in the article The Gateway of the Moon, it is the so-called constellation of the *cosmic philosophy* which we encounter on going back to this point of time. This constellation, from a certain point of view, gives us a picture of the astral-body. The date of it is 27 September, 1687. Thus it occurs for Swedenborg during the period of the prenatal horoscope, about the end of the 6th prenatal lunar cycle. This, then, should be connected with the 42nd year of his life. Admittedly, that is some time before the events described, which reached their climax in the 55th year, but we may easily imagine that the change which was to come about was already being prepared in this 42nd year in the depths of Swedenborg’s soul.

Be that as it may, the constellation of cosmic philosophy which appears at this moment is most enlightening (outer circle in the diagram). Mars is just passing from Capricorn to Aquarius and at the same time a conjunction is taking place in Virgo between the Sun and Saturn. Voluntarism (Mars) is passing over from Spiritualism into Pneumatism. This points to a spiritually minded philosophy of life which is able to look toward an active world of Spiritual Hierarchies—a world of heavenly angelic beings. Connected with this constellation is the conjunction of Sun and Saturn in Virgo. Here Phenomenalism is indicated in connection with the Gnostic element of Saturn. Swedenborg’s spiritual world-conception is nothing abstract or “in the air.” It is founded on a real knowledge of supersensible phenomena, although here too, certain inner difficulties are indicated in connection with the passing of the Sun before Saturn. Swedenborg recognizes the reality of the supersensible, but has difficulty in breaking through to it owing to a certain peculiarity of his own being.

This is the secret indicated in the conjunction of Moon with Uranus at birth, which in itself points very decidedly toward Occultism.

Looking still deeper, we find in the contrast between the Sun-Saturn conjunction and the position of Mars in Capricorn-Aquarius a deeper reason for the apparent duality of Swedenborg's character. Between the two constellations there is a trigonal (120°) aspect. In the *spiritual* horoscope the working of the aspects is reversed, and so a trigonal aspect creates difficulties. In the Sun-Saturn position in Virgo we see the natural scientist expressed (Gnosis in Phenomenalism), also the technical and mathematical empiricist (Sun—Empiricism), while in the Mars position we have the Swedenborg of later years, turning toward the Spirit. Swedenborg was not yet able outwardly to unite Natural Science and Spiritual Science. The "break" came in between these two. Yet inwardly the two points of view supported one another all the same, for through his love of nature, filled as it was with knowledge, Swedenborg planted the seed in his soul for those powers by which he was then enabled, in the way peculiar to him, to perceive the many details of a spiritual world.

This article is intended only to give a certain part of Swedenborg's whole horoscope, namely, that which bears upon the peculiar dual aspect of his character.

DARWIN AND HAECKEL

Introduction by *E. Kolisko*

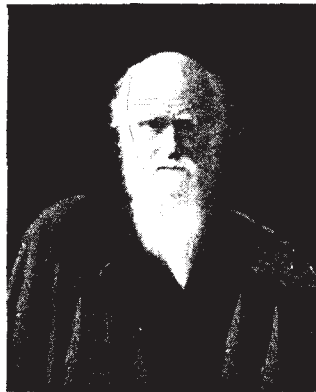
The editor of *The Modern Mystic* has asked me to write a few introductory words to the following article. Readers will remember that in my series From Darwinism—Whither? I wrote these words:

“I must now introduce something that appears quite paradoxical and which may be believed or not as the reader feels inclined, but which perhaps may be permitted in a journal which combines ‘Modern Mysticism’ and ‘Modern Natural Science’...While Darwin is collecting his material (during his world tour) for the *Origin of Species*, Haeckel is in his own embryonic development making his prenatal experiences concerning the origin of his being.”

Now I think readers will have had rather a shock at this remark. And I must confess that I myself had not, at that time, made any astrological confirmation of the above facts. But I wrote to Mr. John W. Seeker, who is writing the remarkable series of articles on astrology in this journal, and asked him to make a comparison between the two horoscopes by means of his new method of casting prenatal charts. The following article is the result. To my great satisfaction it confirms quite literally the conjecture which I made only from observation of the coincidence of Darwin’s world tour with Haeckel’s embryonic period. Moreover it reveals even more striking connections between the planetary positions of both the horoscopes.

The Editor has kindly agreed with my suggestion to celebrate this experiment in ‘modern mystical’ collaboration by reproducing the photographs of the two great scientists in this number.”

E. Kolisko



Darwin



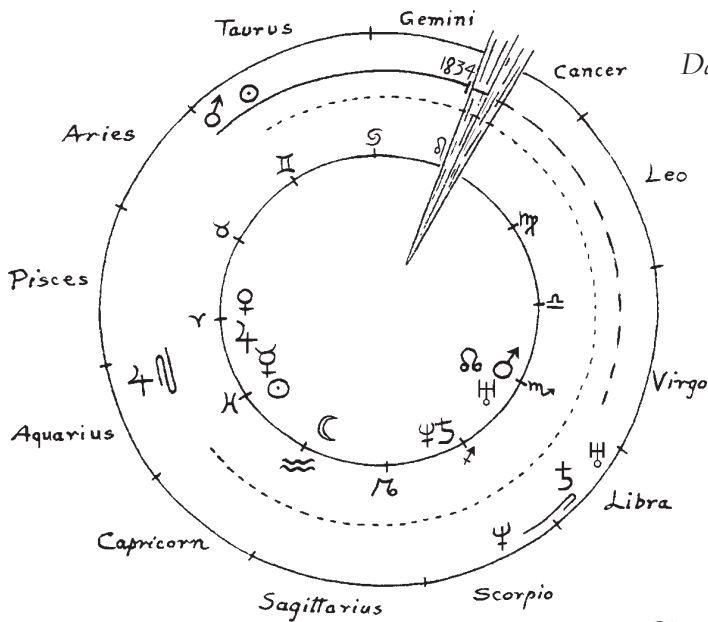
Haeckel

The study of the birth constellations of two such individuals as Darwin and Haeckel, whose world-conceptions linked them so closely together, seems to promise many interesting conclusions. This promise is certainly fulfilled, for the two constellations reveal in a most beautiful manner the interplay of the destiny of these two people.

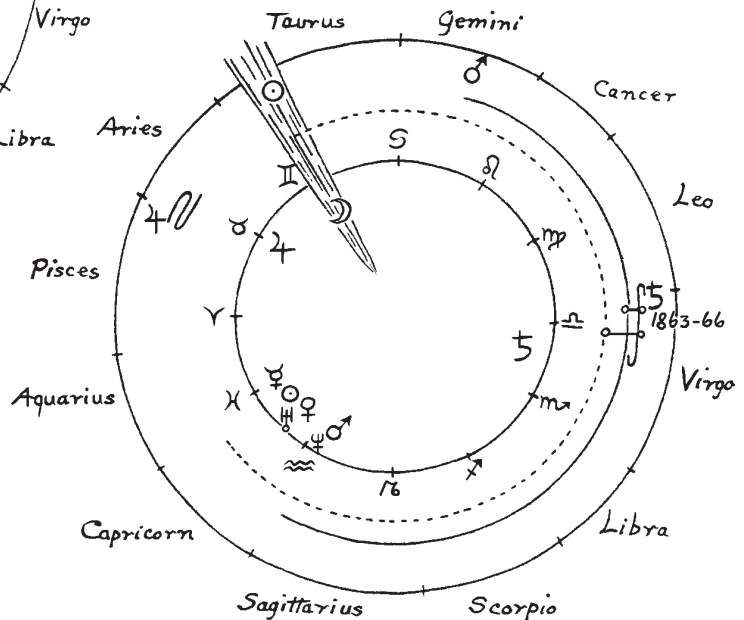
It is true that the hour of birth is unknown for either of them, but in spite of this we find most fruitful results when we call to our aid the facts of the prenatal constellations. If from this point of view we begin with the movements of Jupiter in the two horoscopes, we observe remarkable things. In Darwin’s case, Jupiter comes from the constellation of Aquarius, makes its loop and then, toward the time of birth, proceeds to enter the constellation of Pisces.

Haeckel’s Jupiter, on the other hand, begins its movement in Pisces, goes through its retrogression, and enters the constellation of Aries at the time of birth. Pictorially speaking, we see in this simple fact something like a “shaking hands” between the two personalities. The phase of Jupiter in Fishes seems like a secret and pre-destined pact made between the two, a constellation that is in every way timely and which has a particularly strong connection with the natural-scientific theories and struggles of our age. Still more profound connections are revealed, however, by the respective Mars movements in the prenatal constellations.

Darwin’s Mars moves from its approximate position in Aries-Taurus to Libra and is in conjunction with Uranus and the lunar node. During the fourth prenatal revolution of the Moon from the approximate beginning of the prenatal constellations, Mars crosses the *cosmic ascendent*, which signifies the direction taken by the human soul entering into birth. This important direction is shown by the position of the Moon at birth.



Darwin: Born February 12, 1809:



Haeckel: Born February 6, 1834:

As the Moon is waning on Darwin's birthday we must look to the opposite point of the Zodiac, in this case to the region between the constellations Gemini and Cancer. This is where Mars is passing during the fourth prenatal lunar month. As we know, every lunar month of the pregnancy period corresponds to seven years of the actual life; therefore, this prenatal Mars event must be connected with Darwin's fourth seven-year period, which is the time from his 21st till his 28th year.

This is precisely the time of Darwin's great world tour. He went to Brazil, through the Straits of Magellan, to South America and the Pacific Islands. His book the *Origin of Species* and many of his other works all spring from the material gathered during this tour. They became the foundation of Darwinism.

Mars works in the will of a person but is also connected with natural-scientific thought—in so far as it is limited to material sense observations and experiment. Mars in Cancer is the general direction of Darwin's earthly destiny, indicated by the *cosmic ascendent* in Cancer and Mars wandering through this region.

What about Haeckel? He brought to a certain conclusion, as it were, what Darwin had begun. While Darwin was travelling about the world, Haeckel was passing through his embryonic development and the early days of his childhood. Is there anything in Haeckel which corresponds to the remarkable behavior of Mars in Darwin's case? Yes, there is a dramatic counter picture! The path of Mars during Haeckel's embryonic period begins just on the significant point in between Gemini and Cancer and arrives at the region between Sagittarius and Capricorn where the conjunction between Mars and Neptune takes place. Like a drastic gesture it appears as though Haeckel seizes hold of that which Darwin brings back from his world travels. In this moment his destiny is stamped into his etheric prenatal organization.

But there is another connection with Saturn. Darwin's Saturn moves during his embryonic period from the constellation of Libra toward conjunction with Neptune in Scorpio. Haeckel's Saturn is passing through the constellation of Virgo.

The way in which Darwin's Saturn stands in Scorpio expresses what Darwin called the "struggle for existence". Saturn, in Scorpio, means *evolution through death*.

Haeckel experienced and formed his life in quite another sphere—Virgo. He felt the idea of development as a penetration into the secrets of the evolution of *life*, and its metamorphoses.

In the fifth prenatal lunar month of Haeckel's embryonic period, there is a remarkable conjunction of Sun, Mars, and Saturn in Virgo—the Sun arriving a little earlier than Mars. This corresponds to the time between the 28th and 35th years of Haeckel's life. It was in his 29th year (1863) that Haeckel first stood up for Darwin's teaching. In 1866 he published his *General Morphology* wherein he aimed at establishing a scientific system from Darwin's theories.

If we follow the further movements of Saturn during Haeckel's lifetime, we find in 1863 how Saturn returns exactly to the place where it stood at the time of Haeckel's birth. In 1866 when the *General Morphology* was published, his Saturn is in Libra where Darwin's Saturn began, and in 1899, when Haeckel edited the *Riddle of the Universe*, which he himself considered to be the completion of what he had begun 33 years before, Saturn is standing in the constellation of Scorpio; that is, exactly where Darwin's Saturn had stood at his birth. Thus, also from the aspect of Saturn the circle between these two personalities is closed.

These things show that historical events are not only mere earthly happenings but also facts in cosmic etheric space. To look at this other *space* in which cosmic reality rules, awakens a feeling for the value and responsibility of human life.

THE ZODIAC

In the present phase of human evolution, the old traditional wisdom of the stars is fading away ever more and more, and we are bound to look for new ways of knowledge of our relation to the stars. The study of the constellations of death can be a very great help in this direction. One might almost say that the dead, who for a long time remain connected with the constellation in the heavens at the moment of their death, are the true astrologers of our time. If the living find their right relation to the dead, they will gain new and fruitful knowledge of the cosmic relations also.

This aspect shall be developed further in the present essay. Above all, we wish to gain renewed insight into the nature of the Zodiac and its twelfold differentiation. We must somehow reach a wider vantage point; therefore, we shall consider quite a number of historic characters and how in their horoscope of death they came into relation to the universe of stars. No single horoscope can embrace the full, twelfold character of the Zodiac. Napoleon's horoscope of death emphasizes, in the main, only a single constellation, that of Pisces. For this reason we shall have to study several horoscopes, bearing in mind especially how the upper planets—those beyond the Sun: Mars, Jupiter, and Saturn—are related to the constellations of the fixed stars.

We will begin by going far back in western history to the time of the Middle Ages and the era of high Scholasticism. St. Thomas Aquinas, undoubtedly the greatest figure in the Scholastic movement, died on 6 March, 1274. The constellation of the stars on this day will give us a picture of the relation of his work on Earth to the starry heavens. It is a most impressive picture. The Sun is in Pisces, and half-way between Jupiter is in Aquarius and Mars is in Aries. Jupiter is side by side with Venus, and the Moon also is in that region, while on the other hand Mercury is near to Mars. It is like a painting in the cosmos, harmonious in composition, balanced and centered in the forces of the Sun. Yet the Sun in this picture also has another aspect: Saturn is in Virgo and in opposition to it.

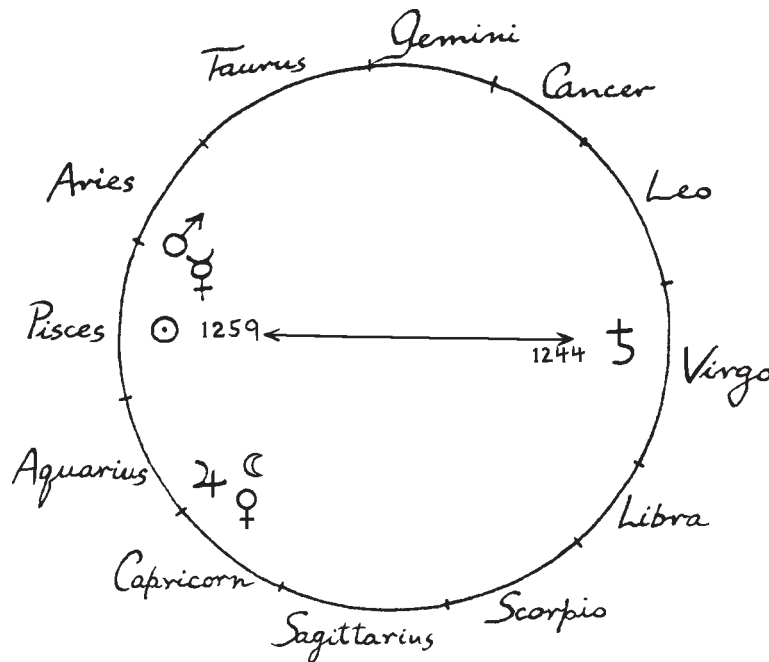


Figure 1: St. Thomas Aquinas - Horoscope of Death - 6 March, 1274

This gives the horoscope a peculiarly twofold aspect, and we shall find that this duality pervades the entire work of St. Thomas in his life on Earth. On the one hand he represents the Scholastic stream in its finest essence. Seeking to apprehend the inmost essence of this important epoch in our spiritual history, we may have recourse to a historic picture created by this very era, the architecture of the Gothic cathedral reaching its highest perfection in that of Chartres. In the strong emphasis on the vertical line, with its heavenward aspira-

tion, the spiritual mood of the people of that time finds characteristic expression. By fine and subtle thought, disciplined in an unmeasured devotion to the spirit and developing an elaborate technique in the forming of pure concepts, people of that time sought and found contact—often it was a very real and near contact—with the Divine and Spiritual. Even as the upward-striving spires of their cathedrals reached out into the infinite of the universe, so in the upward orientation of their own being, in pure thought, they still had a delicate thread uniting them in a very direct way with the Divine spiritual world. For as they raised their thoughts in receptivity to the spiritual world, they felt the Divine Revelations lighting up in them. The purest and most powerful exponent of this attitude of soul, Thomas Aquinas, appears upon the scene of history. Doctor Angelicus was the name given to him by the people of his time. He, most of all, was imbued with this virginal being of the soul, able to open out in an unparalleled degree in pure thought to the Divine. So he became one of the greatest spiritual figures of his age. His extant works, the so-called *Summae*, bear witness to his greatness.

This character of soul, subtly developed, highly trained, yet still directly open to the spiritual, is well expressed in the position of Saturn in Virgo at the time when he passed through the *gate of death*. Saturn, the highest of the seven planets, is in the virginal constellation. Into this constellation there goes forth that aspect of the being of St. Thomas wherein he was so well able to receive into his soul the Spiritual Revelations. This becomes still more evident when we pay attention to the past transits of Saturn. For we then recognize what period of his life it is that goes out into this constellation. It is about the year 1244-5. Aquinas had been received into the Dominican order a year before. In 1245 he was called to Paris to the school of Albertus Magnus. Saturn in Virgo in the horoscope of death is thus a picture of his rise, of the essential step he took which led him out into the spiritual horizon of his age. Virgo stands out in the horoscopes of other representatives of the time. Albertus Magnus, teacher and friend of St. Thomas, had Jupiter in Virgo at the moment of his death (15 November 1280), at the same place where Saturn stood at the passing of St. Thomas. At the death of Duns Scotus—Doctor Subtilis, as he was called—Mars was in Virgo (8 November, 1308).

A very different world from this one, so tenderly, so intimately devoted to the experience of the Divine and Spiritual, is that inscribed into the constellations of Aquarius, Pisces, and Aries in St. Thomas' horoscope of death. In point of time—that is to say, as regards the transits of Saturn—it represents the period in Aquinas' life when he was already a far-famed personality at the University of Paris and throughout Western Christendom. Yet we must look a little deeper. It was the time when he was struggling with spiritual tendencies which he considered detrimental to the true evolution of humanity. These tendencies were concentrated, above all, in the ideas of the Moorish philosopher Averrhoes. The conflict, once again, was in the sphere of life wherein the people of that time had to wrestle with the great spiritual truths—the element of thought. As an essential starting point for the discipline of thought they took the Aristotelian philosophy. Thus on the surface it appears as though the bone of contention had been the true interpretation of the extant writings of Aristotle. Yet behind this a far greater struggle lay concealed. The spiritual reality and substance of one's eternal being was the point at issue.

Aristotle had lived and worked in the 4th century before the Christian era, yet his philosophy remained a vital thing even into the Middle Ages. To begin with, his works had been transmitted by the Greek schools of the philosophers. In the early centuries of Christianity, when these old schools of wisdom were sorely pressed and persecuted, even annihilated, the works of Aristotle found their way into the civilizations of Syria, Mesopotamia, and Western Asia. Translated into Oriental languages, they suffered numerous distortions. One such translation came into the hands of the Moorish philosopher Averrhoes. True to the character of the Arabic soul, Averrhoes gave his own commentary of the philosophy of Aristotle. From his description, one might easily conclude that in the view of the Greek master, a person does not bear within itself an immortal, spiritual core of being; only a spark of the divine is kindled within that merges after death without continued personal existence into the ocean of Divine Being. Thomas Aquinas had to refute this interpretation, for it lay not along the line of normal spiritual development of the Western world. Against the Latin Averrhoists, he caused a fresh translation of certain portions of Aristotle's works to be made from the original Greek and wrote voluminous commentaries. This was the time when he was working as *Magister* at the University of Paris

and, notably, the time of his sojourn at the court of Pope Urban IV, 1261-4. It is this period which is inscribed by the transits of Saturn into the constellations of Aquarius, Pisces, and Aries. The height of his activity was recorded, above all, in the Sun in Pisces, the time when he went from Paris to the Papal court—in some sense the acknowledged spiritual leader of western humanity.

Thus in his horoscope of death, two tendencies reveal themselves, concentrated respectively in the constellations of Pisces and Virgo. To Virgo belongs the quiet inner bearing of the soul, hearkening to the voice of knowledge of the Divine secrets of creation of the world and humanity. Knowledge that will arise in deeper regions of the soul if we are serene enough to hear it. Likewise the constellation of Virgo is associated with one's entry into the inner, spiritual life of nature. Being opposite of Virgo, Pisces is associated with the great spiritual battles of humanity. We see it in St. Thomas' horoscope of death in another way than we did in Napoleon's. Yet we shall also recognize the tremendous difference of the two horoscopes. Great as the battles of Scholasticism were, Thomas Aquinas by his life and work inscribed them in the cosmic sphere of Pisces with serene harmony. This cosmic region in his horoscope of death is like a picture, wherein the past and the future of the world are most harmoniously united through the planets by their several positions leading from Aries, through the Sun in Pisces, into Aquarius. In Napoleon's horoscope we found Pisces blocked, on the other hand, by the conjunction of Saturn, Jupiter, Mars and Mercury. Here too, it had to do with one of the great battles of humanity. Beginning in the French Revolution, like a clenched fist it thrust its way into the western world. Seen in a cosmic light, as in these horoscopes of death, the events of Napoleon's time appear more tangled and convulsive, by no means harmoniously resolved as in the lifework of St. Thomas, where Pisces is irradiated by the Sun. It is the Sun, this time, which gives its character to the constellation of Pisces, filled as it is with the prototypes of spiritual battles.

There is a picture of St. Thomas Aquinas by Gozzoli, most illustrative of this fact. From his heart a Sun is raying out; beneath his feet crouches Averrhoes whom he has conquered, while from the heights above him, Christ is speaking: *Bene scripsisti de me, Thomma!* It is a most impressive fact that in Averrhoes' own horoscope of death (12 December, 1198) the planet Mars is at the very place where the Sun is in that of Aquinas; namely, once more in Pisces. The Sun of the heart in St. Thomas over-rays the Mars-like impulse of Averrhoes.

The age when these developments took place was a great turning point in the spiritual life of the West. Seen in a cosmic light, it took place along the line from Virgo to Pisces. The Virgo forces, the impulses toward a deepened inner life of soul belonging to the cosmic sphere of the Virgin, were battling for their existence with those other forces which were taking shape in Pisces. Pisces itself became transformed while the virginal world of pure thought also underwent an essential change. Scholasticism was still able, in stern discipline of thought, to rise to the Divine and Spiritual—the secrets of Divine Revelation. Yet at this turning point in human evolution, the faculty was slowly vanishing. A tragic event of the time reveals it—I refer to the destruction of the Order of Knights Templars, during the seven years from 1307 to 1314.

Founded with the avowed object of protecting the sacred places of Christianity in Palestine against the Mohammedans who ruled in the Holy Land, the Order of Knights Templars had yet a deeper meaning. It labored to preserve deep spiritual secrets cultivated long ago in the ancient Mystery centers of the East and shedding light upon the spiritual evolution of the world and of humanity. The esoteric task of the Order was to carry over the old Oriental Wisdom treasures and unite them with all that which had arisen in the West out of the Christian stream. So in the depths of its mysteries, the Order bore within it mighty treasures of wisdom—the gold of wisdom of the Spiritual Sun. To some extent it was a misunderstanding on the part of the outer world, imagining the secret treasure of the Order to consist in fabulous amounts of material gold, which led to its eventual destruction.

Philip the Fair of France was the protagonist. Greedy and jealous of the Templars' gold, he wanted to destroy them. In 1307 he ordered the arrest of the leading Templars in France. About this time, Saturn was in the constellation of Libra, Jupiter was coming into Scorpio, and Mars was in Sagittarius. Yet this event was but a prelude to the seven years of dire conflict which now ensued. Awful reproaches of unchristian life were leveled against the Templars. False confessions were wrung from them by torture. There followed blow on

blow. In the year 1310, 54 of the Knights Templars were burned alive. Then at the last the Master of the Order, Jacques de Molay, died at the stake. This was on 11 March, 1314. The destruction of the Order was now complete.

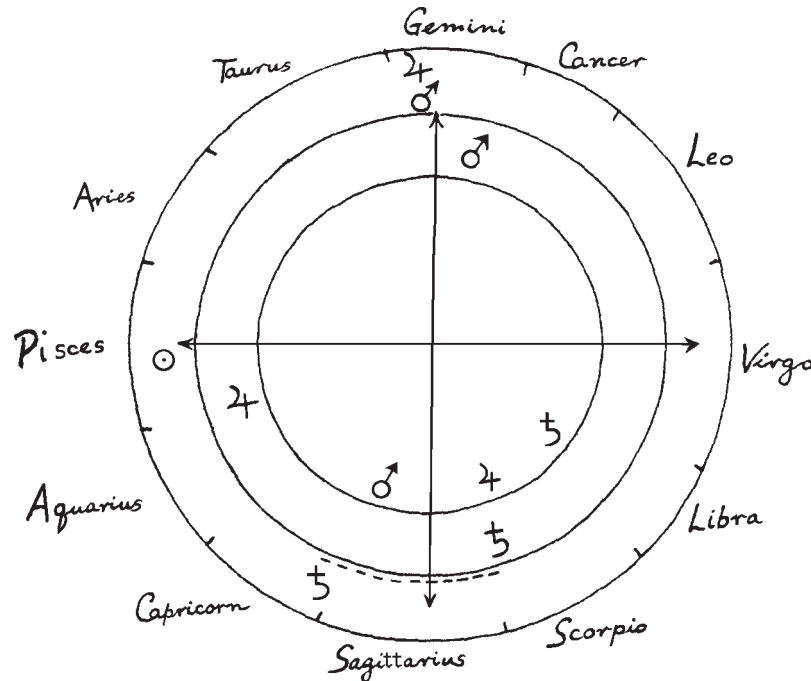


Figure 2: *Inner Circle: Arrest and Trial of the Knights Templars on 14 September 1307*
Middle Circle: 54 Knights Templars burned at the stake on 24 May 1310
Outer Circle: Jacques de Molay burned at the stake 11 March 1314

Strange were the constellations at these points of time. In 1310, at the destruction of the 54 Templars, Saturn was entering the constellation of Sagittarius, Jupiter was in Pisces, and Mars in Gemini. Then at the death of Jacques de Molay, Saturn was passing from Sagittarius to Capricorn, while Jupiter and Mars were in conjunction in Gemini. Herein we see a certain line clearly marked out in the cosmos. At the beginning of 1307, Saturn is in Libra, having just come from the direction of Virgo and Pisces, with which the spiritual conflicts of Scholasticism were associated. Then at the time of the final annihilation of the Order—between the death of the 54 Knights and the martyrdom of the last Great Master of the Order—Saturn was passing through Sagittarius. While at the same time, very strongly in these two historic moments, the constellation of Gemini is bespoken, as our drawing shows (Fig. 2). The direction in the cosmos from Sagittarius to Gemini is most especially connected with the destruction of the Templar's Order, and yet the former direction also—Virgo to Pisces—plays a certain part.

It is like a cosmic cross into which the spiritual events of this epoch are inscribed. Scholasticism was wrestling in the Spirit, striving to find connection with the Divine Revelation by purity of thought. Yet in the sequel, precisely this connection was destined to be lost. All this took place along the line from Virgo to Pisces. Meanwhile the Order of Knights Templars sought to establish continuity with the wisdom treasures of the ancient Mysteries. The Order was destroyed; its annihilation is associated with the cosmic line from Sagittarius to Gemini. Herein is manifest the turning point of cosmic *time* wherein humanity became involved in the 13th century. Slowly at first and then ever more quickly in the succeeding centuries a new mode of thought arose, directed rather to the outer world of the senses. The deeper spiritual streams now took their course more in the hidden background of external history.

One man experienced this spiritual turning point of history in a quite intimate and human way. This was the German mystic, Meister Eckhardt. Brought up in the Scholastic discipline of thought, he was already one

of those whom the old faculty eluded, i.e., to find connection with the Divine and Spiritual by dint of thought alone. He now could only find it beneath the region of full consciousness, in mystical experience in the purified life of feeling. Out of this mood of soul, he came to such a thought as this one: "Whatsoever man is able to think concerning God, it is not God. What God is in Himself no man can attain to, save that he be transported into that very Light which is God Himself." This kind of spiritual experience was altogether new in that time; so then it came to pass that the Church would not tolerate it. They only wanted to preserve the Scholastic method. In a trial for heresy, Meister Eckhardt's views were condemned. He died during the trial in the year 1327.

It is remarkable that in his horoscope of death (Fig. 3, the exact date is not known) the Sagittarius-Gemini direction is again brought out, for Saturn in that year was in Gemini, Mars was in Taurus, and Jupiter in Cancer. It is the cosmic counterpart of what was there at the time of the destruction of the Knights Templars. This time we see the same direction from the other side, from the sphere of Gemini.

We thus gain a more complete picture of the cosmic cross: Virgo and Pisces, Sagittarius and Gemini. Above all, in this way the essential nature of the Zodiac becomes more real for us and more substantial, both humanly and spiritually. We are enabled to experience it as something near to ourselves, not only in the sphere of unapproachable, inexorable powers of *fate*.

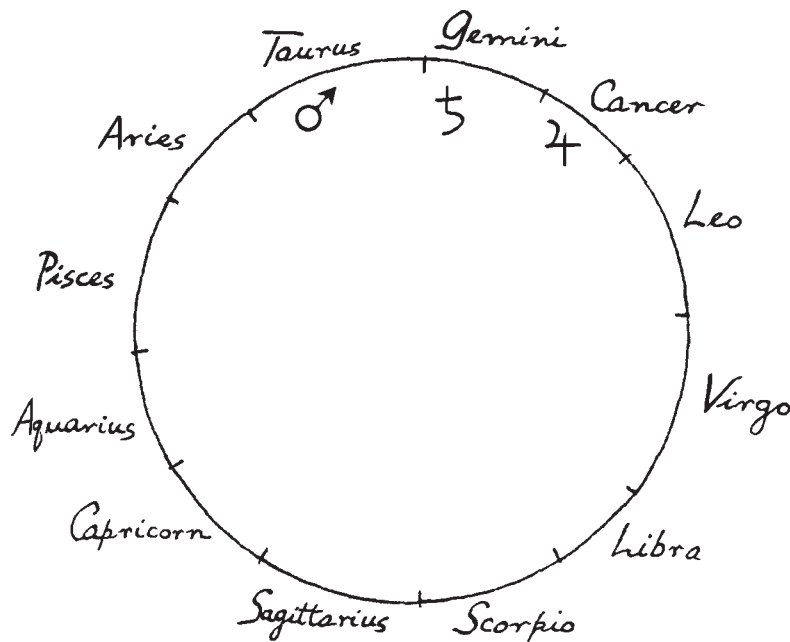


Figure 3: Horoscope of Death - Meister Eckhardt, 1327

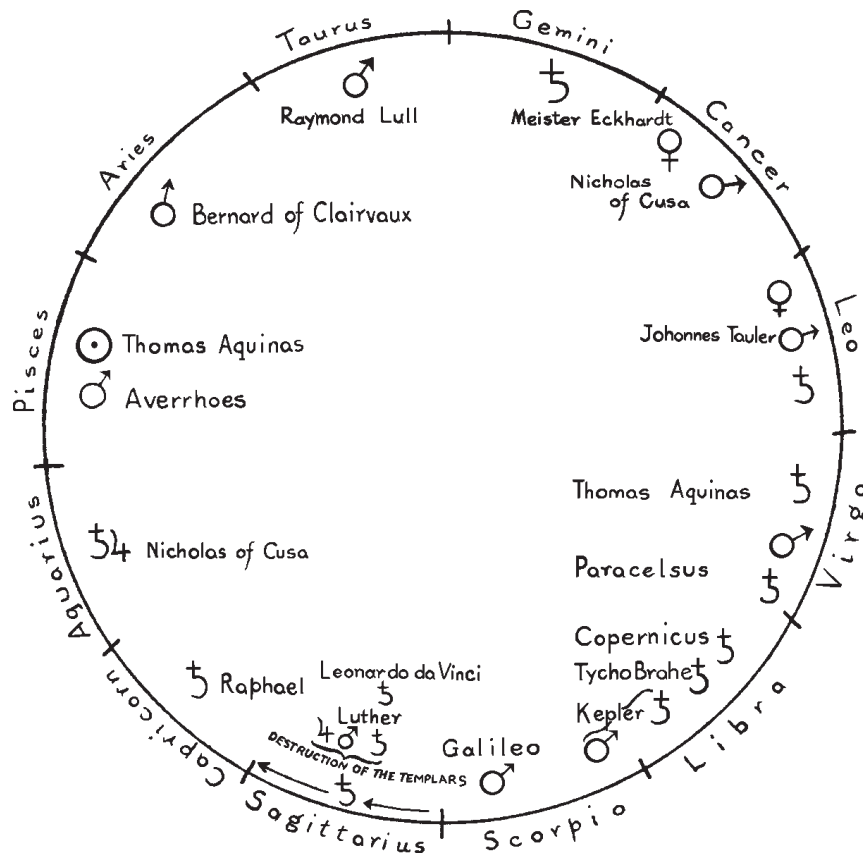
Thus it belongs more to the constellation of Virgo, how one may seek and find by inner paths of the soul the Spiritual Being of nature and of human life. In Pisces we have the counterpart of this, the cosmic picture of great spiritual battles in human philosophy and world-outlook. Sagittarius is connected more with humanity's wrestling for its own human development: the periodic rise and fall of different streams in history; the struggle of the higher spiritual human with the lower, more animal and instinctive life. The influence of Gemini in one's experience of destiny has to do with one's dual nature: buoyant and tending to fly away from the Earth upon the one hand, and on the other hand tending to be dark and earthy, rigid and uninspired.

THE ZODIAC (continued)

In last month's article we tried to show how a moment of deep import in the spiritual evolution of humanity—the turn of the 13th and 14th centuries—was inscribed in the writing of the stars. In a great cosmic cross this epoch is recorded in the starry heavens. On the one hand there was the last withdrawal into the dark hidden background of external history of the ancient wisdom, shown in the tragic drama of the destruction of the Knights Templars and recorded in the constellation of Sagittarius, and on the other hand there was the flower of medieval Scholasticism, related to the constellations of Virgo and Pisces. Finally, there was the rise of Mysticism in the figure of Meister Eckhardt, whose destiny is inscribed in Gemini.

This cosmic cross—Sagittarius and Gemini, Virgo and Pisces—represents in its world-historic aspect a decisive moment in the spiritual evolution of humanity as a whole. Forces of consciousness from times of old are dying out, and a new beginning dawns on the horizon. It is indeed significant how the evolution of the western world, from this moment up to the present day, appears revealed in the light of cosmic happenings. With a remarkable continuity, this evolution of humanity from the Middle Ages onward is represented in the cosmos.

Let us then take our start from Aries this time. We shall see how the leading figures in spiritual evolution came into relation with the Zodiac through their horoscopes of death. To begin with, there is St. Bernard of Clairvaux, who died 20 August, 1153. Mars was in the constellation of Aries. What signifies this place of Mars? The past transits of Saturn, explained in a previous installment, will enable us to find an answer. It is the foundation and growth of the monastery of Clairvaux in which St. Bernard played a decisive part and which is recorded here by the planet Mars. An event stands written in Aries and proceeds from a most important impulse born of the fiery mystical experience of a man who was also the inspirer of the second Crusade. Dawning in these events is the path to which medieval humanity was destined, from the last relics of ancient Mystery-wisdom to the type of mystical experience that comes to full expression in Meister Eckhardt.



This new incision in the spiritual strivings of humanity approached the human beings of the Middle Ages time and again—from many aspects. Passing on now into the sphere of Taurus, we find Raymond Lulli, at whose death—29 June, 1315—Mars stood in this constellation. He was the well-known originator of the “Lullian art”, as it was sometimes called, trying to reach by subtle combination of philosophic concepts already known to humanity, new kinds of questions and new answers. His way of thinking influenced many others, even in much later times—Giordano Bruno for example. Raymond Lulli was born in Mallorca. In his youth he lived a life entirely given up to the impressions of the senses. Then, of a sudden, he had a visionary experience which made him change the direction of his life. Thenceforth he devoted himself exclusively and whole-heartedly to spiritual study and to the great religious questions of his time. This was the decisive event in his life which was inscribed by Mars in Taurus.

In Aries we saw reflected a human event arising out of a deep inner impulse, an all-absorbing mission. In Taurus we have the picture of a conversion, a transformation due to a deep experience in spirit. A powerful incision gives a quite new turn to an existing tendency of life. This quality of Taurus will also be found in other horoscopes of death.

Now we trace human history in its cosmic aspect further on into the sphere of Gemini, where a deep cleft arises between the inner and the outer world. We had already encountered this kind of soul’s experience in Meister Eckhardt. The mystic with his deeply inward orientation of life comes into conflict with the Church. Gemini, the twin brothers wrestling with one another in every human soul, is revealed here; typified in the striving of the individual within itself toward the inner light and, in the mighty institution of the Church, desiring to adhere to past tradition.

Yet evolution took its course in such a way that the old faculties of knowledge gradually died into the characteristic mystical experience of the Middle Ages. Scholasticism in its best exponents still maintained a balance by deep discipline of thought. In thought, the conscious inner life of a human being sought to retain connection with the higher world of Divine Revelation. This faculty became extinguished by and by.

Significantly, we see this happening in such a man as Nicholas of Cusa who died 11 August, 1464. Born at the turn of the 14th and 15th centuries, he grew up in the Scholastic discipline of thought. His inner experience, however, led him along another path. While voyaging across the sea, a mystical experience came to him as of being steeped in the eternal ocean of the Spirit, and yet in such a way that the experience no longer penetrated up into the realm of thought. A “knowing ignorance” is his own name for this experience of the Divine; so he describes it in his book, *De docta ignorantia*. Now at this death there is a conjunction of Saturn and Jupiter in the constellation of Aquarius. Herein we see his connection with Scholasticism. Yet on the other side, Mars and Venus are in the region of Cancer and Leo. This is the cosmic picture of his own more inward path into the sphere of *docta ignorantia*. Between the two constellations, his experience on the sea voyage is recorded in Aries.

Thus we see indicated in the constellation of Cancer a tendency in human spiritual development to withdraw into the inner life of the soul. This is expressed still more strongly in the horoscopes in Leo. Therefore, in the horoscopes of death of quite a number of mystics of the later Middle Ages and of the dawn of modern time, we find the planets entering the realm of Leo. One who stands out among them all is Johannes Tauler, a disciple of Meister Eckhardt. At his death on 16 June, 1361, Saturn, Mars, and Venus were in Leo. A unique experience of Tauler’s life was recorded into this constellation. We refer to his so-called conversion by the *Friend of God* from the Oberland, a man whose influence extended far and wide in the neighborhood of Basle at that time. The *Friend of God* is indeed a mysterious figure in the history of the time. There is no actual historic evidence of who he was or where he came from, only the stories told in the circle of those amongst whom he moved refer to him as a wonderful being who had a deep and far-reaching spiritual influence, including the story of Tauler’s “conversion”. In his encounter with the *Friend of God* he underwent deep inner experiences, and his own influence and eloquence as a preacher was wondrously enhanced.

While in this way the constellation of Leo is connected with the quest of spiritual truth in deep recesses of the human soul, Virgo belongs to the inner peace, the quiet poise of the soul within the Spiritual Being of nature and of human life. This was already pointed out in relation to Scholasticism in the previous article.

Unknown to the outer world, in inner silence and serenity of soul, experiences take shape in the sphere of Virgo, preparing to bring about essential changes in the development of consciousness. Thus in the constellation of Virgo we see one who very strongly represents this trait, the famous alchemist and doctor, Paracelsus, who died on 23 September, 1541. At his death, Jupiter was in Leo while Mars and Saturn, together with the Sun and the two inner planets Mercury and Venus, were in Virgo. Saturn was rather on the border-line between Virgo and Libra. All this belongs to the peculiar place of this great individuality in the spiritual life of his time. For on the one hand Paracelsus, as an alchemist, was living within that spiritual stream which sought, by a more inner mystic path, to penetrate to a grasp of the Divine and Spiritual; yet on the other hand he was already one who consciously turned to the outer world, seeking to find the very roots of nature's being. We see this in the way he brings forth a new conception of human nature and also to some extent a new science of medicine. Paracelsus is a very living representative of the transition from medieval humanity, for whom the experience of the spiritual world was fading away into the form of Mysticism, to the new tendency of soul which gave birth to modern Science. True, in this scientific stream the consciousness of the reality of the spiritual world was and is in danger of being completely stifled; however, this development was also destined and inevitable; a necessary phase in our evolution, for it led us on the way to Spiritual Freedom.

This turn in the evolution of humanity is potently expressed in the constellation of Libra. Here we find Saturn in Libra in the horoscopes of death of three great men—inaugurators of the scientific era: Copernicus, originator of the new astronomy (died 24 May, 1543); Tycho Brahe, the famous Danish astronomer (died 24 October, 1601); and Johannes Kepler, the great German astronomer and mathematician (died 15 November 1630). In the relation of these three to one another, the transition of humanity to the new outlook upon nature is most impressively portrayed. Copernicus, purely by outward observation and mathematical experiment, laid the foundations of a new world system. Tycho Brahe took a very different line. As an astronomer he also devoted himself whole-heartedly to outer observation of the starry heavens, but in the depths of his soul there was living side by side with this, the memory of a former life on Earth when he had still been united far more intimately with the wisdom of the ancient Mysteries. Hence, he rebelled against the central idea of the Copernican system which was to place the Sun in the center of our solar system. He evolved a system of his own, wherein he tried once more to give the Earth a position of central importance. Then Kepler came and worked with him as his assistant. When Tycho felt his end approaching, he begged Kepler to base his future work not on the Copernican but on his own, the Tychonic system. Kepler, however, did not do so; he based his subsequent researches on the Copernican idea.

Thus connected with the constellation of Libra, we see one of the greatest and most decisive turning points in spiritual evolution. The world picture of the ancients, the Ptolemaic system for example, is superseded by the modern point of view of scientific research and experiment. Men now devote themselves to the examination of external visible nature.

Now we come into the sphere of Scorpio. There we see Mars, both in the horoscope of death of Kepler and in that of Galileo (8 January, 1642). In Kepler's Mars is inscribed his turning to the Copernican system after the death of Tycho Brahe; in Galileo's there is the period of his life when he was carrying on important researches at Padua. Moreover, in the later life of Galileo it represents the time when he was taking a courageous stand on behalf of the Copernican system before the Inquisition. To Scorpio, therefore, belongs a profound transformation in the world outlook of humanity. Kepler, Galileo, and many others confront the old ideas with the foundations of an entirely new method of research. Scorpio has to do with the destruction of old traditions, yet at the same time with transmutation and progress.

The cycle of evolution now leads us on into the sphere of Sagittarius. This sphere, as we already saw in the destruction of the Order of Knights Templars, is connected with the rise and fall of spiritual streams in evolution. There is a wrestling for spiritual continuity in human progress. The horoscope of death of Martin Luther for example (18 February, 1546) is penetrated in a very decisive way with this constellation. Saturn and Mars are in Sagittarius, while Jupiter is passing on from Sagittarius to Capricorn. Saturn in Sagittarius represents the time when Luther, nailing his theses to the castle church at Wittenberg, set foot along the way which

led to separation from the Roman Church. Also in the horoscope of death of Leonardo da Vinci (2 May, 1519), Saturn is in Sagittarius. This is a picture of the great master's struggles to achieve new spiritual points of view in all the realms of art and science. It is true that his powers, as against the old, are not yet strong enough, and most of his attempts fail any immediate success. Yet both in Leonardo and in Luther the sincere striving of humanity for progress, for the achievement of new forms of life, comes to expression very strongly. This is the mood of Sagittarius.

The next constellation, that of Capricorn, is filled with human destinies where the essential thing is the carrying to a quick conclusion of some definite task or mission. Many examples might be given. One who expressed this in a most beautiful way was the great painter Raphael. At his death, on Good Friday 1520, Saturn was in Capricorn. This position of Saturn belongs to the events of Raphael's early youth when his mother died and he was received as an apprentice into his father's studio. It was an important moment in destiny when this tender and delicate being was thus removed from motherly protection and placed into a stream which was to carry him so rapidly on to the greatest heights of creation. In the 30 years that followed, with an incredible ease and lightness of touch, he brought the deepest spiritual truths through the medium of his art into humanity. This carrying of a spiritual impulse to a successful issue, almost without resistance, is the true mood of Capricorn.

Through the constellation of Aquarius, cosmic spiritual streams of evolution make themselves felt in the currents of human history on Earth. As a representative of this type we may mention once more Cardinal Nicholas of Cusa, in whose horoscope of death Saturn and Jupiter were in conjunction in Aquarius. This was connected, above all, with the course taken by the Council of Basle during the 1430's. Nicholas of Cusa had much to do with this Council. The men assembled there were really trying to come to terms with an event which, in the Spiritual Realm, was already an accomplished fact. There was the growing rebellion of humanity against the old hierarchic principle represented by the Roman Church. The tendency and purpose of the new age then dawning was to embrace the whole of humanity in a united spirit, in spite of their immense differentiations. Nicholas had spiritual experiences from which he learned that the most diverse, including even the non-Christian religious faiths, could be brought to a peaceful understanding with one another. That such a feeling could arise in a human soul while simultaneously powerful movements in the Reformation were arising in opposition to the Roman Catholic authoritarian principle! All this is due to the fact that in the spiritual world the transformation to a new age had already taken place. Human beings upon Earth—those at the Council of Basle for example—experienced this fact, reflected as it was in the deep places of their souls, and were at pains to master it and understand it. This human experience was inscribed in Aquarius through such horoscopes of death as Nicholas of Cusa's.

We are led on from there into the constellation of Pisces where the great battles for the world outlook and the forms of life in humanity are pictured, as we explained when dealing with Scholasticism. Such battles may extend over many centuries, and yet they have their focal points in single individuals, by whose horoscopes they are then recorded in this constellation.

So, we can recognize the continuous passage of Western humanity through the entire Zodiac. About the 12th and 13th centuries there is a kind of knot, a nodal point in evolution. On the one hand the last relics of old faculties of knowledge, still in a more direct connection with the real spiritual world, were dying out, but scholasticism by dint of heroic efforts in the life of thought was still able to maintain a slight connecting link. Even this was ultimately lost in medieval Mysticism which, with its deep longing for an experience of the Divine, was no longer able to raise this experience into full consciousness. In consequence, humanity turned ever more to observation and experiment of outer nature. In its turn, this was the beginning of an evolution reaching far on into the future, an evolution seeking liberation on the one hand from ancient rules and traditions, while on the other hand people strove, in depths of soul, toward a new freedom-born knowledge of the spiritual relations of the Earth and the cosmos. Admittedly in our time, this deeper trait in modern evolution is often misunderstood or even denied altogether; nevertheless, through the dark night of the prevailing emptiness of spirit, a new kind of human being is striving toward the light. The outlines of this human being of the

future are written in the cosmos in the way we have now tried to indicate—however briefly.

We should not only look at single sections, chance perspectives of external history with their one-sidedness and imperfections, we should try to see the whole. This whole is represented in the cosmic picture, and here the wonderful thing is to see how the most opposite tendencies do, after all, enter harmoniously into the cosmos, into the cosmic places they belong to by their several virtues and inspirations. So, they do find their place in this striving toward the perfect human being; a striving written by humanity into the universe through horoscopes of death, transcending the individual human being and summoning us ever and again to rise from our one-sidedness into the whole.

This twelvefold cosmic Spiritual Being can be experienced in the Zodiac, even as in the twelvefold Zodiac there is a real archetypal picture of the human form. We take our start from Aries, which represents a directing and leading sphere comparable to the head of the earthly body; then it rays through the living spiritual body, through a deep inwardness and out again into a sphere of movement and activity comparable to the limbs in the earthly body. Thus are the several constellations of the Zodiac connected with the spiritual strivings of the human being:

- Aries:* Spiritual impulses are poured into evolution.
- Taurus:* Impulses try to incarnate in Earth realities; they meet with resistance and yet are able to bring about transmutations.
- Gemini:* The light and the dark twin brother; the spiritual impulse wrestles with the two aberrations of the human soul: flightiness and Earth-boundness.
- Cancer:* The turning inward into inner silence.
- Leo:* Seeking the fountain-head of the Spirit in the depths of one's inner being.
- Virgo:* The gateway to the inner being of all Beings.
- Libra:* Out of the inner life, the turning outward once again; herein the problem of balance—the decisive moments of the Spirit.
- Scorpio:* Ancient connections are destroyed and new ones must be created by clear purpose and good will.
- Sagittarius:* The alternation of great spiritual currents in human history.
- Capricorn:* The carrying of destined tasks to a successful issue in the earthly sphere.
- Aquarius:* The streams of spiritual life on Earth, as images of cosmic streams.
- Pisces:* The wrestling of the spiritual streams in humanity for the world's future.

As will be revealed in the further course,
this macrocosmic *spiritual human* is a reality in every detail.

Dante's life was full of drama; cut across by revolutionary changes and events. In the hidden space of time, his life is comparable to an ellipse with its two foci. The one was in his youth, which he describes in his earliest poem *Vita Nuova*. From a certain moment onward, as he tells us, his inner life was centered in that mysterious being whom he calls Beatrice. From the historical records it has never been possible to ascertain who, in the city of Florence where Dante lived, this maiden Beatrice was. Nay, some have even doubted if she existed at all as an earthly being, or whether Beatrice is an allegorical figure to represent some kind of inner experience.

Dante describes the overwhelming impression she made on his inner life. The deepest emotions were stirred in him when she came near. Above all, her early death became a determining factor in his development. First, it inspired him to tell of his experience with her in the *Vita Nuova*. At the end of the poem he tells how the soul of the dead Beatrice appeared to him in wondrous clarity and promised to open out to him far more in time to come. We are thus brought to the other focal point in Dante's life, the origin and creation of the *Divine Comedy*. Between the two poles there came the time when he worked for his native city and attained high office. But the political revolutions in Florence altered the course of his life. He was obliged to leave, never again to return. For in his absence, sentence of banishment was passed on him. He spent the last twenty years of his life in restless wandering from one city or monastery to another. It was in this time that the *Divine Comedy* rose to its dramatic greatness.

Now we discover the signature of these two poles in Dante's horoscope of death (Fig. 1) in the position of Jupiter in Capricorn on the one hand, and of Mars in Leo on the other, very nearly in opposition to each other. The past transits of Saturn, described in a former article, inscribe Jupiter in Capricorn as the time when the *Vita Nuova* originated—the poem dedicated to Beatrice. Whilst in the opposite quarter of the heavens—over against Jupiter—there is inscribed the hour of birth of the *Divine Comedy*, Good Friday 1300. On this day, Dante underwent a deep inner experience. He tells of it in the opening passages of the *Divine Comedy*, followed immediately by the awe-inspiring description of his journey through hell, where he witnesses the pain and torture of souls condemned to eternal punishment. To begin with, Virgil is his guide through the realm of shades. Later on, when in the further course of his long wandering through the spheres of after death existence he is allowed to rise into heaven, it is the blessed Beatrice who becomes his guide. We see then how the two aforesaid foci in Dante's life belong together and how harmoniously this is reflected in the constellations at his death. Through his love of Beatrice, preserved in youthful purity, Dante is led from the places of purgatory and damnation into the spheres of eternal bliss.

This great and world-embracing experience of Dante's was carried out into the cosmos through Jupiter in Capricorn, but it did not simply remain there. It flowed back again into the earthly sphere to be transmuted, and it is wonderful to see how it arises again in the horoscopes of birth of those of later time; for example, in that of Michelangelo below.

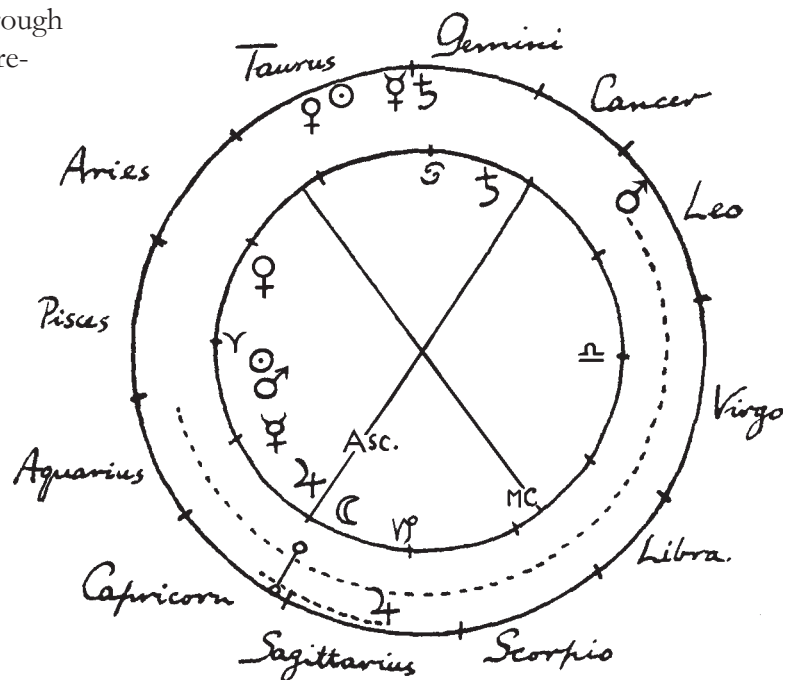


Figure 2: MICHELANGELO

Inner Circle - Horoscope of Birth, 6 March 1475
Outer Circle - Prenatal Horoscope, 20 May 1474

In the first place, in Michelangelo's horoscope of birth, Jupiter is at the same place as at Dante's death in the constellation of Capricorn. This fact already seems to suggest a kind of cosmic reminiscence, as if there were some hidden bond between the poet and the artist. But it is not this alone; deeper connections are revealed when we take the pre-natal horoscope into account.

Mars, for example, at the beginning of Michelangelo's prenatal constellation, is in Leo in the same cosmic place as at Dante's death. Then it goes on to Capricorn, the place occupied by Jupiter, where the two planets are in conjunction in the ninth prenatal Lunar cycle. Moreover, this is later the place of the ascendent of birth. Now as was indicated in earlier articles, the prenatal lunar cycles can be referred to the rhythms of earthly life and destiny, and in this sense we find the prenatal conjunction of Jupiter and Mars related to the period about 1534-35 in Michelangelo's life. This is precisely the time which throws the greatest light on the peculiar connection between Michelangelo and Dante. For it was in these years that Michelangelo began his work on the great fresco in the Sistine Chapel, known as the *Last Judgment*. If we recall this picture of the overwhelming drama of souls ascending into heaven in contrast to others falling headlong to damnation, we realize that it is born entirely out of the world of thought of the *Divine Comedy*. Hermann Grimm, in his well-known *Life of Michelangelo*, writes very fully of this connection. Looking upon the *Last Judgment*, it seems to him as though Dante had been standing at Michelangelo's side as he worked and had *breathed his spirit into him*. To anyone familiar with Dante, Michelangelo's work cannot but appear as a second revelation of the same inspiring genius. The flowing stream of verse in which the poet's fantasy was living, was cast into everlasting forms by the painter.

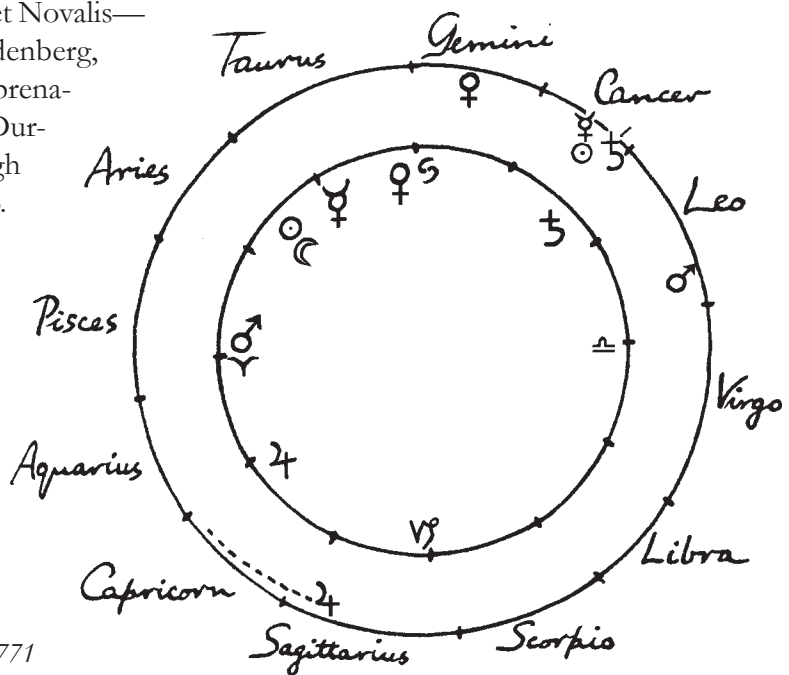
We see then how a certain world of thought, the striving of a whole historic epoch for the essential Spiritual Being of humanity carried through all the storms and travails of an individual human destiny, flows through the horoscope of death into the cosmos; thereafter, born again into the earthly life of a person of later time—it undergoes a transmutation. We may feel how such a spiritual substance, filled ever more with the spiritual life-blood of individual human beings, grows ever more transformed and, reaching far beyond the limited pictures and imaginations of a particular historic epoch, will at long last emerge in a true realization of the spiritual world.

It would be of great value now to see how this impulse which we see living in such men as Dante and Michelangelo, the impulse to take hold of the after death existence in all reality, lives on in human evolution. Jupiter in Capricorn was the important constellation in their case, and we can trace this further. There lived in more recent times a man who in his personal life and destiny experienced the connection of the living and the dead in a quite new way. We refer to the poet Novalis—pseudonym of Georg Friedrich von Hardenberg, born on 2 May 1772. Once again, it is the prenatal horoscope (Fig. 3) which tells us most. During the prenatal period, Jupiter went through Capricorn, while Mars took its start from Leo. In broad outline, we are reminded again of Dante's horoscope of death. Indeed, there is an amazing similarity between the destinies of the two men. It seems as though the task which Dante carried through his life, with real greatness yet subject to the limitations of the Middle Ages, became in an infinitely deep and tender way the underlying motif of Novalis' life on Earth.

Figure 3: NOVALIS

Inner Circle - Horoscope of Birth, 2 May 1772

Outer Circle - Prenatal Horoscope, 2 August 1771



Dante, as he describes, was called by the heavenly love of Beatrice to penetrate into the spheres of after death existence. It was Beatrice who led him up into the highest regions. A similar destiny guided Novalis. Early in life he came to love a child. She was a being who made an almost heavenly impression on those who knew her—Sophie von Kuehn. To the young poet she seemed almost like an apparition from the ideal world of his poetic dreams. Yet delicate and frail as she was, she did not long remain to shed light upon his earthly way. She died in her 14th year soon after Novalis knew her, and he was left in profound despair. Struck down with grief, he longed for death; indeed at first he resolved to starve himself to death. Yet gradually his overwhelming grief dissolved into a more quiet mood of resignation. Now there began for him the brief, yet highly fertile period of creative work, culminating in his own early death, 25 March, 1801.

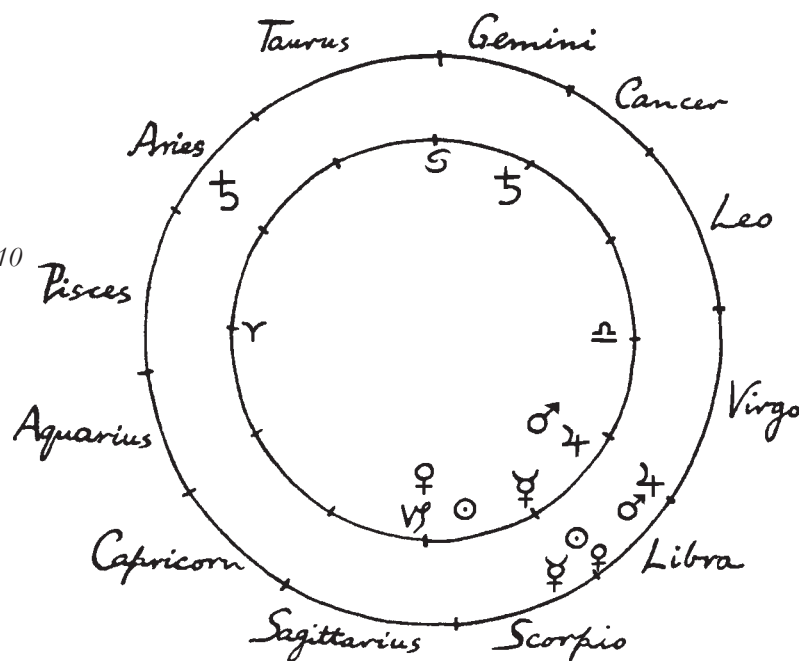
The first thing that arose out of his grief was a poetic cycle, *Hymns to the Night*. Beginning with lamentation and yearning for death, the poem ends like an apotheosis of the after life—the only real realm of being. It is as though Sophie's soul, after her death, had opened for him the gateway of knowledge, the reality of the creative Spirit. Again and again, Novalis spoke of the absolutely real link he felt with her soul. Out of this mood he gave birth to a great number of aphorisms, thoughts about all the realms of life and science and philosophy, proving in truth that he had gained the deepest insight, even into the Spiritual Essence of the material world around him. His final work was the novel *Heinrich von Ofterdingen*, which he did not live to finish. In it, however, there occurs a *Fairy Tale*, narrated by the character named Klingsor, which is of the deepest import for an understanding of Novalis' spirit. The lovely pictures of this tale conceal a marvelous perspective of the spiritual future of humanity and of the Earth. Even as Dante gave us his awe-inspiring picture of the life after death and Michelangelo portrayed the dread parting of the ways in his *Last Judgment*, so too Novalis gives in this fairy tale an overwhelming picture of the cosmic picture, and yet withal, it is a picture of salvation.

If we reflect how variedly these three, in the widely different historic spheres in which they lived, formed and transmuted the same spiritual constellation of Jupiter in Capricorn, we may divine how the great cosmic *Spirit-human* is again and again transmuted and receives an ever clearer outline as we go on into the future.

The question will now occur: How does such an impulse, carried as a spiritual *Leitmotif* through a life on Earth, appear again in a cosmic light in the horoscope of death? One who showed this relationship in a very penetrating way was Leo Tolstoi, born 9 September, 1828 and died 20 November, 1910. Since, for our purpose, the constellation of the prenatal epoch is more important, we will put this in comparison with the horoscope of death in Fig. 4 below. We recognize at once the close relation of the two pictures in the heavens. We see it most of all when we look in the direction of Scorpio and Libra.

Figure 4: LEO TOLSTOI

Inner Circle - Prenatal Horoscope, 9 December 1828
Outer Circle - Horoscope of Death, 20 November 1910



Remembering now what was said before about the essence of the Zodiac and its connection with the horoscopes of death, remembering too how this spiritual substance descends again and is rejuvenated in the destinies of later individuals, we shall say of Tolstoi's prenatal horoscope that the planets concentrated in Libra and Scorpio indicate how deeply his individuality was connected with the striving for true balance in the passage from the inner to the outer world and, moreover, how he was standing in the midst of the breakdown of old forms of life and had to wrestle for the sustaining forces of the future. Much has been published in recent years of Tolstoi's dramatic life. We find it indicated to a high degree in his prenatal horoscope. The horoscope of death, on the other hand, reveals how Tolstoi had come to grips with these predestined tasks during his life on Earth. We must consider once again the past transits of Saturn. We need only take two transits, and we will recognize how eloquent the constellation is.

In the year 1881, Saturn passed by its own position in the horoscope of death; in 1865 it passed the place in Libra where the planets crowd in the horoscope of death. In 1865 we see Tolstoi, after a somewhat eccentric youth, married and settled down to a fairly ordered life. Out of this sphere he wrote his novel *War and Peace*, which breathes the wide perspectives, the far vistas of the Russian language and the Russian folk-soul. The inner quiet, the almost physical tranquillity of this work is an expression of one side of Tolstoi's being. Quite another side is manifest in the experiences he underwent about the year 1881. It was an overwhelming inner crisis. All that he had from the past, all his accepted standards of religious and social life fell into ruins. The mood of Scorpio arose—destruction of the old—while at the same time a new impulse seized him. He wrestled his way through to new conceptions of the religious and social life of humanity. It is this aspect of his being which is reflected in Saturn's position in Aries—Aries, which has so much to do with the in-pouring of fresh impulses into evolution.

We see then how the problem of Libra and Scorpio, indicated in Tolstoi's prenatal horoscope and belonging to the great inner crises and decisions of his life, was transmuted into a new beginning after all—Saturn in Aries at his death. Even if, to a superficial view, Tolstoi's great individuality with his, no doubt, primitive and naive beginnings may seem to have gotten little further than to create beautiful literature, still from his horoscope of death we have the impression that the new social impulses he set on foot will thrive, and maybe in some future time reach their fulfillment.

THE HOROSCOPE OF DEATH AND THE LIFE AFTER DEATH

In our preceding studies we have regarded the horoscope of death as a kind of epitome of the earthly life which at the moment of death came to an end. It is a picture of that fruit of a one's earthly life which now goes forth with one into the greater universe to go on working there. It is as though humanity were engaged upon the painting of a mighty cupola; thus the horoscopes of death of individuals and of historic characters throughout long periods of time reveal the human being's active relation to the starry heavens.

We shall also need to see this fact in the light of the soul's after death experience. As was already indicated, the horoscope of death looks out in two directions, not only toward the earthly life which is now past but also toward the future, toward the after death existence of the soul in spiritual worlds.

It was explained in relation to the horoscope of birth how the human soul comes down into this earthly life in distinct stages recognizable to Spiritual Science. Seen in a larger view, the human individuality undergoes three stages of development when entering upon the way to a new incarnation. We described them as the passages through the Saturn, Sun, and Moon spheres respectively. We showed how the passages through the Sun and Moon spheres are reflected in the horoscope or constellation of *cosmic thought* (the constellation of a one's philosophy or world-conception) and in the prenatal constellation beginning about the time of conception and lasting until birth. In like manner, it should be possible to follow the soul of a human being upon its way through spiritual worlds after death.

It was the cosmic facts connected with the Moon which became our guiding line in finding one's prenatal relations with the cosmos. Thus the prenatal horoscope was determined by the Moon's relation to the ascendent of birth; the constellation of cosmic thought by the Moon's position at the moment of birth in relation to the lunar node. In effect, given the moment of birth, certain directions in the cosmos could be worked out. In these directions we saw a picture of the soul's way of entry to the Earth and of its passage through the prenatal spheres. The position of the Moon at birth was especially important; we described it as locating the direction of the soul's entry from the Sun into the Moon sphere.

So, in the horoscope of death we should also be able to find a "direction", an astronomical reality, a picture of the way in which this human soul went forth into the cosmos. We have already mentioned the direction toward the East in the moment of death, how the soul goes out into the eternal East. This direction, however, only leads us from the Earth into the Moon sphere. To reach the Sun and Saturn spheres, the soul must receive yet another "cosmic direction" just as it did upon the downward journey before birth. But now there is an all-important difference: whereas it was the Moon that gave the direction of the soul's entry through birth, it is the Sun at the moment of death that determines the direction of departure into higher spheres. This will throw light on many other things.

Wherever the Sun is in the Zodiac at the moment of a human being's death is the cosmic direction, the direction of the exit into the higher spheres of Sun and Saturn. If we know how to read the resulting cosmic writing, we shall gain some idea of the spiritual mood into which the soul of the dead now finds its way.

Raphael for example, whom we already mentioned, died 6 April, 1520. About that time the Sun was entering Aries. Aries, therefore, was the direction in which the soul of Raphael went forth into the cosmic spaces. We have in this a picture tending to express which of the cosmic Spiritual Spheres this individuality would seek his home in after death. Now the very symbol (Υ) indicates an opening out, an upward breathing of praise and joy, an expansion; as indeed, Aries always has to do with our receiving of, our openness to Spiritual Forces. Out of this fact alone, the Sun in Aries at the death of Raphael, we can gain some feeling of what the spiritual environment of this great individuality would be during the life after death, the more so if we bear in mind how he had lived his earthly life, devoted in all his art to the creative ideas and impulses of spiritual worlds. We find the same in the case of other human beings too, of whom we feel how they would be living in a sphere of creative ideas after death, filled with real life and being in the spirit. The Sun in Aries, for

example, at the death of Byron on 19 April, 1824. Also in Schiller's case, 9 May, 1805, the Sun was passing out of Aries into Taurus, so that the cosmic picture is transformed a little here in the direction of Taurus. Schiller's is an ideal world, rather more hard and fast, more strongly outlined, while Byron's has a somewhat lighter touch of beautiful mobility.

Ever so much can thus be discovered about the life after death. Harkening more deeply, we shall become aware of how in this connection there is revealed the fundamental mood, the fundamental attunement of soul or, we might say, the basic character of the astral-body of such an individuality, made manifest in the cosmic judgment. It is indeed not unlike what it was at the constellation of cosmic thought, only in the opposite direction. We see the judgment of the cosmos upon that life and being which, as the first fruits of its soul, the human being carries outward now into the cosmos.

If, for example, on 20 November, 1910 (Gregorian calendar), at the moment of Tolstoi's death, the Sun is entering into the constellation of Scorpio, we will recognize in this a picture of the inner form of Tolstoi's soul, seen in the judgment of the cosmos, the particular cosmic sphere which draws this soul unto itself. If we then look at the often dual and divided aspect of Tolstoi's being, entering vigorously at one moment into the life of the senses and then again retiring into inner solitude of soul yet always restless and dynamic in his striving, we will recognize the inner kinship of this human soul with Scorpio in after death existence.

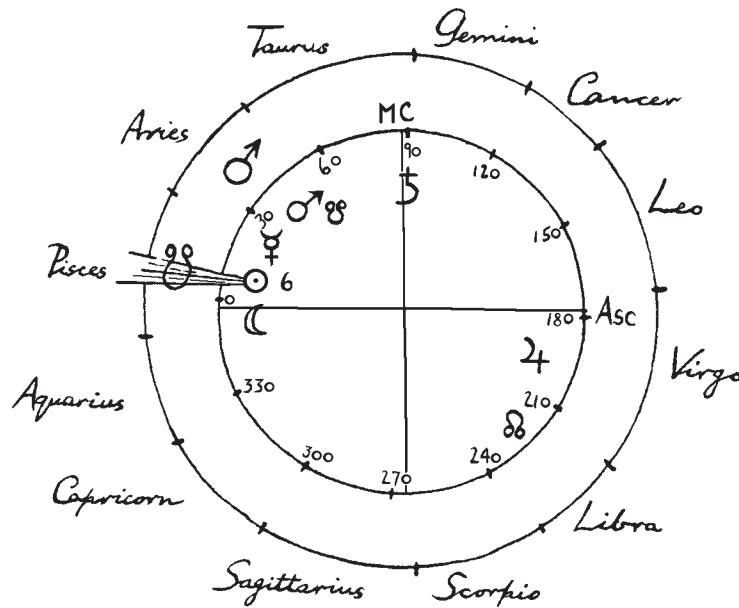
This aspect, the place of the Sun in the Zodiac at the moment of death, is only one among several which are important. We have already spoken of how one experiences in the first few days after death a great tableau of one's past earthly life, seeing the essential points of one's earthly destiny as in a mighty picture. This is the first stage of the pathway after death; it lasts only a few days, namely, until the etheric body is dissolved into the cosmos.

The human soul will then have laid aside the physical and the etheric body. The only veil the inner spiritual individuality still bears with it is the astral—the body of the soul. Now in this astral-body, all human cravings, passions, and inclinations in all kinds and degrees, which the soul harbored or gave birth to during earthly life, are still living. Before one can rise to higher spheres of the spiritual world, this aura of the soul must be cleansed and purified. One must pass through the time of purification or purgatory, of which all religions based upon spiritual insight tell. It was to this aspect that Dante gave poetic form in his *Divine Comedy*.

During this time, the fire of purgatory as it is called, the human soul undergoes once more all the experiences of the past earthly life yet in an inverse form. In its true moral aspect, we experience all the good that we did to others. We feel the real effect of our deeds in the souls of other fellow-beings. Likewise we experience the effects of our evil deeds in the souls of others to whom we did anything of wrong. The inversion goes even farther than this for it is in inverse order—from the last events before death, backward in time until birth—that the soul experiences all the events of the past life in their moral aspect. Moreover, this time of purification, as Spiritual Science shows, lasts about a third of the length of the past earthly life. Thus if the human being lived to the age of 60, the passage through this cosmic sphere will take about 20 years. Then will the soul be so far purified as to be able to rise to higher regions of the spiritual world.

This length of time which the soul spends in the sphere of purification will be found indicated in a quite real way in the horoscope of death. As an example we will take the death horoscope of Beethoven, who died in Vienna on 26 March, 1827 at half past five in the afternoon. The inner circle in Fig. 1 shows what the constellations were at this moment. Particularly striking is the position of Saturn in the meridian. It is as though the heavy hand of Saturn were to weigh down upon the scene. In effect, Beethoven's life was not a very happy one, as he was profoundly lonely and bore a heavy load of destiny upon his shoulders. His sufferings, his loneliness especially, were due to his ear trouble, leading at last to entire deafness. It was precisely this loss of hearing which stood under Saturn's influence. The first signs of ear disease, which in spite of every effort could never be arrested, appeared in the year 1798. In that year, Saturn was approximately at the same place in the Zodiac as in the constellation of death. We have to deal with a past transit of Saturn in the sense explained in earlier articles, and this is all the more impressively brought out by the position of Saturn in the meridian at death.

Figure 1



Deafness was indeed a heavy blow of fate for Beethoven, for it increasingly prevented him from exercising his profession as a musician, yet he mightily wrestled his way through these difficulties. Under the compelling force of his fate, he rose to even greater heights as a composer; one whose works were subsequently destined to have the deepest influence upon humanity—as indeed they still have to this day. This applies most of all to the *Ninth Symphony* which he described as the most mature work of his spirit. The *Ninth Symphony* was composed at the time when Saturn was in Aries, i.e., in the very place where Mars was in the horoscope of death. It is, therefore, related to Mars in Aries.

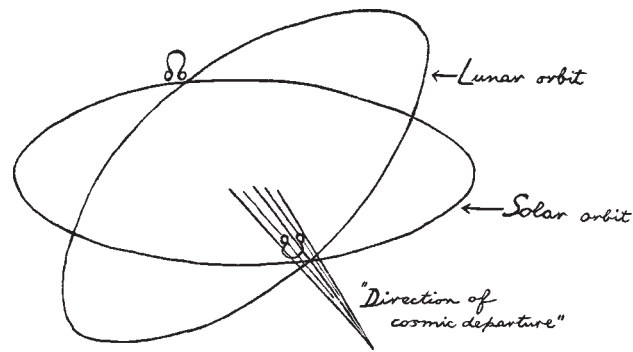
This much has been said to make the horoscope more real and vivid. What interests us, however, in our present context is the position of the Sun, which at the moment of Beethoven's death was in 16° of the sign of Aries, or the actual constellation of Pisces. Therefore, as explained above, this would be the cosmic direction of departure of Beethoven's soul. but this is still not all. We must also take into account the relation to this cosmic direction of the lunar node which at Beethoven's death was in 16° of the sign of Scorpio. This refers to the ascending node—the descending node, being opposite, was in the sign of Taurus. We know that the lunar nodes move backward through the Zodiac. Two years after Beethoven's death the descending node in its backward course came into 6° of the sign of Aries, i.e., to the place in the heavens where the Sun stood at death. But we must follow the lunar node for a whole revolution further—18 years and 7 months. This brings us to 22 December, 1847. On this day the descending node is again at the place occupied by the Sun in the horoscope of death.

We have now reached what we were seeking. In the first place, 20 years have passed since Beethoven's death in 1827. Beethoven lived to the age of 57, as he had been born in 1770. Remembering that the soul after death, to begin with, goes through the sphere of purification, a journey lasting about a third as long as the life on Earth, we shall expect this to have taken about 19 or 20 years in the life after death of Beethoven. Thus in the real cosmic happenings we have indeed something that answers to the inner way of experience of this human soul, inasmuch as 20 years after his death, approximately at the end of the time of purification, the lunar node returns to the place in the heavens where the Sun was at the moment of death.

It may be asked: What is it that justifies our relating the soul's after death experience, the passing through the "sphere of purification", to these particular cosmic happenings? To give an answer to this question, we will call to mind once more the significance of the lunar nodes described in an earlier article (Fig. 2).

The nodes are the points of intersection of the Sun's and of the Moon's orbits. These are the points where the Sun and the Moon sphere come into contact—where they join hands, as it were. For we regard the paths or orbits of the Sun and Moon as marking the outer

Figure 2



most lines of demarcation of the solar and lunar spheres—the several equators, so to speak, of these celestial spheres. The Moon sphere rotates within the Sun-sphere so that the points of intersection wander round, the rhythm being 18 years and 7 months for a complete revolution. Then it comes about that the lunar node returns again and again to the essential place described above, which marks the cosmic direction of the soul's departure from the Earth. For Beethoven this happened, as we said, in the year 1847, for then the node returned to 6° of Aries, the place the Sun was in at his death.

Now we can also express this cosmic fact in a still more concrete way. For the soul spends the time of purification within the Moon sphere. It is there that the lower nature must be purified and laid aside. Not till this stage of after death existence is over (once more, as Spiritual Science shows, it takes a third as long as the past earthly life) can the soul enter the higher sphere—that of the Sun. This is the moment when, through the lunar node, the Sun and the Moon sphere are in contact precisely in the individual direction of the soul's departure.

The same connection could be shown in many other instances. Unless there have been some organic idiosyncrasies, we shall always be able to trace this approximate third of the length of the earthly life in connection with the horoscope of death, pointing to the spiritual connection which has been described.

Very significant is the constellation of the planets at the moment thus indicated, i.e., at the moment of exit from the Moon into the Sun sphere. In Beethoven's case, Mars is again at the same place in the year 1847 as at the moment of death, in the constellation of Aries. Mars has been lifted, as it were, on to a higher level, signifying the passage of the soul from the Moon into the Sun sphere. We may conclude that this is a point of particular significance which the cosmos wishes especially to emphasize. As we said before, this Mars in Aries belongs to the time of Beethoven's life when his great masterpiece the *Ninth Symphony* was created. Now that the soul is admitted to higher spheres, it lights up once again in cosmic judgment, it is the spiritual horizon, the cosmic and creative background of this great work of art which is here lighting up in the sphere of Aries—of Idealism (as was explained in an earlier article). It is as though in the Thinking of the cosmos, the spiritual archetype would now appear. Fired with inner will, it is the world of ideas and ideals which was the hidden reality in this, the greatest work of the composer's genius. Only after death does the *Ninth Symphony* receive its cosmic meaning, maturing in the soul of Beethoven to gigantic stature. During his earthly life Beethoven experienced an ideal—nay, a whole world of human ideals—and brought it down into the strong reality of his music. Now, as the purest and most essential element of his being, he is allowed to give it to the Gods in heaven. For as he enters the sphere of the Sun, he is returning into the bosom of the Gods, and with the fruits of his earthly work he may now enrich even the archetypal, cosmic sphere from which it came, the sphere of Idealism in the Divine and cosmic thinking.

Herein we have at least a hint, an indication of the experiences of the human soul during the life after death. These things are not at all easy to set forth in outward words; they want to be experienced far more in the inner silence.

THOUGHTS ON THE FUTURE OF ASTROLOGY

Having reached a certain conclusion in our descriptions of the new outlook in astrology, we may consider once again the fundamental question: What is the spiritual import of astrology for our own time, and how ought it to develop toward the future?

On the one hand it is undoubtedly the case that with such points of view as have here been adduced that it will be possible, as a matter of pure knowledge, to reach a fairly deep and penetrating picture of the structure of the universe and of the way the human being stands within it. On the other hand we are living in a period of evolution when—in these matters as in all others—the question is quickly asked: What is the utilitarian value of it all? Astrology, as commonly practiced in our time, seeks in a very drastic—not to mention materialistic—presentation to foretell the destinies of people from the events in the starry heavens about the time of birth.

These are the two points of view that we must encounter today wherever astrology is concerned. On the one hand is the legitimate striving for pure knowledge of the relations between people and the world of stars, while on the other hand there is the candid entry into realms of egoistic wish and selfish curiosity. Yet it would not avail us, on vague moral grounds, to reject the setting up of horoscopes as a means of prognosis concerning life. As to the rightness or wrongness of any thing, we have to base our views on clearly thoughtout scientific grounds and on an insight into wider sociological effects. This applies most of all to astrology.

Up to a certain point, it is indeed the case that many striking things can be deduced from horoscopes of birth with regard to a one's course of destiny. Yet as we look more closely, these things appear in a very different light as compared to the utilitarian point of view from which so many people start. Humanity has, in fact, long outgrown this craving to penetrate into the secrets of personal fate. What we are really seeking for today has not yet risen to full consciousness, so we fall back again and again and become overwhelmed by the old phantom.

For in effect, it is but a phantom that the horoscope, as commonly applied, reveals. Look at it clearly and calmly: What does the horoscope, interpreted by old tradition or in the light of new empirical results, reveal? If it were skillfully interpreted, one may learn from it certain details of events in one's own family, or of one's own possibilities as regards calling, social standing and the like, not indeed with the nominalistic clarity which people look for nowadays, but at least in outline, like some distant mountain range. Yet when all this is done, however expertly, what have we to help us in the last resort on a single step in life? I may know that in a given year of my life a change will take place in my whole situation. I may even know if it will be in a good or in a bad direction. After all, such knowledge—if knowledge it be called—is more bane than blessing. It takes something from my human stature, makes me inactive and tends all unawares to harness me to something fateful, cosmically automatic, extra-human. It neither gives me power to avert or to transmute impending evil, nor to accelerate or hold fast the good. It has, at most, the value of foretelling certain things in more or less dim outline. Such fore-knowledge is admittedly a thing of doubtful blessing.

The fundamental question we touch upon here is that of liberty or of predestination in human life and action. Not that we wish to embark on philosophic arguments of this well-known theme; only we may bring together all possibilities of astrological understanding in the attempt to find a solution leading to a valid judgment as to what astrology can be for the immediate social future of humanity.

In former articles we have already evolved one point of view in striking contrast to the whole sphere of horoscopes of birth. It is the aspect of the horoscope of death. This, in itself, obliges us in seeking knowledge, to look in quite another direction than for the horoscopes of birth. For in the latter case, as a general rule, the human life concerned is still to come; we tend almost inevitably to the mood of prognosis, as of a destiny not yet unfolded. The horoscope of death on the other hand comes at the end of human life. There is no possibility of foretelling any immediate, tangible future. Earthly realities are for the moment utterly extinguished for the soul who has now passed through the gate of death. Nevertheless, the horoscopes of death offer real and valuable prospects. They can, as former articles have shown to some extent, give very

interesting knowledge of the deeper character of the person concerned. We must only be prepared to change the direction of our quest deeply and radically if we would truly appreciate this new form of astrology.

Quite apart from the fact that in the horoscope of death we have a summing-up of the destiny of a past earthly life, which is a looking backward in time (the opposite of what the horoscope of birth implies), another most important point emerges: the primary thing we look at in the death horoscope is the human being, for upon one's inner quality, the quality of the starry constellations will now depend. It is the human being's activity which gives to the events among the stars their meaning and their import about the time of death. We have shown how the lives of some were recorded in the constellations of the planets and the Zodiac. If from the human being nothing of significance is written in the cosmos, then too the constellations of the stars, whatever they may outwardly appear as, will be without inner weight, empty of content like the one who bears them. If, on the other hand, by virtue of our life on Earth we have inscribed into the universe of stars (through the past Saturn transits in the horoscope of death as shown in former articles) good deeds of value for humanity, then and then only will a constellation—significant in the sense of classical astrology—be of *real* meaning, not only for us, but it may be for all humanity, for the whole historic period which follows. Such things were instanced in our former essays.

We must, however, bear in mind that this way of looking at things will deeply and radically change our aspect of our relation to the world of stars. By virtue of the horoscope of death we no longer have a relation to the world of stars which inspires the question: What is the meaning of such or such constellation for my own personal life? The question is now reversed. For if we earnestly let all that which is revealed in the horoscopes of death work upon us, we will be led to see that our own spiritual evolution—no matter of what kind it be—is of significance for the world-all. Our real relation to the starry world, revealed in the horoscope of death, is the expansion of our being to the being of the cosmos, the making manifest of our seemingly minute existence—as of a speck of dust within the universe, for so it seems to us on Earth—in its true cosmic magnitude and value. We are the primary reality in this case. We receive, as it were, the starry heavens into our own being. According to our portion, according to the measure of development we have attained in present time, we fill and flood the constellations that we are united with through death, with our own inner warmth and inner light. This radically different relation of our being to the starry worlds gives rise to a further hope. The change of aspect and direction, following logically and inevitably from the horoscope of death, may perhaps also lead us out of the blind alley into which the traditional astrology of birth has tended.

For the horoscope of death, the matter is comparatively simple. This horoscope, in the very nature of the case, represents a certain finish, the relative conclusion of a pathway, the fruit of an earthly life that is now done. In the horoscope of birth, or rather in the whole complex of horoscopes and constellations about the time of birth, we should then have to seek the opposite of something finished, namely a development in its inception, a germ, a seed of evolution. This picture is indeed the true one, provided we seek no more in it than it contains. The true horoscope is something germinal, bearing within it all the potentialities of development which can, however, only be turned into Earth reality under quite definite conditions.

Precisely herein lies the secret of the new relation between ourselves and the world of stars. Through the very fact of our descent into incarnation, we are indeed connected with the world of stars, and yet we are no longer absolutely dependent on that world. On the contrary, in our age and in the future, we are called upon to take the world of stars, which as an individual we belong to, with us into our earthly deeds, into our earthly feeling and thinking. The transmutation which then takes place all through our earthly life, if we are a person of spiritual striving, thereby becomes a transmutation not only of ourselves but even of the world of stars! Thus can we understand it now. All that appears as the fruit of an earthly life in the horoscope of death was there already as a seed or germ at birth; it only had to go through the transmutations, through the testing fires of a life on Earth to reach maturity.

To give a more concrete background to these thoughts, we may have recourse again to an example. We take once more from a former article the data of Richard Wagner's horoscope of birth and his prenatal horoscope, and place them side by side with his horoscope of death.

In the prenatal horoscope (Fig. 1) we drew attention, among other things, to one outstanding fact, the passage of Venus before Saturn at the beginning of the seventh prenatal lunar cycle. In manifold connections we pointed out how this conjunction was related to the 44th year of Wagner's life, the year 1857. This was a year of special importance, [as it was] the time when *Parsifal* was first conceived. It was a kind of death experience which Wagner underwent at this moment. The outer world was dark about him and so was the inner world of his own soul when on that Good Friday morning, like an inner resurrection light, the picture of *Parsifal* suddenly dawned upon him. Now from the conjunction of Venus and Saturn in the prenatal horoscope we might, at most, have foretold a difficult situation in his life at this moment. The awe-inspiring drama of his real life—what actually happened in that year—could not possibly have been found in this way. From this comparison we can see best of all what is at once the value and the limitation of astrological prognosis. For the mastering of his life's situation it would have been of little help to Wagner on that Good Friday morning if he had known of all these difficulties in advance. His depression might have been all the greater for such knowledge. The element that helped him wrestle his way through to the light had quite another source than in his horoscope. It was his guiding genius that now recalled to him the poem of Wolfram von Eschenbach, read long ago, and then gave birth within his soul to his own creation—*Parsifal*.

We have, therefore, this picture: on one hand in the horoscope there is the plan of the earthly life that is now beginning. As we described it before, the prenatal horoscope is an image of the ether-body, forming and molding the physical in a quite individual way and working into the human being's destiny. Yet what it fashions is, in reality, no more than the *forms*—the hollow *molds*, as it were—waiting to be filled with another content. Thus the conjunction of Venus and Saturn in Richard Wagner's horoscope is but a mold; in itself it tells us little. What is important is what flowed into this mold in the subsequent life of Wagner's individuality. Another person would have made something altogether different of it. It is the human individuality who in reality makes the horoscope, not the horoscope the individuality! Therefore, the truest astrology is that which is able to confront the stars with strong and world-embracing individuality. Then it will no longer be a question of trying to decipher our own personal destiny as written in the stars; but in the strength of our thinking, feeling, and willing, we will be trying to bear our individual share of the destiny and riddle of the stars themselves. Ideally speaking, we can imagine Wagner in that moment having some consciousness of the cosmic events before his birth. Aware of the immanent question which was contained in that conjunction of Venus and Saturn, he would still not have regarded it as in any way determining his fate. Out of such consciousness, we may imagine his sense of responsibility would have grown immeasurably more than it did, out of the range of personal motives and desires. He would have been at once aware of his responsibility to cosmic worlds.

These cosmic happenings and relationships are by no means speculative. What bears fruit in our life appears again in the cosmic world when the time is there in the horoscope of death. Take once again Richard Wagner's life on Earth. The fulfillment he brought into the conjunction of Venus and Saturn on that Good Friday 1857, looked at in its deepest meaning, was like salvation even to the Venus forces. All this is manifest as the fruit of his life in his horoscope of death. In Fig. 2 we have represented, underneath the prenatal horoscope, Wagner's horoscope of death. Venus is by itself in Sagittarius, free of all other aspects. Moreover, into this Venus, through Saturn's chronicle, the event of 1857 is recorded (past transit of Saturn, as before explained). For in the year 1857, Saturn stood in Gemini directly opposite the place where Venus stood at death.

Thus we can clearly see what transmutation has taken place between the cosmic poles of birth and death. Quite another picture arises in the starry heavens at Richard Wagner's death than at his birth, and yet there is again an intimate connection between the two. One would almost say that the heavy aspect of Saturn in Sagittarius in the prenatal life—weighing down as it did upon Venus too—has been overcome in the course of his life, for in the horoscope of death, Venus is free of all embarrassments.

This is the point of view which will be even more important for the future of astrology. So long as we do not realize it, all efforts in astrology today will remain fruitless and will grow even more so. It is only a short time ago in human evolution that it had no longer become important to know what a particular constellation

PART II

THE CONSTITUTION OF THE PLANETARY UNIVERSE AND THE WORKINGS OF THE PLANETARY SPHERES ON HUMANITY AND THE SUBSTANCES OF EARTH

*These four lectures were given by WILLI SUCHER
January, 1956 to the Bio Dynamic Experimental Circle of
Anthroposophical farmers and gardeners.*

Although these lectures are only an introduction to their subject and are in the nature of “sketches”, they contain considerable depth and open up new conceptions and possibilities that are of great value for all who are interested in the pursuit of knowledge of the Self and the attainment of *Spiritual Freedom*.

LECTURE ONE - 9 January 1956

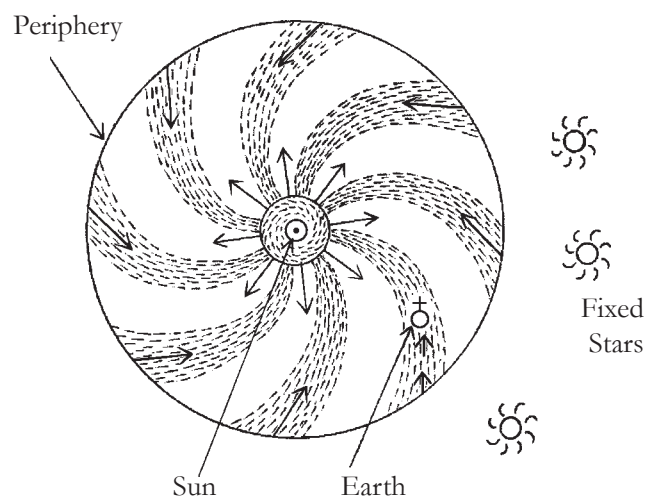
Dear Friends,

In order to speak about the working of the cosmos and its impact on the substances of the Earth, it is first necessary to develop a picture of the universe in which we live. The central focus of our cosmos, our solar universe, is obviously the Sun, and I believe that if we work with a conception of the Sun in an anthroposophical sense, we will have all that we need for building up a cosmology that will enable us to develop some idea of the working of the cosmos in earthly substances. What is the Sun? We have all probably learnt at school that the Sun is either a solid or gaseous body. Fashions are constantly changing so that sometimes it is gaseous and sometimes it is solid! Anyhow, [it is said to be] a body of material composition which is, so to speak, burning away on its surface. And the burning of this large lump of coal, as it were, provides the solar universe in which we live, including the Earth, with light and warmth. This, more or less, is the idea held by modern science. Of course the latest fashion is in accordance with the atomic age. The Sun is imagined to be a solid body with numbers of atomic explosions taking place on its surface, and these are considered to be the source of light and warmth which we experience on the Earth.

Rudolf Steiner has spoken about the Sun and has pointed out that these ideas of a solid or gaseous Sun are incorrect. He said that if scientists had the opportunity to go to the Sun, they wouldn't find anything, indeed not only nothing but less than nothing! He indicates in a number of places the nature of the Sun as he conceives it on the basis of Spiritual Science, by means of that spiritual perception which he has endeavored to demonstrate in almost all his books and lectures. (Ed. *Helioseismology* has now found that the core of the Sun is probably mass-less. See *Scientific American; Exploring Space*. Special Issue 1990, Vol. 2, No 1.) He speaks of the Sun as a "non-spatial entity", a place where space comes to an end. I am sure all this will also be relevant to the reading and discussion of the lecture cycle you have chosen for the morning sessions, in as much as the concept of space is closely connected with matter. (*The World of Senses and The World of the Spirit*, 6 lectures given by Rudolf Steiner, 27 December 1911 - 1 January 1912 - GA 134.)

We experience three-dimensional space in our earthly existence; however, we do not only experience it in matter. Matter is certainly three-dimensional, but air and water are also three-dimensional. All these substances are, so to speak, built into the skeleton of three-dimensional space. If we take away that space, we are faced with a peculiar situation. It is one that is very difficult to imagine; in fact, we can only experience it by means of mathematical calculation. Rudolf Steiner uses an example that is rather drastic but will give you an idea of what he means by non-space, empty or negative space. If you have money in your purse you have substance or, if you like, three-dimensional space. Then you spend the money, and you have no money left in your purse—no substance. But you can also have debts, which means you have something less than substance, less than space, and it is somewhere along these lines that we have to imagine non-space or negative space.

Figure 1



Let us imagine the Sun in the center of the cosmos (Fig. 1), an entity of empty space, a hole in space. Such a point in the cosmos would act like a vacuum; indeed, we would even have to consider it as a super-vacuum for it exceeds any vacuum we meet on Earth. Now you know how a vacuum works, and that we make use of a vacuum in the principle of the vacuum pump. Into the cylinder of a pump from which air has been evacuated we can draw all kinds of liquid or solid substances. The Sun as the super-vacuum which we imagine would draw in from all directions of space some kind of substance, whatever it may be. Thus you would have a streaming in of this substance from the direction of the periphery. We now have to find out where the periphery of that activity would be and what the nature of the substance is.

There is also another problem. We know that anything that is contracted into a limited space is compressed. Let us imagine that near the surface of the Sun (center), the compression is strongest. What is being compressed is some kind of cosmic substance, energy, or whatever it might be. In this way, we have come to a picture of the Sun that can be reconciled with the current idea that processes of disintegration are taking place in its outer layers. However, in our picture we need not think of processes in any way similar to the disintegration that we find on Earth. Furthermore, we can imagine that this disintegration, or dissolution, is the source of the Sun's radiation, of the light and also the warmth that we experience. Apart from light and warmth, there are other influences originating there that are radiated back into space.

There is also a third aspect to be considered. Something must disappear into that "hole" of the Sun. If space shrinks, as it were, and finally enters a point that has no extension, it returns to the periphery. That is a mathematical law. We cannot now go into the details, but the substance or energy that disappears, whatever its nature, returns at the periphery. We are thus faced with a kind of metabolism, a kind of transformation. Something is brought in from the periphery of the solar universe and is led through certain processes of condensation and densification. During the next phase, processes take place on the surface of the Sun which are the source of the light and the warmth which it radiates back into the solar universe. Then the disintegrated substance disappears through that point of non-space and comes back at the periphery of the solar system. Thus we have a perfect process of breathing, of metabolism, a kind of digestion of cosmic substance which, for the moment, we may call sidereal substance.

We will now attempt to find out what this process means, why it was instituted in the cosmos, and who inaugurated it. Again, we can come to definite conclusions with the help of indications given by Rudolf Steiner. He has told us in various lectures and lecture cycles that the Sun has been, and to some extent still is, the dwelling place of the Exusiai—the Elohim of the Book of Genesis. The Elohim mentioned in the first chapter of Genesis built a focus of their activities in the cosmos, and that focus was the Sun. The Elohim or Exusiai built and created the solar universe to which the Earth belongs. Here we are on familiar ground. The Sun would be the tool of the Elohim. They brought about the kind of breathing of which we have been speaking. The solar universe was built up through it, stage by stage.

We may ask: Is there anything in human nature by which we can also gauge the activity of non-space in the cosmos? Yes, there is! There is something in human nature which is akin to that emptiness which we find in the place of the Sun, something in the realm of the human I, the human ego. Rudolf Steiner has spoken at length of the nature, capacity, and cultivation of the ego. He has reminded us in a great many lectures and in his books of the need to develop the inner capacities of Imagination, Inspiration, and Intuition, which humanity must attain in order to find new sources for organizing and reviving earthly human existence in a healthy fashion.

I should like to remind you of some of the advice which we have been given with regard to the attainment of those capacities of Imagination, Inspiration, and Intuition. In his book, *Knowledge of the Higher Worlds and its Attainment*, we find a precise description of the preparation and attitude necessary if we are to achieve the opening of the gate to these new faculties of inner spiritual perception. We must, in a sense, withdraw from the external world, and find a place of inner peace, of inner concentration and inner development. At least for a brief time we must emancipate ourselves from our entanglement in the spatial world. Stage by stage we then create an inner world. If we are then to advance, for instance, from Imagination to Inspiration, we must learn

to practice a more advanced faculty. In the world of imagination, we hold ourselves in a state of “picture” consciousness. The facts and reality of the spiritual world reveal themselves to us in a symbolic fashion. We do not perceive the spiritual world directly but, as it were, behind a curtain. We see the shadows of what is played on the stage of the Spirit, falling onto a curtain still closed. The shadows speak to us in symbolic language of the reality of the Spirit that is still hidden from us. Just as in a dream, we can have an awareness of external facts in a symbolic form, also on the level of imagination we may have a fully conscious perception of events and beings in the spiritual world. It can be a very beautiful world, a most enlivening experience. However, in order to penetrate that curtain of imagination, of symbolic representation of the spiritual world that hides the beings of that world from our perception, we must then renounce all that we have so far achieved on the level of imagination. That is sometimes very painful, for experiences at the imaginative level can be something wonderful and truly enlivening for the human being. If we renounce our imagin-ations we enter a world of complete emptiness. Nothing—no thoughts, no feelings—must enter the sphere of emptiness which we have consciously brought about. If we are thus prepared with the totality of our soul life to receive quite objectively what is still outside us, only then can inspiration be achieved. At that moment the Spirit can speak into our soul. The breath of Spirit Beings can permeate us.

The greatest difficulty is to hold that emptiness without going to sleep, for that is a great temptation, arising from natural causes. In fact, our sleep is, in a sense, simply an experience at the level of inspiration, except that in sleep we lose our self consciousness. However, in trying to advance consciously to the level of inspiration, we must hold that emptiness without falling asleep.

We have now, from quite a different direction, approached a condition which seems similar, at least to some extent, to what we would find on the Sun, as indicated by Rudolf Steiner. The emptiness on the Sun and the self-created emptiness in our soul seem to be akin. The human being achieves it through the cultivation of the forces of the I, the ego. It may, therefore, be at the level of egohood, of selfhood, that the emptiness we can produce in our own soul is akin to the emptiness of the Sun. However, we realize that in our cosmos the Sun is the organ not of a human I but of a cosmic I. Now we seem to have found the ground on which we can stand.

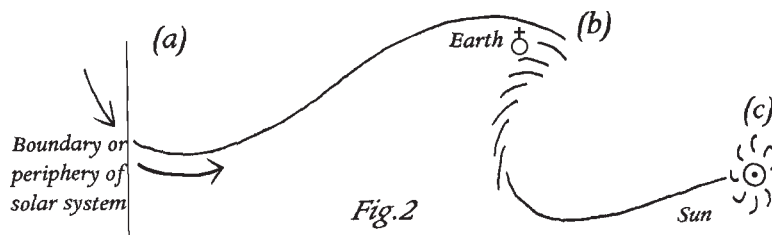
The indications of Rudolf Steiner tell us that the Sun is the dwelling place of the Elohim or Exusiai, whose head was the Christ in pre-Christian times. We also know that the Exusiai were the Beings who endowed us in successive stages with receptivity for the self. Finally, when Christ entered the earthly world, humanity was endowed with the capacity to develop the higher self, the cosmic self. This is the all-embracing self that does not know egotism in the human sense but which can embrace the whole cosmos in love.

In the Sun we have an element which is quite near to us, whose image we can find within ourselves. I believe that such bridges between cosmic nature and human nature are most important and can help us form concrete conceptions about the universe in which we live and with which we can work. They may also help us in practical work, such as agriculture.

The task is to find out more about the in-streaming from the per-iphery, and also about the radiation from the layers of the Sun. We can easily perceive that the in-flowing essence is lit up by the rays of the Sun. For instance, let us imagine the Earth [to the right of the Sun in] Fig. 1. Its own movement allows it to be anywhere. We need not think of the Earth going around a fixed central Sun, as in the Copernican world-conception, but let us imagine the Sun and Earth in their relative positions. Wouldn't the essence flowing in from the periphery also affect our planet? It would, in a sense, hit the Earth [where indicated by short arrows] in Fig. 1. What is the condition of that side of the Earth that receives the impact? The place where the rays or streams of cosmic essence enter is obviously turned away from the Sun. In other words, that place or part of the Earth is plunged into night, for the Sun is not shining there. During the night, we do not see anything entering the Earth, it is clearly a substance or essence of an invisible nature. It is “invisible sunlight”. From a point of view such as this, we can perhaps draw closer to an understanding of what Rudolf Steiner often referred to as the “Midnight Sun” in his lectures. Anyway, something which is of an invisible nature hit the Earth and comes from the outer cosmos.

From the opposite side, the Earth is then lit up by the rays of the Sun. Two impacts meet. From one side comes the invisible light of the Sun and from the other that which we sometimes call visible light. Naturally, it is not quite correct to call it visible light. It is light which makes objects visible. The Sun itself lights up what it has drawn in, and somewhere at this point[coming toward Earth], we may perhaps imagine the coming into existence of matter.

How can we imagine the flow from the periphery coming in? Would it be wise to think of it as consisting of straight streams? That would probably not be correct. It would not do justice to the nature of a cosmic essence. A different picture may be suggested, something like a wave. You know how a wave starts, rises, reaches a crest, breaks up, and then it carries on (Fig. 2). I believe this is the tendency that such a stream of cosmic substance coming into the solar universe would have. Here would be the beginning [in position] (a) at the outermost point of the cosmos, and this would be the direction in which the cosmic substance would move, [toward position (b)]. Here would be the crest (b), and here it would recede and finally disappear again out of space through the “hole” of the Sun. We now imagine that the agent of such a movement is in the Sun [at position] (c), while the crest is where the Earth is (b). We can then understand that at point (b), or wherever the Earth is at a particular time, it receives cosmic or sidereal substance. It would accumulate it, densify it, break it up, and in the process it becomes matter.



If we can accept such an idea, where would we imagine the origin of the cosmic essence or substance to be? Somewhere out [beyond position (a)] we would have to imagine a periphery, [also see Fig. 1]. Couldn't this be the Zodiac with its twelve constellations, the extra-solar world lying beyond our solar universe? It could be the world beyond the planets, which means, in a sense, beyond Saturn.

With the help of such a picture, we should be able to understand many things which we find on Earth “broken up” into matter. You know, of course, that there have been many attempts, in accordance with Rudolf Steiner's indications, to find a kind of similar cosmic order in the mineral world or the plant and animal world. A number of our friends have endeavored, quite justifiably, to find twelve great groups in the mineral world and likewise in the plant world. These attempts have perhaps not always been successful. But twelve great groups of animals have definitely been found—not species but groups—about which there are articles in various publications. Why twelve? In the plant world a sevenfoldness can also be detected. This sevenfoldness is also found in the mineral world. The twelvefold mineral world would then consist of seven times twelve groups, eighty-four groups, as would also be in the animal world. Twelve and seven—but why?

If we can accept the picture of the cosmos we have worked out, then we are near to a solution. What is it that is out there beyond the periphery, outside our solar universe? There is the fixed star Zodiac. Since very ancient times, the stars of the Zodiac have been divided into twelve groups or constellations. We know them as: Ram, Bull, Twins, Crab and so on, altogether twelve. We can now see the origin of the twelve main streams coming from the extra-solar periphery. The Zodiac which surrounds our solar universe forms twelve great streams.

The twelve great streams would pass through the Earth in time because the relative positions of the Sun and Earth change in the course of the year, and the Earth would be exposed to all twelve great streams coming from the periphery—from the Zodiac. Everywhere on Earth, in all the kingdoms of nature, we ought to find a twelvefold order. The kingdoms of nature have a material consistency, but there is something else: there is Spirit which has been “broken up”. In other words, something is broken up which comes from the periphery

and which is of a twelfold nature, for what comes from the periphery would maintain its original cosmic nature of twelfoldness. Still there is also another aspect. The Earth is not the only planet in our solar system, there are more. We generally speak of seven planets—five planets plus Sun and Moon. So, there we have a sevenfoldness related to time. Out there along the periphery we have a space-element as the background of the cosmos. It is the sidereal world, the world of the Zodiac which is a static element in a sense, a static twelfoldness. But the streams coming in from the periphery would in time pass through a sevenfoldness. First through Saturn, the outermost planet, and the sphere of Saturn and then through Jupiter and so on. They would descend through seven spheres. That process in time, as the streams move in toward the Earth, would also maintain its character and express itself in the sevenfoldness which you certainly find in the kingdoms of nature. You can detect this sevenfoldness in the structure and organization of a plant, or any other single being in the kingdoms of nature. [This process of sevenfoldness is explained in greater detail in the author's *Isis Sophia I.*]

What then is the purpose of the solar universe in which we live? What, to put it crudely, is the game all about? From one point of view—the viewpoint of the Sun—it appears to be a building-up process. It is there on the Sun that those great cosmic beings lived, the Elohim or Exusiai, who created the solar universe and who built and created all that exists within its boundaries.

This held good for as long as the Sun was, in a sense, the great Guide in the cosmos. We know that conditions have changed since the time of Golgotha. The Sun is no longer what it had been before. True, it carries on [its task of] creating, so to speak, in accordance with the law of inertia. If it did not, we could not exist in the world of matter. Nothing would “break up” into material existence on the Earth. The in-streaming from the periphery still has to take place and is inaugurated by the Sun. But we know that the great Leader of the Sun Spirits, the Christ, the Head of the Exusiai, has descended to the Earth. Christ incarnated on the Earth and, during those three years, united the Spirit principle of the Sun, step by step, with the Earth. First, Christ amalgamated more and more with the body of Jesus, and finally in the Event of Golgotha, united with the very planet on which we live.

Thus we would have to imagine the Earth bearing within itself something of the Sun nature in a functional sense. Spiritually, it is that principle of inner emptiness which we may experience when we do the exercises suggested by Rudolf Steiner for the attainment of spiritual perception. It is the element of emptiness with regard to personal thought, in a sense, an external emptiness. But in a spiritual sense it is a spiritual fullness, the consciousness of *inspiration*. That principle has united with the Earth and has surely changed the character of the whole solar universe.

The building-up of the “house” of the solar universe is enacted from the viewpoint of the Sun. This has been built-up chiefly by the Elohim or Exusiai. On the other hand, the Spirit principle of the Sun has united with the Earth and has introduced quite a new aspect into the cosmos. What is this? We know that the Christ has opened the gate for humanity through which we can enter into an awareness and realization of the Higher Self within our own being. This can awaken in everyone of us who turns our hearts toward the Christ Impulse and to Christ.

Therefore, we can safely say that there is something on the Earth, an element within it, that can realize the cosmic principle which was dwelling on the Sun. In times to come, this principle will certainly also work as a creative power in the cosmos but with one great difference. On the Sun and from the Sun it was working as a cosmic principle which was entirely the affair of the Divine Hierarchies. From now on it can become a principle of humanity. In the future, humanity will have the opportunity to bring about what the hierarchies did, to realize it at the human level. It will be experienced at the level of the human I, of a human self. The whole purpose of the development, of the evolution of our solar universe is, I believe, contained within these two aspects. Creation, which we sometimes call the old creation, the creation inaugurated by the hierarchies, has come to an end. Through and since the Mystery of Golgotha, something has been inserted into it that is a new creation—creation at a different level. It is not at the level of the hierarchies but at the level of [the human being to acquire] the realization of the self or I. I believe this aspect is important.

We still have the task of finding out the nature of the extra-solar world. What do we know about that extra-solar world, i.e., the world of the stars? We see single fixed stars, for instance, in the constellation of Twins we see Castor and Pollux, or in the constellation of Bull we find the bright star Aldebaran. We also perceive stars like Sirius, but Sirius is below the Zodiac; we shall have to speak about that world too. Those fixed stars, what are they? What does modern astronomy tell us about them? We hear they are suns, that the fixed stars are suns. Very well, how far can we get with this concept? We have tried to acquire a definite concept so far, with the help of Rudolf Steiner, by attempting to create an imagination of the Sun—of its being. It is a hole in space, an emptiness, a vehicle, so to speak, of cosmic Individuality, of cosmic Intelligence. Very well, if the fixed stars are suns, perhaps they are suns in the sense of ours, i.e., vehicles of Divine Hierarchies. Where are we now? Out there in cosmic space, all around our solar system (Fig. 1), we would have suns. These suns would be the chariots of Divine Intelligences, in other words Divine Hierarchies.

Thus what is drawn into our solar universe would be a substance which these hierarchies had prepared in the dim past. We can regard it as energy, or astral substance, perhaps simply as sidereal substance. The words aren't important if we are aware of the possibility that the essence which exists out there is a world of emanation from the Divine Hierarchies, then we would seem to be on the right track. That essence is taken into our solar system, where it undergoes the process we have been describing. Thus the world out there, the world of the fixed stars, would be something like the ground of all existence in a spiritual sense. It would be the Father-ground of all existence. On the other hand, the processes inaugurated by the being of the Sun within the solar universe were obviously designed for a progressive evolution. Step by step and stage by stage the essence coming from the Father-ground of existence has been brought nearer and nearer to the realization at the level of cosmic selfhood. Thus we have a progression from the Father through the Being of the Son (the I AM). Finally, when it is experienced in humanity at the level of the individual I, we can imagine that the essence that was originally in the realm of the Father wakes up in the realm of the spirit of humanity, of the Holy Spirit. Thus we may be able to see that our solar universe is really a process of tremendous importance in the total universe—in the greater universe.

We could, of course, argue and say, "Well, just as our solar system has seven planets—five plus Sun and Moon—perhaps those suns out there have created similar planetary systems, competitors, so to speak, of our own solar universe." So far nothing of the kind has been discovered. No rival planetary system in the sidereal worlds, no planets racing around those suns out there in the extra solar space have been detected. It seems that our solar system is in quite an extraordinary position; it may have the unique purpose of leading the Father element through the Son element to the experience of the Holy Spirit at the level of the Self, the I.

We have been speaking about the solar universe as if it were a plane, a disc. There is a tendency to imagine it as a sphere; however, it is a fact that all the planets and the Earth, and even the Earth's Moon, are all moving more or less in one common plane. It is not the case that one planet moves in one particular orbit (Fig. 3a) and another planet at an angle to it. The planets move, more or less, in one plane on a disc (Fig. 3b), with slight deviations which are of great importance. The solar universe is a sphere which has the tendency to shrink into a plane. In that case, its periphery touches only a relatively narrow band of stars, and that is the Zodiac and its twelve constellations.

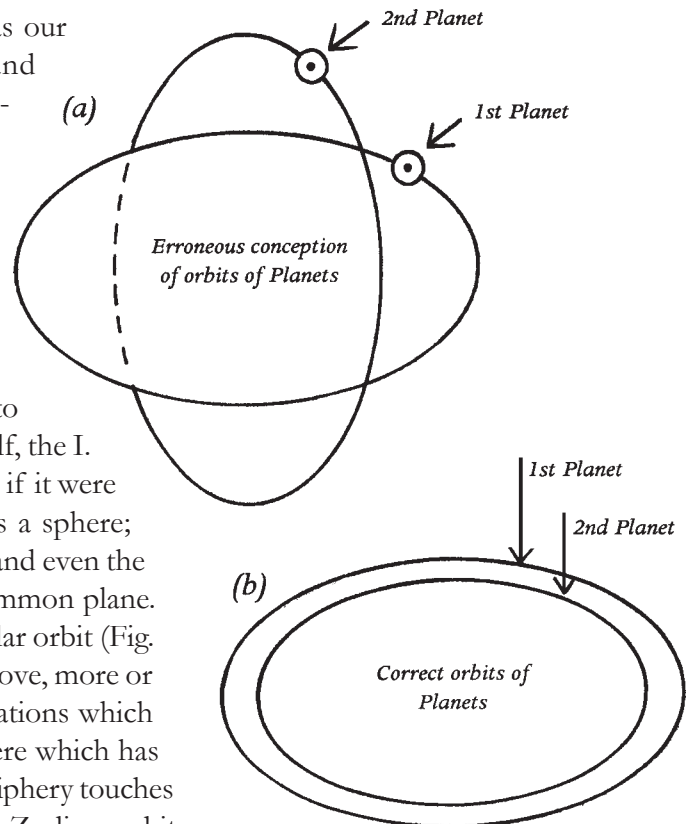


Fig.3

There is yet another question which we ought to discuss, and that is the question very often asked about the stars beyond the Zodiac. We know that above and below [the Zodiac], there are also stars bordering on our solar universe. What about them? An intensive study of the Zodiac, of the impacts of it and of the outer constellations, can lead to the conviction that the outer constellations are connected with the Zodiac. In order to explain what I mean I would like to give as an example the constellation of Fishes.

Above Fishes we find the constellation of Andromeda—indeed the whole complex of the Andromeda-Perseus myth. They are all extra-zodiacal constellations. Perseus is there, a bit further back, above Ram. Further toward Waterman and above the Zodiac stands Pegasus. Still higher up in the northern sky is Cassiopeia, the mother of Andromeda, and Cepheus, her father. You probably know the myth: Andromeda was the daughter of Cepheus, the king of Ethiopia and Cassiopeia, her mother who boasted that her daughter was more beautiful than any of the daughters of the God of the Sea. (Much more time would be needed really to elaborate on a myth of this kind, for it is quite wonderful, a storehouse of spiritual truth; however, we cannot do so now.) The God of the Sea was enraged and he sent a terrible monster, Cetus or the Whale, to Ethiopia. This monster was sent by him to destroy the coast of Ethiopia in revenge for this insult. The destruction was so great that they consulted an oracle. The answer was that there was only one possible way out. Andromeda, daughter of the royal couple, had to be sacrificed to the monster, to Cetus. So she was brought down to the coast and was chained to a rock. The Whale approached her from beneath Fishes. Just at that moment Perseus came flying through the air, returning from an expedition. He had killed the Medusa, another monster, and he was carrying her head in his hand. This head had the devastating power of turning everything to stone that looked into her face. Even Perseus had to walk backward and only look at the image of the Medusa in the mirror of his shield, the back of which was burn-ished metal. He could not attempt to look at her face or he would have become a statue. In this way he had cut off her head, which he was now carrying as he came through the air. In an instant he saw what was going on below and realized the plight of Andromeda. He held up the Medusa's head, and the Whale was transformed into a huge block of stone. Thus Andromeda was saved.

Andromeda is usually depicted on ancient star maps with the chains falling from her arms at the moment of her rescue. What does the female figure in celestial constellations signify? In mythological representations it is usually connected with the soul element, for instance, the soul of humanity. In the case of Andromeda the soul of humanity is bound to a rock. She is above the Fishes. You will recall what Rudolf Steiner says about the Fishes, especially in connection with our present age and the precession of the vernal point.

Our present age, which started in 1413 AD., is ruled or inspired by the cosmic impact coming from the direction of Fishes. Above that is Andromeda chained to the rock. This is a perfect description of our present age—the soul of humanity chained to the rock of materialism. All this, of course, is connected with the capacity for thinking. The drama dates back to the Greek civilization. It was then that thinking was born in humanity as a brilliant and progressive capacity. It was only much later that it deteriorated into an intellectualism estranged from reality. From those fetters Andromeda must be freed. That is the task of the age of Fishes. Another constellation just above Waterman, Pegasus, comes into prominence at the moment of her rescue. The constellation of Pegasus is directly above the head of Andromeda. In fact, the two constellations of Andromeda and Pegasus have one star in common, and that star lies in the forehead of Andromeda.

Pegasus is the winged horse deeply connected with the Muses. What is the horse in Mythology? It is always associated with intelligence, a picture of a kind of intelligence. At the moment when Andromeda is freed, when her chains fall, the winged horse (winged intelligence) rises as if it were from her forehead, from her brain. This is a description of the drama of our present age. Humanity today is chained to materialism which has permeated our thinking; the thinking that in Greek times was something glorious but which has deteriorated in the course of time into materialistic world conceptions. It must be freed, and once it is freed it can rise again as “winged” intelligence. It will then become the instrument for the perception of spiritual truth. This story demonstrates how the constellations and stars outside the Zodiac are deeply connected with the Zodiac itself. In a sense, they are even interpretations of the Zodiac. If we want information about the

constellation of Bull, for example, we can be quite sure that we can go to the constellations bordering Bull—on either side, below and above it—and that in those constellations we will find certain aspects that will help us to understand Bull.

This lecture has been only a very brief picture of the solar universe, and one which we will have to work with during the next few days. It is essential to have a foundation of this kind, so as to find a practical approach to cosmic forces and to their impacts on the Earth and on the substances distributed among the kingdoms of nature. Also, it seems essential to remove, as far as possible, the impasse caused by a picture of the universe based on materialism. With regard to astronomy, this materialism is rather crude, and we shall have to make great efforts in order to break through to a conception of the cosmos which allows us to see as clearly as possible the working of cosmic forces in earthly substances.

LECTURE TWO - 10 January 1956

Tonight I should like to speak about the Zodiac, and perhaps you will permit me to recall very briefly what we did last night in order to find the thread again. Yesterday we spoke about the Sun as a "hole" in space and about the fact that the Sun—this kind of super-vacuum in the cosmos—is drawing in cosmic substance, some kind of sidereal substance from the periphery. We would imagine that out there at the periphery of the universe is, so to speak, a storehouse, a background, where all the building stones are to be found for what has been and still is being built up within the solar universe. I also indicated that the solar universe must not be regarded as a sphere but rather as a flat disc. All the planets move on this disc with very slight deviations. So what we have to find out tonight is something about the nature of the background from which our solar universe takes its building stones. That background is obviously the Zodiac.

Now here we find ourselves in a certain dilemma. I may briefly refer to the methods used by modern astronomy to investigate the cosmos. What is being done? Modern astronomy has been doing quite well! Magnificent discoveries have been made since the invention of the telescope. We have penetrated ever deeper into the universe, and, as you are aware, the number of known stars, especially fixed stars, has increased enormously since telescopes have become more and more powerful. For example, we have attempted to weigh stars and naturally to measure them. We have striven to discover their nature, their supposed nature, chiefly by means of the telescope. However, this grand building of modern astronomy is only a very one-sided aspect. Let us imagine for a moment that we are deaf and dumb, have no sense of smell, no sense of touch, and that only the sense of sight is left to us. You would agree, in that case, we would get a highly distorted picture of the world. Yet in astronomy, we have been using almost exclusively the sense of sight. That is all we have been able to do. We have been magnifying the power of our telescopes. One of the latest, as you may know, is the 200-inch telescope at Mount Palomar. Great hopes were set on that telescope. It was hoped to penetrate deeper into space and discover something about either the infinity of space or its limits. But all that has been found, and in fact has been found even with less powerful telescopes, is more stars. Stars not previously seen have been discovered in the depths of space. Furthermore, something strange has been happening which you can take, if you like, in a symbolic sense. It has been discovered that the whole of the great universe is actually flying apart far beyond the solar system in which we live, where distances are measured in millions of light years.

The distances alone are simply unimaginable. Can we imagine a light second, the distance through which a beam of light moves in one second? That is something like 190,000 miles per second. Can we imagine that? No human being can! Now we multiply that by 60 and we have a light-minute, and again by 60 and we have a light-hour, etc. So when we speak of millions of light years, we realize that it is simply beyond human imagination. I believe it is true to say that if we speak of dimensions beyond the sphere of imaginable space, then we are already getting outside space.

We cannot know whether those distances are really correct, because they are all based on the conditions we meet here on Earth. These earth-like conditions have simply been transferred or superimposed, as it were, onto the cosmos. It is simply assumed that light in the cosmos has the same velocity as it is supposed to have here on Earth, and that is the foundation of the calculations. So the whole thing, the whole building-up based on exact computation, may yet be an illusion.

Apart from that conception of space and distance, something else has been discovered. We are inclined to imagine that all those distant stars and galaxies are moving more or less peacefully on their paths, keeping well together. But the opposite has been discovered. The whole great universe is flying apart at a tremendous velocity. The single galaxies have not yet reached the velocity of light, but they are not very far from it. We are faced with a greater universe that looks like an atomic explosion; its particles are simply flying apart! I should not like to build too much upon this conception, but the whole idea is quite revealing in a symbolic sense. In our attempt to penetrate cosmic space, all that we have achieved is a cosmos which is apparently moving away from us. We see that the employment of the sense of sight alone has led to a terrifying picture of the cosmos.

If, when we hear of a radar-astronomy, and we are told that it means “hearing” the stars, that is just not true. We still only see them, for we observe them on a screen, and that is sight. There is nothing else, all is based on the sense of sight.

Thus we have a universe, or rather an aspect of the universe, which is highly one-sided and at the same time a universe on the way to escaping our sense of sight. In other words, we come to a point—and this is admitted by reasonable astronomers—where modern astronomy cannot say very much more about the universe. We have come to a dead end. We cannot go out and touch the stars. We cannot use our sense of touch, nor can we attempt to listen to them. The sense of sight is the only capacity we can use in this sphere. Astronomers are naturally obliged to maintain this, but for us, the question is whether it may not be possible to employ other senses. I believe this is possible, but we may have to develop special inner senses. I am sure that it will be possible in the future to employ the sense of hearing in astronomy just as we now use sight. Hearing will have to be developed, and it may be something of the nature of inspiration in the sense of anthroposophical terminology.

We have to consider what practical approach we can take at this moment. How can we investigate the nature of the Zodiac? We want to find out about the working of the Zodiac so as to understand what is constantly streaming into our solar system. We will obviously have to build different instruments and find other means from what we have used hitherto in astronomy. How can we do that? The solution is quite simple. There is one very fine and excellent instrument available which can be used for the observation of the stars, and that is the human being. The human being is the very best instrument as far as our bodily nature and our organization, is concerned. How can that be?

We spoke yesterday of the substance or essence that comes in from the periphery of our solar universe. We said that it is of a twelvefold nature because it originates in the Zodiac, which itself consists of the twelve familiar constellations. We also said that we find traces of that substance, of those energies coming from beyond our solar universe, in the kingdoms of nature. We find them because all these kingdoms of nature have been built up by cosmic forces drawn in by the super suction of the Sun, by that “hole” in the space. Apart from the mineral, plant, and animal kingdoms, there is another being who unites that twelvefoldness within itself, and that is the human being! In the human being there is no separation of the twelve different groups. In our bodily organization, we are a manifestation of the totality of the twelve constellations. What is found dispersed in the kingdoms of nature is collected and gathered together and form one integrated organism in the human being. It is about this that we have to speak. For in studying the integrated twelvefoldness of the human organization, we find that, as far as its form is concerned, it is simply the humanized Zodiac. I do not think I need to elaborate at this time why this is so. We all know that the human being, the human soul, descends from cosmic heights into earthly incarnation. Long before birth, indeed most of the time between two incarnations, the human being is concerned chiefly with building up the spiritual foundation of its physical body, of its future physical organization. We receive that foundation from the world which appears to us externally in the twelve constellations of the Zodiac. The human being brings that Spirit form down to Earth, or near to the Earth, and at the moment of conception that form of a cosmic nature, built of cosmic substance or energy, is imprinted into the element of Earth-matter. Every human organization bears the imprint of the majestic background of the twelve constellations of the Zodiac.

The task we have set before us is, therefore, to study the human organism. We must read in it the dynamic impact of the constellations of the Zodiac. It is quite a formidable task, and I believe we can do no more than touch the fringes of it tonight. Nevertheless, I hope to be able to give an indication of the direction in which we have to search in order to grasp these facts.

There is a way of expressing the nature of the Zodiac’s constellations in a kind of abbreviated language. It is contained in the symbols of the Zodiac. These have come down to us from very ancient times, and they have been modified in the course of the history of modern humanity. We can still recognize in the dynamic form of these symbols the nature of the workings of the constellations in matter. I should like to add that we shall have to consider the human being from two aspects and one—the head alone. The head is something like

a cosmos in itself. Apart from that, the totality of the human organization is also a cosmos, only it has been modified, it has been, in a way, drawn into uprightness. The whole human organism betrays the impact of the dynamic forces of the Zodiac.

Let us see how we can find the very first constellation of Ram in the head. Where in the head can we find the Ram? Where is it working? It is imprinted in the human head (Fig. 1a), and this is the symbol we use for the constellation of Ram. What does this symbol mean? It simply signifies that there is one great cosmos, still undifferentiated. Into that great cosmos enters an impulse to do something (Fig. 1b), to bring about movement and evolution. Something appears that is like an inner lightening-up of action, something wanting to go in a certain direction. You can also see this in the ancient sign of the Tao. Up here on the horizontal line something is at rest. The vertical line goes down; it has the tendency to step out of the condition of rest. This tendency is certainly also present in the resting skull (Fig. 1a). The skull is, in a sense, a universe in itself, quite content within itself. But then in the lower part of the head you have a limb, as it were. The jaw is like the limb, it serves movement. The upper jaw is still bound fast, but the lower jaw has achieved, at least, a certain amount of freedom of movement.

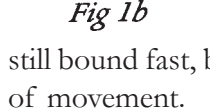


Fig. 1b

We also find this in the totality of the human organism. How do we find it there? Well, here we have the head and here the limbs (Fig. 1c). Here we can see clearly the tendency to go downward, to reach out as it were, to leave the sphere [of the head] which is the image of the cosmos. For example, the human brain adjusts itself to the sphere of the skull, but the spinal cord goes down into the body. This is one of the manifestations of the Ram in the body. Thus a fundamental impulse enter a universe which is inclined to remain at rest.

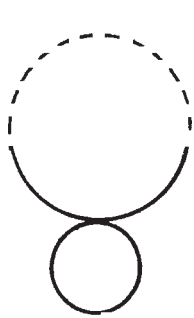


Fig. 2a

The next step leads us to the constellation of Bull. This is the symbol we use for it (Fig. 2a). We see that a certain development has taken place. The upper world, that majestic, wonderful, cosmic world, is still resting in its perfection. But through the impulse to enter into motion, something else has been developed. The symbol expresses its progress. An indication of a sphere is given by the addition of something like horns to a circle. We may connect it with the brain, but the horns are reaching out above the head. The smaller circle stands for the brain (Fig. 2b). Thus we have two entities: a bigger sphere above the head which is an image of the realm of cosmic thought, and a smaller sphere, the brain, which appears like a mirror of the other one. The world of human brain-bound thought is still closely connected with cosmic thought but is no more than a reflection. Human thought has its origin in Divine Cosmic Thought, but it dies into a shadowy existence as soon as it touches the human brain. Here we see the realization of the impact of Bull in the head.

What about Bull in the whole human being? There it is realized in the larynx (Fig. 2c), which is connected with the Bull. We have received from the heights the capacity of speech—it has become human. Where did it originate? It originates in the Cosmic Word that created the universe and which has brought to birth all that we see around us as the world of objects. In the first chapter of the Gospel of St. John we hear the words “In the beginning was the Word” and “All things were made by It and without It was not anything made that was made.”

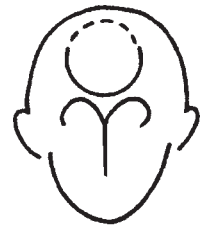


Fig. 1a

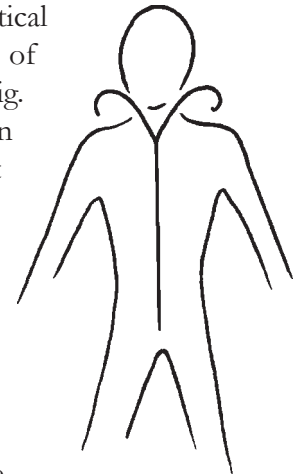


Fig. 1c

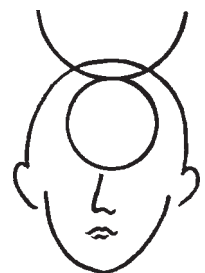


Fig. 2b

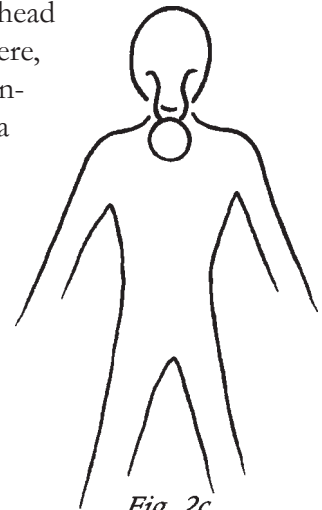


Fig. 2c

We can see the symbol for Bull almost literally in the human organization. Think of the larynx as a sphere which we need in order to produce speech. From this larynx, as we know, two tubes reach up into the middle ear. This is the imprint of Bull in the human organism.

How can we describe the principle of the constellation of Bull? Surely, it is an element which has descended a step deeper than that of Ram. Ram represents an original impulse and no more; nothing has been achieved yet, only the tendency toward doing something. In Bull, something has been achieved, but it is still closely connected with its cosmic origin, with cosmic thought. This cosmic origin is, so to speak, our great home in the Spirit from which we have descended into the world of matter.

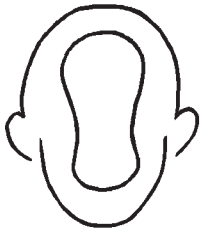
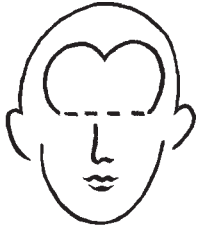


Fig. 3a

This principle is carried over into the constellation of Twins. In the head (Fig. 3a), we have a manifold manifestation of this constellation. For instance, there are *twins* in the two hemispheres of the brain, but we also have *twins* in the polarity between the sphere of the skull and the lower part of the head. These *twins* go hand in hand, as it were, but are unequal (Fig. 3a).

This is the symbol we use for Twins (Fig. 3b). We see two worlds actually moving apart. This is a tendency we can see anywhere in the head. An example is the differentiation between right and left. We know that the right side of the face is quite different from the left side. They are *twins* and bound together, but each has a different formation. Then we have the differentiation in the vertical and between front and back.

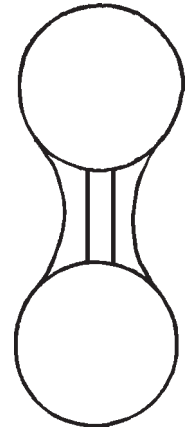


Fig. 3b

What about the human being as a whole? There, too, we have *twins* in many directions, for instance, we have them if we take the whole head and the lower organism (Fig. 3c). Those *twins* are connected; they are also unequal but they are *twins* closely united by the spinal cord. Each needs the other, each must take the hand of

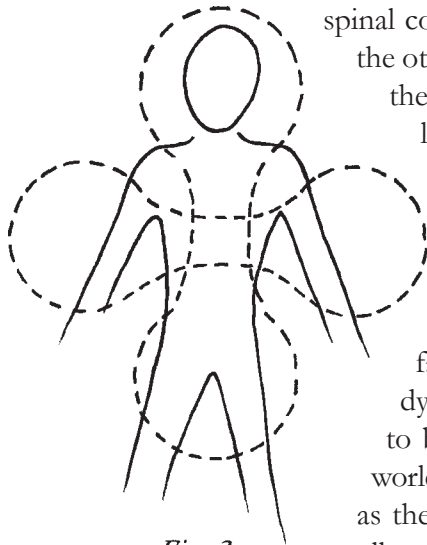


Fig. 3c

the other. You also have *twins* in the direction of right and left, especially as far as the arms are concerned. And if we take the whole human being and simply look at its organization, we have *twins* again in a different direction, the vertical and horizontal which is expressed in the features of the human body (Fig. 3d).

What is the archetypal nature of the cosmic-dynamic function that we meet here? It is the tendency toward separation. The two worlds have come far apart, but they are still connected. This is the dynamic impact of the constellation of Twins. It is to be found in innumerable manifestations in the world. These originate in Twins, becoming variegated as they move through the planetary world before finally coming down to Earth and appearing in matter.

The symbols are indeed a kind of archetypal language that

can help us to grasp the fundamental activities of the constellations.

Next the constellation of Crab, which also manifests itself in many ways in the human being. Let us look first at the head. We know that in a baby the fontanelles are still open. This is an indication that there is still something like a cord of communication with the whole universe. Not until some time after birth is that portal closed (Fig. 4a). If we look at it from above we see the oval of the human skull (Fig. 4b). At first it is still open but later closes. In this we can recognize the symbol of Crab. At first there is still a connection with the cosmic world but as soon as the fontanelles are closed that is severed and the human being falls away from the cosmos. This is expressed in the

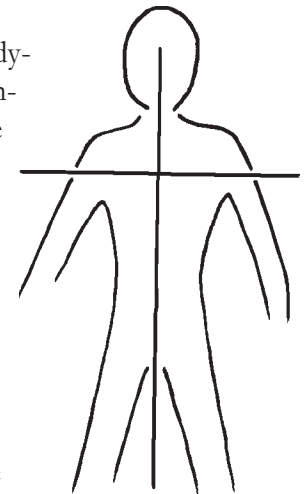
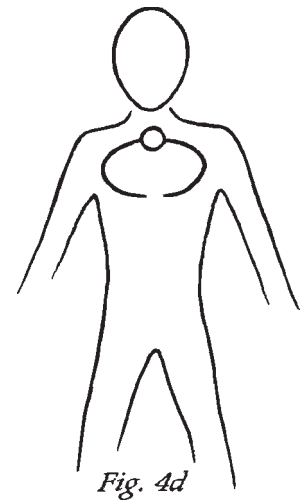
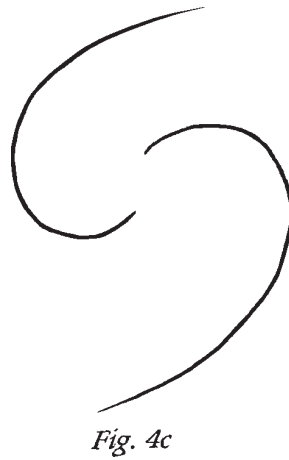
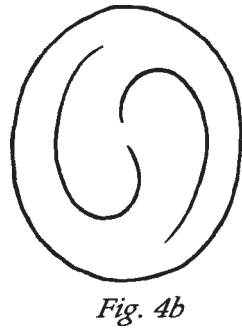


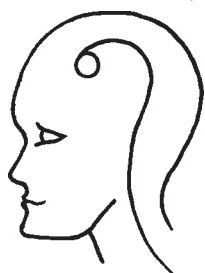
Fig. 3d



symbol of Crab. In Fig. 4c you see two curves, one being an expression of a long development in the past, i.e., the whole previous evolution of the cosmos that the individual human being recapitulates before being born and which ends at birth. Now something new must be inaugurated. The incarnating soul is sent forth in order to develop certain capacities in the isolation on the Earth. Only on Earth can those forces be developed. We know they are chiefly connected with the development of the I or Self. So, the human being is sent forth, severed from the cosmic world, and in that separation must take up a new evolution and participate in the creation of a new cosmos. The new evolution is indicated by the second curve of the symbol (Fig. 4c).

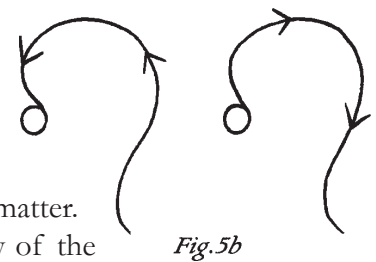
The question is whether the gap between the two curves can be bridged over? This is of utmost importance today. I would like to give you an indication of how significant these things are: At the moment when the Mystery of Golgotha took place, the planet Saturn was in the constellation of Crab. Christ brought all the Spirit-forces of the cosmos down to the Earth, the Earth was imbued with the forces which permeate and move the stars. Every human being who unites with the Christ Impulse can participate in those celestial forces that Christ united with the Earth. What we read in such an event—where Saturn is in the constellation of the Crab—is the fact that the Earth and humanity have been imbued with Spiritual cosmic gifts which enable us to bridge over the abyss or gap, between *involution* and *evolution*. The past of the Earth and the cosmos we see as a process of involution, and the development of a new cosmos toward the future we regard as evolution. Thus we realize that forces and impulses were working into the Earth at the moment of Golgotha. Without their incorporation the Earth could not survive.

In the totality of the human being, we find the forces of Crab in the formation of the chest (Fig. 4d). They have been somewhat modified, however in a sense it is the same principle—an enclosing activity. In the chest we are at home with ourselves; it is the “house” in which we can live, in which our heart beats, and also where we are isolated, in a sense, from the great house of the universe.



Let us now go on to the constellation of Lion. We have already noted that the human being is at home but cut off from the great cosmos in the chest. Where do we find the impulse of Lion? The skull has already been through the impact of Crab; thereafter, a new evolution must be taken up out of the resources of the Self, which can only be developed in the gap between the two curves of the Crab symbol. This Self, indicated by a circle in Fig. 5a, is something which has been enclosed and left to itself. It is called upon to help build up a new cosmos, which can be described by a curve moving downward and outward. Thus we arrive at the symbol of Lion in Fig. 5a & b.

There are two ways of drawing the symbol of Lion. One from the periphery to arrive at the point (Fig. 5b). That is the Lion of involution, a movement which contracted and densified the Spiritual cosmos, finally “breaking up” into matter. It is enacted whenever a human being incarnates, coming from the periphery of the



Spiritual cosmos, incarnating step by step, and finally arriving at the waiting seed on Earth, which is very tedious work that will take many years. Once incarnated, we are called upon to help build up a new cosmos. This we can do by developing those faculties that Rudolf Steiner has spoken: Imagination, Inspiration, and Intuition. They will become the foundation of a new cosmos.

We also find the principle of Lion in the totality of the human organization, particularly within the chest. First we have the enclosing space, the “house”. Within it beats the heart (Fig. 5c). There we have two actions, the going out of the circulation and a coming back from the periphery into the body. How can we describe the impact of Lion with a simple concept which helps us understand, in a universal sense, the nature of the forces working from the direction of Lion? Obviously the principle is one of contest between the periphery and the center, and the question is whether the center is activated from the outside or whether it has acquired the capacity of developing self-activity. It can take on an endless variety of forms and manifestations. It can happen, for instance, that a person cannot find the center and will then be inclined to live on the periphery. One may appear to be estranged from the Earth, not properly incarnated, or fully participating in the life of the Earth. The opposite can also take place that one can be too much enclosed within the cell of oneself and cannot get out toward the periphery, the surrounding environment, etc.

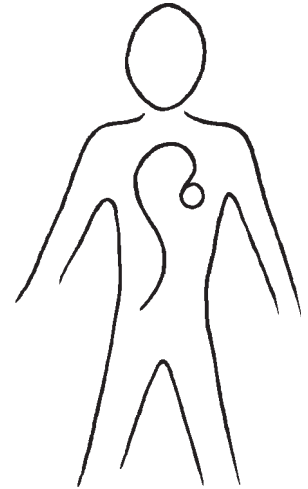


Fig. 5c

A considerable amount of research has verified that such tendencies are present in human nature, but we can also find them everywhere in the kingdoms of nature if we search diligently enough. It is our task and capacity to transform them, perhaps even to withstand them. We can do this by developing the previously mentioned faculties.

Next to Lion is the constellation of Virgin. In the human head, we find the impact chiefly as indicated in Fig. 6a. Hitherto, the contrast between periphery and center has only been a tendency, but in Virgin the real work begins. The constellation of Virgin is, in a sense, like the laboratory of the gods, the womb of the Divine cosmic world. There the great transformations are enacted. How do we read this symbol? It speaks of a very mysterious region, where the secrets of life and of becoming are kept. They are carefully guarded against profanation as in a sanctuary behind three veils. If we prepare ourselves correspondingly, we will be able to pass through the three curtains and finally enter the inmost part of the temple where the mysteries of life and becoming are preserved. The three curtains are expressed in the three strokes of the symbol (Fig. 6b). Having passed through them we find the Supreme Divine Wisdom which is also life. This is indicated in that kind of serpent at the end

of the symbol, the Serpent of Wisdom. It is there that these mysterious activities take place in the mirror of the brain, which translates perception into conception and lets them stream into the whole body (Fig. 6a). Nobody yet knows or understands how a human being is able to perform movement. We have in our mind a picture of the movement: “I want to do this”, but how it is executed in our organism no one has yet discovered. Here we are confronted with great mysteries.

In the totality of the human being we have similar mysteries, because the constellation of Virgin is connected with the mysterious region of the solar plexus and digestion, where the inner organs are located in the sphere below the diaphragm. This mysterious region, which is not well really understood; for instance, it is known that the breaking up of food substances is taking place there, but how it happens we do not know. Again, it is a region which is thrice veiled (Fig. 6c) and deeply connected with the mysteries of life and becoming, having many more aspects than just that of digestion.

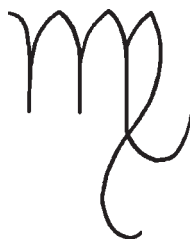


Fig. 6b

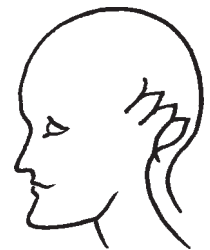


Fig. 6a

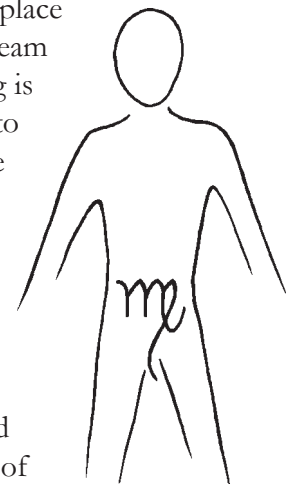


Fig. 6c

Next to Virgin is the constellation of Scales. In the human head, we find it incarnate in the complex organism of the ear. In the inner ear is the mysterious organ of balance. The symbol indicates a balance, something which is suspended and must be kept horizontal in order to be balanced (Fig. 7a). In the totality of the human organism, it is connected with the hips (Fig. 7b), also a region of balance—the balance between the upper and the lower organism. We can only fully understand that balance and the symbol used for it if we understand the constellation of Scorpion, which follows Scales.

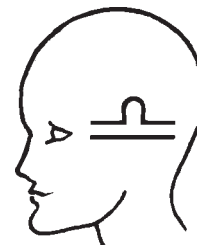


Fig. 7a

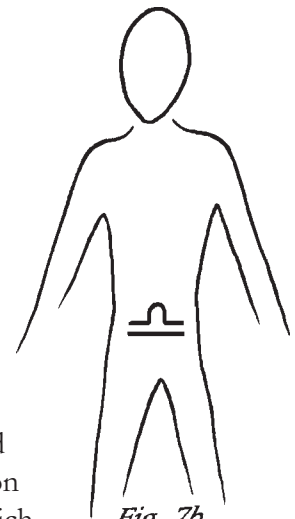


Fig. 7b



Fig. 8a



Fig. 8b

In Scorpion we are again faced with forces coming from the universe which are thrice veiled. But these mysteries are connected to the cosmic stages of evolution which lead toward the realization of the Self. They are mysteries of the deed, ultimately the deed which arises out of emancipated Self. Again we have one portal, a second and a third portal (Fig. 8a & b) in the three strokes of the symbol. Only after we have gone through them can we enter that realm where we seek the foundation for doing something, or at least aiming at some deed. This is indicated in the arrow at the end of the symbol. In the head we find Scorpion in the region of the larynx (Fig. 8a); infact, it concerns the whole region serving the process of speech formation. We know that the constellation of Scorpion is opposite Bull, which is also connected with speech, with the larynx and the tubes going up into the middle ear (Eustachian tubes). However, in Bull we still have a strong affinity with the Cosmic Word, the Divine Word, out of which the human word was born. In Scorpion the Word has become the human word, emancipated from the cosmos. It must be borne by the inner activity of the human being. In the lecture, from *The World of Senses*, Lecture VI, 1 January, 1912, Rudolf Steiner speaks of the fact that hearing will gradually fade away. This is connected with Bull and with the old creation which has come to an end. The organ of the larynx and speech, everything that is connected with Scorpion is on the ascent. In human beings of the future, the purified Scorpion will become the foundation of the new Creative Word. In the totality of the human being, Scorpion is manifest in the whole sphere of reproduction and propagation. There, too, you have great mysteries which, in a sense, have had to be deeply veiled.

Now we can also understand why Scales stands between the constellations of Virgin and Scorpion. On the one side are the portals to the mysteries of life and becoming, and on the other the portals to the mysteries of death and the deed. In order to enter those regions in full consciousness, a high degree of inner balance must first be attained. Without the greatest possible degree of balance, the effects of Virgin and Scorpion would become destructive forces in us.

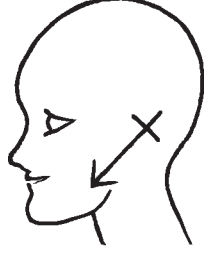


Fig. 9a

Next to Scorpion comes the constellation of Archer. In Archer everything is manifest that serves action and radiates outward. We find it, for instance, in the bones of the lower jaw (Fig. 9a). In the human organization as a whole, it appears in the upper legs and arms. In these regions we notice a tendency to go out, to step out of the enclosure which is still indicated in the region of Virgin. That which is still guarded, closed away, and veiled. But now, having crossed the threshold of Scales, we re-enter the external world, and individual action is realized. This is expressed in the symbol of the arrow. In the limbs, action is directed toward the Earth. That is the task of modern humanity, to work on the Earth (Fig. 9b) out of the impulse of inner *freedom* and *love*.

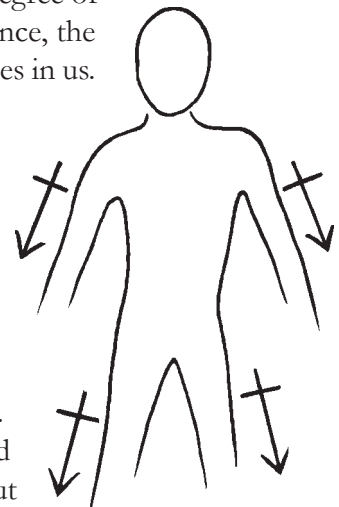
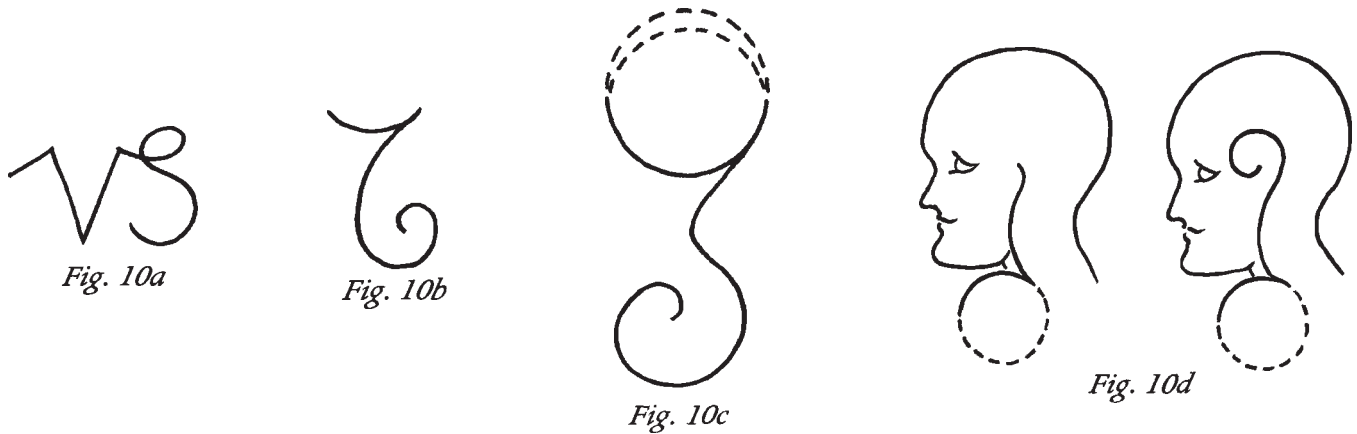


Fig. 9b

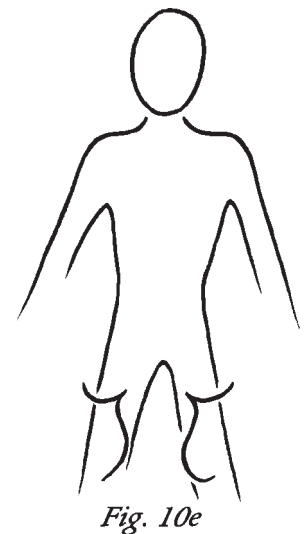
Thus, from the direction of Archer, we find forces streaming into the Earth which have a tendency to go through the world as impulses to action, impulses which fly like arrows through space. As human beings, it might even be our task to check and contain them so that they do not exhaust themselves in aimlessness. It is possible to do this if one has the knowledge. Our task of regulating them must also be possible in agriculture. Of course, in order to handle these forces, we must know them, how and when they enter the Earth. If we know, for instance, that next year or a few years hence, Saturn will be in the constellation of Archer, then you can gauge the impacts striking the Earth. They will be Archer forces modified by Saturn. They will manifest everywhere in nature. If we have this knowledge, we will be able to use or curb these forces as required.



The next constellation is that of Capricorn, Goat or Goat Fish. First, I should like to explain the symbol. This is the sign (Fig. 10a) we use for the Goat. On the continent they use this symbol (Fig. 10b), which is similar. In both cases, something which looks like the crescent Moon (Fig. 10c), which can be extended to a sphere, is being held up or carried. The lower part of the symbol reminds us of Crab, which actually stands opposite to Goat in the Zodiac. What did we find in Crab? There was a movement toward separation, toward total emancipation. We might say that in the Goat is the opposite. There is a tendency to re-establish contact again between an element that is above and one that is below. One part of Crab, the lower spiral, has developed to such an extent that it can carry that sphere into the heights. In a sense, the arrow of Archer, which would go out into the infinite if it were not retained, is actually checked. It is transformed and directed toward a definite aim. It carries the cosmos by means of those faculties acquired in previous crises, for instance, in the crisis of independence which was indicated in the constellation of Scorpion.

In the human form this is manifested as carrying capacities. I shall draw the symbol upside down (Fig. 10c & d). Physiologically, the head is carried by the body. But metaphorically, we can think of the head as carrying the body. The head is an old world, virtually the residue of the last incarnation. The body, apart from the head, is the beginning of the future. In the first place, the body is the seed of a future incarnation, but ultimately a very first germ or contribution toward a future universe. The head that descended from an old world and which has gone through stages of emancipation and materialization must now serve a final purpose and carry the body, the seed of the future. It must work and transmit its last attained faculty of self-conscious thinking into that indication of a new cosmos.

Within the totality of the human being, we find Capricorn here in the knees (Fig. 10e). Here it also checks the Archer activity. Can we imagine the human being without knees, with legs like stilts? One's whole life would be different. It would be extremely difficult to achieve flexibility and grace in our movements. We would be incapable of incarnating fully into the Earth or of developing a sense of responsibility toward it in our daily work. Apart from the knees, Capricorn is associated with all the joints in the human body.



What kind of forces are streaming in from the direction of Capricorn? They obviously have a potential which can be used for the reunification of what has become separated in Crab—the Heavens and the Earth. These forces can be employed in the establishment and application of a new knowledge of cosmic energies working in earthly matter. I am convinced that if we knew how to do it, we would perform wonders with them. Very probably, more could be done with these cosmic forces than with all the energies released by atomic physics.

Let us continue to the constellation of Waterman. Again we face a whole new world described in a simple sign. Here something is moving and flowing. A certain process has been developed a stage further. It started with the activity of Archer, was checked and modified by Capricorn, and now in Waterman it has become harmonious movement. In Capricorn a whole new world was discovered, a new cosmos contained in seed form, one of which is that of the body of the human being. In Waterman we have the ups and downs of the movement and development toward the future. But the most important point expressed by the symbol is that the evolution of the new born freedom in the depths adjusts itself, through free decision, to movement and evolution in the heights. In other words, Waterman radiates forces which want to harmonize with the practical applications of a cosmology or astrosophy in earthly affairs. The germination and growth of a single plant are manifestations of the cooperation between the Heavens and Earth. However, it is the task of our free Self to establish the cooperation consciously. Otherwise, Earth existence will dry out spiritually and become barren.

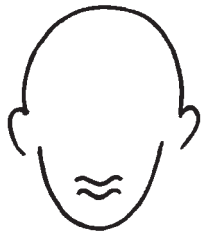


Fig. 11a

In the human head, we find one of the manifestation of Waterman indicated in the lips (Fig. 11a). The lips are the organ which finally formulates what streams into the world as speech. They create a harmony between what lives within the human being and that which receives the human word in the external world. In the totality of the human form, we find it in the calves of the legs (Fig. 11b). This is a region that is not yet fully developed in the human organism but which will play a great role in the future. Here warmth of the body meets with the external warmth. We know that the bloodstream comes to the periphery of the human organism in the calves. There it can be checked and regulated, for instance, in the case of fever. Thus here also, we have an organ of communication between an external world of formative forces and an inner world. However, this region of the human organism is, in a certain sense, still in its infancy. It will go through many transformations before becoming an organ of active cosmic creation.

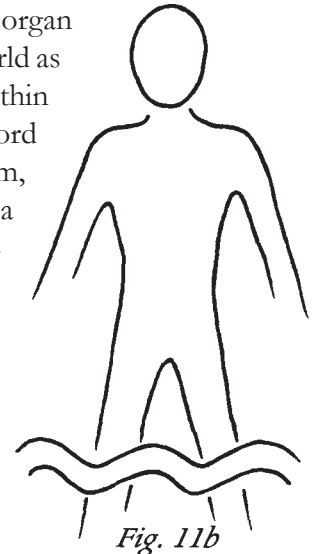


Fig. 11b

Finally, we come to the constellation of Fishes. In Fishes we would expect a definite achievement, because it is the last constellation of the Zodiac. We started from a close connection with the cosmos. That was apparent in Ram, Bull, etc. Then we came to the tendency toward emancipation from the cosmos. We entered our own “house” and established ourselves there. After that we entered a sphere of crisis because we had divorced ourselves from cosmic support for the sake of freedom and independence. Then came the impulse to individual deed and the deed itself. But we had to make important preparation so that the deed might be controlled, and finally we re-established a connection with the great cosmos. But we did this out of our own *freedom* and *love* of the cosmic Divine aims. Now comes the final step, when we stand face to face with the cosmos from which we were once separated and which we have found again after hard labor. But now there is a fundamental difference, a difference which is actually revealed in the symbol of Fishes. This is the symbol (Fig. 12a). I should like to put the symbol of Twins (Fig. 12b) next to it. How did we experience Twins? In Twins we had a

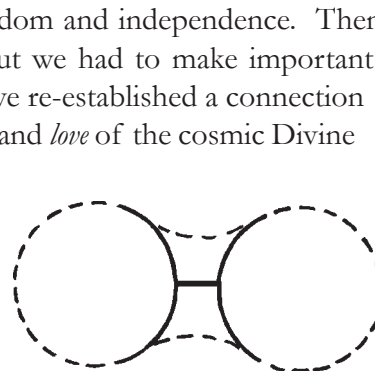


Fig. 12a

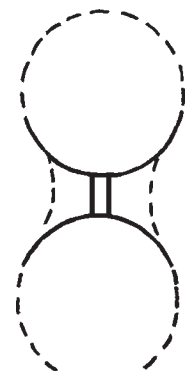


Fig. 12b

picture of hierarchical order. The great cosmos was indicated in the upper sphere as still working strongly into the lower realm. But even then there were signs that the two would separate, which they finally did in the constellation of Crab. However, in Fishes the two spheres now stand on a basis of equality. They are connected in the horizontal. When that stage has been reached, a person is no longer a creature in the hierarchical order but has become a creator. This stage, of course, refers to the far distant future of the human race. What was still in a state of dependence in Twins will then stand side by side with the hierarchies. We are reminded of the words of Christ in the last chapters of the Gospel of St. John, where he says, "Henceforth, I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends, for all things I have heard of my Father I have made known unto you" (XV, 15). This is what is contained in Fishes, but through a long and painful road leads to it.

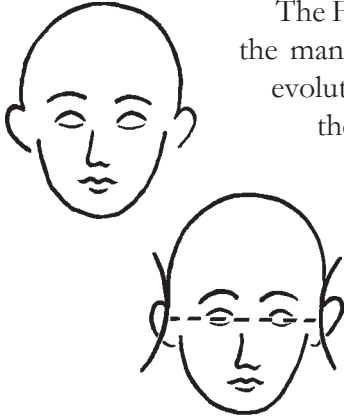


Fig. 12c

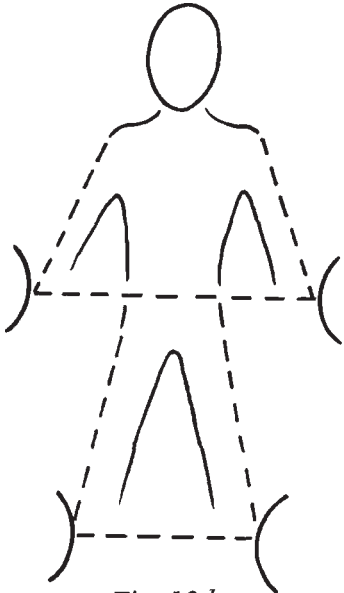


Fig. 12d

The Fishes have been working in the cosmos since the beginning and have established in the manifestations and reflections of the human organism that "side by side" view of evolution. For instance, in the human head (Fig. 12c), we have the two *fishes* of the eyes, the two *fishes* of the ears etc. Although right and left are different in nature (the right is more active, the left more passive and receptive), nevertheless they cooperate. The feet and hands also differ with regard to right and left, but they are "side by side" and we use them in a kind of brotherly cooperation. All these parts of the body, the hands, the feet etc., are evidence of the working of Fishes. In order to handle these forces consciously in any field, we will have to develop the attitude of brotherhood toward each other, toward the kingdoms of nature, toward the substances of the Earth, the cosmos, etc.

I admit this has been a very sketchy description of the Zodiac and its symbols. It has been no more than an indication of the direction in which we shall have to move in order to investigate the nature of the constellations and to find ways and means of handling their impacts, as much as they are manifest in nature all around us and even in our own human organism. But we should never forget that our soul life must be kept independent of the forces of the cosmos. Here we must strictly distinguish that as far as our bodily organism is concerned, we participate in the forces streaming down from the Zodiac, modified by the planets until they are "broken up" into the objects and things we meet on the Earth. This reservation contains the precious fruit of our age-old labor for Spiritual Freedom. We must not lose it, otherwise we will also lose the integrity of our Self.

This has been an attempt to work with the symbols, not just accepting them in the traditional sense but trying to understand their inner meaning. They have come down to us through tradition, and we cannot fully rely on them. Perhaps we even have to invent new symbols, at least in part. I expect that this would happen in the future. In fact I have myself felt obliged to translate the symbols into a language more akin to our modern conceptions. Nevertheless, we have a foundation on which we can stand and work toward a future that we hope will be able to understand and employ the forces streaming down through the planetary spheres into the Earth. In an age which increasingly acknowledges only the reality of earthly, material forces and substances, the active integration of a spiritual knowledge of the cosmos and our work on the Earth will be of paramount importance. Otherwise, we may tumble into the abyss of unimaginable catastrophes. Without knowing and handling the cosmic background, we can't work efficiently on this planet, because we would be inclined to leave out one half of existence and be caught up in dim and vague conceptions about the other half.

LECTURE THREE - 11 January 1956

Yesterday we spoke about the Zodiac, and today I would like to recall what we did on the first evening when we spoke about the structure and function of our solar universe.

You will remember we came to the conclusion that streams of zodiacal substance or energy are drawn into our solar universe by the Sun, which is a "hole in space", a kind of super-vacuum. And I suggested that it is perhaps good to imagine those streams of zodiacal substance not just as straight lines or straight rays, but perhaps more appropriately, as waves which rush into the space of our solar system from the periphery of the solar universe. These waves starting at the periphery rise to a certain height (Fig 1a), form a crest, then break at the Earth, and proceed toward the center of the solar universe. Let us further imagine the planets which serve as indicators for their whole spheres. This planet then takes up the stream according to its capacities and abilities. Take of Saturn, for instance, it would digest and prepare, in a sense, the stream of cosmic essence according to its own nature.

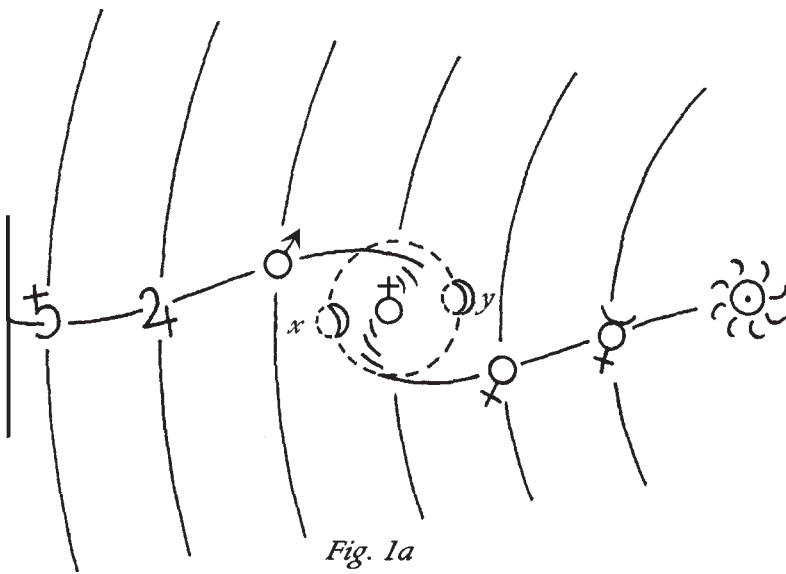


Fig. 1a

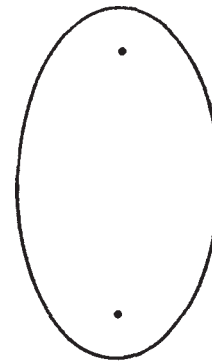


Fig. 1b

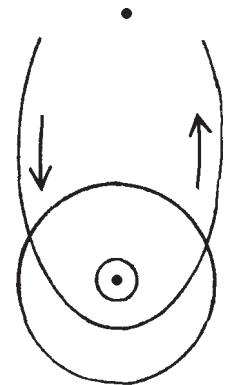


Fig. 1c

We start with Saturn, leaving out for the moment the planets discovered during the past two hundred years: Uranus, Neptune, and Pluto. These three planets have a quite special position and function in the solar universe. Pluto, which was discovered as recently as 1930, seems to reveal, at least to some extent, the nature of these newly discovered planets, for Pluto moves in an ellipse whose two foci are far apart (Fig. 1b). This suggests, in agreement with certain remarks made by Rudolf Steiner, that these planets were originally comets. Comets enter our solar system along parabolic curves. When we see a comet, we perceive it moving through one end of that curve, the other part being outside the solar system. We say, therefore, that it is moving in an ellipse (Fig. 1c). This is correct with regard to certain comets but does not apply to all of them. It is quite possible that the planets Uranus, Neptune and Pluto were originally comets and were "caught" by our solar system, held fast, and finally settled down as planets. That would explain Rudolf Steiner's remark that they did not originally belong but attached themselves to our solar universe at a later stage. "Sie sind zugeflogen", he says.

These planets thus have a quite peculiar and particular nature, and we should not mix them up with the older planets of the solar system. In this sense, Saturn is the outermost planet. The next one, through which the cosmic streams would pass, is Jupiter and its sphere. Then comes Mars, and then we come to the crest of the wave, where we must imagine the Earth to be. In the lectures you are reading, we learn that the matter we find on Earth is "broken up" Spirit. So we may imagine that on the crest of the wave, cosmic essence is being "broken up" into matter.

The Earth is enveloped by the Moon's orbit (Fig. 1a positions x and y). On the right, is the Sun which is the cause of the rolling wave movement. The Moon in position x receives the full light of the Sun, as we can see, and is at full Moon, while in position y it is a new Moon. In position y , the part which is lit up is turned away from the Earth so we cannot see it; the Moon turns its dark side toward us, and the part which is lit up shows its full face to the Earth.

The next step along the receding path of the wave is occupied by the planet Venus (the one that is actually called Venus in astronomy). The last milestone toward the Sun is indicated by the orbit of the planet Mercury.

Thus Fig. 1a gives us more or less the positions of all the planets at any one time, or at least their spheres can be imagined in that order. The planets are moving in their orbits and are constantly changing position. They rarely appear lined up as they are in Fig. 1a, but their spheres are always in that order. Any one planet might, for example, be behind the Sun at a given time (on the right of Fig. 1a), but this would have little effect on the position of its sphere.

The planetary spheres are, in fact, a very involved matter and is not as easy as it may appear. Along this line, there is one thing which we ought to visualize very clearly, something already indicated in the idea of a wave. The three planets Saturn, Jupiter, and Mars—or rather their spheres—are situated away from the Earth and toward the Zodiac. Then we have the planets whose spheres come between the Sun and the Earth: Venus and Mercury. The Moon's sphere is alternating between the two as the Moon goes round the Earth. Thus we have two sets of planetary spheres with a distinct nature: the one set with Mars, Jupiter, and Saturn (called the superior or outer planets), and the other set with Venus and Mercury (called the inferior or inner planets). The nature of the inner spheres is totally different from that of those spheres on the rising side of the wave.

Now let us work it out in detail. We conceived the Sun as a "hole in space", and we have come to the conclusion that it may be compared with the human ego or I, except that the Sun-Ego is of Spiritual and cosmic magnitude. We have also tried to define the purpose of the movement or wave activity that is directed toward the Sun as seeming to be a process designed to lead to something that is of a more or less un-individualized nature from beyond the Zodiac, through an inner experience of individualization. In this concept, I believe the purpose of all earthly evolution in the fourth stage or embodiment of the Earth is contained. (See the chapter on Cosmic and Human Evolution in Rudolf Steiner's *Outline of Esoteric Science*, GA13).

Let us first look at the movement originating on the left side of the Earth. This is the night side, turned away from the Sun. It receives the impact of the stream which is mounting up to the crest of the wave. It culminates in materialism, as we said. Then what do we have on the right? First, there is obviously a "breaking up", the process of the breaking up of Spirit into Earth matter. Then, further to the right, we would expect a continuation of the breaking up process. Would this not be a breaking up of matter, a differentiation, and finally a spiritualization of matter in the direction toward the Sun? In other words, here in this realm between Sun and Earth is where actual Earth evolution would take place, actual Earth embodiment. On the Earth, we can imagine a kind of precipitation into matter, and then to the right, a dissolution of that matter leading to differentiation and spiritualization. We could imagine it as an awakening on a higher level of something previously broken up into matter.

This morning we heard how Imagination, Inspiration, and Intuition spring up from that which goes the inevitable path of decay and decline, for instance, in the moment of death (see lecture V in *The World Of Senses and The World of the Spirit*). Imaginations, Inspirations, and Intuitions arise out of the death experience and out of all other decaying processes on Earth. But we must realize that this matter, which is now broken up and spiritualized, has been imbued with Earth qualities. It has undergone the experience of the ego in the human being. This is the important point. The whole meaning of Earth evolution is contained in it. Spirit is precipitated into matter. It is experienced by the ego-endowed person and goes through a transformation in the course of that experience. Then it is dissolved again, and out of the dissolution rise humanized Imaginations, Inspirations, and Intuitions. The original Spirit-substance is no longer the same; it has changed and evolved. Thus we may say that the actual Earth evolution—evolution at the level of the "I" consciousness—takes place between the Sun and the Earth (right side of Fig. 1a).

We now want to know more about the nature of the individual planets. Rudolf Steiner tells us that the superior planets of Saturn, Jupiter, and Mars are kind of milestones, in a way, of much earlier stages of evolution or embodiments of the Earth. In his book *Outline of Esoteric Science*, we read of the Ancient Saturn, Ancient Sun, and Ancient Moon conditions, which were followed by our Earth evolution where the precipitation of matter has taken place. In the final “Supplementary Notes” of *Outline of Esoteric Science*, we learn that the present Saturn is a kind of replica of Ancient Saturn. This planet and its sphere contain activities and facts which represent a repetition of the conditions on Ancient Saturn. This is the reason why the planet was called Saturn in ancient times. When the initiates and great sages of the temples looked up to Saturn, they realized that this planet recapitulated Ancient Saturn.

What took place on Ancient Saturn? In *Outline of Esoteric Science*, we learn that Ancient Saturn was a planet consisting of warmth. Only warmth; nothing else existed as yet. This warmth had come into existence through the great sacrifice of a certain Divine Hierarchy, the Thrones. It was inactive and still lifeless. In a sense, it was like a mirror or blackboard on which the Spiritual Hierarchies wrote their thoughts, through which they expressed their feelings and their will impulses. Ancient Saturn was a planet which consisted initially of the cosmic Will which the Thrones had sacrificed. During its middle period, this Will was densified into warmth, and into that mirror-like inactive warmth were written the great Ideas, Imaginations, Inspirations, and Intuitions of the Divine World—all that the Divine Hierarchies intended to bring into external existence during the course of the evolution which was then beginning.

We must assume that the present Saturn is a planet that recalls the Ancient Saturn embodiment of the Earth in a kind of great cosmic memory picture. It is chiefly connected with warmth and its function of warmth in the universe. However, it would not just be what we call warmth on Earth, but rather it would be a creative element, because of being saturated with great imaginations, with great pictures and memories of the past conditions we read of in *Outline of Esoteric Science*. It is a living warmth, permeated with cosmic or Divine Imaginations.

To a certain extent, the external features of the planets betray their biography. How does Saturn’s countenance appear to us through the telescope? Out there in space we see a globe which is surrounded by a ring, or rather by a number of concentric rings. In a certain sense, this is a perfect image of Ancient Saturn. In *Outline of Esoteric Science*, we read that Ancient Saturn was a globe of warmth surrounded by a ring or huge circle of the Divine Hierarchies. That Spirit circle around Saturn, that community of Divine Beings, is the foundation and the very first beginnings of the present Zodiac. Thus we can say that in their external features, the planets that we see in the sky somehow resemble and “remember” ancient conditions.

Let us now go on to Jupiter. What is Jupiter’s task in the universe? Let us first of all have a look at Jupiter. Through the telescope we are unable to detect a solid surface; we see only a ball or globe of clouds. In the past, it has not even been quite certain whether the planet has its own source of light beneath the clouds or whether the light of the Sun is reflected from them just as the sunlight is said to be reflected from the Moon. This again reminds us of the conditions prevailing on Ancient Sun, as described in *Outline of Esoteric Science*. What happened during that embodiment of the Earth? First there was a repetition of the conditions of Ancient Saturn, when warmth came into existence (Fig. 2a). Then this warmth was pushed back, so to speak, to the periphery, and a Sun was created in the interior of the globe. A kind of interplay then took place between the light of the Sun and the warmth. That sunlight cannot be compared with what we now call light. Light, warmth, and air existed. Light and air were added to warmth, and warmth and air interpenetrated one another.

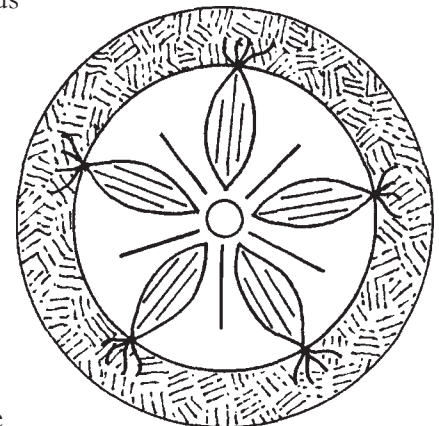


Fig. 2a

We must imagine the Ancient Sun as similar to our present Sun, consisting of a vacuum in which the Divine Hierarchies dwelt. In a sense, they breathed in that air, which cannot be compared with our present air.

They spoke into it the Divine Word and created moving forms which, at least to begin with, were constantly changing their outer appearance. If we could have seen those forms, they would have appeared like our present day plants, but of gigantic shape and consisting only of a kind of mixture of warmth and air.

Those plant forms on Ancient Sun were the ancestors of the human race. The present Jupiter expresses externally that element of cloud-like air and light formations. It “remembers” the events on Ancient Sun and the presence of living air. What we call air today is not alive, for it is, in a sense, too chemical and lifeless. We would have to imagine an air which was constantly permeated by the sounding of the Divine Word creating those forms. Such a process, where living air is permeated by the Divine Word, might be called cosmic Inspiration. To “inspire” means that profound speech penetrates space, a reminiscence of the mighty Divine process of cosmic Inspiration would still be working in the sphere of present Jupiter.

We can now imagine the stream of zodiacal essence passing through these spheres. Initially it is engendered, as it were, by the warmth on Saturn that bears the imprint of cosmic Imaginations. The zodiacal substance is then brought down to its first stage of manifestation in the world of space. Then Jupiter takes it up, and it enters the stage of air formations permeated by the memory of cosmic Inspiration. Thus a further densification of the stream or wave takes place (Fig. 1a).

Then we come to Mars. This planet is again a kind of “milestone” of ancient cosmic evolution, the evolution of Ancient Moon that we read about in *Outline of Esoteric Science*. What happened on Ancient Moon? It is rather complicated but, generally speaking, a further densification took place. Part of the air which had existed on Ancient Sun condensed into water. This Ancient Moon water cannot be compared with our present day water. It was much more powerful in consistency and capacity. An impression of what that water was like is given by our present Mars as seen through the telescope. It appears to have a geometrizing capacity. It displays peculiar lines crossing the face of the planet (Fig. 2b). The lines are interconnected with each other, and at the points where they cross it appears like knots. It looks as if a great cosmic geometrician had taken his ruler and used the surface of the planet as a blackboard for geometrical exercises and experiments. Sometimes he even seems to wipe out what he has drawn. These lines, or the so-called “canals”, sometimes appear double, forming parallels which may disappear again after some time.

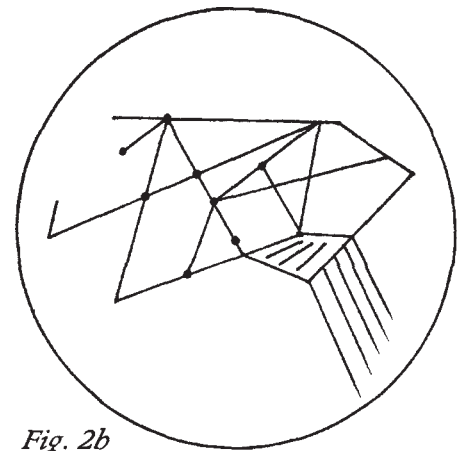


Fig. 2b

This can remind us of events that took place on Ancient Moon. Toward the middle of Ancient Moon a separation took place. On the one hand a Sun—the predecessor of our present Sun—came into existence as the abode of Hierarchical Beings who were not willing to endure the densification into water that was taking place in part of Ancient Moon. The condensed part was left behind as the actual Ancient Moon, which was then in a watery condition. In this water, the original Spirit-substance, which had originated in the Will of the Thrones or Spirits of Will, had entered a further phase of condensation into physical objects. The rudiments of the present kingdoms of nature were already appearing. It was a world that no longer displayed the spontaneous response to the Spirit World that the creatures of Ancient Sun had shown. The forms of the Ancient Moon kingdoms were fixed to a high degree and no longer as pliable as they had been. The physical bodies of the creatures had fallen so far from their origin that the creative power of the Spirit could not penetrate sufficiently to allow them to change their forms in response to the spontaneous impulses of the Divine World. The Spirit was becoming completely submerged in the physical world, and the objects of the physical world were becoming manifestations of the precipitation of the Spirit into substance. The countenance of the Spirit was still revealed in them, but they were becoming more and more inflexible. They became like statues representing the reality of the spiritual world. It is only in this sense that we can speak of this stage as a cosmic stage of Intuition.

The present Mars recapitulates the precipitation of Spirit into matter. This can be corroborated by the experiences that we have in the sphere of Mars after death. We meet the archetypes, the thought beings of all

that has surrounded us or that we find in the physical world on Earth. Thus we have a gateway in the sphere of Mars where the streams or waves coming from the periphery prepare to fall into the world of the multitude of physical objects.

Finally, on the Earth we have the crest of the wave. There would take place the precipitation into matter, the ultimate breaking up of the Spirit into matter. We see, therefore, that the three steps of Saturn, Jupiter, Mars are essential. They are steps of condensation of the zodiacal essence into Earth matter.

Now we come to the Moon. What is the Moon doing? First of all, we notice that the Moon might be a full Moon or it might be a new Moon. Then we notice that in between these are also the waxing and waning phases of the Moon. We can say that the Moon has a double aspect. The full Moon in Fig. 1a position x is like a receptacle of that which streams in from the periphery. It would even seem to receive this stream in its crescent. As a matter of fact, it is this waxing Moon moving toward the full Moon position that is used in agriculture for sowing and planting. What are farmers and gardeners doing when they are observing the waxing phase of the Moon for their practical tasks? They are using that unique opportunity when the Moon is receiving, as it were, in its crescent the full impact of the essence which originally came from the Zodiac as archetypal forces and have been prepared step by step. We might call them Spiritual-astral forces. They have gradually become condensed by moving through the spheres of the outer planets, and now the Moon can receive them, reflect them, and hand them on to the Earth.

How does the Moon impart them to the Earth? In astronomy we are told that the Moon is a cosmic "cinder", a lifeless world. It has no water, no air. Where water is missing there can be no vegetation, as we know it on Earth. Likewise, where there is no air, there can be no conscious life. So the Moon is a complete desert that can not receive anything from the cosmic forces for its own consumption, so to speak. It is like a mirror, a silver mirror. It receives the cosmic impacts but has to give them away by reflecting them.

Thus the Moon is actually a paradox. It is, in a sense, a dead body, and yet, it is the creator of the fullness of cosmic life for the Earth. The Sun, by the way, is another paradox in the cosmos. It is a non-space-entity, but it creates space by means of the "suction" which it exerts on the surroundings. It is because it is the contrary of space that it can hold solar space together. This shows how complex the cosmos is and how we must be prepared to think in paradoxes in order to discover the truth.

What about the Moon in position "y"? It is a new Moon. Seen from the Earth it is in front of the Sun, and only the side turned away from the Earth is lit up. We cannot normally see it, except in the case of an eclipse of the Sun, when the surface of the Moon appears as a completely black disc. What sort of effect does the new Moon have on the Earth? Observations on the moods that prevail during full or new Moon may help us to draw some conclusions. At the time of full Moon, we find that there is an abundance of life and vitality about the world. People are usually more taken up with impressions coming from the outside world than they would be otherwise. They feel animated. This is because we, in so far as we are bodily beings, participate more fully in the stream that enters the night sky of the Earth when the full Moon is actually there. At the time of the new Moon we find the opposite. People are usually much quieter, more withdrawn, and animation and vitality are suppressed to a certain extent; consciousness can then arise.

Thus, in connection with the new Moon, we have a lessening of the influx of cosmic vitality. The new Moon is obviously not fully within the stream of energies and essences entering from the cosmos. Indeed the opposite seems to be the case. The cosmic essence that has been broken up into matter is on the way out, so to speak. We see that the forces of growth and vitality are being held back to some degree, but that at the same time consciousness is being enhanced. This is the key that we need for an understanding.

The new Moon is present in that part of the solar universe where we picture the wave to be receding. The Spirit which has been "broken up" into matter is entering a different phase of development. This results in the rise of an impulse toward the differentiation of matter, with the ultimate aim of dissolving it. At the same time an enhancement of consciousness appears to be brought about. Ultimately the cosmic movement on the right side of Fig. 1a will facilitate a harmonization of the Imaginations, Inspirations, and Intuitions which we give back to the cosmos when we go through the portal of death.

A grand cosmic order is already apparent in this whole process. On the left side of Fig. 1a is Mars, which we said was the last stage where the zodiacal essence is getting ready to be precipitated into matter. A tendency is arising for it to “fall” into the objects of the physical world. It is there that we find the thought archetypes of the physical objects, which the waxing Moon takes up and passes on to the Earth. On the other side, the waning Moon retreats from the process initiated in the sphere of Mars. Thus the Moon has a certain connection with Mars.

We have been speaking of Mars as a kind of cosmic entity which recapitulates the Ancient Moon evolution. Mars is at present in a *watery* condition. But this is *water* which is ready to receive Cosmic Intuition, namely, Spirit which manifests itself in physical objects having lost its original momentum of union with the spiritual world. It is, in a sense, a recapitulation of Ancient Moon. The Moon reflects the internal side of Ancient Moon in its rhythms. For example, it reflects what the ancestors of the human race experienced on Ancient Moon. Metaphorically speaking, Mars would be the outside and the Moon the inside of Ancient Moon. The Moon would finally weave the cosmic essence into earthly objects and differentiate them. Therefore, the Moon is strongly connected with embryonic development and also with germination and growth in general. On the waning side of the Moon, these forces can also open the way to an enhancement of consciousness. If we take up these possibilities through our own efforts, we can develop the consciousness of Imagination.

Similarly, Venus can be regarded as the “inside” of the sphere of Jupiter, as being a recapitulation of Ancient Sun where the densification of warmth into air had taken place. It was air through which cosmic Inspirations were resounding and creating. Therefore, in the realm of Venus we find a recapitulation of what a being on Ancient Sun had experienced inwardly. At the same time a “breaking up” into differentiation would be initiated. This would be the contribution of the sphere Venus to the processes within the solar universe. How can we imagine this in a practical sense?

We said that, in a certain sense, both Jupiter and Venus are connected with the Ancient Sun. In Jupiter there would be a recapitulation of the Inspiration-permeated air and light of Ancient Sun. In this capacity the present Jupiter is preparing the stream of cosmic essence that is coming in from the periphery of the Zodiac and moving toward the Earth. Venus would also connected with that aspect of light and air, but in this case it is already on the way out, so to speak. Venus would help to “break up” the air by differentiation, etc. In a certain sense, it is lifeless air, compared with that represented by Jupiter. It is what we actually call “air” (and also “light”) here on Earth. Thus, the working of Venus in the solar universe is especially connected with the events in the meteorological atmosphere of the Earth.

This could actually be corroborated if research were carried out into atmospheric rhythms and the unexpected changes of these rhythms over the whole surface of the Earth. For instance, in 1943, India suffered a terrible famine as floods had destroyed the early rice, then the monsoons failed to come and drought followed. A similar situation threatened India in 1951, eight years later. In both cases, certain rhythms in the Earth’s atmosphere as a whole, broke down. The changes could have been observed beforehand by a study of the movement and gestures of the planet Venus, together with other cosmic facts. However, it would have needed a consideration of the whole sphere of Venus.

I should like to give another example of how these forces work and how they can become of practical importance in our work. (Later I shall speak about Mercury, but as we have now come so far, it may be desirable to make things a bit more realistic.) The planet Jupiter is at present in the constellation of Lion (Fig. 3). You will remember that we were speaking of Lion last night. We find the planet

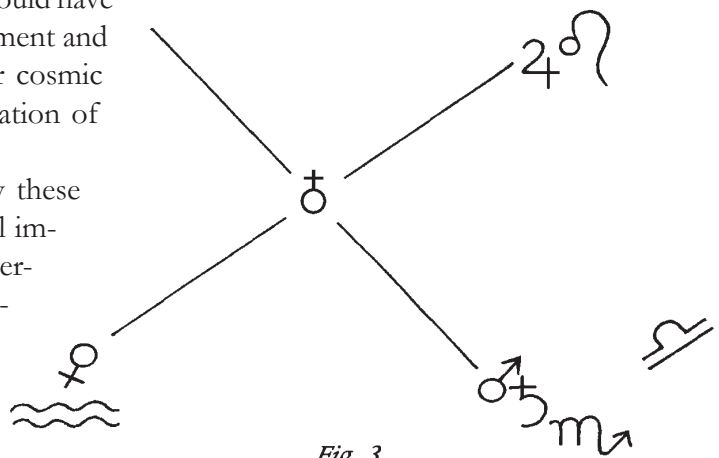


Fig. 3

Saturn at a distance of 90° in the constellation of Scorpion, and Venus stands in the constellation of Waterman. Thus all three planets occupy the three ends of the beam of a cross whose crossing point would be the center of the Earth. Furthermore, in just a few days, Mars will be in exact conjunction with Saturn in Scorpion. It is already quite near, perhaps only a degree or two away from Saturn, so it is actually in conjunction.

What do we read in this? Well, let us first consider Saturn. We have said that Saturn is connected with the warmth condition of Ancient Saturn. This was, from one point of view, warmth that was permeated by cosmic Imaginations. However, Saturn is in the constellation of Scorpion. It represents a point of crisis. It is a stage in the Zodiac that signifies the moment in which a being or an evolution is confronted with the question of rising to new heights of doing. Three difficult steps of inner discipline must be accomplished in order to enter the sanctuary of effective deed; otherwise Scorpion means death and destruction. It is a constellation which pronounces, "Do or Die"! Thus the warning contained in the cipher "Saturn in Scorpion" is that cosmic warmth, filled with the power of Divine Imagination, may have entered a stage of crisis.

Before Saturn entered the constellation of Scorpion, it was in Scales. This was already an indication that something was becoming critical, something was in the balance. But with Saturn in Scorpion, it became obvious that there is some kind of crisis in the sphere of warmth. At least, there is an indication. In order to understand it fully, we would have to study the atmospheric and meteorological events of the past 30 years. During these years Saturn has moved from Scorpion through the whole Zodiac and back to the same constellation.

We need only look around and take stock of the tremendous variations and changes in temperature which we are encountering at present. Something seems to be in disorder, and not only here in the British Isles. We are constantly reading that other continents bordering on the North Atlantic are also undergoing violent meteorological extremes. North America experienced tremendous changes of temperature. Even in Florida, which is famous for its winter temperature of 70° , temperatures have dropped to 45° , which is quite unusual. So we have a kind of deterioration, a breaking up, taking place in the sphere of warmth. During the last spell of extremely cold weather, the meteorological stations were constantly reminding us of the fact that the present conditions are similar to those of winter 1928/29. Saturn was then in the tail of the constellation of Scorpion. This impact of Saturn is accelerated as Mars draws near to the conjunction mentioned earlier. The actual time of the event is not necessarily of significance. It is the approach of Mars and its moving away that are important.

What does Mars contribute during the event of the conjunction? Mars is connected with the "living water" of Ancient Moon. We have a combination of two forces, possibly a kind of struggle, perhaps even a sort of paralysis—a breakdown in the sphere of warmth is combined disastrously with events in the sphere of water.

All this can be worked out precisely and in detail; for instance, we would take into account the relative positions of the planets with the Sun in order to come to more precise conclusions. This and other details would add to the impression that the present is not a very good time for the streams of zodiacal essence entering in here. From the start, they are already a bit one-sided and deviated.

Jupiter is in the constellation of Lion. We have said that this planet appears to be connected with the "living air" and "light" of the Ancient Sun, which was a vehicle of tremendous cosmic Inspirations. It seemed to be permeated by forces coming from the direction of Lion. The problem with Lion is: which one of the two principles predominates, the periphery or the center? There is a kind of undecided situation, almost an irritation, a movement from the center to the periphery, from the periphery to the center. This may result in a kind of disorder, a kind of great excitement in the sphere of air, in the air-mantle of the Earth. We are literally reminded of the cyclones and anti-cyclones, according to meteorological terminology.

All this is drawn somewhat into a state of tension, as indicated by the fact that Venus is in opposition to Jupiter. Venus, as we have said, is also connected with the element of air, but with differentiated air which has arrived at the end of its evolutionary career. So we would expect unusual developments and changes in the atmosphere of the Earth.

Thus we can actually learn to read the conditions which may be prevailing on the Earth at a certain time. We are able to take stock of the cosmic forces that work on the Earth. We could evolve a kind of balance sheet, with the forces coming from the cosmos on the one side and those which are Earth-conditioned on the other. Of course, what we have done now is still crude, yet it can be cultivated, and a start must be made somewhere. Also, we must take into account the pace of human evolution. This cultivation of cosmic knowledge cannot proceed without the development of those capacities of Imagination, Inspiration, and Intuition mentioned earlier. I believe that such cosmic wisdom cannot become effective unless we ourselves develop inner warmth and inner light, etc. In previous ages of Earth evolution, the rhythms of the kingdoms of nature were enacted and guided by Divine Beings. We know that in the Middle Ages an awareness of this fact was still in existence. But this guidance has now largely ceased. In future, we will be called upon more and more to become a wise and beneficial master of these forces in nature and the cosmos. If future humanity does not respond to this call, or if we misuse our assignment for egotistical purposes, then these forces will run riot. They will lead to destruction and possibly to the elimination of humanity and our planet.

We still have to speak about Mercury, which is closely connected with Saturn in a way. Saturn, as an act of cosmic memory, recalls the external side of the Ancient Saturn evolution. Mercury, however, is connected with the inner aspect of the warmth of Ancient Saturn. From a certain point of view, Mercury reflects what the Spiritual Hierarchies of the Archaï experienced in that warmth.

Thus Mercury is connected with warmth, but it is obviously working mainly in the realm of differentiation and individualization (Fig. 1a). How does it enact this? With regard to the human being, this is comparatively easy to see. Mercury helps to build the organism during embryonic development in such a fashion that in life it can become the vessel of an intelligent personality, which is obviously a movement toward differentiation and individualization. In the plant world it would impress the form of the archetypal plant on the single plant. It would differentiate and force matter into that invisible plant form. This is done, for instance, in the stages of plant-life metamorphosis—in systole and diastole. Mercury can do this because it is connected with the warmth whose element the Divine Hierarchies reflected in their great Imaginations on Ancient Saturn. Of course, this is only one aspect of Ancient Saturn.

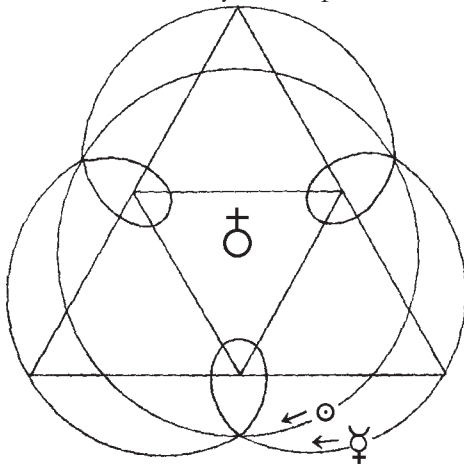


Fig. 4

reflects three stages of growth and manifestation in space. It seems to be naturally connected with threefoldness in the kingdoms of nature and in humanity.

Again, we have here a means of gauging, so to speak, the particular conditions prevailing in the cosmos at certain times. Of course, we still have a lot to learn; experiment alone is not enough, it must be accompanied by the development of Imagination, Inspiration, and Intuition, because the sum total of the cosmic facts that we have discussed so far is too complex to be comprehended by the intellect alone.

What we have done during these few days has been no more than a rough sketch of the working of the cosmos in earthly substances. It would need much more time and preparation to go into greater detail. However, perhaps we have succeeded in shedding a little light on the road we still have to travel. A practical

This is also reflected in Mercury's movements and gestures during the course of one year, as seen from the point of view of the Earth. Here in the center is the Earth (Fig. 4). In the course of the year the Sun appears to move in a circle round the Earth. Mercury's movement is close to the Sun, but at intervals it is in front of the Sun (performing a so-called loop), and at other times it is behind the Sun. A threefold rhythm is contained in Mercury's path (Fig. 4): three times a year it is in front of the Sun and three times a year behind it, describing in the cosmos a threefold movement of systole and diastole in the course of the seasons. It is also connected with the very ancient division of the year into three seasons, a fact mentioned by Rudolf Steiner in the Torquay lecture cycle *True and False Paths in Spiritual Investigation*, 11 August 1924, GA243. It also reflects

measure that we might visualize for the future is a calendar containing information about events in the heavens according to aspects and methods we have been trying to apply. We need precise knowledge of the ever changing nature of the cosmic forces streaming in from the cosmos and amalgamating with the Earth; otherwise, all talk about the interplay between the Earth and cosmos will remain vague and will not be able to contribute much to practical achievement.

To conclude, I would like to draw the picture in Fig. 1a from a different perspective by turning the diagram 90° in Fig. 5. Saturn is now at the bottom. But at this stage, whether it is top or bottom is not essential. Jupiter follows higher up and Mars higher still. The Earth with the Moon comes in the central position and above it are situated the orbits of Venus and Mercury. Finally, the Sun concludes the picture. This will remind you of a diagram you probably know very well. It is similar to the sketch contained in the *Agricultural Course*, lectures by Rudolf Steiner, 10 June, 1924, GA327 (See Lecture II). So what we have actually been doing during these evenings has been to attempt an approach to the suggestions given to agriculturists by Rudolf Steiner.

We have only worked out a few isolated facts and aspects. The future will have to show whether this is a workable idea and a way that promises success. The main point is that we keep moving. The corrections which may be needed will come in the course of sincere work.

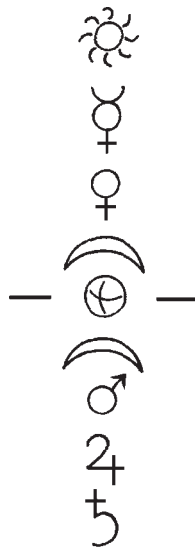


Fig. 5

LECTURE FOUR - 12 January 1956

(SUPPLEMENTARY LECTURE)

Tonight I should like to speak about movement in our solar universe. This is a very important point, because only through movement will we understand an aspect of life—an aspect of the working of the solar cosmos into our picture.

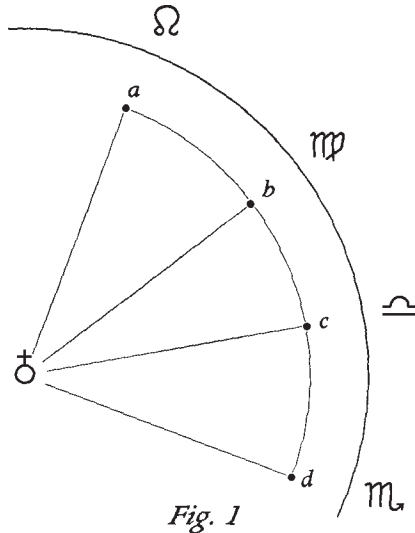


Fig. 1

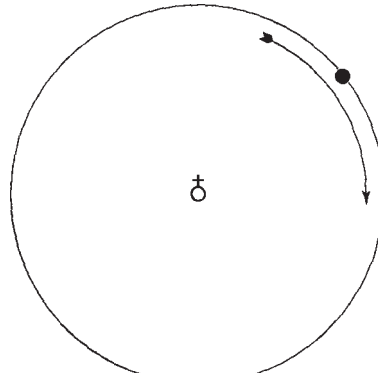


Fig. 2

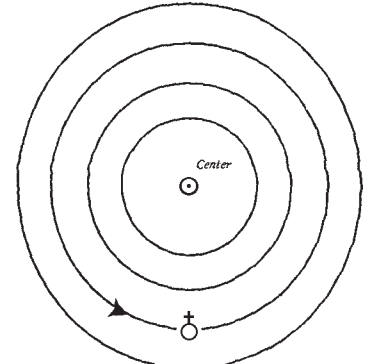


Fig. 3

Movement brings the planets of the solar universe into an ever-changing relationship with the constellations of the Zodiac. In Fig. 1, we take the constellations of Lion, Virgo, Scales, and Scorpio. Then we take Saturn, which I draw as a dot to indicate its movement, and let us imagine that in the center is the Earth. If we had looked out in Sept. 1947, we would have seen the planet Saturn move into Lion (position *a*). About three years later, in Sept. 1950, we saw Saturn in the constellation of Virgo (position *b*), and then about three and a half years later we saw Saturn move into Scales at the end of January 1954 (position *c*); and finally into Scorpio end of December 1955 (position *d*). At present we see it in front of Scorpio.

You see through the movement of the planets we get their ever changing relationship to the constellations. They are, so to speak, kinds of messengers, intermediaries between the Zodiac and the Earth. Thus they can work, as we very briefly indicated last night, into earthly substances from various directions of the Zodiac, constantly altering them by their impact.

In the course of time, humanity has developed views on how the planets move in the solar universe, and these have changed over the course of time. If we go back to very ancient times, for instance Ancient Greece, we still find the viewpoint that a planet is “fixed”, as it were, to its sphere. The Earth was swimming, therefore, in the sphere of a planet, for instance, the sphere of Saturn (Fig. 2), and Saturn was fixed to that sphere which rotated around the Earth. This was the viewpoint of the pupils of Pythagoras. The planets were fixed to the spheres, and as the spheres rotated, the planets also moved.

These spheres were still regarded in those times as the dwelling places of the Divine Hierarchies. They moved the spheres, and thereby the planets were moved. This was lost in later times, and when we come to the time of Ptolemy, that is, the second century after Christ, we still find the planets moving round the Earth, but the concept of the sphere is more or less lost in the Ptolemaic system. The Earth was still the center of the universe and the planets, including the Sun, were taken just as they appeared in the sky, apparently moving around the Earth. The Sun was also conceived as a celestial entity which moved round the Earth through such an orbit. That viewpoint was one which was entirely developed on the foundation of observation.

There is a long story of observation and the changes it necessitated in the conception and structure of such a universe in the time between Pythagoras and Ptolemy. However, it is a viewpoint which takes the cosmos as it appears, and the point where we stand—the Earth—is taken as the point in the universe on which

all these planets work from all sides, wherever they stand in the cosmos. So it is a viewpoint better suited to the idea that cosmic forces work into earthly substances and, to a certain extent, into human existence. The Ptolemaic system lends a hand to such a conception of planetary workings, and I believe that Rudolf Steiner regarded this aspect of Ptolemy, where the Earth is the center, as the viewpoint of the cosmos from the Moon. I believe he intended to say this: from the point of view of the Moon, cosmic substances work creatively into the Earth. It is a viewpoint of creation and most of all creation in the sense of embryological development. Thus the Earth is in the center and receives the full impact of these forces. Behind such a view as this, we would have that wonderful picture of a cosmos which was moved by the Divine Hierarchies. Now that lasted up to the time of Copernicus, who came to a different outlook. He did not regard the Earth as being in the center. He took the view that the Sun is in the center of the universe. Let this be the Sun here in the center (Fig. 3), then the Earth would move around the Sun, and all the planets would also move around this central Sun. At first this all seems very plausible, but something tremendous had happened to the consciousness of humanity during this time. Humanity had moved away completely from such viewpoints as the followers of the Pythagoreans and their later pupils, namely, that the cosmos was moved by the Divine Hierarchies. More and more the cosmos became a machine. When the ideas of Copernicus were presented to humanity, then the time was ripe for humanity to look upon the cosmos as a machine. Gradually, after Copernicus, men such as Kepler, to a certain extent, but chiefly men like Newton and those British astronomers who followed him took this view of the Sun as the center.

They used the Copernican picture of the world [even] to the extent that they regarded the whole cosmos as a machine; it became a machine, nothing else. You may have experienced that in school, because in school you are very often shown models of the Copernican universe, where you have the Sun in the center and the planets moving round it, which you demonstrate by simply turning a wheel. So you see, that is a machine, in a sense, a lifeless thing. The great difficulty which modern astronomy has is to explain how movement entered the cosmos, how movement was brought about. There is no explanation in a machine. It cannot set itself rotating—that cannot be! Yet modern astronomy is unable to accept a Spiritual principle. That is outside the range of what is considered to be the safe and sure basis of modern natural science. Therefore, out of its own resources, modern astronomy can find no reasonable explanation for movement in the cosmos.

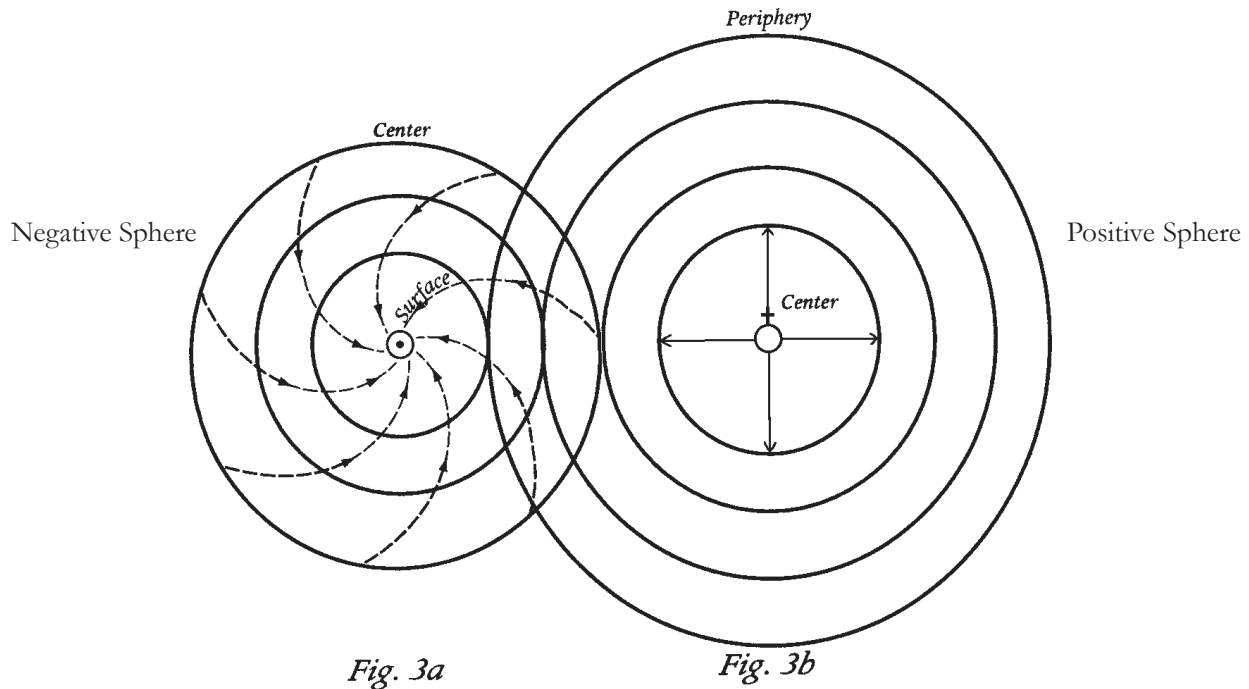
One may ask: How can it be possible that humanity can have such different views of the cosmos? How is it possible that in ancient times one thing was considered to be true and then in modern times something else—from Pythagoras, to Ptolemy, to Copernicus? And the fact is that tonight I shall have to speak about the possibility of looking at the cosmos in a totally different manner! How can this be so? When it is one and the same thing why should it present itself in different views? Surely we all see the same thing!

Here I should like you to permit me to use a comparison—the human being. You know that in modern times the human being is also considered as being a machine. In 1747, a Frenchman, Julien Offray de la Mettrie (1709-1751), wrote a book, *L'Homme Machine*, (*Man, the Machine*), where he described the human being in the terms of a machine. Much of that has been developed further, and in modern popular science we often find diagrams of the human being in which the inner organs and functions are depicted purely as mechanical actions; for instance, the brain [is shown] as a type of telephone exchange that receives impulses from without and sends them on into the body, etc. The whole body is regarded as a machine. Now we know that this same human being, whose body we see, can be regarded quite differently, totally so. From our point of view, it must totally be regarded differently, namely, as a living being. Not only as a living being but also as a being that has consciousness and self-consciousness.

You see how on that level the very same thing can be looked at from different angles, and this also applies to the cosmos. It is very much a matter of viewpoint, of the inner attitude which a human being takes; we will all see the same thing, namely the cosmos of stars out there on a clear night, which can be regarded from different angles. Now, as we have come to this age where the Copernican view of a mechanical universe is generally accepted, in time there must arise the question: Is there no way forward through which we can find once more a view of the cosmos which will give us the certainty that it is a living being? Rudolf Steiner has

suggested and developed ideas concerning this which are the foundation of what you see here, this model of a lemniscate (see Fig. 5)

Now, first of all, I should like to work a little on the idea of the lemniscate. Why just this form? Why of all forms in the cosmos this particular one? You see, it is bound up with the very principle of life. If we think of two spheres of different quality in the cosmos, for instance, of that sphere of emptiness we have been speaking of, the Sun, that “hole” in the cosmos. What kind of Sun would that be? It is very interesting to go right through this idea. We have that “hole” in space, the Sun in the heavens which we see in Fig. 3*a*. It would draw in the sidereal zodiacal substance which is out here beyond this circle. This is obviously a sphere with a negative character, which does not do what you expect from this second sphere, indicated in Fig. 3*b*, a sphere which starts from a center point and goes out toward the periphery—this is the general aspect we develop if we speak of a sphere. But this Sun in 3*a* is just the reverse, it comes in from what we would [ordinarily] call a periphery, though it’s not exactly so, and finally comes to what we can call a surface. I mean, this [outer circle] is not really a periphery in 3*a*. If we take a circle and turn it inside out, obviously the center moves out of the middle, doesn’t it? Where would it move to?—into what we see in 3*b* as the periphery. But in 3*a* it is the center of that sphere and this [center point], well, if you think of it as a globe, would be its surface. Can you follow? Now I shall call 3*a* a negative sphere and the sphere which would start from its center and move out, expanding toward the periphery, a positive sphere (3*b*).



Can we see now what the Sun really is? We say that out there, what we see in the heavens, is the Sun. According to the above view, this is not quite correct. The Sun is everywhere; we do not see it, we do not call it the Sun, but we are in the “middle” of the Sun—the Earth is within the Sun! Let’s imagine that this is the sphere of the Sun (3*a*) and that this is the sphere of the Earth (3*b*). In this regard, we obviously have the Earth globe, and we have the center of the Earth that serves gravity, gravitation in all directions. It’s that which reaches out and attempts to pull everything toward the Earth’s surface. Now if we have two such spheres intersecting, (we cannot do it tonight geometrically, it would lead too far—that would be a geometry lesson!), and if these two entities were made to move, we would get a lemniscate. In the points, where the concentric circles clash, you would find the foundation for the drawing of a lemniscate (Fig. 4). The “points of clash” between these concentric circles would be the points that you would have to use in order to draw a Cassini Curve or lemniscate—a figure eight. Thus we would get such a figure if the two cosmic bodies, or entities—Sun and Earth—were forced to move in the above manner; they would move in lemniscates.

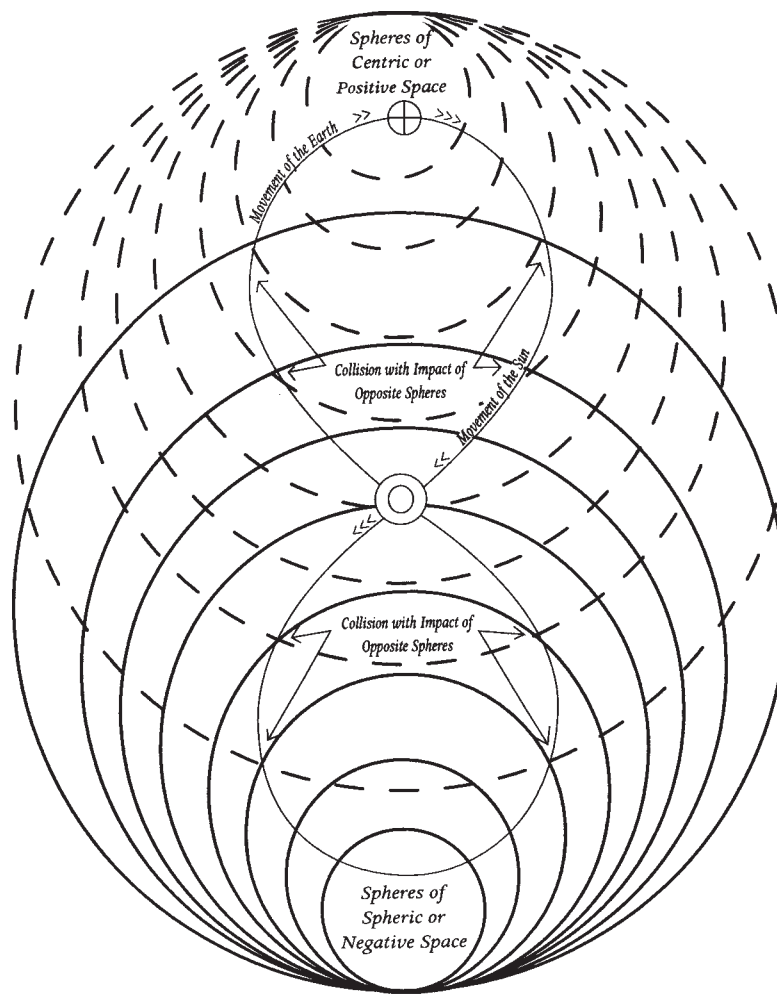


Fig. 4

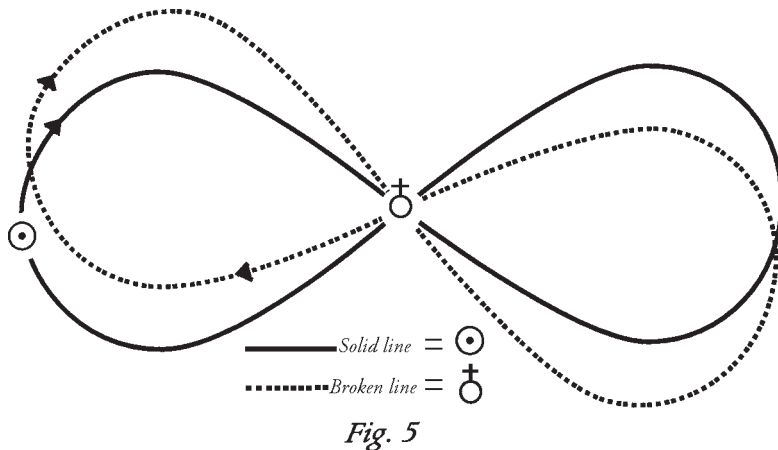
What does this really mean? It sounds so terribly complicated, doesn't it? But see, this is the foundation for a living universe, not a machine. One doesn't get it cheaply! It is sometimes very complicated; however, the world is complicated. You know the story of a King of Spain who, when the working of the stars was demonstrated to him by an astro-nomer, said that if he had made the universe he would have done it more simply. He considered it much too complicated! Well, the cosmos is complicated, and to find the truth one sometimes has to do "hard labor". In the lemniscate you clearly have the fact that it is built out of two polarities, that is, a negative and positive sphere. That's life!

What is life? Life is obviously something that develops between becoming and dying away. Between these two, or speaking in human terms, between birth and death, you have life. Life is a battle between something which wants to come into existence and remain so, and from the other side something is working that wants to terminate that existence, which constantly wants to cut life short. So, if we want to find a viewpoint of the universe, then we have to somehow accept such a principle of movement in the lemniscate, in its form.

Rudolf Steiner suggested the lemniscate movement for the Sun and Earth and also for the other planets in the so called *Astronomy Course*. (Titled: *Rudolf Steiner on Astronomy*, 18 lectures given between 1-18 January, 1921, GA203. It has been translated into English and is now available in book form, published by The Rudolf Steiner Research Foundation, PO Box 1760, Redondo Beach, California 90278 U.S.A.) There he speaks about this principle and develops it, showing how one arrives at such conclusions in the direction I have briefly tried to indicate. He spoke about this in 1921, and it took many years—decades—until one really found possible solutions. Because, if you imagine the Sun moving through a lemniscate that is static in the cosmos, you will

never get what you actually observe in the sky from the Earth. What do we actually see? In the course of the year you see the Sun, you observe it—actually you cannot observe it, but you can calculate it and establish its position. In the course of the year the Sun is moving through the ecliptic round the Earth, which is what we observe and nothing more. We do not observe that the Earth is moving around the Sun; that is thought out. Now the question was: How can one see cosmic movement in a lemniscatory form so that it tallies with actual observations, with the facts of observation? That took us an endlessly long time!

In another lecture, in a long series about cosmic history given during the First World War, Rudolf Steiner again speaks about the Sun and Earth movement in two lemniscates. (See *Inner Impulses of Evolution, The Mexican Mysteries, The Knights Templars* by Rudolf Steiner; 7 lectures given between 16 September and 1 October 1916, GA 171.)



In the last of seven lectures, he gives this picture: something like two intersecting lemniscates (Fig. 5). The broken line would be the Earth's lemniscate and the solid line that of the Sun. Now remember we spoke about the Sun as a sucking entity in the cosmos, a kind of super-vacuum which sucks cosmic substance into our solar universe and would also suck the Earth behind it. It would be sucked behind the moving Sun. Now we can see, in a sense, this is a reconciliation of Ptolemy with Copernicus. In the Copernican system the Sun was fixed in

the center and the Earth moved. With Ptolemy the Earth was in the center and the Sun moved. Here in this picture both are moving.

This becomes a kind of reconciliation of the two different views from the past. The Sun would move along the solid lemniscate and the Earth would always be one quarter of the lemniscate behind it. As the Sun moves, the Earth would be drawn along this part of the lemniscate, always one quarter behind. This is a very primitive model. [A wooden model was constructed that Willi used for this and other demonstrations, which now lives at the Astrosophy Research Center.] I have already discussed it with mathematicians in Dornach. Many people have worked this problem over, and we more or less agree! I mean that in its basic facts this principle is correct. Only, we can still have different views; for instance, we might have to alter the angle between the two lemniscates, it might be much wider, more than it is here, which is an angle of 23° , but this was an experiment. You see it is still very much in the experimental stage, and such an instrument is no more than a primitive aid to help us imagine the situation.

I don't believe we can ever demonstrate such a conception of the universe solely by mechanical means; it is not possible! We can only hope to obtain one or the other viewpoint. You cannot demonstrate the living universe fully by mechanical means, only parts of it. (The movement of the Sun-Earth lemniscate was demonstrated. The axis was swung round 90° twice as the whole model was rotated once. This represented the movement during one year while the Sun and Earth moved around their respective lemniscatory paths.) Actually this is something wonderful, you see for yourself it is a very nice "toy", and we can go on for hours demonstrating with it and looking at it. What is perhaps more, you really feel it. I have experienced this frequently when I have demonstrated it—that people really feel something akin to a stream of life going through them. Just because of the fact that it is not a simple movement, merely a wheel going around. The movements of the Copernican system are only wheels, so to speak, a machine going around and around interminably with no hope that we will ever get out of this eternal circling! Here we have quite different possibilities; for instance, there is one thing I should like to show you to make it still more complicated! Not only do we have this movement, which I demonstrated, but at the same time the whole thing shifts in space

toward the constellation of Hercules. Our solar universe is crawling, swimming through space, through the cosmic ocean toward Hercules. This fact is recognized by astronomy. Calculations indicate that in about 100,000 years the solar universe will arrive at the first star of the constellation of Hercules—it is actually the point between Hercules and the Lyre—but you know these computations in astronomy are a very critical matter. Things don't just move straight and with the same velocity by which they begin; acceleration can easily occur.

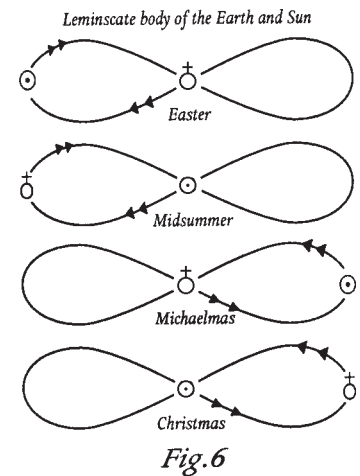
Now I will tell you of a remark that Rudolf Steiner once made when he was asked, "Will the Earth and Earth Evolution really arrive at that great goal which is described in the Revelation of St. John?, and his answer was, "As surely as our universe moves toward Hercules." (Rudolf Steiner also speaks of this as the initial stages toward the Jupiter condition of the Earth.)

Here we could go into mythological matters. Hercules stands, or kneels, between the Dragon below, with one foot on the Dragon, and above his head is the Serpent. Does that ring a bell? Have you ever seen it in a picture? You have seen it in Rudolf Steiner's statue, the dragon Ahriman held down in the depths by that mighty gesture of the Christ and Lucifer held up there in the heights. (Compare Rudolf Steiner's statue of Christ and the constellation of Hercules, p. 103). So you can see what that remark of Rudolf Steiner really contains. You might think, why such a bother, isn't it a bother? It is terribly hard work, why make such an enormous effort? The Copernican system is so much easier!

I shall try to show you how important it is for all fields of human activity, also very important for agriculture to have a picture of a living universe. In the long run, I don't think we can do without it. We will have observed one thing, namely, at certain times the Earth is in the center and at certain times the Sun. If the Sun is [in the top position in Fig. 6] on the 21st of March, and it moves along to [this next position], then it would be at the Midsummer Point in the center of the universe. Moving on it would come to the position, again in the center, around Christmas. Likewise, the Earth would be in the center just before Easter. It would move along and come to this central position again around Michaelmas. So we cannot really say the Sun is the center of the universe, this center is shared by the Sun and the Earth, so to speak.

Now Rudolf Steiner, in the *Knights Templars* lecture I mentioned, speaks about certain secrets of the ancient mystery temples. It is fairly obvious he is referring to the Isis Mysteries. He says that this fact of the Sun and Earth moving in a lemniscate was known in ancient times in the temples, and that it was very well known that the Earth always steps into the place where the Sun has been—in the center—a quarter of a year later. At Christmas the Sun was here (Fig. 6), at Easter the Earth steps into that place, into the aura of the Sun. Again at Michaelmas it steps into the place where the Sun had been at Midsummer. He says at those times—he actually does not say which season or festival, only indicating that it was connected with the Isis Festivals celebrated in ancient times—"The priests received valuable information regarding the weather conditions of the coming year"—the general conditions, and what needed to be done in agriculture for example. What did they do? At such times when the Earth stepped into the aura of the Sun, where it had been a quarter of a year before, a priestess in the temple was put into a kind of cataleptic condition, into a carefully prepared trance condition. In that state she could perceive what the Sun had left behind as information concerning the life on Earth. According to that information, many things in social life were organized and ordered.

You see how this holds up with regard to pre-Christian times, but the question is, does it also hold good in the post-Christian Era? Obviously after Christ came down to the Earth the character of the Sun has changed, and so has the relationship of the Earth to the whole cosmos. As a matter of fact, I could show you quite practically that we are, as it were, in a kind of condition of balance. On the one hand we constantly receive from the cosmos the ingredients we need to build up earthly life (all that is contained or working in our physical body and ether-body is present in the stars of the cosmos, which we need, otherwise we could not have these



bodies), but at the same time, toward death and at death, we give back something: the Imaginations, Inspirations, and Intuitions which are, so to speak, imprisoned in our organism. They are saturated by what the human being did upon Earth. Thus we are in a sort of balanced condition; we receive, but we also give back, and the cosmos is waiting for what we hand back. Therefore, the relationship between Sun and Earth, in the sense of the aura, of stepping into the place where the Sun had been, must have changed since the time of Christ, and indeed it has. Now let us see what we can do with it. Actually it concerns the seasons. At Midsummer, when the Sun is in the center (Fig. 6), then the Earth can take up that which has been radiated into the atmosphere, into the aura as the gift of Easter. This Earth event tinged, as it were, by the greatest Earth event, that of the Mystery of Golgotha, can then radiate—can be taken up by the Sun and communicated to the cosmos.

At Michaelmas the Sun would be [on the right in the diagram] with the Earth in the center. Now you see that the Earth can receive something and at the same time give. It receives, as it were, the judgment. Here the deed is communicated, the great Earth Deed, life through death, to put it in a nutshell. That is communicated to the cosmos in this position. Here it is received by the cosmos through the Sun, through that Sun which really reaches out to the periphery of the whole solar universe. So, all of that universe would partake in that message. Now it remains to be seen if that message, which has been communicated to the cosmos, holds fast—whether it is really of the kind that is of value to the cosmos. Then the Earth steps into the center and can receive the judgment of the Earth Deed of the preceding Easter and make decisions on these grounds—Michaelmas decisions—decisions to really use the Sword of the Spirit in order to work still deeper into that which is the task and Spirit purpose of the Earth. When we come then to Christmas, the Sun has moved into the center with the Earth [on the right]. Now the Sun can take up what has been born out of the Michaelmas decisions.

The time between Michaelmas and Christmas is always a time of preparation. It must really start with the Michaelmas decisions, the Sword of Michael must, as it were, clear the road toward Christmas so that something new can be born, and when the Sun then steps into the place where the Earth has been at Michaelmas, there can once more be communicated to the whole cosmos that which has been created upon Earth as Michaelmas decisions. So you see, it is something that one should expect to have a decisive bearing on all existence, which can go into many details or fields of human activity and be realized in them.

Again I must confess this is a very sketchy description. You see we have, for instance, to leave out the movements of the planets; that would really lead us too far, and we would need another hour to make it clear. But I believe if you only have the picture of the lemniscate and see behind that picture the seed of a conception of the universe as a living being, that is already a great achievement.

*Rudolf Steiner's
Statue of Christ*



*Constellation of
Hercules*

