

# PRACTICAL APPROACH III

## *LETTERS*

Toward A New Astrosophy

(November 1970 ~ July 1974)

By  
*Willi Sucher*

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PRACTICAL APPROACH III  
*LETTERS*  
Toward A New Astrosophy

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FORWARD

*“...each incarnation complex of a starry nature is an “individuality” in itself and must be interpreted and handled individually. Nevertheless, the general picture can give us a beginning, and by persistent study and practice one can gradually grow into a kind of perception that comes close to what one may very cautiously call an intuitive awareness. One will then realize the significance of a statement of Rudolf Steiner’s that a true astrology will require the development of the highest spiritual capacities of cognition that we of the present age can possibly attain. One will then also become aware of the sublime nature of a true astrology, which should not be misused for superficial, insincere, and dilettante purposes but which is a helping hand for profound spiritual research and accomplishment. It is not a “profession” in an ordinary sense; it is a “vocation” of humanity and world significance...” Willi Sucher*

This publication is the last of our new three volume study series called *Practical Approach*. It includes all the monthly letters that followed the *Star Journals*.

The monthly letters in Part One are published here for the first time since they were originally written.

The quarterly letters in Part Two were formerly the first part of these nine year monthly commentaries written by Willi Sucher that were published (almost ten years later in 1983) in the booklet called *Practical Approach Toward a New Astrosophy*. The examples given in the “Registers”, beginning on page 219, were not meant to be imitated, but rather, regarded as inspirations. For exact positions and calculation of the planetary elements, please see Table IV on page 161.

These letters have been reproduced in their original text and form, with minor editing. All significant changes or additions from the editors will appear in [brackets]. Most of the monthly calendars and commentaries have been excluded, unless they contained information relating to the subject matter of the journal or to research information.

The Astrosophy Research Center was founded in 1984 by Willi Sucher, along with a few friends. Born August 1902 in Germany, he was inspired already in his teens to create a new astrology. With the impulses of Dr. Rudolf Steiner, he began work at age 27 to develop *astrosophy*—a new star wisdom. In those early years he worked with Dr. Elizabeth Vreede, and he continued this work with many others for the next 57 years until his passing in May 1985.

The Center is a non-profit public benefit corporation and is not organized for the gain of any individual. It is a place for study and research and is open to anyone with an interest in this pioneering work. Accommodations are available upon request, please contact the Center for room rates and further information. If you wish to make a tax deductible donation toward future publications, please send a check payable to the Astrosophy Research Center. All contributions, large or small, will be very gratefully received.

On page 6, there is a list of the planets, signs/constellations, and other phenomena with their symbols, which are used throughout the series in the graphics and diagrams.

PRACTICAL APPROACH III

Planets

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

Sign - Constellation

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

Other Symbols

Ascending Node	♁	Conjunction	♁	Midheaven	MC
Descending Node	♁	Opposition	♁	Midnight	IC
Aphelion	A	Epoch	E	Julian Calendar Old Style	o.s.
Perihelion	P	Birth	B	Gregorian Cal. New Style	n.s.
Ascendent	Asc	Descendent	Desc		

PART ONE

November 1970

In the October issue, I announced that the *Monthly Star Journal* was coming to a conclusion. I also gave some of the practical reasons for its termination, and my intention to carry on with a personal monthly Letter of information on the star work for anyone who is interested in it. The present Letter is the first one of this kind.

The *Star Journal* was meant to serve as an introduction and guide to the approaches intended to lead to a new star wisdom. This was not an easy task, particularly as the methods I applied were unusual and in some aspects far beyond traditional astrology. This had to be so; otherwise it would have been senseless to speak of a “new” star wisdom. For an objective observer, there cannot be any doubt that the traditional approach does not give modern humanity what it needs. This, at least, has always been my personal conviction.

Why should the traditional methods no longer be suitable for our present age? They appear to be so simple and easy to grasp. Yet, we must realize that simplicity does not always tally with the truth. The more sublime perspectives of human existence are complicated, as a rule. Furthermore, human consciousness and even our position in the world has changed completely since the establishment of astrology, which people such as Ptolemy, in the 2<sup>nd</sup> century AD, have summarized. This demands reassessment and fundamental changes in every detail; otherwise, the human being is judged and treated by standards that simply do not apply any longer.

At this point it is perhaps a good thing to describe once again the foundations and the aims of this particular research work that claims to be a new approach.

In ancient times the proposition was quite simple: the Earth and all its inhabitants, including the human race, were experienced as being under the domination of the cosmos of the stars. If we go far enough back, we find an astrosophy that recognized the starry heavens as the expression of a world, a hierarchy of divine beings who created the universe and all that which existed in it. They ruled and constantly re-enacted the creation that expressed itself in the rhythms and movements of the stars. Later on, when people gradually lost the realization that the world of the stars was only the expression of the universe of creative beings, the notion gradually gained ground that we are ruled by the external stars. This was the moment when astrology was born, which slowly forgot the ancient astrosophy. In a certain sense, this can even be regarded as betrayal of the ancient sacred mysteries of the great temple centers.

Thus, a knowledge gained ground over the centuries and millenniums that regarded humanity as being ruled in all concerns of life by the stars. The possible reasons why this was so, or what kind of powers were working through the stars, was simply no longer questioned. Any doubts coming up were countered by the answer that the facts proved, in near statistical fashion, the case of astrological prognostication.

Then came the modern age and with it the science of nature. We demanded to know. We could not accept the ancient beliefs any longer. All this development was an expression of the fact that we had stepped onto the road toward spiritual freedom from all bonds that had been accepted unquestionably in ancient times. This was a justified step, although the means to attain healthy emancipation were not always efficient.

In the course of these developments, ancient or traditional astrology also began to be rejected. It is true; the great inaugurators of modern astronomy, such as Kepler for instance, were still preoccupied with astrology. But it is just this kind of attachment that the modern age holds against them.

As a matter of fact, astrology was regarded earlier, by certain sectors of humanity, as something detrimental, even godless and sinister, which had to be avoided by all means. It is documented that in 1108 AD the Archbishop of York was refused Christian burial, because a book on astrology had been found under his pillow.

Thus we find ourselves faced with a veritable battle situation when it comes to questions of the legitimacy of astrology in our present age. This is one of the reasons why I insist so tenaciously on accurate mathematics in this field, to the sorrow of a few friends. I insist that I keep these studies on an objective, scientific level, and I think that statistics may not even be enough for this.

It may be of some interest to know a little about the history of my endeavors in the field of astrology. It was Dr. Elisabeth Vreede, an anthroposophist and co-worker of Rudolf Steiner, who encouraged me to pursue the studies beyond a superficial curiosity. She spoke one day of remarks by Rudolf Steiner concerning the configuration of the heavens at the moment of the passing-over of a human being into the spiritual world. He had pointed out that the stars at that moment, particularly the planets, reflected in detail the past earthly life of that human being. This picture struck home like lightning. Here arose a perspective that no longer depicted the human being as a helpless object of the rhythms and movements of the stars. It was our souls that meant something for the stars; they were even waiting for all that which the human souls had to bring to them as the fruits of their Earth experiences. A ray of hope, which seemed to shed light on the quest for spiritual freedom, fell on the complex of astrology.

Subsequent researches, just on the basis of mathematics and of planetary rhythms, fully confirmed that hope. Indeed the biographical rhythms of a great number of historic personalities proved to coincide perfectly with the configurations of the heavens at the moment of their passing-over. The experience that human beings were not only creatures but were on the road to becoming cooperators, even with the cosmos, shaped itself increasingly. This also gave hope that similar constructive views may eventually be found with regard to our association with the stars at the moment of incarnation. Later discoveries proved that this was not a vain hope.

It is now 42 years since this lightning storm struck, and ever since I have been enabled to carry on this research. Sometimes external circumstances were difficult, but there seemed always to be a helping hand in the background, which often arranged things forcefully in order to facilitate the work.



As I said before, the road was never easy. Suspicion and distrust acted as forceful breaks. One can fully understand this if one views the grave dangers that beset the road right and left toward a new, constructive astrology. Human egotism is all too easily inclined to misuse this knowledge in ignorance and dilettantism. All through the years the shining beacon of Rudolf Steiner's wisdom was an unceasing encouragement and also consolation when distrust led to direct attack. There is one passage, particularly, in Rudolf Steiner's lecture-cycle, *Christ and the Spiritual World* (28 December 1913 to 2 January 1914), which I should like to quote: "...It became clearer and clearer to me, as the outcome of many years of research, that in our epoch there is really something like a resurrection of the astrology of the Third Epoch, the Egypto-Chaldean civilizations, but permeated with the Christ Impulse. Today we must search among the stars in a way different from the old ways, but the stellar script must once more become something that speaks to us..." (Lecture V, January 1, 1914).

On such foundations, the work was carried forward. Eventually other friends joined in as best they could. The guiding beacon was an unceasing sense of responsibility to lay the ground work for an astrology that clearly and scientifically recognized our connection with the stars and yet fully respected the domain of individual spiritual freedom and dignity. Thus things gradually shaped themselves. It became ever clearer that to speak of our connection with the stars, in a general sense, is not enough. Wide experience showed that the human organism is, in a deep sense, shaped by the cosmos before and at the time of incarnation. It also became evident that one had to distinguish between the principles of the organism in order to form a correct and efficient picture. The physical body, the life organism or ether body, the consciousness organization or astral body, all have their particular connection with the starry worlds. They must and can be distinguished sharply, although these associations need not bind us any longer and make us un-free, as they did in ancient times. They constitute the "tools" and "vehicles" that we must acquire in order to complete our earthly sojourn. The crucial and decisive question is always: How will we use our "tools"? There we can and must become "free", just as an efficient craftsman must not be ruled by the tools if a "good job" is to be accomplished. This capacity is not simply given to us from the outset; we must acquire it. The eventual ability to "use our stars" properly and efficiently must be awakened in us already in our childhood years of education—certainly not by studying the stars, in this sense, but simply by evolving the dormant creative capacities of the child. Later in life, in years of independence, this "working with our stars" can, and perhaps one day must, become a "scientific" capacity. In such like perspectives, I can see the eventual justification for a new astrology. Of course, such a new wisdom has also other potentialities. For instance, such a "tool"-science, or wisdom can also be of great help in curative education, i.e., education of handicapped children and adults who need special care of their psyche. This, however, is a huge field of possible practical application which we cannot discuss here.

One of the greatest obstacles against a wider recognition of these impulses was my pre-occupation with the heliocentric perspective of the universe, which I presented with the publication of the *Drama of the Universe* in 1958. Some people regarded this, and still regard it, as

unforgivable heresy, particularly as my approach in this field involved calculations unusual in the sense of traditional astrology, though not especially complicated. However, this was done on the basis of clear considerations of the issues involved. And again, it was Rudolf Steiner's wisdom and insight that finally encouraged the decision to go steadfastly along this road. Rather toward the end of his life, on January 11, 1924, he gave a lecture on Rosicrucianism of the Middle Ages (published in a collection of lectures, in English translation, on *The Mission of Christian Rosenkreutz* and *Rosicrucianism and Modern Initiation* (republished in 1965, Rudolf Steiner Press, London). In lecture IV, which bears the subtitle The Relationship of Earthly Man to the Sun, he speaks of the immeasurable wisdom that still prevailed in Rosicrucianism of the Middle Ages "...Although, as I have described in my *Occult Science*, the Sun separated itself from the Earth, or rather separated the Earth off from itself, it is nevertheless the original abode of humanity... Man has not his home on Earth, but has on Earth only a temporary resting place... in the 15<sup>th</sup> to the 16<sup>th</sup> centuries, and even later, there was a Rosicrucian school—isolated, scarcely known to the world... Let us say, a new pupil arrived at this lonely spot to receive preparation. The so-called Ptolemaic system (geocentric) was set before him, in its true form, as it had been handed down from olden times, not in the trivial way it is explained nowadays, as something that has been long ago supplanted, but in an altogether different way. The pupil was shown how the Earth really and truly bears within itself the forces that are needed to determine its path through the universe. So that to have a correct picture of the world, it must be drawn in the old Ptolemaic sense; the Earth must be for humanity in the center of the universe, and the other stars in their corresponding revolutions be controlled and directed by the Earth. And the pupil was told: If one really studies what are the best forces in the Earth, then one can arrive at no other conception of the world than this. In actual fact, however, it is not so. It's not so on account of man's sin. Through man's sin, the Earth, so to speak, in an unauthorized, wrongful way, has gone over into the Kingdom of the Sun; the Sun has become the regent and ruler of earthly activities... And the pupil was taught that here is a mistake in the cosmos, a mistake in the universe brought about by human sin. It is really nothing else than the expression, the revelation of human guilt. The men of the 19<sup>th</sup> century had not the power to say Copernicus! Yes; but such a conception of the universe (heliocentric) was only able to arise because man did not become on Earth that which he should have become, and so the Earth was left without a ruler and the rulership passed over to the unrighteous lords of the world (the expression occurs again and again in medieval writings) took over the leadership of the Earth, even as the Christ left the Sun and united with the destiny of Earth..."

In my preoccupation with the heliocentric approach, I arrived precisely at this point: the heliocentric view is a practical reality, but it is in the fullest sense an expression of the "sin of man", one can also say, the "sickness of sin". This is humanity's heritage from the Fall in Paradise. It is senseless to ignore or deny it; it exists and comes to expression in looking at the cosmos from the heliocentric approach. In order to help to bring about the cure, to fall in with the great Deed of Redemption on Golgotha, we had better face the "sin of humanity" and gradually develop ways and means of eventually healing this "reproach".

These were the ideas that led me in my attempts to formulate an up-to-date heliocentric astrology. It soon became clear that it presented a picture of the great “sickness of sin” in which all humanity is involved. For instance, there is the story of a Czechoslovakian medical doctor. He was a skeptic, as far as astrology was concerned. Eventually, however, he agreed to a statistical investigation. The birth horoscopes of 50 Mongoloid children [known today as Down’s Syndrome] were calculated and also those of 100 of their healthy brothers and sisters. The geocentric view hardly produced any convincing results, but the researchers did get the surprise of their lives when they examined the heliocentric charts. All horoscopes of the Mongoloids showed definite and similar configurations and aspects at the time of their births. Their healthy brothers and sisters did not display any of these. It is quite obvious that the heliocentric perspective can reveal the “sickness” of the human being in the sense as it is the result of the “sin” stemming from the Fall in Paradise.

Thus I arrived at the following conclusions: Heliocentric astrology ought to be developed as a means to help us to get onto the road leading to the healing and redemption inaugurated by the Deed on Golgotha. It can eventually become something like a means for the diagnosis of human nature in a wider sense, because of the involvement of individuals in the “great sin”. A deeper understanding of the Events in Palestine and on Golgotha at the turning point of history, particularly with regard to its spiritual-cosmic aspects, ought to enable us to eventually unite with the Christ Impulse, the impulse toward redemption of the “great sin”. Thus it may even be possible in the dim future to bring the Earth back into its “righteous” position, as the center of the universe. But to simply deny heliocentric cosmology seems to me like blinding oneself against the consequences of the Fall and the need for its redemption.

I have never found that heliocentric astrology refutes the geocentric one. Both complement each other. The geocentric approach simply presents cosmic facts and their association with the Earth and its inhabitants from the viewpoint of perception, or rather imaginative cognition, presenting facts in a kind of pictorial language. The heliocentric perspective, however, shows the life of the cosmos as an expression of the “great battle” that is constantly raging in the universe, even as it concerns every individual human being. It is the battle between the forces that endeavor to reinstate the Earth in its rightful central position, which eventually must succeed. On the opposing front stands the “unrighteous lords of the world”, as was expressed in the Middle Ages. These are some of the principal foundations on which I work.

#### Current Events

The most prominent event this month is the Great Opposition of Jupiter and Saturn on November 18. This is the third opposition of five in the geocentric from Dec. 1969 to Oct. 1971. Heliocentrically, Saturn will be in the nodal line of Mars.

In *Star Journals Two*, May '69, it was demonstrated that the Great Conjunctions recur approximately in the same position of the Zodiac in intervals of about 60 years. They are intersected by oppositions occurring halfway in time. Thus the present oppositions of Saturn and Jupiter are related to the Great Conjunctions of 1940-1 and 2000.

In the same issue, we also described how these conjunction-opposition points slowly move in time through the Zodiac (see Fig. 10). Thereby we arrive at a kind of historic genealogy, which we particularly need in order to form a judgment of the present events.

The oppositions in these series of cosmic events are like an unfolding of that which is implied in the conjunctions. When the two planets come together in conjunction, they are like flower buds. The planets enter into a conference together. Then, 30 years later, Saturn returns to the place of the conference, but Jupiter stands opposite. This is like an opening up, one can almost say like the progress from implication to application.

In this sense, we will look back into the genealogy of this conjunction-opposition of 1940-1, 1969-70, and 2000. It may give us an idea about the cosmic battle that is indicated in it. There was an ancestral equivalent of the conjunction that happened in 869 AD. This was the year of one of the Church Councils of Constantinople in which it was declared that we do not consist of body, soul, and spirit but only body and soul with a few spiritual attributes. This abolished, so to speak, the ancient wisdom of the sacred temple mysteries, which had regarded the human being as a trinity of body, soul, and spirit. Therefore, this was already then the expression of a serious cosmic battle situation. It laid the foundation for the gradually increasing materialism through the millennia, which eventually arrived at the notion that we haven't even a soul, but only a body.

We could follow up the succeeding conjunctions through the centuries. We would discover that they were always connected with definite steps in connection with the "breaking-in" of materialism into the concepts concerning the human being, with corresponding practices invariably following. The years 1940-1, when the Great Conjunction recurred, are one example. Thus these events were an expression of the "great battle" that is raging.

However, it should be just for us, who want to study astrology on a new foundation, not to take these events with alarm and dismay. There is good reason for it. One of the earlier conjunctions of this series brings us to 1226, the year when St. Francis of Assisi died. He, at the end of a life devoted to the practice of Christian love and compassion, joined the ranks of those in the spiritual world who eventually decided to transform the aggressive, materializing nature of the planet Mars by the loving power of Venus. This is a spiritual reality that we hope to be able to describe in detail one day. The beings and souls involved in this cosmic task are doing it at great sacrifice.

We should certainly look at this event, which is also accompanied by Saturn in the ascending nodal line of Mars, as a mighty challenge. However, this is a challenge that must not find us helpless. We can have the certainty that there are also other forces working in the universe toward the constructive attainment of the goals of spiritual evolution.

This is expressed in the inferior conjunction of Venus with the Sun on November 10, also almost exactly in the nodal line of Mars. These conjunctions of Venus with the Sun also have their ancestry (see Jan. '70 issue). This one can be followed up right back to the time during the three years of Christ's Ministry in 32 AD. With great probability it was connected with the healing of the daughter of the Syrophenician woman (Mark VII: 24-30). The daughter, who

was possessed by an “unclean”, evil spirit, represented the ancient mysteries of the temples, which had become decadent and “unclean”, particularly in Phoenicia. However, she was healed by the power of Christ, and the renewal of the sacred mysteries was prepared—which then happened in the act of the Raising of Lazarus (also see the author’s *Cosmic Christianity*, Part Five). So we have good reason for hope and guidance and active inner participation, with regard to cosmic events of this nature.

December 1970

In the present Letter I want to report the contents of a lecture that I have lately given. The idea was to try to discern the real meaning and the greater challenges that are working in present humanity, not only humanity of the 20<sup>th</sup> century but of the whole, so-called Post-Atlantean Epoch. In view of the present chaos and inherent aimlessness of humanity, such an attempt seems to have some quite practical bearings.

First of all, in what sense do we employ a knowledge of the cosmos, a cosmography, or whatever we call it? The idea is relatively simple, but we need definite means of “navigation” for this purpose. In normal navigation on the high seas, we observe the stars in order to find our position on the globe of the Earth. For the purposes of humanity-wide cultural navigation, we also must eventually employ the stars, though on a bigger scale.

The concept of “Post-Atlantean Epoch”, which we introduced above, needs an explanation that can be worked out on a cosmological level. The ancient continent of Atlantis existed long ago in the place of the present Atlantic Ocean. The knowledge of its existence has always been, more or less, faintly alive in later humanity. Eventually, Rudolf Steiner gave, on the basis of his spiritual investigations, an abundance of precise information about it. One principal book on this subject is his *Aus der Akasha-Chronik*, which is available in English translation as *Cosmic Memory* (Rudolf Steiner Publications, Englewood, New Jersey). In other contexts, Rudolf Steiner has also suggested definite dates with regard to the events referred to.

After the final decline of Atlantis, a new civilization was inaugurated in the area of present day India. This happened in about 7227 BC. Following onto this, four civilizations were inaugurated. We live in the Fifth, whereas the Sixth and Seventh are still to come. The last one will come to a conclusion in 7893 AD. Thus, this whole Post-Atlantean Epoch comprises 15,120 years, or 7 x 2,160 years.

These indications would leave us in darkness with regard to the reasons for the duration of the cycles involved, if we did not have recourse to the cosmic correlations. The rhythm of 2,160 years is based on the precession of the vernal equinox. On 21 or 22 March of each year, the Sun appears to stand in a place that can be calculated astronomically as the crossing point of the circle of the ecliptic—the Sun’s apparent path during the year—with the equator of the Earth, projected into the sky. Because of the mechanics of daily Sunrise and Sunset, we have on that day, on all the surface of the Earth, equal length of day and night, or equinox. This point lies in front of a certain fixed star in the depths of space. However, the relationship between the equinox point and the fixed star background changes constantly, according to a definite rhythm. This rhythm is the precessional movement. It is caused by the shifting of the axis of the Earth through a circle on the fixed star heaven, thereby also moving the crossing points of the ecliptic with the equator of the Earth, projected into the heavens.

The vernal and, correspondingly, the autumnal equinox fall back by 1° in 72 years, against the fixed star Zodiac. This amounts to a movement of 30° in 2,160 years, or one-twelfth of the whole circle of the Zodiac, which is the average width of one of the twelve constellations.



(There exist some differences of opinion on the astronomical duration of these intervals, but the amounts involved are so small that we need not consider them in our present context.)

Thus the seven civilizations of the present Post-Atlantean Epoch would each last through an interval of time during which the vernal equinox moved through the average width of one zodiacal constellation. For instance, the first civilization of ancient India occurred while the equinox point moved in the constellation of Cancer, though not throughout the 2,160 years in which that civilization lasted. (Cancer is, in any case, relatively narrow.) However, in this kind of correlation, we must look for the qualitative and not the quantitative-geometric time intervals of the equinox movement through the constellations. As a matter of fact, in 7227 BC, which was given as the commencement of the Ancient Indian civilization, the vernal point had already moved deeply into Cancer. At each commencement time given, for instance, 7227 for Ancient India, 5067 for Ancient Persia, and so forth, the vernal equinox occurred in the “organic” center points of the constellations, which are not always identical with the geometrical center points. In other words, what happens is this: the vernal equinox enters a constellation at a certain moment, thus in the cosmos the influx of certain forces that are necessary for the inauguration of a definite civilization may be prepared. However, on Earth the preceding civilization still carries on for a long while, according to the law of inertia. Only if the “qualitative organic” center of the corresponding fixed star constellation is reached by the vernal point, does the new impulse break through as a general impact. Before that, it may work as a kind of hidden sub-stream in civilization. In this sense, there does indeed exist a correlation between cosmic events and earthly facts. Only, we should not imagine that an event in the heavens must always be accompanied by an instantaneous reaction on Earth. Delays, inertia, and intervals of absorption and development must always be taken into account as possibilities.

In this sense, we want to look at that interval of 15,120 years that represent the Post-Atlantean Epoch. What is the object of evolution during this Epoch? Rudolf Steiner speaks extensively about it in the before-mentioned *Cosmic Memory*, chapter IV, “...the use of thought, which is characteristic of the people of our fifth root race (Fifth Epoch), first had to develop. It is this root race in particular that slowly and gradually brings the faculty of thought to maturity. In thought, we decide upon something and then execute it as the consequences of our own thought...” This humanity had been led over from sinking Atlantis to the East by a great spiritual leader, who is known as Manu. He gathered around him the ablest personalities and initiated them into the wisdom of the oncoming era. “...a new kind of initiate was thus added to the old divine messengers. It consisted of those who had developed their faculty of thought in an earthly manner just as their fellowmen had done... the human initiates of later times are men among men... But in all this the higher intention is to put humanity on its own feet, fully to develop its faculty of thought...”

These deeper impulses, which permeate and guide the Fifth Post-Atlantean Epoch, are magnificently expressed by the simultaneous cosmography. However, we can discover this only with the help of those “invisible”, yet calculable, so-called elements of the planetary spheres. In about 7200 BC, the perihelion of Jupiter entered the constellation we now call

Pisces, the Fishes. And in about 7900 AD, it will leave it and move on to Aries. This coincides exactly with the commencement and the termination of the Fifth Post-Atlantean Epoch. We are, of course, fully aware that the constellations of the fixed stars also change their appearances in the course of long time intervals. This happens because the single fixed stars that make the heavenly configurations are moving too, though very slowly. Thus, earlier ages, such as the Chinese and Tibetans, experienced different effigies in the Zodiac. However, the movements of most of the fixed stars are so slow that our present conceptions are spiritually valid for a long time, before and after the present moment, and can well be employed in the context with which we are here concerned.

We want to make sure that we understand each other when we speak of elements of the planetary spheres. All the planets are moving in big elliptic orbits around the Sun, according to the heliocentric conception. These orbits are indications of the spheres. (In ancient times, for instance, the Greeks maintained that the planets were, so to speak, pinned on the inner walls of these spheres. The spheres were imagined to be rotating, and thereby the visible planets were taken around in circles.) We conceive of these spheres as being filled with activities of spiritual, invisible beings and of the planets as “Moons” that reflect only what is happening in the spheres. In the sense of these reflections, that part of the orbit where the planet comes nearest to the Sun (perihelion), would reflect a particular function or attitude of the beings living in or working with the sphere. Generally speaking, in the perihelion of the sphere, the beings seem to conform more than anywhere else, to the concerns of the solar universe. It appears, on an elevated cosmic level, like an element of interest, similar to the mood when human beings express interest in their environment through the head-senses organization. The opposite part, where the planet is taken furthest away from the Sun (aphelion), seems to present an attitude of independence and self-will of the sphere. We recognize a faint equivalent of this in the heart and limb organism of the human being.

All this is, of course, specially tinged by the characteristics of the particular planetary sphere. The character of Jupiter (the meaning of whose perihelion we want to discern) is expressed already in the external appearance of this planet. It displays a great power of expansion, as it is the largest planet in volume of the solar system, though its globe is by no means solid like that of the Earth. Even Saturn cannot compete with it, as it appears to have been on a kind of retraction course, having left its rings behind in its environment as an indication of the possible earlier size of the globe.

Jupiter seems to be more of an element of creative expansion. But what kind of creative activity can we imagine here? Ancient mythologies can often give us more precise pictures than we can formulate. In Greece, Jupiter-Zeus was experienced as “Omnipotent Father Ether”, that is, the creative element of the cosmos that brings forth growth on Earth. There appears, however, another connotation: the power and evolution of thinking. Very often, we see Zeus depicted with Ram’s horns, which seems to suggest the convolutions of the brain, the root organism of our nerve system. This connection with the brain, of how it must be developed and even surmounted, is expressed in another Greek myth. Once Zeus suffered from a terrible



headache. Then, one of his Olympian companions split his skull open with an axe. Out of the cleft ascended the goddess Pallas Athene, who made it her task to use the capacity of thinking as a practical potentiality in the building of the cities, the cultivation of the olive tree, etc.

Thus, we already see the connection of the perihelion of Jupiter with that great task of the development of thinking, which is the fundamental impulse of the Fifth Post-Atlantean Epoch. And indeed, an historical investigation can reveal the evolution, i.e., the progress and the obstruction of this capacity of thinking.

We mention only one example: In 1893 (about July), Saturn moved through the (extended) aphelion line of the sphere of Jupiter. During that year Rudolf Steiner published his *Philosophy of Freedom or of Spiritual Activity*. He presents in it a method and a path toward the raising of thinking from its modern prisons of intellectualism, toward the development of moral imagination and eventually intuitive thinking. We can clearly see that this was a moment when the development of the faculty of thought in humanity, during the Fifth Post-Atlantean Epoch, had reached a definite stage on the road of getting human beings “on their own feet”. This event was connected with the aphelion of Jupiter, i.e., with that part of the sphere that is more associated with the impulse of independence and will.

We ask: What has this to do with the constellation of Pisces? This configuration is the last one in the community of the Zodiac. If we think of the Zodiac as a sphere whose forces intend to descend eventually into realization on the Earth, then with Pisces we come to the last step of this cosmic “staircase”. Therefore, in astrology Pisces is often connected with loneliness and being cut off from some kind of origin or setting in a greater entity, environment, etc. This picture perfectly corresponds with the destiny of Post-Atlantean humanity: Gradually, it was cut off, or did cut itself off from its origin, from its original union with the divine world.

This is corroborated by another association of Pisces. The constellations of the Zodiac are cosmic regions through which forces descend that shape, for instance, the human physical form. The human body is an organism of twelve regions that are formed by archetypes working through the Zodiac. Pisces, or Fishes, is the external expression of the cosmic-divine archetypes that create, and ever recreate, the human hands and feet.

Hands and feet are, in fact, means by which we can make a start toward becoming independent. The plant is rooted in the soil; it cannot move by its own will. The animal world presents a long row of stages to become physiologically independent, starting from creeping species right up to those that can move on four legs. Finally, humans were able to grow into an upright position and to use our legs to move, in a corporeal sense, independently over the face of the Earth. But, distinct from the animal, we have learned to employ our hands for all manner of work, may it be constructive or destructive. We achieve this by getting into an upright position, at an age when the “I” is waking up within. Thus does the “Pisces instrumentality” lead us onto the road to increasing independence and freedom.

This stage of evolution reached a certain culmination during the present Age, or civilization, inspired by the vernal equinox moving through Pisces. Thus the perihelion of Jupiter was joined by the vernal point.

Here we ought to say a word about the vernal point being in Pisces at present. A number of people contend that this is no longer true and that the spring equinox is taking place already in sidereal Aquarius. First of all, we should point out once more our idea that the interaction between cosmos and Earth is rarely spontaneous. Very often we have to take into account an element of inertia and delay with regard to the effects of cosmic events on the Earth. Furthermore, we contend that the vernal equinox, in actual fact, has not yet arrived in Aquarius. We need only study a classical star map to discover that the crossing point between the celestial equator and the ecliptic has still a long way to go, from below the western fish of Pisces, until it reaches the proper region of the Water-Urn of Aquarius-Waterman. Certainly, below the vernal equinox, the “waters” that the Waterman pours into space are approaching; and with some insistence, one can maintain that they are already below the vernal point, but this is too close for conjecture. The medieval, traditional star maps show that it is not yet reached this point.

The meeting, or conjunction, between the perihelion of Jupiter and the vernal equinox, according to ecliptic longitude, took place in about 1476 AD. This is an important contribution to the complex of our discussion. The Age of Pisces commenced, in a cultural not an astronomical sense, in 1413 AD. That was the moment when certain delaying factors had been overcome. The old traditions and conceptions that had been carried forward, chiefly by religious faith, were moved aside, and the age of science and technology broke in. In 1473, close to the date mentioned above, Copernicus was born, the inaugurator of the modern heliocentric conception of the universe. He and particularly his followers, such as Galileo and Kepler, regarded it as a step forward toward truth and, therefore, toward freedom. However, Copernicus knew perfectly well that this was a “freedom” that the powers from previous ages, for instance the Roman Church, did not appreciate. Therefore, he hesitated a long time with the publication of his views.

Certainly, this road toward freedom and independence is beset with innumerable pitfalls. The concept of the universe as a gigantic machine and perfect computer, which has arisen in the course of the development of Copernican astronomy, looks much more like an abdication than a promotion of the impulse of attaining freedom by knowing the truth. However, we regard this only as a temporary stage that, because of its inherent self-defeat, will eventually lead to entirely new and spiritually true and free concepts concerning universe, Earth, and humanity. In the light of this perspective, we consider the meeting between that perihelion of Jupiter and vernal equinox in the course of the 15<sup>th</sup> century as a sign-post on the road toward the eventual achievement of the goals set for all humanity of the whole Fifth Post-Atlantean Epoch.

The present century seems to be particularly crucial with regard to the working impulses coming through the perihelion of Jupiter in Pisces. Just about 1950 it had arrived, according to its ecliptic longitude, exactly below the fixed star Alpheratz, or Caput Andromeda, which belongs to both the constellations of Andromeda and Pegasus. This seems to be an important moment with regard to the materialistic impasse in which modern science and technology have

arrived. In order to get this clear, we must study the mythology of the entire constellation complex involved.

Andromeda was the daughter of Cepheus, a king of Ethiopia, and his queen, Cassiopeia. The latter proclaimed one day, in a fit of vanity, that she was more beautiful than the water nymphs, the Nereids, the daughters of Neptune. In his anger, Neptune sent the terrible monster, Cetus the Whale, to Ethiopia, who then started to ravage the country by devouring every living creature it could find. An oracle told the king that only one thing could save his realm from destruction, the sacrifice of Andromeda, his daughter, to Cetus. So, with great hesitation she was chained to a rock near the sea to be devoured by the monster. This event is “memo-rized” in the heavens. There we see Andromeda above Pisces. Below Pisces, the Cetus is just approaching to get his prey, but as we move on in the Zodiac we see another redeeming part of the story. Above the constellation Aries, one of the heroes of Greek mythology, Perseus, approaches. In his hand he holds the fixed star Algol, belonging to Caput Medusae, the head of another (this time human-like) monster, the Medusa. Whoever looked into her face was instantly frozen into stone. Perseus was just coming back from his adventurous trip, in the course of which he had killed the Medusa and freed the land of this calamity. He avoided the danger of being turned into stone by approaching her while walking with his back to her and, meanwhile, watching her in the polished surface of his shield. Thereby, he cut off her head.

Arriving on his way home, he came past the scene of Andromeda’s plight and decided at once to rescue her. As Cetus the Whale approached, he held the head of the Medusa in front of the monster. Instantly the monster was transformed into a mighty but harmless rock.

January 1971

In the last Letter, I referred to the relationship of the perihelion of Jupiter to the present century. It arrived in about 1950, according to ecliptic longitude, below Alpheratz, or Caput Andromeda. This is singularly significant for present humanity and is superbly interpreted by the mythology connected with Andromeda.

Andromeda, as she appears in the heavens, is in immediate danger. She is on the point of being devoured by Cetus the Whale. Perseus rescues her, immobilizing and freezing Cetus into a rock, by confronting him with the decapitated head of the Medusa.

The interesting fact is that these monsters, like the Medusa and the Whale, were descendants of a once glorious generation of semi-divine beings. Medusa, as devastatingly ugly as she was when Perseus cut off her head, was most beautiful and handsome in her youth. Only later she deteriorated. This is an important piece of information, as far as myths are descriptions of real evolutionary, physiological facts. The decadence, at which they had arrived, suggests that they had become atavistic powers, which means that they no longer fit the stage at which humanity had arrived and were even unhealthy and destructive.

Andromeda was the image and soul of a humanity that was emerging and moving toward the future. She was in danger of being destroyed by the powers of atavism. One of her most signal features in the heavens is the fixed star Alpheratz on her forehead, which belongs also to the wings of Pegasus. Incidentally, Pegasus was an offspring of Medusa, according to the myth, who rose from her blood after she had been decapitated. What does this mean?

Several approaches are possible. A major one is associated with the history of the perihelion of Jupiter. As mentioned in the last Letter, this is an image of the meaning and task of the whole Post-Atlantean Epoch. Humanity is expected to develop thinking to the point of independence and spiritual freedom, to learn "to stand on its own feet". Out of this freedom and power of cognition, this humanity must find its way back onto the road that will eventually lead us to a reunion with the divine world. No other motive but "knowing love" of the divine must lead us to this attainment.

The development of this power of thinking reached a certain decisive stage with the advent of the present century. Rudolf Steiner, the founder of Anthroposophy, brought the message to modern humanity and also suggested practical ways and means for starting to move in this direction. Already in 1894, he published his *Philosophy of Freedom or of Spiritual Activity*. He says in the preface to the revised edition of 1918, "In this book, the attempt is made to show that a knowledge of the spirit realm before entering upon actual experience is fully justified. The course of this demonstration is so conducted that for anyone who is able and willing to enter into these arguments, it is never necessary, in order to accept them, to cast furtive glances at the experiences which my later writings have shown to be relevant.

"Thus it seems to me that in one sense this book occupies a position completely independent of my writings on actual spiritual scientific matters. Yet in another sense it is most intimately connected with them..."

Then, later Steiner gave precise instructions in his book, *Knowledge of the Higher Worlds and its Attainment*, with regard to training for “entering upon actual spiritual experience”. In Part II, chapter 1, he describes the exercises that are needed for the development of the perception organs necessary for the attainment of spiritual knowledge, the organs that in eastern esoteric wisdom are called “Lotus flowers or chakrams”. In the course of this chapter Steiner says, “...these instructions are reflections of the great laws of cosmic evolution... A simple start is made with a view to deepening the logical activity of the mind and producing an inward intensification of thought... Thus a preliminary center is formed for the currents of the etheric body... Continued practice enables the students to determine for themselves the position of their etheric bodies. Hitherto, this position depended upon the forces proceeding from without or from within the physical body. Through further development the student is able to direct his etheric body to all sides. This faculty is effected by currents moving, approximately, along both hands, and centered in the two-petalled Lotus in the region of the eyes...”

Through the development of these faculties, we will attain an intelligence that will be superior to the intellectualism with which present humanity tries to manage its concerns of life. During the last decades, it has become particularly evident that this intellectualism is incapable of a healthy and constructive conduct of the affairs of life. The shortcomings, which are the results of these capacities, are coming down over humanity at present in all spheres with apocalyptic severity. Against this, practical “winged intelligence” must be developed that can fathom the real needs of any situation and the possible consequences of any deed. This is also clearly “suggested” in the heavens. Above Andromeda, seen rising out of her head, so to speak, is Pegasus, the Winged Horse. The image of the horse in mythology suggests “intelligence” of some kind. Pegasus, however, represents “winged intelligence”, which can fly above the Earth and is not bound by materialistic approaches. And the effigy of this Pegasus is just above those longitudes of the ecliptic under which the vernal equinox will move in coming centuries and millennia.

Andromeda is threatened by Cetus, a watery, formless effigy representing atavistic forces. This is precisely the situation facing present humanity. There does exist a more or less unconscious realization that more than intellectual capacities are needed in order to cope with existing world conditions. Many occultisms are offered for the development of spiritual and clairvoyant perception. Even drugs of most varied description are supposed to do a good or excellent job in this direction. But the truth is, that results are achieved by a lowering, or even elimination, of the consciousness of self. There are unfathomable dangers lurking here for modern humanity, because by giving away our position at the helm of our ship, we cannot know what kind of forces will be taking over instead. They can be highly destructive entities, because what the human being of ancient times received as spiritual guidance, though in dreamy conditions, has deteriorated and become decadent and atavistic. This is not only a blow against our dignity, it is even threatening the very integrity and future of the human race. We of the present age must regain an insight into the spiritual world in order to stand up to the tasks that will undoubtedly confront us on this planet. We will need a science of the spirit, not wooly

mysticisms. A good start is made by the development and cultivation of thinking. Sometimes, one feels tempted to call the new capacity “clair-thinking”, rather than clairvoyance, in order to make a clear distinction. eventually must succeed Thus events and facts in the cosmos do indeed reflect the greater spiritual challenges that confront humanity in the course of its evolution. However, humanity needs a new knowledge or wisdom of the stars as one that, for instance, recognizes the elements of the planetary spheres.

The perihelion of Jupiter will enter the realm of Aries, as we see it at present in the heavens, in about 7900 AD. This coincides almost exactly with the termination of the whole Post-Atlantean Epoch, and the commencement of the Sixth great Epoch, which is also described in the Revelation of St. John, as the era of the Opening of the Seven Seals (Revelation VI and VIII).

The constellation of Aries has a certain connection with the Phoenix (see Lum, *The Stars in our Heavens* p. 130), apart from other connotations. According to the myth, this bird lives over long intervals of time, and when its end is approaching, it is said to build its own funeral pyre and burn itself; then a new Phoenix rises from the ashes. The life-span of each individual bird varies widely in the descriptions of ancient authors. The longest estimate is 12,954 years, which is almost exactly six times 2,160 years, corresponding to six cultural civilizations, or almost one whole great Epoch, such as the Post-Atlantean Epoch. In other words, we can imagine that one such Phoenix rose in the transition from the Ancient Indian civilization to that of Ancient Persia and lived, and still lives, with humanity as a hope into the future; and at the transition from the Fifth to the Sixth Epoch it will be “reborn from its own ashes”.

It is, in a certain sense, obvious that in mythology the Phoenix stands for the constant transformation, that is, “death and rebirth” of definite cultural impulses. What would we then expect, being connected with this particular Phoenix aspect that we have in mind here, is associated with the constellation of Aries?

Far back in the past, around 6000 BC, the vernal equinox (the Sun at the commencement of spring) had left the constellation of Cancer and was moving into the area of Gemini. The winter solstice was then taking place with the Sun standing close to the ingress point to Aries, which is the point we have in mind when we speak of the progress of the perihelion of Jupiter into that constellation. On Earth the civilization of Ancient India had been inaugurated by the humanity that emigrated with the great Manu from sinking Atlantis. It carried on still for a long time. But in the secret places of the interior of Asia, where the Manu lived, preparations must have already been made for the continuation of human evolution beyond Ancient India. They were guided on the one hand by the cosmic aspects of Gemini, or their equivalent then, and on the other hand by the midwinter mysteries, which we now can recognize as those of Aries-Phoenix.

The Ancient Indian civilization was of a highly spiritual nature. Much of it is still apparent in classical Indian literature. By no means did it descend so deeply into the material world as a later humanity did. Yet, that descent had to be accomplished for the sake of our independence and avowed goal of eventually “standing on our own feet”. Once we have achieved this, we are



expected to return to the community of the spiritual world and to the beings dwelling therein, entirely out of our free decision and guided by our knowing love for the divine. Therefore, elements had to be introduced into civilization that constantly confronted us with the prospect of the real existence of a divine spiritual world, even if we lost direct experience of it, or were beset by doubt and atheism. Humanity was led into a long era of dualism, getting more and more deeply involved in the material world and living with an ever more dimming awareness of the divine.

The first step toward a spiritually constructive “dualism” was taken with the inauguration of the Ancient Persian civilization, which commenced, in a broad sense, in about 5067 BC. We have the impression that the initial decisions were already made in about 6000 BC, in the deep of interior Asia. It was the great initiate, Zarathustra, who eventually founded the second civilization on that cosmic imagination of the duality of Ahura Mazda and Ahriman.

Ahura Mazda means “Aura of the Sun”. It was by no means a superficial Sun-worship but was born out of the experience of the Spirit of the Sun; one can even say, the “I” of the Sun. Thus Zarathustra clearly recognized the One Who was coming and would descend to the Earth, Who we realize now to be the Christ. Later prophecies of Persian-Iranian origin, which have come originally from Zarathustra, even spoke realistically of such details as the “Virgin-birth” (see the Gospel stories of the birth of Jesus), the redemption of the Earth and humanity through the great Deed of Compassion and Salvation, which was to happen as the consequence of the Incarnation of Christ, etc.

Opposed to Ahura Mazda is Ahriman, the powerful spirit of darkness who dwells in the deep of the Earth. He stands for the totality of the limiting, soul-destroying, and anti-spiritual propensities of matter, which is the expression of evil. Eventually, all this evil—Ahriman with his hordes—will be destroyed in a Last Judgment. “The Earth will be flooded with molten metal; to the good, this will be as a bath of tepid milk... The Evil will be atrociously burnt; ... Armageddon will begin: the last great Fight of All...” (*A History of Religions*, by Denis Saurat.)

These conceptions of the universe and of human beings were not just ideologies removed from the reality of life; they were of very practical consequence. In fact, organized agriculture was built on this, and yet, it was a deeply religious preoccupation of the nature of a cult. By opening up the soil with the plough, one intended to let the light, sent out into space by Ahura Mazda, penetrate the darkness that prevailed in the Earth as the instrumentality of Ahriman and his helpers. Thereby one gave the plant an opportunity to grow up toward the light, to lift matter out of its prison of darkness and refine it by the transmutation into the beautiful colors of the flower and its scent.

This was a perfect realization of the propensities of the constellation Gemini, where the vernal equinox was when Zarathustra inaugurated the Ancient Persian civilization. An awareness of it is still present in ancient Grecian sidereal mythology. The twins Castor and Pollux, the main stars in Gemini, were unequal twin brothers. Pollux was immortal, whereas Castor was of mortal nature. They represent, indeed, a dualism that permeates all life: the contradictions of day and night, of heaven and Earth, of spirit and matter, and many more polarities.

In this myth, dualism was still of a high ethical quality. It had, in a metaphorical sense, the image of a new-born “Phoenix”. Later on, as this dualism became older, it deteriorated more and more. Finally it arrived in our present Age, where the forces of darkness had accumulated carefully and cunningly all possible power and were able to instill into a few human beings: “Forget the divine beings in the heights, they are dead anyway. They are only an invention of those humans in the past who, thereby, wanted to rule the masses. Matter is the only thing that exists. Even if you perish with matter one day, we hope to find ways and means to let you live eternally, of course, as matter only and without that wretched invention, the ego.”

The “Phoenix of Hope” of spiritual humanity is getting old, and one day it will no doubt build its own funeral pyre and burn itself. Then, a new Phoenix will rise from the ashes and inspire humanity anew. How do we imagine this?

We associated the perihelion of Jupiter with the development of thinking during the Post-Atlantean Epoch. This isn’t a “pastime” matter that a human being, for lack of something better, may perpetrate. It is, and will become more and more, a concern of our spiritual integrity and even of our survival. Thinking, seen from the aspects that we developed above, finally as clair-thinking is not an object for our self-satisfaction. It will become a means of our identification with the divine creative forces in the universe, with the Logos world. (See Gospel of St. John, Chapter I: “In the beginning was the Word, and the Word was with God, and the Word was God (the Logos)”). This is the realm from which divine beings created all existence, and humanity’s identification with it would, in the end, mean nothing less than “eternal” existence in the Spirit.

We see in the transition of the perihelion of Jupiter from Pisces to Aries-Phoenix the indication of a stepping-stone toward the attainment of these goals and, therefore, of a “re-birth of the Phoenix”. It will happen at the termination of the Post-Atlantean Epoch (about 7900 AD). Then the necessary descent and preoccupation of humanity with matter and materialism, in the present form, will come to a close. The “bird of dualism” will come to the end of its task and new vistas will open up.

Already during the latter part of this 20<sup>th</sup> century, we see certain fearful aspects coming up that can give us an idea in what direction a misguided and decadent “dualism” will develop. It sounds altogether nonsensical to speak in this context of dualism. Rather, it has become a totally materialistic “monotheism”. The results are only too obvious. The unfathomable “pollutions” in all spheres of human existence, not only represent deadly dangers for the human race but for the whole planet that we inhabit. It may be that things can be provisionally mended in the nearer future, but just as in the latter sub-races of Atlantis, the trends toward final collapse cannot be mistaken.

Toward the end of the present Post-Atlantean Epoch, the material conditions on the Earth will change radically. There are indications that even the cosmic status of the relationship between Earth and Moon will alter. In any case, the human race must learn to face the possibility that totally different principles of corporeal existence on this planet will have to be adopted in order to comply with “incarnation”, or equivalent facilities of working on the Earth. In



other words, the laws of nature, with whose provisions we now enter the physical-material world, may let us down nearer to the termination of the present Epoch. Consequently, also the laws referring to the end of material human existence would be radically changed.

This is precisely signaled in the heavens, as a possibility, in connection with the transit of the perihelion of Jupiter from Pisces into Aries. Toward this event, in about 7900 AD, three planetary elements will congregate in the constellations of Cancer and Capricorn. These are the perihelions (and aphelions in Capricorn) of Saturn, Earth, and Venus. The three will actually enter into “conjunctions” among themselves either shortly before 7900 AD or within 3000 years afterwards.

These open up very important perspectives for us. The constellation of Cancer in ancient mythology was regarded as the portal into earthly incarnation. In another sense, it can be seen as connected with philosophic materialism. Capricorn was the portal to exarnation, the portal to the Gods. Here, then, we can see a confirmation of what we said above: that there is the strong possibility, concurrent with the cosmic events, that our future association with the Earth through birth and death, which we take so much for granted, is fundamentally changed. And this can indeed be conceived as a “rebirth of the Phoenix”.

### Current Events

We will limit ourselves to giving information about similar oppositions of Jupiter and Saturn near the nodal lines of Mars in history. In the next Letter we intend to demonstrate the configurations of the heavens at the time of the incarnation of P. B. Shelley, the British poet. When he was born, Jupiter and Mars were also in conjunction and, furthermore, very close to Neptune. In fact, this one in 1792 was an historic ancestor of the one in Jan. 1971. Thus, this example may give us some ideas of how an earlier generation met such an event.

The last time an opposition between Saturn and Jupiter happened in the nodal lines of Mars was in 1454, with Saturn in the descending and Jupiter in the ascending nodal line. Just one year earlier in 1453, the Turks, under Mohammed the Conqueror, took Constantinople. This was a signal event that gives us an idea about all the earlier history associated with cosmic events of similar nature. They were all connected with happenings between what we now call the Near East and the West (of Europe). It is remarkable that at present we are facing a similar historic situation. As much as the historic correlations bear a flavor of destruction, so are other events of a spiritually constructive nature usually associated with them. For instance, the opposition of 1454 was followed by *The Chymical Wedding of Christian Rosenkreutz, Anno 1459*, which we have often mentioned.

In 1116 a Great Opposition of Saturn and Jupiter happened, which saw Saturn in the ascending and Jupiter in the descending nodal line of Mars, just as the present one. It was accompanied by the First Crusade and subsequent events, among them the conquest of Jerusalem (1099). On the other hand, a few years later in 1118-19, the foundation of the Order of

the Knights Templars on the Holy Sepulchre at Jerusalem took place. The Knights Templars endeavored to carry esoteric Christianity forward, for instance, as it was present in earlier Grail's Christianity.

In 600 AD, another Great Opposition occurred with Saturn in the descending and Jupiter in the ascending nodal line of Mars. This coincided with events in the then Far West of Europe as well as in the Near East. It was the era of Mohammed, the founder of Mohammedanism, who was born around 570 and died in 632 AD. In the West, on the British Isles, decisive developments occurred. Around 596, St. Augustine (distinct from Augustine of Hippo) was sent by Pope Gregory I to England in order to convert the English to Roman Christianity. He hesitated for some time in the estuary of the Thames but eventually proceeded to Canterbury, where he became the first archbishop. Soon after, a drawn-out war started against the north, which, apart from a veil of political motives, had as a real aim the destruction and elimination of the Celtic Church, with its center on the Island of Iona in west Scotland. Celtic Christianity was esoteric Christianity that did not fit into the pattern of a church as it emanated from Rome. At the same time, in 600, Columban and Gallus arrived in Switzerland from Ireland and founded, for instance, the monastery of St. Gallen. Thus Celtic Christianity, in spite of all obstacles, was working on in the Christianization of the European continent.

Another Great Opposition happened in 263 AD, with Saturn in the ascending and Jupiter in the descending nodal line of Mars, also similar to the present opposition. Around that time, the Roman empire was in painful disorder. From the northeast the Goths threatened Rome. In the east, on the Asiatic continent, it could hardly hold its frontiers. This opened opportunities for oriental rulers to spread their wings. In those years, Queen Zenobia of Palmyra founded something like her own empire (267) in the Syrian desert and even conquered Egypt (270). But eventually Rome, under Aurelian, used bare force to defeated her and destroyed Palmyra and its empire (272). During the same time the founder of Manicheism, Mani, carried his message into Central Asia. He came as far as Sinkiang, possibly right to the East China Sea.

All this historic background plays, of course, as memories into contemporary history and also demands to be heard in the present crisis confronting the world.

February 1971

In the commentary last month, I promised to demonstrate possible implications contained in certain cosmic events during that month by similar happenings earlier in history. And I suggested that we study the incarnation charts of the British poet, P. B. Shelley. Here now are the diagrams: the geocentric perspective of the planets' movement from the astrological epoch to birth and the heliocentric counterpart.

Figure 1

Geocentric

Birth: 4 August 1792, Fieldplace, Surrey, Eng.

Epoch: 13 November 1791 (Moon in Desc. of birth, or 27° ♌.)

The positions in the inner circle are according to *1001 Notable Nativities*, by Alan Leo, which we have checked.

The outer circle are the movements of the planets and Sun from epoch to birth.

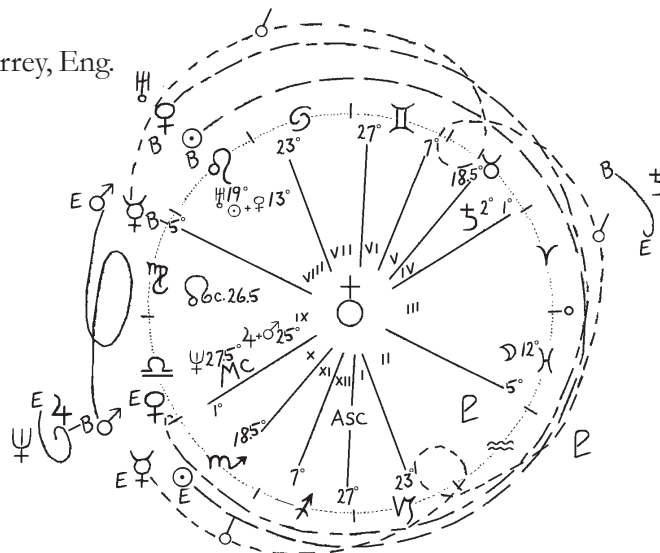
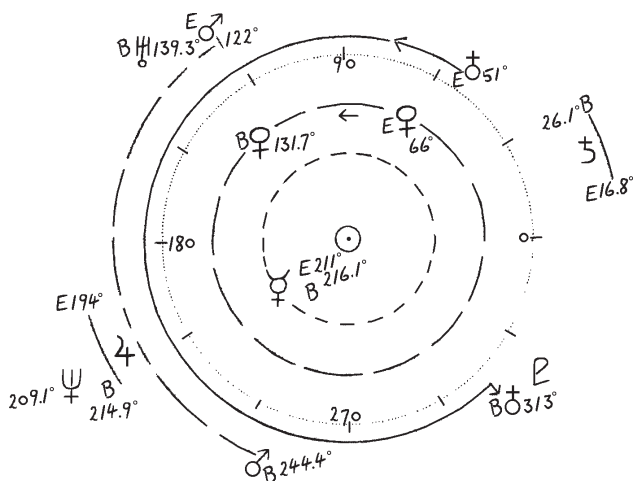


Figure 2

Heliocentric equivalent, including the planetary movements from epoch to birth.

At epoch: Earth is close to the node of Mars, Venus is close to its node, Mars is close to the node of Neptune, and Jupiter is close to its aphelion.

At birth: Venus is close to its perihelion.



The epoch, which we employ here, is based on an ancient Egyptian rule that we found very helpful in the investigation of the physiological, and even psychological, incarnation of the human being. We discovered that it does not only apply to the embryological development, but offers also a key for a comprehension of the stages in later life. The idea is simply that the so-called astrological ascendant, the point of the ecliptic rising on the eastern horizon at the moment of birth, indicates the last step down into incarnation on the Earth. The last-but-one step would then be the Moon at the epoch; that is, the moment when the Moon was in that ascendant-descendent line of the birth but an average of 10 sidereal Moon cycles, or 273 days, before birth. The Egyptian rule, *The Trutina Hermetis*, discerns the exact time of the epoch according to whether the Moon is waxing or waning at birth. If it was waxing then the Moon at the epoch was in the ecliptic point of the ascendant, and if it was waning then it was in the descendent, opposite. In Shelley's chart the Moon at birth is waning in  $12^\circ$  of the ecliptic sign of  $\text{X}$ . (The full Moon was earlier in  $\approx$ ) Therefore, at his epoch it was in the descendent, that is  $27\text{II}$ . Thus at birth it had not completed its tenth sidereal orbit, and the prenatal time was shorter than 273 days. In fact, the Moon was in  $27\text{II}$  on November 13, 1791, and this was the astrological epoch.

This may bring up the question of how to calculate the rising point of the ecliptic or ascendant at birth, etc. We shall demonstrate this in connection with another example at a later time. The birth chart of Shelley is not a very suitable occasion for this purpose.

Both these charts, geocentric and heliocentric, present remarkable features. Mars performed a loop during the embryonic development of Shelley (see geocentric, Figure 1). At birth it stepped into conjunction with Jupiter, and both were quite close to Neptune (similar to January-February 1971). The loop happened in the part of the Zodiac that was not touched by the Sun during this gestation period.

Furthermore, Jupiter was in opposition to Saturn during the embryonic time. As we said last month, this opposition was an ancestor of the present ones, in 1969-71. Only, it was then, in 1792, still further back in the Zodiac than the contemporaries.

Venus just came, at the time of the epoch, out of a loop and inferior conjunction with the Sun in the ecliptic sign of Scorpio. At birth it was then in superior conjunction with the Sun, in the sign of Leo, quite close to Uranus. (The signs differ considerably at present from the sidereal constellations and will do so increasingly in future. This is caused by the precession of the vernal point. We can imagine the signs being stable, as in the chart of Shelley. Then we must conceive of the constellations as slowly moving anti-clockwise "forward",  $1^\circ$  in about 72 years. Thus we have to imagine, for instance, above most of the sign of Leo in the chart and far out in sidereal space, the constellation of Cancer, and so on, all round in the Zodiac. One can say that the constellations are at present approximately out of position against the signs by about  $27^\circ$ . However, things are not made easier by our insistence that the constellations are of unequal length, whereas the signs have a uniform extension of  $30^\circ$  each.)

The heliocentric also shows some interesting features. Venus started out, at the epoch, close to its own ascending node, and at birth it was in its perihelion. Thus it appears to have

been quite insistent on its own elements. This is deeply associated with the sublime poetical capacity of Shelley.

The Earth at the epoch was approximately in the ascending node of Mars. This is also remarkable, for we know that Mars, and naturally its sphere too, is connected with our potential of speech and the word. At birth the Earth was still close to the aphelion of Venus, which is significant in view of what we said above about Venus. Of course, the superior conjunction of Venus with the Sun in the geocentric, appears here as an opposition of Venus and Earth.

Mercury at the epoch and at birth was close to conjunction with Neptune. At birth it was then also in conjunction with Jupiter. This happened in the area of the feet of sidereal Virgo, in the neighborhood of the fixed star Lamda Virginis (left foot).

There was, of course, also an opposition of Saturn and Jupiter during the time of gestation. This took place in the heliocentric, approximately, on December 30, 1791. It found Jupiter in the neighborhood of Spica, the main fixed star of Virgo, and Saturn in Pisces, not too far away from the ecliptic point above which Alpheratz of Andromeda stood.

All this presents us with the question: What do we face if we investigate the configuration at the epoch and also in the aspect of birth? The epoch falls, approximately, into the time around conception, though it need by no means be considered as being identical with it. It is the moment after the human being enters physical-material existence, after a relatively long interval in the spiritual-cosmic world. Thus the configuration at the epoch would present in a last image what the human soul had been in that world.

The birth configuration would, in this sense, speak of our meeting the physical-material world as a physiologically emancipated being after birth. In the clash with this world we experience our destiny or Karma, in the preparation of which we were involved before birth. This preparation is also indicated in the movement of the Sun during the time of gestation. The chart shows that the Sun completed, during that time, a  $\frac{3}{4}$  circle through the Zodiac. This resembles almost a typically inverted embryonic form. We have, indeed, found that this is a useful and practical idea with regard to effective astrological investigation. The last quarter of the ecliptic, which the Sun did not touch, represents then the human head and the part from the epoch Sun to the birth Sun stands for the body of the embryo, which is gradually developed during the nine prenatal months. The epoch events and pre-epoch reflects the disposition and spiritual-cosmic inclination of the human soul before it combined and associated with the world of matter.

We see, then, straight away that the pre-conception, cosmic "head" of Shelley received remarkable impressions during the gestational development. That was the area where we found the loop of Mars and eventually the conjunction of Mars, Jupiter, and Neptune. Many of the problems that Shelley had to face in life are connected with these positions of Mars, as we shall see later.

Mars is associated with the manifold confrontations of the human being with the physical-material world through the senses and also, in its most refined form, in speech. Therefore we can easily understand that Rudolf Steiner described this planet as an entity that may even block

and blot out the influences coming from the sidereal, fixed star world, that is essentially of spiritual quality. Mars intends to do this especially when it is involved in a loop, because it then comes closest to the Earth.

The prenatal development and its coincidence with the cosmic happenings during that time is not only of momentary significance, i.e., only for the growing stages of the embryo. It concerns the totality of life after birth. This fact we discovered a long time ago in the alignment of the sidereal Moon cycles between epoch and birth with the seven-year intervals in life after birth. For instance, we start with the epoch of Shelley (November 13, 1791) and go forward with the Moon and its sidereal cycles, i.e., its returns to the initial position in  $27\text{♃}$  (see Fig. 1). Each return reflects the commencement of a seven-year period in later life. Thus the cosmic correlations were as follows: the cosmic events from November 13, 1791 to December 10, 1791 reflected the age of 1-7 years in life (one sidereal Moon cycle = 27.3 days) from December 10, 1791 to January 7, 1792, age 7-14 years, from January 6-7, 1792 to February 3, 1792, age 14- 21 years, from February 3, 1792 to March 1, 1792 age 21-28 years. The intermediate years can easily be calculated. As one full Moon cycle consists of  $360^\circ$ , one seventh of it (corresponding to the idea that the whole cycle stands for seven years) is a movement through  $51.4^\circ$  of the ecliptic. For instance, Shelley died in 1822. He would have been, in the following August, 30 years old. The two years above his age of 28 years are reflected in a movement of the Moon through  $2 \times 51.4^\circ$  beyond its cyclic return to  $27\text{♃}$  on March 1. This brings us to March 9-10, 1791, as the moment when we would expect to see a reflection of the death of Shelley.

We should remember, however, in all this kind of correlation and reflection that no “must” is involved. It would be utterly unrealistic to say that because this and that happened in the heavens as prenatal reflection of later life after birth, Shelley had to die at the age of 30. What we hope to find are the causes of his failure to master the instrument of his incarnation, the totality of his organization. Furthermore, we may thus conceive of ways and means of “doing better” in similar circumstances in which we ourselves or others are involved.

If we study the life of Shelley carefully, his childhood and youth, his wandering years, we can easily come to the conclusion that something was amiss in the earthly career of this genius. What was it? We read that already in school at Eton he was known as “Mad Shelley” and as “Shelley the Atheist”. Those characteristics, or rather what stood behind them as an inner cause, came to a head in 1811, when he was at University College, Oxford. He anonymously published a pamphlet entitled, *The Necessity of Atheism*. It amounted to saying that “neither reason nor testimony is adequate to establish the existence of a deity, and that nothing short of a personal, individual, self-revelation of the deity would be sufficient” (*Encyclopedia Britannica*). Shelley was eventually identified as the author and was expelled from University College.

He was then about 18-19 years old. In order to find the prenatal correlation of this event, we move forward with the Moon from January 7, 1792 (reflecting 14 years of age) by  $4 \times 51.4^\circ$  (see above), and come to January 23, 1792, as the corresponding time equivalent. The Moon was then in  $293^\circ$  of the ecliptic or  $23^\circ\text{♁}$  (or,  $87^\circ + (4 \times 51.4^\circ) 206^\circ = 293$  or  $23^\circ\text{♁}$ ). The positions of the planets on that day were (all geocentric):



Mercury	293° = 23 ♃ (conjunct Moon)	Helio: 148°
Venus	258° = 18 ♀	182°
Mars	184.5° = 4.5 ♀ close to Moon node	153.4° conj. aphelion Mars
Jupiter	210.7° = 0.7 ♃ (conj. Neptune–209.8°)	200.3°
Saturn	13.4° = 13.4 ♄	19.1°
Uranus	137.5° = 17.5 ♅	136.7°
Pluto	321.4° = 21.4 ♇	321.9°

The Sun was in 304° (4♁) of the ecliptic. Two days earlier heliocentric Mercury was in opposition to Pluto. In terms of time correlation, the two days correspond to half a year, which might coincide with Shelley's working over his pamphlet.

The most striking feature was displayed by Mars. In the geocentric, it was near the ascending node of the Moon and in the sign of Libra. This can indicate “soul turmoil” if it isn't mastered. Mars had not yet entered into retrograde movement, in connection with the loop (it started on February 15), but it was already in the area in which the loop would take place. The heliocentric Mars was close to its own aphelion, the farthest distance in its orbit around the Sun. We can faintly associate this point with a kind of “limb-will” orientation of the sphere of Mars. There it tends to, but actually cannot, go its own way, separate from the solar universe. This cosmic fact can illumine the state of mind of Shelley when we hear that he developed “a resolute repudiation of outer authority or the despotism of custom”. Also, though he was “a shy, sensitive, mopish sort of boy from one point of view, from another he was very unruly, having his own notions of justice, independence, and mental freedom; by nature gentle, kindly, and retiring—under provocation, dangerously violent.” (*Encyclopedia Britannica.*)

For an astrosophy intending to orientate itself therapeutically, there must come the question: How did others who incarnated under a similar Mars, moving through its aphelion, master this proposition? We find in history quite a number of personalities who had taken it upon themselves:

Leonardo da Vinci, the Renaissance artist and scientist, apparently had Mars at his epoch moving through its aphelion (birth 16 April 1452). He died in a moment (2 May 1519) when Mars was in its own aphelion.

H. P. Blavatzky (13 August 1831), the great occultist, the same thing happened shortly before her birth, with Mars conjunct Saturn heliocentrically.

Ralph Waldo Emerson was born with Mars in the proximity of its aphelion. Strange as it may appear, in the moment of his death, 27 April 1882, the planet was again in the same position, similarly to Leonardo.

Henry Ford's birth configurations (30 July 1863) finds Mars in its aphelion.

Helen Keller, the remarkable blind woman, born 27 June 1880.

Kepler, the astronomer, born, 27 December 1571.

Nietzsche, who was born 15 October 1844, was the unfortunate German philosopher who died in insanity.

Shelley perished on 8 July 1822, apparently in a boating accident in the Mediterranean Sea near Via Reggio. One month later he would have been 30 years of age. Therefore, we turn to March 1, 1792 as the date that pre-reflects the age of 28 years. To this we add another  $103^\circ$  movement of the Moon, representing two years, and thereby come to March 9-10, as the date during the prenatal development corresponding to 30 years.

Here we find that Mars had already entered its retrograde career. In fact, only a few days later, on about March 15, 1792, was the opposition of Mars to the Sun, which is the midpoint of the loop. The Sun was in  $350^\circ$ , or  $20^\circ$  of ecliptic (tropical)  $\chi$  (Tropical means positions from the point of the vernal equinox, not the sidereal constellations.)

The most significant indications in that moment were contained in the positions of Mercury and, especially, Venus. Heliocentrically, it was in its own descending node, in about  $255^\circ$ . We would expect that this indicated the potential of a kind of climax for the artist, not the end of the earthly career. For instance, William Blake, the English seer, poet, and artist had Venus in that position at the time of his epoch, also Dostoiievski, Emerson, Victor Hugo—the French novelist, and others. We come perhaps a bit closer to the riddles of Shelley’s destiny if we look at the geocentric Venus in that moment of March 10, 1792. It was in  $313^\circ-13$  of tropical  $\approx$ . That was exactly opposite its position at the birth of Shelley (see Fig. 1). At the same time it was almost in opposition to Uranus, in  $15.5^\circ$  of tropical  $\delta$ . Even then it visualized a kind of crucial point, so to speak, an attitude of “even so, it is enough”. We will understand this more if we investigate the historic ancestry of the superior conjunction with the Sun, in  $13\delta$ , at Shelley’s birth.

Mercury on March 10, 1792, was in  $335^\circ$ , or  $5^\circ$  of tropical  $\chi$ . That is also exactly opposite its own position at Shelley’s birth.

### Current Events

The question is always: What do we do with all this information [given in the ephemeris], regarding the aspects each month? The first advice is, not to rely on the traditional interpretation, which can be misleading, almost stifling and frustrating in one’s relationship to Earth reality. For instance, the aspects given in *Raphael’s Ephemeris* for 1971 (p. 31) puts a “B” after that conjunction of Moon and Uranus on 14 February. This means that it is considered to be “Bad” in its effects; a connotation that even some modern astrologers find inadequate and monotonous. The best thing is personal, careful observation and awareness of one’s own affairs at such moments, and also a comprehension of world events as universal as possible. Unfortunately, newspapers are not always as universally informative as one would want them to be.



We have worked out another approach over the years, particularly in connection with the heliocentric events. This has proven much more effective than any other approach with regard to the investigation of the interconnection between cosmic events, such as conjunctions between planets, etc., and extreme weather conditions, earthquakes, etc., on the Earth. Usually we are disappointed, because rarely can we detect instantaneous responses on our planet to cosmic happenings. Usually, there is a momentum of delay involved in them.

For Instance, the heliocentric conjunction between Mercury and Neptune may not be felt on the Earth for months to come. Why should this be so? We have come to the conclusion that such a conjunction works back upon the Sun like a New Moon or an eclipse of the Sun affects the Earth. (It may even cause the birth of a Sun-spot on the Sun, but, of course, we have no external proof for this.) This "impression area" on the Sun would now circle with the rotation of the Sun at intervals of about 27 days, and would return after that time to the original position, or stand opposite the Earth. Very often the cosmic events become effective only after one or more such rotations, and then things may start to happen on our planet. This certainly needs much more elucidation, which we shall attempt next time.

March 1971

In the last Letter we set ourselves the aim of finding out about the strange, and, in a sense, sad destiny of Shelley. We said that the prenatal career of Venus might give us some indication. At the moment that referred to Shelley's 30<sup>th</sup> year of life—the beginning of the 5<sup>th</sup> prenatal sidereal Moon cycle—it was exactly opposite its own position at birth. Furthermore, at birth it was in superior conjunction with the Sun.

These conjunctions of Venus with the Sun are a most illuminating object for study. The easiest approach is to use an astronomical ephemeris comprising several decades. One can then mark the positions of these conjunctions as seen from the Earth, both superior [behind the Sun] and inferior (in front of the Sun and involved in a "loop"), on a prepared chart of the ecliptic. Thus one will discover that these events take place in five, approximately equidistant points of the ecliptic. And the succeeding conjunctions will always fall back by about 72° of the ecliptic, that is, one-fifth of the ecliptic. For instance, on November 10, 1970, an inferior conjunction of Venus with the Sun took place in about 17½° of the Sign of ♍ (227°32'). On January 24, 1970, another conjunction of Venus with the Sun happened, this time a superior conjunction in about 304½°. It was preceded by an inferior conjunction on April 8, 1969, in about 18°, a superior conjunction on June 20, 1968 in about 89°, an inferior conjunction on August 29, 1967 in about 156°, a superior conjunction on November 8-9, 1966 in about 226°. With the last event we have arrived almost exactly in the position where the inferior conjunction of November 10, 1970, took place. Furthermore, we notice that all the intervening incidents were, approximately, one-fifth of the whole ecliptic circle apart.

If we have an ephemeris that covers a longer time period at our disposal, we will realize that the inferior conjunction of November 10, 1970, was preceded by others of the same order on November 13, 1962, in 230°, on November 15, 1954, in about 232°, on November 17, 1946, in 235°, and so forth. We realize that these are intervals of about eight years, and that they are falling back at the same time by about 2-2½°. Together with the intervening conjunctions, they are inscribing a big rotating pentagram star into space around the Earth.

We can, of course, go back with this rotating pentagram through centuries and millenniums, and would thus discover most interesting historical coincidences. According to this, the superior conjunction of Venus with the Sun at Shelley's birth would lead us back to the year 34 AD. Then it took place on January 8, in about 287°. This was soon after the Mystery of Golgotha, on April 3-5, 33 AD, according to old tradition and indications of Rudolf Steiner on the basis of his spiritual research.

It is very difficult to associate these events with definite historic dates, as we move into the proximity of the time of Christ. This is partly due to the fact that the question of the Roman Calendar with regard to its time relation to our present calendar is not at all solved. A number of Roman historians disagree severely on the year of commencement of the Roman Calendar, which was based on the year of the foundation of Rome. (Dates given vary from 753 BC to 728 BC.)

However, if we take the suggestions of Rudolf Steiner as a working foundation, we come to interesting conclusions. He intimated that, according to his investigations, St. Paul lived approximately as long as the life of Jesus Christ (that is about 32-33 years) after his conversion. If the execution of St. Paul took place about the middle of the sixties of the first century, then his conversion must indeed have taken place in 34 AD, that is, during the year of that superior conjunction of Venus, the ancestor of the one in 1792 AD. (The story of the conversion of Saul-Paul is recorded in the Acts of the Apostles, chapter IX.)

With all this information, what does it have to do with Shelley? Here we come to consider an important point of a modern astrology, befitting the spiritual position of present humanity: There is no guarantee whatsoever, that persons who incarnate with a descendent conjunction of Venus, related to 34 AD, will have a destiny similar to that of St. Paul. What will most probably happen will be that they will have experiences analogous to those that Saul had before his spiritual meeting with the Risen Christ at the Gate of Damascus. From there they can break through to a kind of “Damascus experience”, but this is given into the hands of each person’s inner preparedness and initiative.

The kind of experiences that Saul-Paul had to go through are most dramatically described in the book of Acts VII and VIII. He was present at the stoning of St. Stephen, the first Christian martyr, and “was consenting unto his death” (VIII: 1). Furthermore, “he made havoc of the church...” (VIII: 3). Then “he went unto the high priest. And desired of him Letters to Damascus...”, in order to continue there with his work of persecuting the Christians (IX: 1-2). There at the gate, he had the shattering experience which led to his conversion: “Saul, Saul, why persecutest thou me?” (IX: 3-6). Now he knew that the claim of the Christians—that the Christ had risen after the Crucifixion—was not a vain assertion. His world of prejudice and violent rejection broke down and, consequent]y, he identified with that which he now recognized as the reality.

Again we ask: What does this have to do with Shelley? Our answer is: Shelley was caught up for certain reasons, which we must still discover, in a kind of Saul attitude, although deep down in his being he knew better. His early pamphlet, *The Necessity of Atheism*, is the evidence.

From Shelley’s attitude, particularly from the description of his character in school, which we quoted earlier, one gets the impression that there was living somehow in him, only half-conscious, a deep grudge, possibly in connection with things that happened in the past. There was a strange coincidence apparent in his (heliocentric) incarnation asterogram that may point to an earlier incarnation. However, at this point I feel obliged to make the following firm statement: My researches over decades have proven that the time elapsing between two incarnations is indicated in the incarnation asterogram. As foundation for this research I employed the information that Rudolf Steiner has given in one of his last lecture-cycles on *Karmic Relationships*. He spoke there about the previous incarnations of a number of historically known personalities. The intervening time is, as a rule, indicated in the epoch-birth chart in a threefold manner, in connection with the rhythms of the Moon, the Sun, and Saturn. Furthermore, there always exist certain planetary references between the configuration of the heavens at the

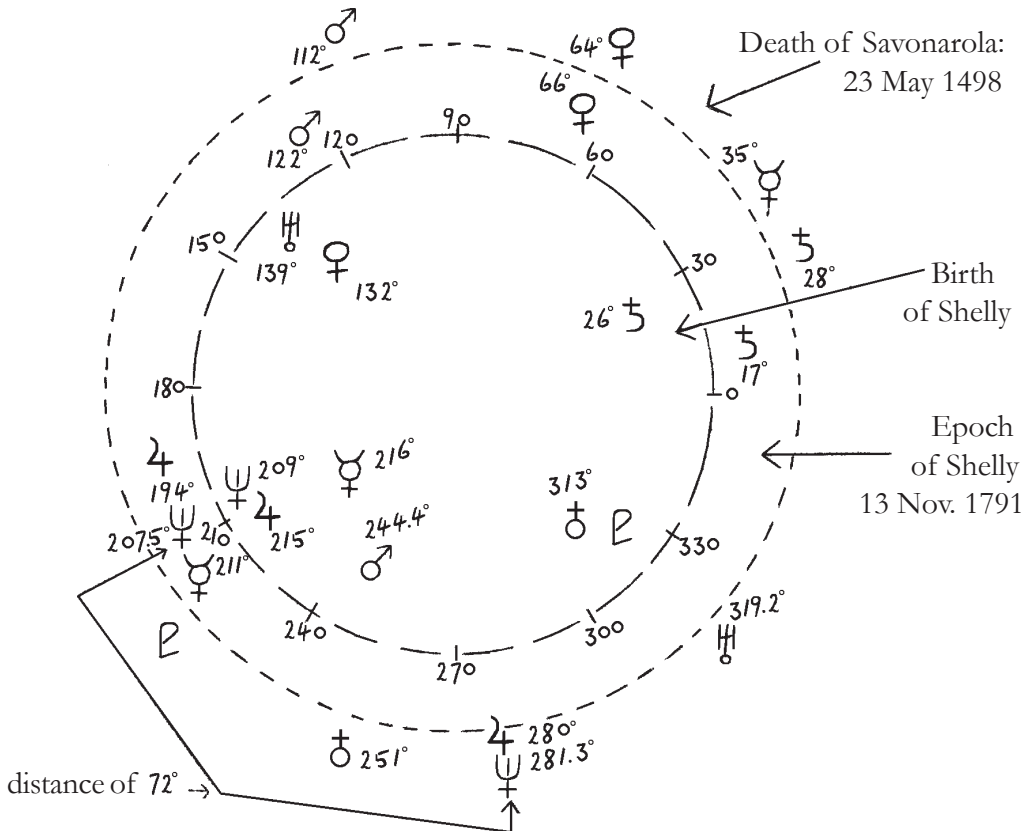
moment of death in the past incarnation and the incarnation asterogram of the following descent into Earth life. Mostly, several of the planets can be found in similar positions of the Zodiac.

By no means does this intend to imply that previous incarnations can be freely calculated from the facts contained in the epoch-birth chart. There are always several possibilities present in such an asterogram that can lead mathematically to varying intervals of time, and therefore to no end of deception. Only if there is a firm foundation of an intuitive insight into karmic relationships can the method be applied that we mention here. The indications that intuition offers can be checked by these means and verified.

There existed a definite similarity between the incarnation asterogram of Shelley and the death asterogram of Savonarola, who died on May 23, 1498. In Fig. 3 below we include the heliocentric positions of the planets, in that moment, in the outer circle. In the inner circles, the heliocentric epoch and birth configurations of Shelley are given. Saturn was almost in the same position, the epoch Mars and Venus of Shelley were in the same places at Savonarola's death, whereas Mercury was opposite. Most significant, however, is the fact that in both charts Jupiter and Neptune were in conjunction, though in different constellations.

Figure 3

Shelly: Birth, 4 August 1792



Apart from all this, the time elements that are contained in Shelley's incarnation astero-gram, suggesting the possible length of sojourn in the spiritual world between two incarnations, refer to an interval of about 310-324 years. Starting from Shelley's birth (1792), this would lead back to the time of Savonarola (1452-1498). So, there is the possibility of a connection between Shelley and Savonarola. However, I insist it is only a possibility that has to be corroborated by intuitive insight.

Savonarola was a strange and yet, a remarkable figure in medieval history. He was born on September 21, 1452, at Ferrara. In 1474 he entered a monastery. The first years in the convent he passed quietly, but the poetry he wrote during that time was "expressive of burning indignation against the corruption of the church" (*Encyclopedia Britannica*). Slowly he came into the open, and eventually became prior of St. Mark's monastery at Florence. This was the beginning of what one may call his political career. He became the dictator of Florence who tried to lead the city community out of the swamp of immorality and corruption into which it had sailed under the Medicis. His unswerving and uncompromising attitude eventually brought him into severe conflict with the pope, particularly with Alexander VI, who was determined, finally, to silence this daring prophet and reformer. Savonarola was arrested, tried, and tortured. The pope had decided that this man had to die, "even were he a second John the Baptist". On May 23, 1498, he was burned at the stake.

Such a fate, of being burnt alive, must have a tremendous impact on the soul of a human being. The idea of this kind of execution, which was completely out of context with regard to the modern stage of consciousness, was to eliminate by fire any "heresy", even if it were only an uncomfortable obstruction for the authorities. Very probably the truth is that such an attempt of eliminating anything in this way could much more lead to a hardening of the soul of such a human being, and what is considered to be "heresy", may be burnt even deeper into the inner being of that person.

If the karmic connection between Savonarola and Shelley should prove to be true, then we have here one possible explanation of his character already as a child, being called "Mad Shelley" and "Shelley the Atheist", being "a sensitive, mopish sort of boy from one point of view and from another a very unruly one, having his own notions of justice, independence and mental freedom" (*Encyclopedia Britannica*). Shelley seems to have fought a bitter battle in himself to get out of a "Saul condition", as the result of having been burnt alive, into that of "Paul". This fight appears to be the background of the drama of Venus, particularly in his incarnation chart. It is strikingly expressed in the position of Venus at the moment of Shelley's death (July 8, 1822). The planet was then in conjunction with Pluto, in the first degree of the ecliptic, where the Earth arrives at the time of the autumnal equinox. A conjunction of Venus with Pluto demands, for instance, the development of conscious intuition. Unless this is achieved it can become highly destructive for our ether forces and also the Earth.

From this whole complex of background in Shelley's chart, we can also understand the challenge contained in the opposition of Saturn and Jupiter during his embryonic development (see Fig. 1 & 2, February Letter). The interesting fact is that when he died the two planets were

close to a conjunction. It took place, heliocentrically, in September 1821, and it was a relative (actually the successor) of the opposition in 1792.

It was this opposition of Saturn and Jupiter that made us decide to investigate the incarnation asterogram of Shelley, for the present opposition of 1969-71 is a direct descendent of that earlier one. We hoped to gain, thereby, some insight into how a human being struggled to deal with this kind of challenge. In the meantime, we have also discussed some of the historic ancestry of the Great Conjunction-Opposition in the January issue—Current Events.

We can still, of course, go further back than we did in the January commentary. Thus we are led back to important phases of the development of very early Christianity. An ancestral conjunction of this order took place in 34 AD, in sidereal Leo. This was the same year in which the superior conjunction of Venus with the Sun happened that we discussed above. In the beginning of 65 AD, an opposition of Saturn and Jupiter occurred, belonging to the same order as the one in 34 AD. This was followed up by a Great conjunction in 94 AD, belonging to the same family.

The Great Conjunction in 34 AD is, on the basis of our earlier arguments, connected with the conversion of St. Paul and his rise to being the greatest Apostle of Christianity in the western world. The Great Opposition in 65 AD would then be associated with St. Paul's last years in prison at Rome, before his execution. We can read about it in the various Epistles of St. Paul.

A similar karmic imagination seems to have challenged Shelley, of course, quite unconsciously. It may be connected with the last experiences of Savonarola, if there is indeed an association between the two personalities, and it may have crystallized into the challenge of the Great Opposition at Shelley's incarnation.

What was then expected of Shelley that would have made him respond to the challenge? (We are, of course, fully aware that it is easy to reflect on such an aspect after a person has completed a life's journey, and we hope that what we say here is taken only as an endeavor to learn, with regard to accomplishment on future occasions which may meet us.) When St. Paul died, he passed over into the spiritual world with the consciousness that he had completed a magnificent work of bringing the message of the Deed of Christ to humanity. During the following thirty years, this work of St. Paul obviously received an inner consolidation, chiefly it seems through the silent, deeply esoteric endeavors of St. John. He may have lived right up to the time of that Great Conjunction in 94 AD, the descendent of the one in 34 AD. Through him we have the Gospel of St. John, the most spiritual of the Gospels. It may be that he gave it to humanity in oral presentation at first, which was then written down long after him. Furthermore, we have from him the Revelation of St. John, the great Apocalyptic imagination and inspiration of the evolution of the world, now permeated with the Christ Impulse. Thus, the foundation was laid for a truly esoteric Christianity, apart from the organization of the communities of the first Christians.

The span of time from 65 AD to 94 AD was "remembered", as it were, in Shelley's life span. Can we detect anything that has a bearing in his earthly sojourn on those lofty aspects we



mentioned? The answer is not easy. In order to find it, we must somehow enlarge our perspectives of our spiritual nature, not stop short at our earthly, material appearance.

The higher principles with whose help we conduct our earthly existence are of cosmic-spiritual origin. Even our life or ether body is not taken from the Earth but is taken out of the cosmos. What happens to these bodies when one dies early, as did Shelley? They are not wasted; they can be taken up by later generations and possibly be evolved further. This is evident in Shelley's case. For instance, the conjunction of Jupiter and Neptune, which is very conspicuous in his incarnation chart, came back in the incarnation chart of G. B. Shaw, born July 26, 1856. Although the conjunction of the two planets at Shaw's birth was, heliocentrically, in about  $359^\circ$ , almost opposite that of Shelley, the "heritage" contained in it can be recognized.

The planet Saturn was left "unused" by Shelley in about  $20.8^\circ$  (heliocentric). That was the point where it had arrived on March 9-10, 1792, which referred to Shelley's age of 30 (see Feb. Letter). About two months earlier it was involved in the opposition to Jupiter. This event referred us back to the main stages of the life of St. Paul (see above). Shelley could no longer realize this challenge as an earthly human being. Nevertheless, it was not lost. Rudolf Steiner "completed", so to speak, as a side effect, the potential contained in it. In 1910 Saturn was close to the point where Shelley had to leave off (with consideration of the precession). In that moment Saturn and Jupiter were once again approaching an opposition—a descendent of the one in 1792. Rudolf Steiner took the opportunity on January 12, 1910, at Stockholm, against great odds in his immediate environment, to speak for the first time about the "Second Coming of Christ". He pointed out that, according to his spiritual research, a new manifestation of Christ was at hand, not in a physical-material body, but in an etheric form, "coming in a cloud" (St. Luke XXI: 27) as it says in the Gospel. Thus was completed what Shelley had left, so to speak, unfinished.

Likewise, Rudolf Steiner also "fulfilled" the drama of Venus in Shelley's asterogram. On March 9-10, 1792, the day in his prenatal chart that referred to his age of 30, Venus was (heliocentric) in  $255.6^\circ$  and still close to its own descending node. On 18 June 1908, Rudolf Steiner commenced with a lecture-cycle (Nuremberg) on the occult meaning of the "Apocalypse" of St. John, the great description of the realization of the Christ Impulse in the course of future evolution. Thus, the conjunction of Venus and Sun in Shelley's asterogram of incarnation, a descendent of the one in 34 AD, was fulfilled. Shelley could not do it. In a sense, his own age, in which he tried, did not give him the equipment to rise up to it.

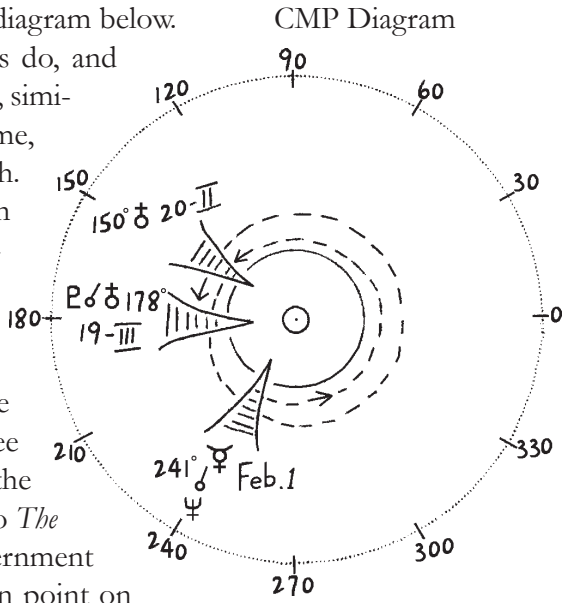
### Current Events

In the February Commentary, I promised to elaborate on the "delay effects" of cosmic events according to the heliocentric events. As an example, we take the conjunction of Mercury and Neptune on February 1. We imagine now that this event created something like a funnel, like a source of light would cause a funnel of darkness if a dark object stepped in front of the source of emanation. The funnel created by Mercury and Neptune is, of course, not a

physical darkness, though we can conceive that it contrives a kind of opposition, or resistance against the etheric forces emanating from the Sun. It could be something like an indentation in the sphere of the Sun. This we indicate in the diagram below.

The Sun rotates, just as all celestial entities do, and would thereby carry around that indentation too, similar to how the Sunspots rotate. After some time, the funnel would come to stand opposite the Earth. This is called in astronomy a “Central Meridian Passage” (CMP), that is, the moment when a particular Sun-spot has been moved frontally, directly opposite the Earth. This concept we extend to those indentation-funnels.

Thus the indentation from the CMP of the event of Feb. 1, reached the Earth on Feb. 20 (see diagram). In order to calculate this, we employ the known ratio of the Sun’s rotation. According to *The American Ephemeris and Nautical Almanac* (Government Publication), the mean sidereal rotation (a given point on the Sun returning to stand opposite a definite fixed star) is 25.38 solar days—north and south of the equator the velocity of rotation is slower. The mean synodic period of rotation is 27.2753, meaning that a point in the CMP moves during this period to the following CMP, or its next meeting with the Earth. With regard to our example, this will happen on Mar. 19.



What we gain by studying these rhythms of “unseen cosmic factors”, amounts to an insight into the working of celestial forces into earthly nature. For instance, on 20 Sept. 1970 an opposition of Pluto and Earth took place. The next CMP happened on Oct. 17, succeeded by another CMP of this event on Nov. 13. (In this case, we do imagine a “two-winged” funnel of indentation, one caused by Pluto and the other by the Earth opposite.)

November 13, was the day that brought to East Pakistan one of the most devastating nature disasters in recorded history. A cyclone caused a tidal-wave that rose to almost 30 feet. At least 300,000 people perished, and some sources speak of many more, possibly as many as 1,000,000. Those who survived had to go through untold misery and privation.

In this context, one is almost tempted to speak of the knowledge of these CMPs, which very often coincide with such similar disasters, as a demono-gnosis. However, the question remains: What can the human race do in order to counter such impacts? This is certainly not an easy question to answer, and it surely can not be done in a few words. \*Still, the idea is that conjunctions, oppositions, etc., are not just passing events, but they make “impressions” in the aura of the Sun, which then reach the Earth. Any provisional interpretation of these events in the heavens will require a thorough knowledge of the happenings on Earth that accompanied the initial incident, as well as what is occurring on the Earth at the time of each returning rotation of the “impression”. [\*Taken from April commentary.]



April 1971

The last Letters, particularly those concentrating on the asterograms of Shelley, surely left some questions unanswered. For instance, why didn't Shelley develop the potentials that became apparent on the background of the great events during the first century?

To answer questions of this nature, one must study the karmic relationships extending from previous incarnations into the present one. In this sense, we are a twofold being: on the one hand our individuality is called upon and expected to evolve the spiritual potentials reflected in the complex of our incarnation asterogram, and on the other hand we must also take along on the earthly sojourn that "brother" being by our side who carries the results and consequences of earlier incarnations. Trying to strike a healing and redeeming balance between the two makes the colors and individual incidents of a human biography.

In order to take the quest of last January's opposition of Saturn and Jupiter one step further, we will now look at the incarnation asterogram of Vladimir S. Soloviev, the Russian "idealistic philosopher, critic, and poet", as the *Encyclopedia Britannica* introduces him. He was born on January 16-17, 1853 Julian calendar, which was January 29, according to the Gregorian calendar that we use. Before his birth, five oppositions of Saturn and Jupiter took place, starting on November 20, 1850. (Here we meet historic brothers of the very rare fivefold Great Opposition in 1969-71. They are ancestors of the present oppositions, during 1969-1971). The last two happened on June 20 and September 5, 1852, which was during the time of the gestation of Soloviev. Saturn was then in ♄, about 14° and 18° of the tropical sign and Jupiter was opposite in 14° and 18° of the sign of ♃.

Once before, in the Aug. '67 issue, we have given a more detailed account of Soloviev's life. However, we think it may be appropriate to recall it here, in order to have a practical foundation for the investigation that we intend to carry through.

Already at the age of nine, on Ascension Day 1862, Soloviev had a deeply moving experience while he was present at divine service in a Moscow Cathedral. This was the time when the nodes of the Moon had moved into positions in the Zodiac that were exactly opposite the ones they had taken up at the moment of his birth. He described the experience toward the end of his life in a poem, *Three Meetings*, as the first of three visions he had of the Hagia, or Divine Sophia. Later, he experienced her as the great cosmic Mother Being and Personality of the universe working as divine wisdom, right down into earthly nature. She was recognized in ancient Egypt as the deity of Isis.

Soloviev was by no means just a sentimental, non-critical mystic. From the age of 14 up to 19 (return of the Moon nodes to positions similar to those at his birth), he went through a period of atheism. He destroyed his icons. At 17 he entered the faculty of science and came to regard Darwinism as the new religion. However, at 19 he broke away from this and began to study philosophy. During the following year he attended lectures at the Theological Academy of a monastery at Moscow. In 1874, at the age of 21, he wrote his Ph.D. thesis on *The Crisis of Western Philosophy*, in which he repudiated philosophical positivism and materialism.

In 1875, in the course of his theological studies, he went to London. He was in a state of expectancy for some significant revelation. "London, its people, sights, churches and museums, all seemed unreal and shadowy" to him. However, one day during that year, when he was sitting in the reading room of the British Museum, the revelation that he had expected, reached him indeed. It was again a vision of the Hagia Sophia. This time she told him, so he related, to go to Egypt, into the desert, because there she would reveal herself to him in her great cosmic glory and spiritual beauty.

He went straight away on the adventurous journey and into the desert. When night came he lay down on the ground and tried to sleep in spite of the bitter cold, surrounded by baying jackals. "Long lay I thus in anxious slumber. Then suddenly the words were breathed to me, 'Sleep, sleep, poor friend'. I fell asleep, and when at last I wakened all aware, fragrance of roses filled all Earth and Sky, and in the Ether-light of Heaven's glory, Thine eyes aflood with azure fire, Thou didst shine forth, like the first lightening of eternal Day.

"Whatever is, whatever was and will be through the ages, all, all was one within Thy silent gaze. In the blue light beneath me, seas and rivers sparkled; then distant forests, snow-capped mountain heights.

"All I beheld and all was One; One picture vast of fairest Womanhood. The limitless was within its limits, before me and within me, all wert Thou:

"O light of Sunrise Glory! Thou didst not deceive me, for in the desert I beheld Thee all. Nor ever in my soul shall these roses fade, where'er the waves of life may bear me.

"One instant only, and the vision closed. The Sun's disk rose on the horizon. The desert silence and my soul in prayer, filled with the song of blessing, without end." (Translation by George Adams.) This experience became the pillar of his whole later life and his activities.

After his return to Russia, he was appointed lecturer of philosophy at Moscow University. Soon he lost his lectureship on account of his criticism of the government. For instance, he opposed capital punishment in March 1881, and for this he was finally restrained from lecturing in public. After that he concentrated chiefly on writing, and in 1878 he published *Treatise on Godmanhood*.

We would expect that a man who had had such a deep experience of the cosmos as a "transfigured and reintegrated" Divine Personality, could not have been happy with the tragic splits present in the Churches of Christianity. After 1887 he tried to contact the Roman Catholics in the west and work for the idea of a universal church. He wrote *History and Future of Theocracy*. In 1888 he visited Paris and presented the ideas he had put down in *Russia and the Universal Church*. However, he did not achieve anything. The French Roman Catholics and Jesuits were cool toward him, and from the Russian Church he received sharp opposition. It was particularly directed toward the third part of the mentioned manuscript, in which he spoke about the Divine Trinity and Sophia, the Divine Revelation of the unity, harmony, and beauty of the created world.

After 1891 Soloviev wrote *The Meaning of Love* and *The Justification of the Good*. He was convinced that belief in a personal God implies that the cosmos also has a Personality; this

Personality he experienced as Hagia Sophia, or the Divine Wisdom, “Who responded by a free act of Her own love to the creative love of Her Maker.

“This personal relation between the Creator and the creature, however, reached its full expression only when humans appeared on the earthly scene. Cosmic life, passive and unconscious at first, through a long process of evolution in the vegetable and animal kingdom, was raised in human beings to the level of understanding of its ultimate purpose, and of responsible participation in its fulfillment.” Thus he came to the conclusion that, “Each human being can become a living reflection of the Absolute, a conscious and independent organ of the cosmic life.” “The root of imperfect existence lies in the exclusion by one creature of all others. True life consists of living in another as in oneself.” “Society is the completed individual, and the individual is contracted society.” “Without loving nature for its own sake it is impossible to organize material life in a moral way. In order to achieve it, we must understand that the cosmos is a person and must be cherished like the being whom one loves. Christianity is the revelation of a perfect God in a perfect man.” “It is the task of the Christian religion to unite the whole universe in one living organism, which is to be the perfect body of Godmaness.”

Thus we hear already of ideas that Dr. Steiner developed as science of the spirit later on. In a course of four lectures that he gave during the Christmas season of 1920 on “The Search for the new Isis, the Divine Sophia”, he spoke about the destiny of the Divine Isis. Ancient Egyptian mythology tells us of the fate of the Divine Osiris. He was killed by his brother, Seth-Ahriman, and the pieces of his torn-up body were buried in the Earth. The Divine Isis, the sister of Osiris, was killed by Lucifer, and her body was buried in the deep of the universe of the stars. Rudolf Steiner pointed out that we can see in the modern conceptions of a perfectly mechanized cosmos, the grave of Isis. However, Isis must be reawakened, and this can be done only by humanity breaking through to spiritualized perspectives of the universe, in a new scientific approach. He summed up these sacred mysteries in the following words:

Isis Sophia, Wisdom of God.  
Lucifer has slain her  
And on the wings of the  
World-wide Forces  
Carried her hence into cosmic space.

Christ-Will Working in Man  
Shall wrest from Lucifer  
And on the sails of Spirit-Knowledge  
Call to new life in souls of Man  
Isis Sophia, Wisdom of God.

In the imagination of the re-awakened Isis Sophia in human souls, we see a closeness to the ideas of Soloviev concerning the being of the Hagia Sophia. This is one of the reasons why we decided to take a closer look at the cosmic configuration connected with him. We realize also

the responsibility that we have with regard to the “star work” we intend to promote in these Letters. It cannot just be “astrological” interpretations of our inner-relationship with the cosmos. With every single step we take in this field, we are confronted with the task of reawakening the new Isis Sophia in our soul. We must let Her light of divine wisdom fall on our greater spiritual-archetypal being in order to recognize our true nature. Thereby, we can also hope to move toward a realization of the possibility of the Presence of the Risen Christ in individuals. We need Her wisdom-light to recognize His Presence.

In 1898 Soloviev visited Egypt a second time. On his return he wrote *Three Meetings* and *Three Conversations*. From the first, we have quoted the above story of his meeting the Hagia Sophia in the Egyptian desert. The last contains the story of the coming of antichrist, of his—almost successful—conquest of humanity, of his overpowering a weakened Christianity that does not recognize him, and of his final destruction. Two years later, on 31 July, Julian calendar, i.e., 13 August 1900 according to the Gregorian calendar, he died. Only a few days later, on September 22 and 29, Rudolf Steiner commenced bringing his message of anthroposophy to this age. In the first lecture he spoke about Nietzsche, the philosopher and “Fighter against his Age”, who had been mentally ill and had also died August 25, 1900. The second lecture was on “Goethe’s Secret Revelation”, which was “secret” in the sense that his *Legend of the Green Snake and the Beautiful Lily* is an imaginative description of the higher wisdom present and working in the evolution of modern humanity.

We include here the incarnation asterograms of Soloviev. The one gives the movements of the planets from the epoch to birth in geocentric fashion. The second diagram presents the same but from the heliocentric perspective, and the graphic method is used. On the left edge are the positions of the planets at the time of the astrological epoch. Starting from there, the movements during the gestation are indicated by lines. Instead of drawing them up in circles, as in the geocentric diagram, the circle of the ecliptic is elongated to a straight vertical line (see left edge). The progress of the planets appears, therefore, as more or less vertical pathways. We use this method in order to relate the planetary movements to time between epoch and birth. We will need this later on in order to investigate certain life patterns of Soloviev, which are connected with these rhythms of the planets.

The time interval from the epoch to the birth comprises an average of 10 Lunar sidereal cycles, or 273 days. The relationship between Moon, Earth, and Sun offers the possibility of calculating this interval more precisely. We use here an ancient Egyptian Rule, the so-called *Trutina Hermetis*, which seems to be still useful for this purpose. This rule says that a waning moon at birth (relationship of the Moon to the Sun) was, at the time of the epoch, in the place of the descendent of birth (Earth element). This was the case in Soloviev’s asterogram. We would, therefore, have to seek the Moon of the epoch in about  $78^\circ$  or in the tropical sign of  $\Upsilon$ . As the Moon at birth had already moved further on (see geocentric chart), the time between epoch and birth was longer than 273 days. Had it been waxing at the epoch, it would have been in the later position of the ascendant of birth (tropical  $\nearrow$ ) and the interval between epoch and birth would have been shorter.

Thus we arrive at April 23, 1852, as the possible moment of Soloviev's epoch. This is not identical with the physical conception. We have come to regard it, after many years of investigation, as a time that gives a picture, in planetary language, of the life and being of a particular human soul in the prenatal cosmic world (see February '71 Letter).

The ascendant of Soloviev's birth (the point of the ecliptic rising in the east at the moment of birth, the descendent being opposite and setting) is provisional. It is almost impossible in such a case, already so far away in history, to ascertain the exact birth time by direct information. From the description of the appearance and character of Soloviev, we came to the conclusion that the planet Jupiter in the tropical sign♈ must have been rising. This we indicated in the geocentric chart. and we used it for the determination of the moment of the epoch.

Figure 4

Valdimir Soloviev - Geocentric  
 Epoch: 23 April 1852  
 Birth: 29 January 1853

Inner circle:  
 positions at birth

Outer circle:  
 positions at epoch

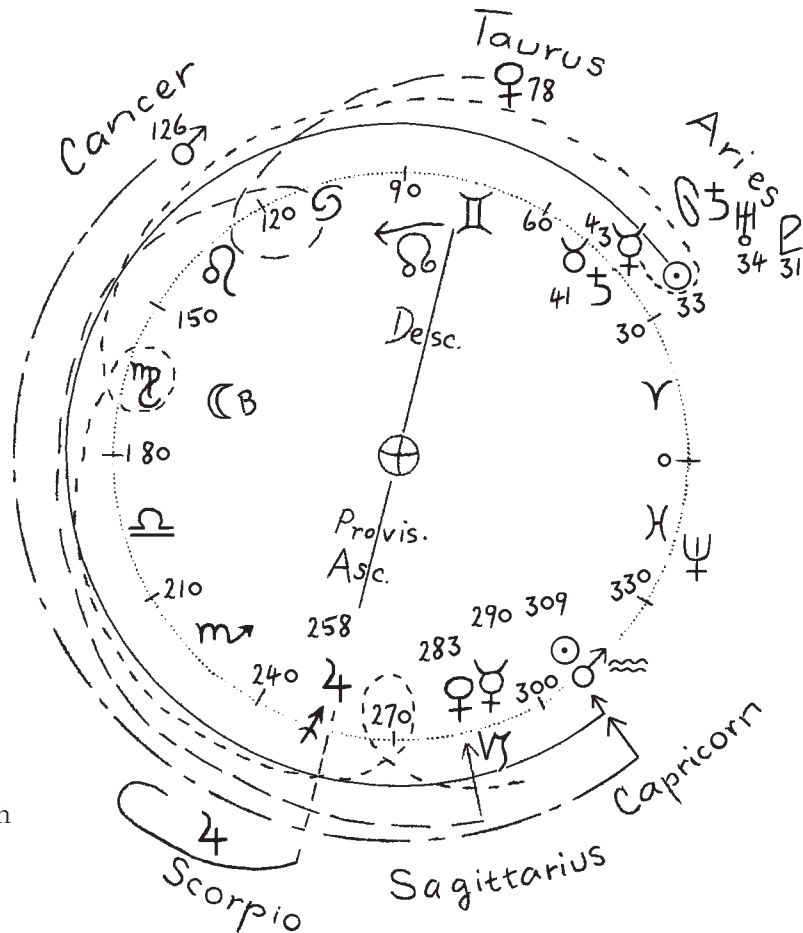
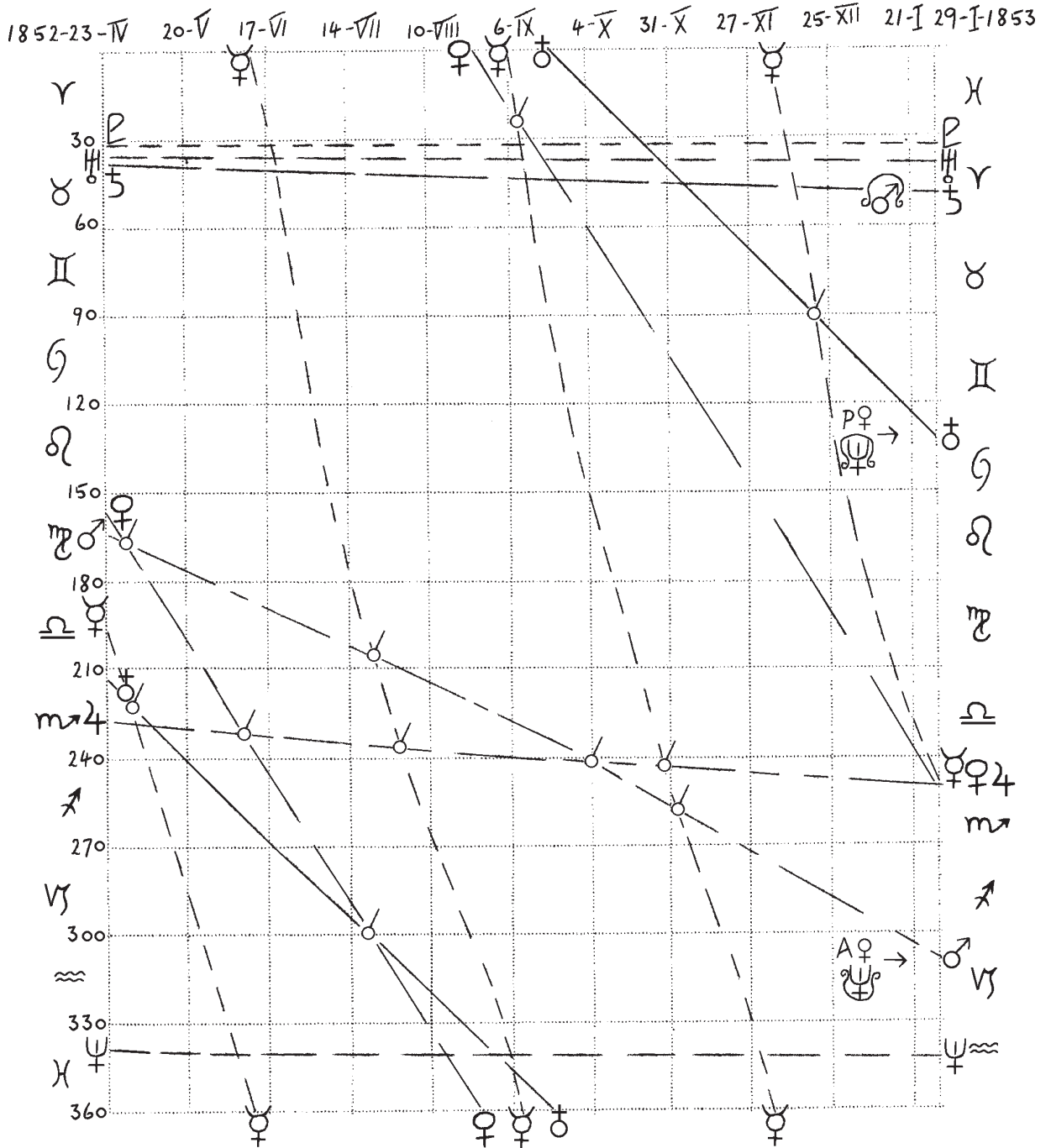


Figure 5  
Valdimir Soloviev  
Heliocentric

Tropical signs of the ecliptic are on the far left and sidereal constellations of the Zodiac on the far right.



Current Events

There are multiple conjunctions of planets with Neptune during the next couple of months. This will at once raise the question: What will happen on these occasions? We have pointed out many times that we do not answer such questions with predictions, because these practices do suggest that the human race is unalterably exposed to the stern rule of the stars, and this we cannot support. Our aim must always be to help individuals to raise themselves to increasing freedom and to a spiritually active attitude toward the stars. We would rather try to find similar occasions, in order to find out how those in times gone by have handled such situations. It can give us courage and incentive to carry forward the work of “speaking” and even executing constructive answers to the cosmos. This we consider to be our real task toward the stars.

Neptune had entered the sidereal constellation of Scorpio during the beginning years of the 19<sup>th</sup> century. Personalities such as Longfellow (1807), Abraham Lincoln (1809), and Tennyson (1809) entered into incarnation at that time. Much earlier Raphael Santi, the great artist of the Renaissance, was born when Neptune was in Scorpio (1483). It is, of course, not a matter of copying these individualities but of learning courage and confidence from them.

A different matter is the study of events in nature—meteorology, etc.—in connection with such incidents as those in April and May. There we are confronted with a more objective world. For instance, the last conjunction of Mercury with Neptune happened on November 5, 1970. The Earth met Neptune the last time on May 20/21, 1970, and Mars on May 7, 1969. All these dates were accompanied by severe meteorological incidents. The study of such coincidences justifies and rewards the keeping of diaries concerning this kind of news. The last conjunction of Jupiter with Neptune was in July, 1958. However the two planets were then still in sidereal Virgo-Libra. In order to find a similar conjunction in Scorpio we would have to go back to March 1805.



May 1971

In the April Letter, we have drawn up the geocentric and heliocentric incarnation asterograms of Soloviev. We will now concentrate on their interpretation.

The geocentric chart presents some remarkable features. First of all, Saturn, Uranus, Pluto, and even Mercury and the Sun, in a broad sense, were standing close together in the constellation of Aries during the epoch.

Mars was in conjunction with the Sun at birth. In the epoch it was almost exactly in the opposite sector of the ecliptic.

Venus moved through a loop (retrograde—when Venus is between Sun and Earth) during the embryonic development. This happened close to the place where Mars started at the time of the epoch.

In the heliocentric graph we see Saturn, Uranus, and Pluto also close together. The positions of these far planets are not much different from those in the geocentric.

Earth and Mercury in the epoch are, approximately, opposite the outer three planets. Mercury was then close to the aphelion of Jupiter. Jupiter at the epoch was close to the descending nodal line of Mars.

Furthermore, Mars and Venus were in conjunction soon after the epoch. This took place between the aphelion line of Mars and the perihelion line of Uranus.

During the embryonic development, at the beginning of the 4<sup>th</sup> Lunar cycle, Venus was in conjunction with the Earth. This was the heliocentric equivalent of the geocentric inferior conjunction of Venus with the Sun during its loop.

At the beginning of the 6<sup>th</sup> prenatal Lunar cycle, Mercury and Venus moved into conjunction with Pluto, Uranus, and Saturn.

At birth Saturn was in the ascending nodal line of Mars.

The Earth was then in the ascending nodal line of Neptune and the extended perihelion of Venus. As Mars was at the same time in opposition to the Earth (heliocentric equivalent to the geocentric conjunction of Mars and Sun), naturally it was in the opposite points of the elements of these planetary spheres.

Finally, Mercury, Venus, and Jupiter were in conjunction at birth.

The next question is: On what basis shall we proceed to interpret all this? We could, of course, simply fall back on traditional methods of delineation, as far as the geocentric approach is concerned. However, we deliberately forego this, because we have realized that these methods expose us constantly the stinging question such as: “Why should what you say about this or that be so? Even if it should prove to correspond to facts of experience, we cannot accept your connotations; because as modern and fully conscious human beings, we must insist on being enabled to comprehend the ‘whys.’” We cannot disregard this contention, even if it should be possible to produce a world of statistical evidence.

What else can we do? Eventually, it will need a modern, fully conscious spiritual insight into the interconnections between the cosmic and the earthly and human worlds. Of course,

this is not an easy proposition. It will need intensive inner work and preparation, possibly over a long period, and also by consciously facing the inevitable pitfalls right and left of the road; however, it can be done. We are convinced, and have experienced, that Rudolf Steiner has given the necessary instructions and spiritual implements for such a journey that a modern human being may decide to undertake.

We must start somewhere. There was, for instance, that near conjunction of Saturn, Uranus, and Pluto in sidereal Aries. How can we take a first step toward a cognition of this?

We can start with an effort to understand the zodiacal background of this event, i.e., the constellation of Aries. For this purpose we may, for instance, study the mythologies that the ancients experienced when they looked up to Aries. The ancient Egyptians obviously saw the image of the Phoenix there, reflecting the commencement, termination, and rejuvenation of definite cosmic and historic rhythms, such as the so-called Sothis-Period (intervals of 1461 years). The Greeks experienced an expression of Zeus or Jupiter in it, the divine inaugurator of human brain capacity and ability to grasp the world that presents itself through the senses. Above Aries the Greeks saw the effigy of Perseus, who had slain the Medusa, a monster transmuting everything that met her gaze into rock. Perseus escaped this fate by approaching her walking backwards and watching her in the mirroring surface of his shield.

Medusa can be taken as an expression of the grave dangers that started to beset a humanity tempted to take the physical-material world, conveyed to them through the senses, as the only reality. The danger is that this makes the human mind static, immobile, and devoid of any constructive and meaningful reasons for the existence of any object, including humans, in the world of space and time.

It is not difficult to see that Soloviev battled with this danger when he tried to look up and orientate his life work according to his experiences of the Hagia Sophia, that great being of the invisible world. However, it must be said that it was left to Rudolf Steiner, significantly after the death of Soloviev, to offer to modern humanity practical and methodical ways of balancing one-sided experience through the senses by direct perception of the invisible, spiritual world.

On this basis we can now, provisionally, proceed to investigate the nature of the planets involved. Quite obviously, Uranus and Pluto were in conjunction shortly before the incarnation of Soloviev. Heliocentrically, it took place about the turn from 1850 to 1851, in 29° of the tropical sign of ♈, which is also sidereal Aries.

What do we see represented by these two planets? They are “outside” the domain of the classical planets up to Saturn. The classical planets, according to ancient tradition and verified by modern experience, are connected with the organic functions of the human body. Saturn, the outermost in this sense, has its center in the neighborhood of the pineal gland in the back part of the brain, from which it works into the body. Uranus stands “outside” the physical body; therefore, it is associated with the “occult” or invisible regions of the human organism—the so-called aura—the astral organism and the etheric or life organism, as far as they are not absorbed into the physical-material form. This emancipation has begun in recent times. Unawareness or denial of its happening is causing many of the psychological problems of the

modern age. Thus we can also understand that this planet is involved in the development of higher, occult faculties, which can lead to healthy realizations of Uranus.

Still “higher” would stand Neptune, eventually also working into the “invisible” organism of the human being. Still “further out” would be the orbit of Pluto, which is involved in Soloviev’s asterogram in the conjunction with Uranus. In a very broad sense, one can tentatively say that Uranus possibly works into the imaginations of the human being, Neptune into the inspirations, and Pluto into the intuitions, according to the definitions of these faculties by a science of the spirit. However, we ask you not to take such a statement in a dogmatic sense. This is only one of many aspects and possible workings.

Another approach, which we must combine with the preparatory work that we have done so far, is trying to discern earlier conjunctions of this nature and their implications in history. The historic line of conjunctions and oppositions of Uranus and Pluto offer magnificent opportunities in this sense. There exist in the cosmos only two “generations” of such events happening in intervals of about 254.5 years each. One is the line we mentioned already in connection with the time shortly before the incarnation of Soloviev. It was preceded by an ancestor in 1598 AD (heliocentric), which had then entered the sidereal area of Aries. Prior to that it had taken place, always in intervals of about 254 years, in sidereal Pisces. We have to go back as far as the 1<sup>st</sup> century AD to see it entering Pisces.

The second row of conjunctions of Uranus and Pluto had its latest representative in January 1966 (heliocentric), which was in about 167° of the tropical Zodiac and close to the ingress into sidereal Virgo. The intervening oppositions in these two generations are a bit more erratic and not as easily assessed. They do not, as a rule, fall in with the lines indicated by the preceding or following conjunctions of the same order. They simply have to be calculated in each individual case.

As we speak of generations of these events, which are about 254 years apart, it can easily be seen that they must happen simultaneously with definite cycles in history. For instance, the conjunction of Uranus and Pluto in 1850-1 leads us back, after several intermediate events of the same order, to an ancestor conjunction in 330 AD, which took place in about 338° of the tropical Zodiac, corresponding to the sidereal constellation of Pisces.

We have chosen this particular conjunction for a definite reason. The age in which it occurred corresponds to the date of an earlier incarnation of Soloviev, according to the findings of Rudolf Steiner, entirely on the basis of his spiritual research. We don’t have authorization here to speak in details about that incarnation; however, they can be found in the fourth volume of a cycle of lectures by Rudolf Steiner, published under *Karmic Relationships, Esoteric Studies* (Rudolf Steiner Press, London). We might mention this much, that the individuality of Soloviev experienced, in that earlier incarnation, the Church Council of Nicaea (325 AD). This is one background of that generation of conjunctions of Uranus and Pluto, working like a great, active memory from out of the cosmos into the life of Soloviev.

The conjunctions and oppositions of Uranus and Pluto in the past are, as a rule, associated with stages of the development of esoteric Christianity and attempts to frustrate, or even to

eliminate it. Stages, in this sense, are the Christianity of the Holy Grail and the movement of the Knights Templars. In the history of the latter Order, we can see the extreme efforts that the opposing forces made to destroy it. Also the inauguration of the movement of the Rose Cross during the 15<sup>th</sup> century must be seen in this light. For instance, in 1456-7 was one conjunction of Uranus and Pluto, heliocentrically, in about 136° of the tropical Zodiac. It coincided almost exactly with the date of *The Chymical Wedding of Christian Rosenkreutz, Anno 1459*, the event of the Rose Cross initiation.

However, we are justified to ask: What does all this have to do with Soloviev? He was certainly an individuality who tried to break through to a deeper, spiritual Christianity, beyond the more conventional, externalized ecclesiastical institutions. He was seeking a Christianity of experience, not of tradition only. However, he was yet unable to evolve these, his impulses, to the point of thinking clarity, to the level of “scientific” precision that would have made them much more efficient instruments of conviction in this modern humanity. From a higher standpoint one is inclined to think that in the end he bequeathed them to Rudolf Steiner, to make “a still better job of them”. Soloviev died on August 13, 1900. Soon after that, in fact in October 1901, Rudolf Steiner commenced to speak about the esoteric history background of Christianity. These lectures were later published under the title *Christianity as Mystical Fact*. This was indeed an answer to Soloviev’s quest—implied in the conjunction of Uranus and Pluto in 1850-1. In February 1902, the follow-up opposition of these two planets took place.

One result of Soloviev’s deep inner connection with a spiritual Christianity, was his attempts to work for Church unity. This culminated in the writing of his manuscript *Russia and the Universal Church*, and his contacts with the Roman Catholics in Western Europe. However, the French Catholics and Jesuits received him with coolness, and the Russian Church opposed his ideas altogether.

Here we can find direct biographical evidence of Soloviev’s connection with that “generation” of conjunctions of Uranus and Pluto, particularly with the one in 1850-1. However, in order to realize this, we must gird ourselves for some “unusual” astrological approaches. Astrology looks at the birth configuration of a human being as a point of departure that does not remain static, as far as its reflection into life is concerned. It is seen as a developing and growing entity. This growth is signified, according to tradition, by the movements of the planets after birth. One aspect, thereof, is that each day after the birthday, and events happening then in correlation to the birth chart, is associated with one year in later life. For instance, when Soloviev made those efforts to bring about Church unity, he was about 35 years of age. That year would have been, according to astrological tradition, correlated to the 35<sup>th</sup> day after his birth and the events taking place in the heavens.

We do not regard this as an unexplainable proposition and superstition, but as a reality that needs to be worked out logically and scientifically in order to become acceptable. We are convinced that it can be done, not the least on the basis of a science of the spirit. However, we will now demonstrate another method of relating the incarnation asterogram to later life, which is a bit more obvious and palatable.

The birth of a human being is the moment of entry into the material world as a physiologically independent individual. This is preceded by a period of building the foundations of an organism that eventually is to be independent from the mother organism. We call this the embryonic development, or gestation. A spiritual research can convince us that an incarnating soul takes the materials that are offered by the component forces of the Earth and molds them with the help of cosmic, formative powers into a human form. This is not an empty assumption. We see it happening in the plant kingdom all the time according to the rhythms of the seasons, which are nothing else but a general expression of those cosmic, formative powers. That the human body does not become a vegetable in this process is connected with the fact that into the human embryo still higher cosmic forces are working than the formative powers alone.

Thus, during the gestation the instrument is prepared that we need in life to conduct earthly existence. Even if we are made physiologically independent at birth, we as individuals need a whole lifetime to grow into our instrument, to evolve its potentials, and to use it to the best of our intelligent abilities. Therefore, the gestational life only lays the foundations, but the working out is reserved for the time when the ego can really and gradually take over.

On this basis, it should not be too difficult to see that the potentials are already created during the embryonic development. We have discovered this fact by empiric investigation, as far as it can be done by this method. We found in a great number of historic cases that the prenatal, sidereal Moon cycles pre-reflect the potentials, one may even call them destiny potentials, which are lived out after birth. Thus, we found the cosmic events during the first sidereal Moon cycle reflected in the age from 1 to 7 years. (We start in this context with the so-called astrological epoch, based on the *Trutina Hermetis*. This we explained and demonstrated already in the April Letter. It constitutes a kind of cosmic conception, distinct from the physical conception.)

Working with these principles, we find that the commencement of Soloviev's 36<sup>th</sup> year of life was potentially pre-reflected in the events after 6 September 1852. (The subdivisions from left to right in the graph in the April Letter correspond to the sidereal Moon cycles of 27.3 days each during Soloviev's gestation.) Following this date we see Mercury and Venus moving into the area where Saturn, Uranus, and Pluto were still close together, after they must have been in exact conjunction before the epoch of Soloviev.

The time around 35 years and later (1888), which was reflected in these events, saw Soloviev involved in his efforts to work for the idea of Church unity. We see that behind it stood that conjunction of Uranus and Pluto, and its long row of earlier generations. As we said earlier, they were connected with stages of the development of esoteric Christianity. This entered as an impulse, though perhaps not very distinct, into the potential building up of Soloviev's instrumentality of incarnation. One can call it almost an element of "organic memory". This was indicated by the presence of Saturn near Uranus and Pluto. In the "body" of the solar cosmos, Saturn is something like an organ of memory, or of Akashic Records, according to Eastern concepts.

The foundation was then laid during this prenatal development to try to bring all this background down into a practical reality. This was implied in the joining up of Mercury and Venus with the others during the beginning of the 6<sup>th</sup> prenatal Lunar cycle. These inner planets are taken more as active ingredients and tools into the spheres of earthly feeling and realization of ideas in life practice.

Still from another angle, the whole set of events at the beginning of the 6<sup>th</sup> prenatal Moon cycle can be related to the age of 35-36 years. So far, we have been looking at the sequence of cosmic happenings from the viewpoint of their working and preparing in the physical form that comes into being. We can also look back from the birth toward the epoch. This would appear like an attempt to eventually break through to a knowledge of what the human being has been before entering the world of matter through conception—the sojourn through the spiritual-cosmic spheres between two incarnations, possibly even an earlier incarnation itself. It should be easy to see that this can be done effectively only by the conscious development of latent faculties of higher perception.

From this angle, the prenatal Lunar cycles would appear like presentations of the stages of descent of a soul into the material world. At the same time it could convey increasing understanding of the reasons for the incessant battles of an individuality with this world of matter. Eventually, we would find the spiritual reasons why we chose just the particular circumstances of history, nation, family, etc., into which we incarnated.

In Soloviev's asterogram, the remarkable fact is that the end of the 5<sup>th</sup> and beginning of the 6<sup>th</sup> Lunar cycle (1888), from birth toward the epoch (right to left in the graph), also leads to that combination of conjunctions in the constellation of Aries, of which we have been speaking above. The two streams, from the epoch to birth and birth to epoch met here, stressing all the more the significance of their reflection on Soloviev's life.



June 1971

In the last Letter, we investigated one particular feature of Soloviev's prenatal asterogram (Fig. 4, April Letter), i.e., the conjunction of Uranus and Pluto about 2 years before his birth. We will now take a closer look at other occurrences in his chart. The events and aspects that Venus and Mercury form are particularly instructive in such a setting, because they move considerably faster than the other planets.

We notice one conspicuous feature, a conjunction of Venus with the Earth, after Venus had been in conjunction with Mars at the beginning of the epoch. This conjunction presents itself in the geocentric chart as the center of a loop of Venus in front of the Sun. It refers to the beginning of the 4<sup>th</sup> prenatal Moon cycle, or to the years 1875 and 76 in Soloviev's life. Those were the times when he had the second and third "meeting" with the Divine Sophia.

Earlier we pointed out that all these conjunctions (consequently, also the other aspects) have their histories, because they recur according to definite time cycles. A study of these histories is one way of discerning the character and implications of the planets. The conjunctions of Venus with the Sun or Earth recur in intervals of eight years; whereby, the conjunction points fall back by about  $2\frac{1}{2}^\circ$  in the ecliptic after each cycle. Thus we find that they happened, approximately, in the same area of the ecliptic in 1844, 1836, 1828, 1820, and so forth. Thereby, we discover that personalities who had significant positions in the history of modern humanity took such loops of Venus into their prenatal star configurations. On 15 October 1844, Nietzsche was born, and during the later part of his embryonic development, a loop of Venus must have happened similar to that of Soloviev, only about  $2\frac{1}{2}^\circ$  further forward in the Zodiac. On September 9, 1828 (n.s.), Tolstoy was born, and thus a similar event took place during his gestation. On 21 October 1772, the well-known English poet and philosopher S. T. Coleridge was born. During that year another ancestor event of that Venus loop of Soloviev occurred. If we study the biographies of these three individualities, we discover that they were confronted with problems and questions in the sphere of religion and philosophy somewhat similar to those of Soloviev.

In Soloviev's life we find these rhythms of Venus rather active. For instance, another descendent event of this loop of Venus took place in 1876. By then it had fallen back to about  $22^\circ$  of the tropical sign of Cancer (geocentrically) and the sidereal constellation of Gemini. In the heliocentric, Venus was in about  $292^\circ$  of the ecliptic and close to the descending node of Saturn. During that year was when Soloviev had the last, glorious vision of the Divine Sophia in Egypt.

He died shortly after another event of the same order on 13 August 1900, which was its seventh occurrence since 1852. That conjunction of Venus with the Sun (during the loop) took place in about  $16^\circ$  of the tropical sign of Cancer. This is remarkable in view of the impression that we expressed earlier, that Soloviev handed on, so to speak, his quest for the Divine Sophia to Rudolf Steiner, who very soon after that moment commenced to bring the message of the "anthropo-sophia" to humanity.



However, we can also go back to the earlier history of this particular generation of cosmic events. The loops of Venus, which bring the planet closest to the Earth, stand out like deliveries of cosmic messages to Earth reality and being. Halfway during these cycles of time, four years after each loop, a so-called superior conjunction takes place in the same zodiacal regions. The planet is then far behind the Sun, furthest away from the Earth. Venus appears then to indicate that cosmic messages are prepared, which are delivered to the Earth in times of following loops.

In this sense, we find two significant predecessors at the time of Christ. One, a superior conjunction of this same order, which appears in Soloviev's prenatal asterogram, happened on January 8, 34 AD, heliocentrically in about  $287^\circ$  of the ecliptic. In that moment Jupiter was also in conjunction with the Earth heliocentrically and geocentrically opposite the Sun. Long before that, astronomically on January 21, 6 BC, the same superior conjunction of Venus took place, heliocentrically in about  $299.2^\circ$  of the ecliptic.

These two events reflect very significant stages of development with regard to the manifestation of Christ. We have repeatedly pointed out that the superior conjunction of Venus in January 34 AD, appears to be connected with the conversion of St. Paul at the Gate of Damascus (Acts IX). The Death and Resurrection on Golgotha took place on April 3-5, 33 AD; therefore, the conversion of St. Paul could have happened in 34 AD. In the Christian calendar it is remembered on January 25.

The event in 6 BC has a more complicated background. During that year, taking it as a basis for astronomical calculation, there was a so-called Great Conjunction of Jupiter and Saturn in the sidereal constellation of Pisces. This conjunction, which geocentrically occurred three times, has often been suspected of being connected with the birth of Jesus, whom the three Magi visited by "following the Star". However, the great difficulty in this context is the timing of events, and to make them conform with history. If we take the year 6 BC astronomically, which is 7 BC in ordinary historic perspective, as the year of the birth of Jesus, we get into unending contradictions with regard to the later life of Christ Jesus. We have come, in the course of intensive research, to quite different conclusions; the story of which still has to be written.

The three Magi were "initiates" of very exalted ancient Orders; therefore, they are sometimes called "Kings". They were also most brilliant astrologers in the best ancient sense. They not only had an excellent astronomical knowledge, which we in modern humanity all too easily misunderstand, they also still had a high degree of spiritual, or clairvoyant insight. For these reasons, they "knew" of the coming of Christ long before the New Era. There seems to have existed in their ranks certain traditions, with regard to this event, that can even be discovered in existing documents. In the West, the Druids appear to have had a similar insight.

On this basis and other evidence, we have come to the conclusion that the Great Conjunctions in 6 BC were, for the Magi, like the early "bell signs" in the heavens, confirming to them that the things long prophesied were soon going to happen. From the mathematical implications contained in the conjunctions, they could "know" precisely when they would take place. This they could discover on the basis of the smaller cosmic rhythms following onto the events

in 6 BC, and leading them to a time about six years later, when the birth of Jesus actually did take place. That they had a deeper knowledge than only the external astronomical, is demonstrated by their reaction to King Herod's suggestions. It is reported in the Gospel of St. Matthew II: "...And being warned of God in a dream that they should not return to Herod, they departed into their own country another way..." (after they had visited the child). This we can take as an intimation that they had clairvoyant insight, combined with their astrological know-ledge.

The Great Conjunctions of 6 BC were preceded by that superior conjunction of Venus with the Sun on January 21, 6 BC. We can imagine that a combination of cosmic factors like these gave the Magi a basis of external confirmation for their inner experiences, and on such and similar foundations did they get to "know" the details of "timing".

It would then appear that the sequence of these particular superior and inferior conjunctions of Venus, which finally reappear in the loop of the planet once again in Soloviev's prenatal asterogram, carry a message of "promise and preparation". Thus we have arrived at a fairly consistent characterization of this event in Soloviev's chart that seems to match perfectly with the subsequent correlated happenings in his later life, with those visions of the Divine Sophia in 1875-76.

The profundity of the position of Venus, heliocentrically at the ingress to sidereal Capricorn, which is further emphasized in Soloviev's prenatal chart as an inferior conjunction, becomes obvious in historic similitudes. The following personalities were born at times when Venus was in that same heliocentric area of the Zodiac, though not in conjunction with the Earth:

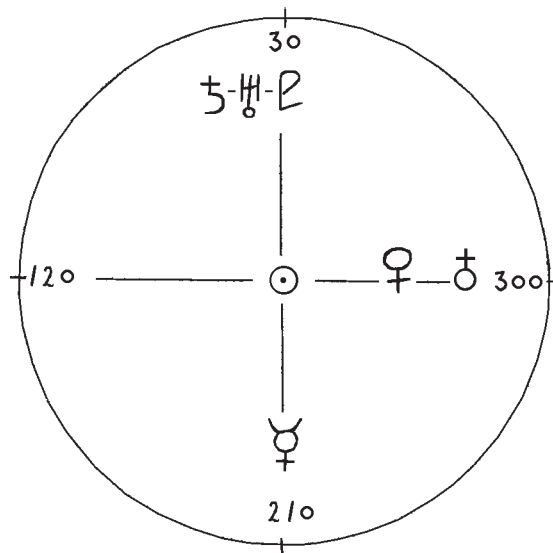
Rudolf Steiner, born February 27, 1861, the founder of anthroposophy and of the anthroposophical movement.

Louis Claude de Saint Martin, born January 18, 1743, a French philosopher and occultist, known as "le philosophe inconnu". He was inspired by the writings of the German "mystic"-philosopher Jacob Boehme.

Paracelsus, whose most probable date of birth is November 14, 1493, was a Swiss physician and profound occultist, who had a deep knowledge of the sciences, alchemy, astronomy (correlation between cosmos and Earth and human beings), and theology. The invisible beings of the elementary world were a reality for him.

The conjunction of Venus with the Earth, at the beginning of the 4<sup>th</sup> prenatal Moon cycle (see Fig. 5 in April Letter), was accompanied by a conjunction of Mercury with Mars, followed by an opposition of Mercury to Pluto (a little later also to Uranus and Saturn), and at the same time by a "square" (90° distance) to Earth and Venus. In fact, there appears in that moment a perfect cross in the heliocentric heavens, whose two "beams" were thus occupied: Pluto, with Uranus and Saturn near it, opposed by Mercury and Earth with Venus at the second "cross-beam", being 90° distant from both of them (see Fig. 6).

Figure 6



This was regarded in classical astrology as a very unfavorable configuration, though it must be said that some modern astrologers have expressed doubts with regard to the validity of such interpretations in modern times. Indeed, we see here that in Soloviev's chart this "multi-square" reflected the most profound experiences, as those in 1875-76, though he resigned his lecturing at Moscow university in 1877. His outspoken criticism of the government and of existing capital punishment had caused severe opposition against him. In 1881 he was even restrained from lecturing in public. These years were reflected in the prenatal chart by the opposition of Mars to Pluto and particularly to Uranus at the beginning of the 5<sup>th</sup> prenatal Moon cycle (referring to age 28). A little later Venus moved into conjunction with Neptune.

Toward the end of the 5<sup>th</sup> prenatal Moon cycle, we see Mercury moving into a "square" (90° distance) aspect to Pluto, Uranus, and Saturn. At the same time Mars was in opposition to Saturn. The corresponding 5<sup>th</sup> seven year cycle of Soloviev's life was the time when he worked for Church unity, though without success (about 1881-1888).

The following conjunctions of Mercury and Venus with Pluto, Uranus, and Saturn have already been mentioned in the May Letter. Then at the beginning of the 7<sup>th</sup> prenatal Moon cycle (reflecting the years after 42 years of age) we see Mars in conjunction with Jupiter, while at the same time in opposition to Venus. These reflected the last five years in Soloviev's life (1895-1900). He completed at that time his books, *The Justification of the Good* and *The Meaning of Love*. In 1898 he went to visit Egypt for a second time, and on his return he completed *War, Progress, and the End of History*. The latter contains a short story of the antichrist (in *Three Conversations*). He also wrote the *Three Meetings*, the story of his three visionary experiences of the Divine Sophia, which we mentioned earlier.

These last writings give us an idea of how Soloviev employed and transformed that opposition of Mars and Venus at the beginning of the 7<sup>th</sup> Moon cycle. Against Mars, as the proponent of aggression, disunion, even of adverse rejection of divine goals of evolution, he puts the elements of love, reunion, and reintegration, for which Venus stands as a cosmic expression. The latter he tried to describe and to realize in all he did out of his quest of the Divine Sophia, the creative wisdom of God. His realization of the forces working through Mars, which was at the beginning of the 7<sup>th</sup> prenatal Moon cycle in sidereal Scorpio, found a vivid description in his story of antichrist. Apparently toward the end of the 20<sup>th</sup> century, according to the story, the antichrist appears to a deeply shaken and troubled humanity. He tries to take over their lead, which is relatively easy for him, because their majority have lost all living and realistic connection with the Christian faith. The antichrist appears in “a very attractive and benevolent disguise”. Only a very few recognize his true nature. However, he and his vast armies are eventually destroyed by “an earthquake of unprecedented violence” and by the eruption of an enormous volcano.

Eventually, we see Mercury, in the prenatal chart, coming into a square (90° distance) relationship to Pluto, Uranus, and Saturn for a third time. This was still during the 7<sup>th</sup> prenatal Moon cycle and reflected the time of around 1900 in Soloviev’s life. This was the time when he rose to spiritual rebirth, and it was also the same time that Venus moved through the perihelion line of Saturn.

Thus these square configurations of Mercury stand out rather conspicuously in the chart of Soloviev. We cannot say that they were reflected into dismal experiences in later life, as the square concept might suggest. For instance, the first occasion of such a square was in the beginning of the 2<sup>nd</sup> prenatal Moon cycle, referring to the age of 9 years. Soloviev then had his first vision of the Divine Sophia in a cathedral at Moscow (1862). Another event of the same order referred, as we described above, to 1876 and the beginning of the 4<sup>th</sup> seven year cycle, the third glorious experience of the Divine Sophia in Egypt.

One final event in this chart must attract our attention. It is the conjunction of Mercury and Venus together with Jupiter (heliocentric), at the moment of his birth. One might argue that it is irrelevant to take this into consideration, because the death of Soloviev was already reflected in earlier happenings, during the 7<sup>th</sup> prenatal Moon cycle. However, we must not forget that these aspects were nevertheless built, as it were, into the corporeal organization of Soloviev. And, on the other hand, we suggested in the May Letter that one can look at the prenatal Moon cycles, moving back from the birth toward the epoch. Certainly, this is a totally different approach. Yet, it suggests that these events at Soloviev’s birth also had a definite bearing on his life.

Indeed, we can see in them something like the roots of his great quest for the Divine Sophia. And this confirms what we said earlier, that the view from birth back to the epoch can give us an idea of what might live in an individuality as a challenge for the realization of “self”. However, in order to establish this in a pragmatic, mathematical sense, we must take an historical excursion.

Jupiter, which is at birth met by Venus and Mercury, started out at the epoch close to the descending nodal line of Mars. Only a few days later, on May 10, did Jupiter actually move through this line in sidereal Libra. In order to evaluate this, we can now look for historic similitudes. When the following historically well-known personalities died, Jupiter was in a similar position:

Suso (Heinrich Seuse), died January 25, 1366, one of the great mystics of the Middle Ages, grown out of Scholasticism. His teacher was Meister Eckhart, the most profound of the mystics of that age.

Raphael (Santi), died April 6, 1520. He is one of the great painters of the Renaissance, especially known for his many paintings of the Madonna.

Blaise Pascal, died August 19, 1662. He combined being an efficient mathematician and physical scientist with the career of a religious philosopher, who based his view on real inner, spiritual experiences.

As will be realized, these are Jupiter positions at death, not at birth, and therefore carry a different meaning. At birth and before, a soul accumulates cosmic forces in order to build up the vessel for an earthly career. At death, the vessel hands these cosmic ingredients back to their origin, after they have been permeated and filled with spiritual endeavors (possibly also failures) of that human being. This fact can be relatively easily recognized by pragmatic, mathematical approaches.

Similar to the configuration of the heavens at birth, the positions of the planets at the death of a human being are very significant. There appears in the heavens in that moment a kind of biographical “tableau” of the life that has come to a conclusion. For instance, if we take the cosmic configuration at the death of Raphael, Jupiter appears just in the point of transition from sidereal Libra to Scorpio, near the descending nodal line of Mars. In the geocentric perspective, the Moon was already in Scorpio, just rising in the east (10 p.m. Rome). We now ask Saturn, Omnipotent Father Time and organ of cosmic memory, to assist us in revealing to us that biographical tableau of Raphael’s life in the heavens.

Saturn in that moment was in sidereal Capricorn, and 29.5 years earlier it was there once before, which was in about 1491. That was the moment when Raphael’s mother died, having a most profound impact on his later career as a painter. Thus we can go with Saturn through all the positions of the planets at Raphael’s death. We would find that this planet occupied these positions earlier during Raphael’s lifetime, thus silently accumulating a kind of commemoration of the details of this biography. For instance, in 1514-15, Saturn was in the places in Scorpio that were occupied at death by Jupiter and Moon. These were the years when Raphael was, among other things, occupied with the preparation and execution of his painting of the *Sistine Madonna*—the artistic climax of all his Madonna paintings.

What does Saturn want to do with this silent building-up of the cosmic biographical tableau? It prepares the ground for the living memory substance of a human incarnation, being

assimilated and united with the planets and their spheres. Thus, among all other accomplishments, the *Sistine Madonna* of Raphael, which is really an imagination of the Divine Sophia, was not lost. It was absorbed eventually into the sphere of Jupiter. And other human beings, descending much later into incarnation, were able to pick up this cosmically substantiated “memory” through their inner affinities. He brought it down into his own earthly organism and evolved his quest for the Divine Sophia from it. This was Soloviev, who entered the earthly world when Jupiter was once again in Scorpio, carrying in its sphere that great memory of the past.

### Current Events

The opposition of Jupiter and Saturn will be the fourth of five. We said a few words about how we see these conjunctions and oppositions in history, in the Nov. ‘70 issue. More than ever, we have the impression that they are like warning signs for humanity. They want to say, fundamentally, that we will have to re-assess the spiritual standards of “where from, where to, and how to do things on Earth”; otherwise, this humanity will become more and more a meaningless chance product. It will be like leaves in autumn, blown about by the wind, and will eventually blow itself out of existence, for having lost any significance in the process of world evolution. Even the planet Earth might come to founder within the setting of the solar universe.

July 1971

Lately, I had an opportunity to speak on the historic complex of the Holy Grail. The actual title was *Christianity and the Holy Grail*. However, it was not possible then to concentrate on the cosmic background of all this, which is very vast and also very illuminating. Therefore, we shall give the facts in these Letters, as much as it can be done in this form. It will then be seen that this is not just of possible historic interest but carries very practical implications with regard to the present moment in history.

The very first question must be: What is the Holy Grail?

The Grail was known already in ancient times. Wolfram von Eschenbach, the author of the medieval romance of *Parsifal*, gives us an account of this in Book Nine (English translations by Helen Mustard & Charles E. Passage in Vintage Books, New York, 1961, in prose; and another translation by Edwin Zeydel and Bayard Quincy Morgan, published by the University of North Carolina Press, 1960, in verse). Parsifal, the later King of the Holy Grail, comes to the hermitage of Trevrizent. There he hears "...Kyot, the bard known far and wide, found in Toledo, cast aside, set down in heathen writing, this story's source exciting... (quoted from Zeydel-Morgan *The Parsifal of Wolfram von Eschenbach*, IX, 453, 11-14f.) ...a heathen, Flegetanis by name, in learning won the highest fame... he wrote the Grail's adventures well... Flegetanis, the heathen sage could predict through every stage, each star's withdrawal from mortal view, then its reappearance new, how long each planet goes around until its highest point it found... Flegetanis, the heathen, saw what he described with timorous awe: The stars revealed it to his eyes, though hidden in mysterious wise. He spoke of something called the Grail: This very name he could not fail to read upon the starry sphere. 'It was a host that left it here, and then beyond the stars they flew. If then their innocence withdrew, then men of Christian discipline must guard it now, chaste, free of sin; As noble men respected are those for the Grail selected'. Thus Flegetanis wrote of it."

Another tradition tells us that the Grail was a precious stone which fell to Earth out of the crown of Lucifer. One story says that this jewel was also called the Morning Star, thus identifying it with Venus.

Lucifer is the great rebel in the cosmos. He brought about the Fall in Paradise, of which we hear in Genesis II and III: "... And the Lord commanded the man (Adam), saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (II: 16-17). Then the serpent (Lucifer the Rebel) crept up to Eve, and made her disobey the commandment of the Lord and eat of the fruit of that tree and also gave Adam to eat. "...And the eyes of them both were opened ..." (III: 7).

In this event we see the description, of course in imaginative language, of humanity's descent to the level of physical-material existence and death. We can well conceive of the "Stone of Lucifer's Crown" as indicating the origin of the human perishable body. This body endows us, though, with the capacity of having our "eyes opened", of perceiving the world of



objects around us with our senses. This is the first step toward our eventual independence, but it was bought at the mortality of our physical existence.

Eventually, we hear in other stories that the Christ identified Himself with the Grail, with the Stone that fell out of Lucifer's Crown. We can understand this if we contemplate that the Great Cosmic Being, the Christ, descended into the mortal body of Jesus, which was also (like any other human body) made from that Jewel of Lucifer. However, Christ descended into this body in order to "take away the sin of the world", to heal and to redeem the Fall in Paradise.

How is it then possible, for instance, that Flegetanis could "see" in pre-Christian times this Potential Grail? We know that others, such as the Old Testament prophet Daniel, "saw" the Christ Events approaching, though he did not speak of them in terms of a Grail's wisdom. In the Book of Daniel 9:24, we hear the prophecy "...Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy..."

Here we are confronted with one version of "timing technique or language" used by ancient prophecy, concerning the Coming of Christ, Who was identified with the Holy Grail. If we understand this, we can also comprehend the vision and its implication as it is ascribed to that mysterious Flegetanis. The "seventy weeks" in Daniel's prophecy constitute 490 days. These stand, representatively, for 490 years, which is the time that seems to have elapsed between that prophecy of Daniel and the Ministry of Christ. One day corresponds to one complete rotation of the Earth around its axis. This rotation is made to signify one rotation of the Sun (apparent rotation we say, of course, in modern astronomy) around the Earth in one year.

The representative equation of 1 day equals 1 year was used in ancient prophecy, particularly star wisdom. It is still valid in our time with certain limitations. In the Book of Ezekiel IV:5, we read of the Lord saying to the prophet, "...I have laid upon thee the years of their iniquity, according to the number of the days... I have appointed thee each day for a year."

With the aid of such and similar correlations, initiates in pre-Christian times, who had gone through very intensive spiritual training in the ancient mystery temples, had foreknowledge of the coming Christ Events. In the Books of the Old Testament-Prophets, we see how careful they were in presenting their insight. Mostly they use a language of imagination. In this light, we must also see the prophecy of Flegetanis and the imagination of the Grail therein.

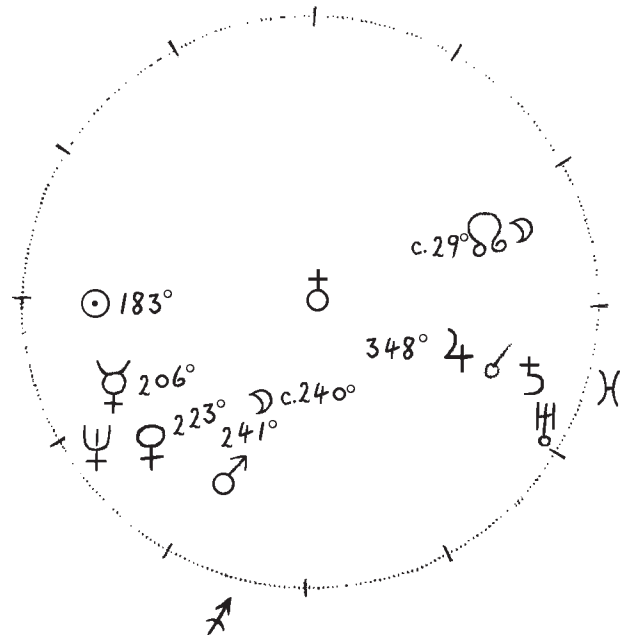
We can, to a degree, understand that the old clairvoyance was able to penetrate to a foreknowledge of coming events. So we can ask, how was it able to gain an insight into the timing of these? The story of the Three Kings, or Wise Men from the East, (St. Matthew II) gives us an idea of how this happened. "...Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him..." That "star" that they saw had revealed to them the facts and the timing of events.

What was the "star" of the three Wise Men? We have remarked on this whole complex already in the June Letter, in connection with the Great Conjunctions of Saturn and Jupiter in 6 BC, astronomical. In Fig. 7, we give the positions of the planets at the time of the middle

conjunction on September 29, 6 BC, partly according to the calculations of Hubert J. Bernhard at the Morrison Planetarium, San Francisco. (It is noteworthy that this is the day of St. Michael, the Archangel.)

Figure 7

On that day the Moon entered the sidereal constellation of Sagittarius (according to calculations on the basis of *Planetentafeln für Jedermann* by Karl Schoch, and *Tafeln zur astronomischen Chronologie II*, by Dr. P. V. Neugebauer). Mars was, approximately, in the same position, i.e., in conjunction with the Moon. The position of the Moon and its node in that moment must have provided the information that the Wise Men needed for the exact timing of the events to which they were looking forward. They were initiated “astrologers”, as we said earlier; therefore, they knew that the Moon was the cosmic indicator with regard to a possible birth. The Moon is the last stage on the road of descent into an incarnation. It is also intimately connected with the prenatal development of a human being, as the ancient



*Trutina Hermetis* reveals. The latter offers the possibility of finding the astrological epoch, about 9 months before birth. We used it in connection with the chart of P. B. Shelley (February '71 Letter), and also in Soloviev's nativity (April '71 Letter). Thus, the Moon of September 29, 6 BC, astronomically, would have given the Wise Men an idea of when the Child they were seeking was to be born. They could surmise that it was to happen when Saturn would stand opposite that position of the Moon in 6 BC, because Saturn is the visible representative in the heavens of the forces of destiny and karma. This happened during the year 1 BC, in astronomical definition of time and 2 BC, according to the usual “civil” calendar conception.

We are fully aware that all this poses numbers of questions. First of all, why did the Magi choose the Great Conjunctions of 6 BC as a guiding “star”? There were two more conjunctions of this order pending around those years, as Fig. 8 shows. Also, why were the Great Conjunctions, altogether, supposed to give the signal? Judged by the scanty documentary evidence, it seems certain that there must have existed since the time of Zarathustra, the founder of the ancient civilization of Persia, prophecies concerning the Coming of the Messiah, right down to such details as the Virgin birth, etc. These appear also to have given advice to look out for such “signs in the heavens” as the Great Conjunctions. Zarathustra was the great initiate of the Sun mysteries, who knew of the descent of the Spirit of the Sun into incarnation for the sake of redemption of the “fallen” Earth and its humanity.

The Great Conjunction of 6 BC carried a particularly important historic message. One of its ancestors (they recur in intervals of about 60 years) happened in 482 BC, astronomically. That was still in  $280.8^\circ$  of the ecliptic (heliocentric), which would, according to the precession of the vernal point, correspond to the sidereal constellation of Capricorn. This conjunction occurred close to the extended aphelion line of Venus. According to Geiger's calculation, based on Asoka's chronology (see *Encyclopedia Britannica*), this was the year of the death of Gautama Buddha.

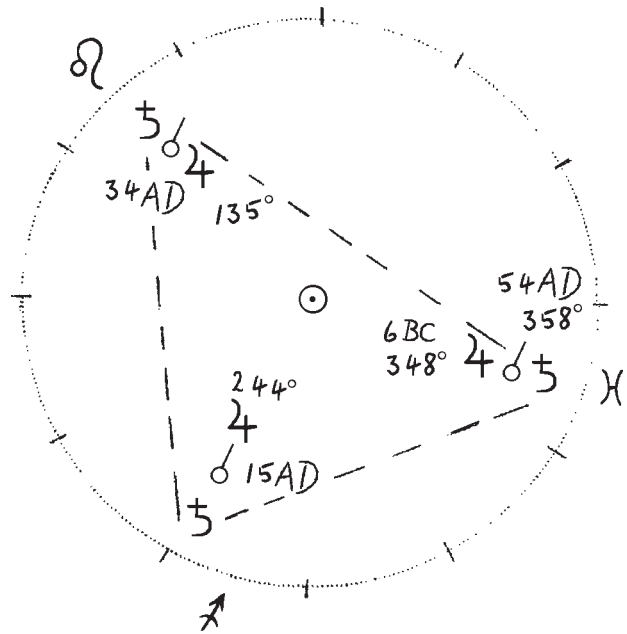
What has the death of Gautama Buddha to do with the birth of Jesus? Gautama brought to humanity the teaching of love and compassion. The Christ, Who eventually dwelt in Jesus, lifted this teaching up to the level of the manifesta-

tion of love and compassion in the Deed of Christ. Thus, we can well say that the Gautama Buddha was one of the Forerunners of Christ. He bequeathed to the heavens at the moment of his death what the Christ later fulfilled in Deed. In this sense, the Great Conjunction of 482 BC and all its successors, including 6 BC, would have carried something like the Great Promise. And it appears that the Magi were aware of this.

The conjunction of 6 BC occurred close to the perihelion line of Jupiter in the sidereal constellation of Pisces. This perihelion line is connected with the deeper meaning of the whole Post-Atlantean Epoch, starting with the Ancient Indian Civilization. We have described this in the December '70 and January '71 Letters. Furthermore, the events of 6 BC happened in sidereal Pisces (and in the same tropical sign). This is the last of the twelve constellations of the Zodiac. One can "read" it as indicating that "the time was fulfilled". Furthermore, above Pisces—the two Fishes—appears the square of Pegasus. It seems that the latter was regarded in Egyptian cosmology as "the boat in which a god crossed the sky" (see Rupert Gleadow, *The Origin of the Zodiac*, Pub., Jonathan Cape, London). Thus, one can imagine that the relatively rare event of the Great Conjunction in Pisces meant to tell the Magi that "the Boat of the God was being built", that is, the bodily vessel was prepared.

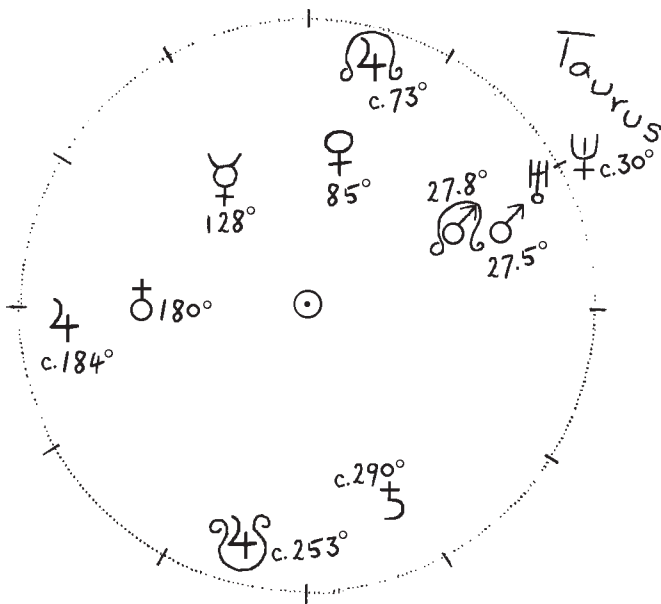
All this has not yet answered our question of why just the one Great Conjunction of 6 BC should have given the "bell-sign" to the Magi? Why not the one about 60 years earlier or later, which also happened in Pisces? To comprehend a possible answer, we must go still further afield, and not shun seemingly complicated approaches and calculations. For this purpose we

Figure 8



take recourse to the chart of the heavens at the spring equinox in 747 BC (astronomically 746 BC), 29 March, which is produced in Fig. 9. This was the moment of the commencement of the Fourth Post-Atlantean Civilization, which harbored the Greco-Latin cultures. In fact, a Roman historian, Fabius Pictor, placed the actual foundation of Rome in that year, distinct from 753 BC, which is at present held to be the foundation year.

Figure 9



From the viewpoint of the occultist, in a true sense, one would expect that this “inauguration” chart would also hold the time secrets of the greatest event of Earth history that happened during that Age, the Incarnation of Christ. This is, indeed, the case. However, as we said in the beginning, it needs some mathematical exertion to find it.

We can look at a configuration, such as the one of 747 BC, as a commencement of an earthly development or “birth”. In this sense, it would not be an event that is rigidly fixed, with regard to the future arising from it. Rather, we would see it as an element having been equipped, so to speak, by the heavenly forces with everything that is needed for its unfolding. It must

grow and change in order to employ the inherent potentials. These potentials are outlined, in the case of the individual human being (as well as “cultural beings” in the sense of 747 BC), in the beginning stages of the accompanying “star-complex”. Under no circumstances must this be understood as being unconditionally applicable to modern times and to mean that the fate of a modern being, human or cultural, is thereby predetermined. The question of how these potentials are eventually developed and employed always remains open in modern humanity. The answers are left to the individuals who make up the cultural phase concerned. Sometimes it does look as if the destiny of individuals, or groups of humans, is unalterably fixed and “comes true according to the stars”; however, we do see this, if it happens, as bordering on defeat and renunciation of the real spiritual position and dignity of the modern human being. We admit that this was different shortly before the turning point from the pre-Christian, to the post-Christian Era. Thus the prophets of the Old Testament could speak with a certain assurance of the things that had to come. But, already with the apocalyptic “prophecies” of John the Divine, we see an element entering that does not give any guaranties assuring that all humanity, without exception, is on a steady, prefixed, and rigid course into the future. Rather it is

a picture of tremendous cosmic battles to come, though one thing is certain: whatever the decisions and eventual deeds of individuals or groups will be, it will not be possible to erase and circumnavigate the consequences.

In this sense, we can still perceive in the configuration of 747 BC, the outline of “the events to come” during that cultural Age. In order to determine this, we must employ time ratios that speak in terms of the destiny potentials having been borne into the birth configurations. Normally, when we speak of time in an historic sense, we think of years of 365 days each and subdivisions thereof. A year is, in the modern astronomic sense, the apparent completion of the orbit of the Sun around the Earth, and its return to a similar sidereal position. This orbit of the Sun can be seen as being represented, not only symbolically but realistically, in the much shorter rotation time of the Earth around its axis within 24 hours. In this sense, we can understand the equation we mentioned earlier: one day is equal to one year.

This is only one side of the picture. For instance, the sidereal orbit of the Moon around the Earth, which takes about 27.3 days, can be taken as standing representatively for the yearly orbit of the Sun. In this case, the year of 365 days can be determined as containing 13.368 sidereal Moon cycles. In other words, one Sun-year of 365 days is representative of 13.368 years in the historic process.

August 1971

In the last Letter, we started to describe what we called representative time ratios in connection with definite star configurations or, in astrological language, “progressions”.

Now, we will introduce still another such representative time ratio connected with the orbit of Saturn. The sidereal orbit of Saturn, i.e., its return to the same fixed star in the Zodiac, takes 29.4577 years. We can say that one such orbit of this planet is represented by the yearly orbit of the Sun, or Earth, or one interval of 365.25 days stands for 29.4577 years of 365.25 days each. Thus we have come to the conclusion that the progress of time is projected in a given star configuration three times, by the following equations:

1. One day of 24 hours is equal to one year of 365.25 days.
2. One sidereal Moon orbit of 27.3216 days is equal to one year of 365.25 days.
3. One year (Sun, or Earth) of 365.25 days is equal to 29.4577 years.

Thus, Moon, Sun-Earth, and Saturn are involved in this kind of “progressions”, as they are called in astrology. We will employ the “Saturn progressions” particularly with regard to the time potentials contained in 747 BC. It is essential to study this and the following in connection with the July Letter.

Let us now try to place ourselves imaginatively into the position of the predecessors of the three Magi, around the time of 747 BC. From earlier prophecies and predictions, they could know that the moment of the great event was coming closer. Their more exact knowledge was based on “progressions” built on the birth configuration of the preceding Egypto-Chaldean Age, which commenced around 2907 BC. This can be proven with similar methods that we employ here for 747 BC.

Standing in the position of those ancient “astrologer” sages, we are aware that in the course of 720 BC, astronomically (721 BC otherwise), a Great Conjunction of Jupiter and Saturn will take place in the constellation of Sagittarius. Furthermore, we know (assisted by clairvoyant insight, still fully intact then) that this is of the order of conjunctions that carry the Great Promise and Annunciation since most ancient times, and that will return once again in 6 BC, for instance. To this we add the fact that it will happen in  $251^\circ$  of the ecliptic, which will be close to the descending node of Jupiter, then in about  $253^\circ$ . (One might argue that the ancient sages were not so sophisticated to “know” of the elements of the planetary orbits that we know of now, thanks to modern astronomy; however, we contend that they had a similar knowledge by clairvoyant perception, though they may have expressed it in terms different from ours.)

On the basis of these facts, we—who have tried to place ourselves in the position of those ancient sages—realize that this configuration in 720 BC wants to tell us about the Great Event to come. Here are the reasons why: First, the Great Conjunction of 720 BC will be looking across, as it were, to the opposite part of the Zodiac, to the ascending node of Jupiter. It will



be looking forward to moments in history when Saturn and Jupiter will successively move through this node, indicating that the Great Spirit of the Universe, the Head of the hierarchy of the Kyriotetes-Spirits of Wisdom, connected with the sphere of Jupiter, or the “Lamb of God”, will incarnate in a physical body in order to perform the great Deed of Salvation. This happened actually during the Three Years of Christ’s Ministry. We described it in greater detail in our publication, *Cosmic Christianity*, Chapter II.

We now ask (rather than, in 747 BC): When, timewise, will this happen? The planet Saturn, the external expression of Omnipotent Father Time and the Divine Masters of Karma, will assist us in finding an answer. In other words, we study the progressions of the configuration of 747 BC (746 BC astronomically). The Great Conjunction of 720 BC is about 26 years away from 746 BC. These 26 Sun-years we take to stand, representatively, for about 26 Saturn-years, or rotations, which are completed in 29.4577 Sun-years.  $29.4577 \times 26$  gives us about 770 Sun-years. Starting from 746, and going forward about 770 Sun-years brings us to about 23 AD. That was the time when the Great event was being prepared, by the experiences of Jesus, etc. It was actually around the moment when a Great Opposition of Saturn and Jupiter, the descendent of the Conjunction in 6 BC took place. Thus we can still stand imaginatively in 747 BC and know the approximate timing of the Great Event.

A modern, critical mind may say: This is too vague for me. The ancient minds, such as the initiated predecessors of the “Kings” or Magi, would have an answer for this. They would say, this Saturnian time equation is confirmed in two more ways, first by the Sun and then by the Moon. The Sun progressions offered in 747 BC, so they would say, give us insight into the destiny of the planet Earth, which in the dim past was united with the Sun. The Moon secrets, or “progressions”, lead us to recognize the guidance of humanity by the divine world, in order to bring about the final stages of historic development toward the Event.

As we are still standing in 747 BC (746 astronomically), we realize that Jupiter (see July Letter, Fig. 9), in about 2 years time, will move into its descending node. (As we said earlier, we may not see this in such “sophisticated” terms but in a kind of higher insight.) Nevertheless, we recognize the Annunciation of Jupiter in its descending node “predicting”, as it were, Jupiter in its ascending node at the moment of Golgotha, 33 AD. It is the same occurrence as in 720 BC, only two orbits of Jupiter earlier. Actually, in May (about 16) 744 BC (astronomically) the planet will be in  $246^\circ$  heliocentrically, whereas the nodal line is then in  $253^\circ$ . If we now, experimentally, take this date, we realize that it will be 779 days after the spring equinox of 746 BC, astronomically. We see in this another time correlation: Starting from 746 BC (astronomically) we arrive, if we take one day of Earth rotation to stand representatively for one Sun (Earth) orbit of 365 days, at the spring equinox of 33 AD. (In quantity of time: 746.75 BC to 32.25 AD (April 33 AD) constitutes 779 years.)

Finally, we investigate what the Moon can tell us. We take the ratio of 779 years (746.75 BC, to April 33 AD, or 32.25), and we equate each of these years, or Sun orbits to one Moon orbit. As one Sun-year contains 13.368 sidereal Moon orbits, we divide the 779 years by this figure, and arrive at 58.27 years. These consist of 779 Moon revolutions.



We go now forward from 746.75 BC, astronomically, 58.27 years and arrive at 688.5 BC astronomically, and we find Saturn in that moment in  $282.6^\circ$  (heliocentric), which was then between the aphelion line of Venus ( $273,8^\circ$ ), and the perihelion line of Mars ( $285.5^\circ$ ). This was almost exactly opposite the position of Saturn in April 33 AD, at the time of Golgotha. As ancient sages, we could have realized that Saturn in 688 BC pre-reflected the great Deed of Redemption that was to come and that would happen 779 years after 747-746 BC. We have written about the inner, spiritual connection between the spheres of Mars and Venus, which are here involved, in *Cosmic Christianity*, Chapter I.

The “progressional” prophecies contained in the configurations associated with 2907-2906 BC, the commencement of the Third Post-Atlantean Age, or the Egypto-Chaldean civilizations, reveal similar pictures. This gives us additional justification to say that the Coming of Christ was “known” in the circles of the initiated sages long before. However, we shall refrain from further calculations. We expect that many of the readers will say that they’ve had their full share of figures and numbers, for the time being at least. Therefore, we venture to point out only so much: that both the Saturn and Moon transpositions of time, related to the Christ Events on the basis of 2907-2906 BC, lead to ancestors of the Great Conjunction of 6 BC, and the Sun-Earth progressions of the same context lead to a position of Saturn between the perihelion line of Mars, and the aphelion line of Venus, similar to that in 688 BC, which we mentioned above.

On the basis of all this information, the Magi could know that the expected great events would happen during the particular cycle of the Great Conjunction between 6 BC and the one following in order, in 54 AD. (see Fig. 8, July Letter). But how could they know what to expect next, starting from 6 BC? This they were able to realize on the basis of the individual language of the three consecutive, geocentric Great Conjunctions of 6 BC.

The first of these conjunctions of Saturn and Jupiter took place (according to Hubert C. Bernhard, Morrison Planetarium) on May 29, 6 BC, astronomical. The Sun had then just entered sidereal and tropical Gemini (about  $6^\circ$ ). Mercury was also in Gemini moving toward an inferior conjunction with the Sun. The Moon was in that moment, as a newly waxing Moon, also in Gemini. Thus the first of the Great Conjunctions was accompanied by a “vote of Gemini character”. Initiates of the great ancient orders were able to read this as a pronouncement that the venerated inaugurator of the Ancient Persian civilization, coinciding with the presence of the vernal equinox in Gemini, was about to reincarnate. This was the great Zarathustra who built that civilization on the vision of the Gemini drama of Ahura Mazdao, the Sun-Aura in the heights of heaven, and Ahriman, the spirit of Darkness in the deep of the Earth. He had also perceived that the Sun-Aura was about to descend to the Earth, in order to redeem the Darkness. Now on May 29, 6 BC, the Magi became aware that their great teacher in the past, Zarathustra, was about to incarnate in order to contribute his share in the work of Redemption accomplished by the Spirit of the “Aura of the Sun”.

Then, at the time of the second Great Conjunction on September 29, 6 BC, the message was that Zarathustra’s incarnation was quite close, that it would happen when Saturn was op-

posite the Moon at that moment. The latter was in about 240° or Sagittarius. We have written about this more extensively in the July Letter. However, this still might have left the Magi unclear about the actual date of the birth.

The final message came, then, with the third of the Great Conjunctions on December 4, 6 BC. This gave directions in various ways. First of all, it was 64-65 days away from the previous one of September 29. These 65 days, in the sense of Saturn “progressions” described earlier, stand for about 5.25 years. One Sun-year of 365.25 days is equal, we said, to one Saturn-year, or 29.4577 years. This means that 12.399 days of the Sun-year stand for 365.25 days, or one normal year. On this basis we go forward, from September 29, 6 BC, by about 5.25 years. This brings us, approximately, to the end of the year 1 BC (astronomically) in calendar computation, which is the transition, or Christmas Tide, from the year 1 to 2 BC, according to the ordinary calendar.

Thus we have already come a bit closer to a leading date concerning the birth of the Child whom the Magi visited (Gospel of St. Matthew). Yet, there is more. The ascending Moon node—crossing point between Moon orbit and ecliptic—on September 29, 6 BC was in about 29° of the Zodiac. This can lead us, and must have led the Magi, to some quite profound considerations. How can we look at those great events in 6 BC? They constitute something like a “spiritual nativity”, not yet a physical nativity, which announces the great preparations in the spiritual world for the events to happen on Earth.

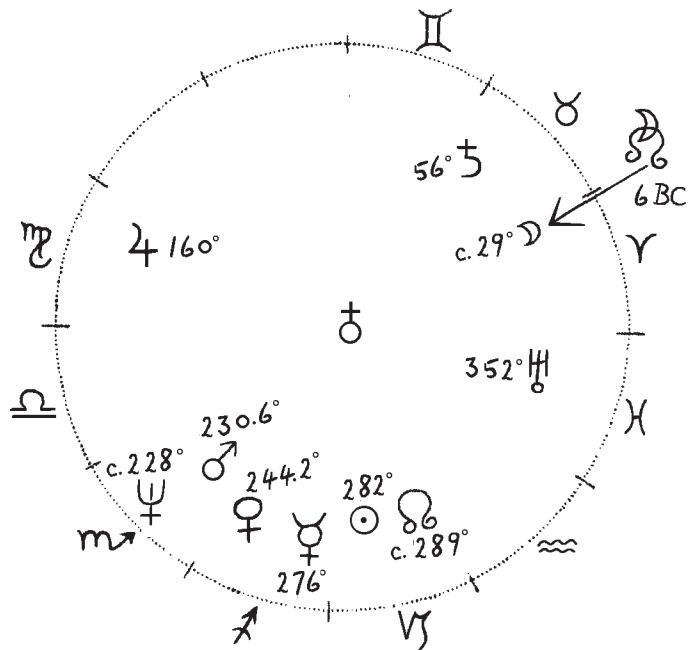
This idea of a “spiritual nativity” is not at all so remote or only a poetic phantasy, as it may sound at first. It is a reality that stands above any human birth. Rudolf Steiner has pointed out its existence in his lecture-cycle *Human and Cosmic Thought*, particularly in lectures III and IV, 22-23 January 1914. He said there that these “spiritual nativities... are much more significant in the life of a human being than the configurations of the external horoscope, but they do not coincide with the latter... they can manifest before birth and also after birth. Simply, the moment must be selected which can best organize these characteristics, according to the inner configuration, into the human organism...” They manifest chiefly in the philosophical potentials that a human being can develop in life.

We have investigated in the past this fact of the “spiritual nativity”, especially in connection with the historic examples given by Rudolf Steiner in the lecture cycle we mentioned. We came to the conclusion that it can be found as a cosmic reality around the time of incarnation of a human being. As we said earlier, the Moon is the last stepping stone for a soul from cosmic realms onto the Earth. It is the last great gateway. One can even say, that where the “body” of the Moon appears in the heavens is a place of spiritual “emptiness”, a hole. However, this gateway has to be opened at a certain moment for the individual soul descending into incarnation. This is done by the Moon nodes. They are points of contact between the ecliptic and the sphere of the Moon, in the geocentric sense—that is, the greater being or sphere of the Sun. The Moon sphere is indicated by the orbit of the Moon around the Earth, placing our planet in its center. Thus the Moon nodes establish the connection between the Sun and Moon-Earth spheres. The “gate” of the individual soul is indicated by the position of the Moon at birth.

Therefore, the moment when one of the two Moon nodes crosses this position, either before or after birth, is most significant. It must be regarded as a “birth” in a higher sense, as “spiritual nativity”. This discovery substantiated Rudolf Steiner’s description quoted above.

We can also take the positions of the Moon nodes at a significant moment of cosmic history and investigate when it coincided, either before or after, with an actual Moon at the birth of a human being. For instance, the middle one of the three Great Conjunctions in 6 BC, on September 29, was accompanied by the ascending Moon node in  $29^\circ$  of the ecliptic as we said above. From here, we proceed and look to see when the Moon was in that same place,  $29^\circ$  of the ecliptic, during the Christmas Season of 1 to 0 BC (which the cosmic configurations pronounced to us earlier, see above). It happened on January 4, 0 BC (astronomically). We produce the geocentric configuration on that day in Fig. 10 below.

Figure 10  
4 January 0 BC  
(astronomically)



This seems to be the most likely date of the birth mentioned in the Gospel of St. Matthew, which has also been recognized by researches conducted on grounds different from ours. The Great Conjunction of 29 September 6 BC would belong to it as the corresponding cosmic “spiritual nativity”, because the Moon node then “opened” the gateway from the Sun-sphere into that of the Moon. What we call here the “gateway” is indicated by the position of the Moon at birth.

Earlier, we said the Magi realized in this birth that the great initiate, Zarathustra, had incarnated again. This information comes, actually, from Rudolf Steiner’s spiritual research and insight. For instance, in his lecture-cycles on the Gospel of St. Luke (15 to 24 September 1909) and on the Gospel of St. Matthew (1 to 12 September 1910), he describes in great detail that

there were two children born with the name of Jesus. The child of St. Luke, who had descended from the priestly line of Nathan was, so to speak, cared for and “enveloped” by one of the higher principles of the Gautama Buddha, the Nirmanakaya. This was experienced by the shepherds (who came to visit the child of St. Luke) in the fields, as the angelic host.

The Jesus of St. Matthew had descended from the royal line of Solomon. In him was incarnated the ego of Zarathustra. Thus, there were present in the two children, two great streams of human evolution. In the Matthew-Jesus, there lived the stream of initiation wisdom, and above the Luke-Jesus hovered, spiritually, the principle evolved by the teaching of love and compassion. These two united in the event described in the Gospel of St. Luke, as the twelve-year old Jesus in the temple at Jerusalem. The Ego of Zarathustra combined with the corporeality of the Luke-child. Thus was fulfilled, as Rudolf Steiner says, a kind of prophecy in the so-called Egyptian Gospel (an apocryphal Gospel), “...that salvation would come to the world when the two had become one and the outer become the inner” (cycle on St. Matthew, by Rudolf Steiner, Lecture VI).

In the same lecture Rudolf Steiner also explained: “...the Jesus child of the Gospel of St. Matthew... left his original body and took on the bodily sheath of the Nathan Jesus. From this time (when the latter was 12 years old) onward, the physical nature of the Nathan Jesus was developed by Zarathustra to such a high degree of perfection that he was able, at a certain climax of his existence, to sacrifice his three bodies for acceptance by the One Whom we call the Christ.”

When the St. Luke-Jesus was born, 25 December 0 BC, thus possibly nearly one year after the St. Matthew-Jesus, the Moon was again quite close to the same ecliptical position of the first one. Thus we would have to search for the cosmic “spiritual nativity” of the Luke-Nathan child also in the time-wise vicinity of that of the Zarathustra-Jesus, i.e., within the setting of the three Great Conjunctions in 6 BC.

The Great Conjunctions of 6 BC are, indeed, wellsprings of information, concerning many details of the events at the turning from BC to AD. They can give us a lead to discern the forming and building of the “vehicle”, or “vessel” of the Jesus in which the Christ did eventually incarnate. One principle feature that does assist us in our research, is the movement of the Moon nodes, mentioned above, in connection with the cosmic “spiritual nativity” of the two Jesus children.

### Current Events

Two factors are connected with the opposition and loop of Mars geocentrically in 17° Aquarius: One of them is the closeness of the Moon node. This would indicate that in such a moment cosmic, astral forces, especially associated with Mars, can stream into the Earth realm. (The Moon nodes are “gateways” for cosmic astral forces.) However, we are not getting tired of emphasizing that this need not be of a determining and imposing nature, leaving

us helpless. Just on such occasions must and can our spiritual, moral potential be practiced as a counter action. Secondly, it is not easy to find an equal of this loop in recent history. The last one, which came as close as 12° Aquarius, was in 1892. (Rudolf Steiner, for instance, seems to have been occupied then with the preparation of his *Philosophy of Freedom or Spiritual Activity*, published in 1893.)

Heliocentrically, Venus will be in its own perihelion, then it will move through the aphelion line of Mars, followed by the Earth crossing the perihelion line of Mars, and Mars in its own perihelion early next month.

Thus we see here tremendous challenges set in the cosmos with regard to the elements of the spheres of Mars and Venus. They must, and can be met by us on Earth in corresponding spiritual-moral deeds, in the sense of the redemption of the inauguration of the infinitesimally divided material, object world by the gentle, yet fully conscious and responsible ordination of cosmic love and integration.

September 1971

In the August Letter, we demonstrated the significance of the Moon nodes in the study of the incarnation complex concerning human beings, as in the case, for instance, of the nativities of the two Jesus children.

We recapitulate: The ascending node of the Moon was in approximately  $29^\circ$  of the ecliptic at the time of the second of the three Great Conjunctions in 6 BC. At the time of the birth of the Child, according to the description in the Gospel of St. Matthew, the Moon was also, approximately, in that same sector of the ecliptic. This was repeated at the birth of the Jesus described in St. Luke. Thus we came to the conclusion that, as these Moon positions at birth represent a kind of potential “gates”, they were “unlocked”, as it were, by the presence of the Moon node in these ecliptical positions during 6 BC. On this basis we were able to assume that the cosmic “spiritual nativities” of the two children did occur in the vicinity of these conjunctions of Jupiter and Saturn.

However, we quoted Rudolf Steiner earlier, saying that this “spiritual nativity” does not necessarily coincide with the moment of the physiological nativity, but can happen before, or after birth. Indeed, this seems to apply to the life careers of the two Jesus children too. The ascending Moon node was again in about  $29^\circ$  of the ecliptic around Easter, or Passover of 13 AD. This coincided with the time when the Jesus of the Gospel of St. Luke was 12 years old and was taken by his parents to Jerusalem (St. Luke II:41-52). It was the moment when the other child, the reincarnated Zarathustra, combined with the Luke-Jesus in order to further prepare the “Vehicle” for the Incarnation of Christ (see the quotation in the August Letter from Steiner’s lecture-cycle of St. Matthew).

The ascending Moon node returned again to that same ecliptical position approximately during the year 31 AD, rather toward the end of that year. It is, of course, difficult to assess what happened then. However, there is a remarkable indication contained in the Gospel of St. John V. Christ comes to the pool of Bethesda at Jerusalem and meets “...a certain man there, which had an infirmity thirty and eight years...” He was healed by the Christ, but in connection with this deed we hear for the first time of the antagonism of the Jews. He had told them: “My Father worketh hitherto, and I work... Therefore, the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God” (V:17-18).

Thirty-eight years is approximately one year more than two cycles of the Moon nodes ( $2 \times 18.6$  years). Therefore, we would have to assume that the man with the infirmity was born before the Great Conjunctions in 6 BC, and had become sick just prior to these cosmic events. We dare say that his sickness was caused by the promised, and yet unfulfilled prophecy of the great Salvation, indicated in those conjunctions of Jupiter and Saturn. Only when the Christ stood in front of him was the promise fulfilled, and he was healed.

We have here a wonderful description of how a truly Christian relationship to the starry heavens must and can be found by individuals. The stars build the bodily “vessel” and “chal-



ice” in which the human being eventually incarnates; however, this alone is not enough, and will be less and less so in future. Unless the “vessel” is “fulfilled” with spiritual-moral human deeds, it becomes increasingly “useless”, and therefore falls into sickness. Only the Presence of Christ in the human soul, according to the words of St. Paul, “Not I, but the Christ in me, or my Self,” can bring about that fulfillment. Thus the healing can and must reach even up to the stars with whom each individual is associated through the process of incarnation. Therefore, we must learn to gradually develop a “therapeutic” astrosophy in the place of a mere predictive one, in order to keep in step with true evolution into the future. Otherwise sickness, in the widest sense of Earth existence, will rise to unimaginable proportions.

Thus, here we stand face to face with the real countenance of the Holy Grail, and the quest for the spiritual “fulfillment of the Holy Vessel”. We can also, on this foundation, comprehend the manifold stories and traditions in post-Christian times concerning this quest.

First, there is the story of Joseph of Arimathea, as it was told by Robert de Boron about the beginning of the 13<sup>th</sup> century. We hear of the Fall of humanity since Paradise, of the Incarnation of Christ in order to save humanity, and of the Crucifixion. Joseph of Arimathea asked Pilate for permission to take down the Body from the Cross. Pilate agreed and also on this occasion gave Joseph the Vessel that Christ had used at the Last Supper, which had come into his possession. As Joseph lowered the Body from the Cross, with the help of Nicodemus, the wounds began to bleed, and he collected the blood in the Vessel. Then they buried the Body in the Sepulchre and went their way. On the third day thereafter, the Christ rose from the grave, unnoticed by the guards who were put there in order to prevent the Resurrection, which Christ had prophesized. However, as the grave was empty, the Jews grew angry and accused Joseph and Nicodemus of having stolen the Body. Nicodemus escaped their wrath by flight, but Joseph was caught and was thrown into a deep, dark dungeon that only had one opening at the top, sealed by a heavy stone. Christ came to Joseph in this utter darkness and brought him the Holy Vessel. This became his only, but most effective, sustenance of life. He remained in his prison for forty years, until he was freed by Vespasian, the son of Titus. After his release he established a kind of first Order of the Holy Grail. He was thus the first Guardian, followed by generations of others.

What can this story tell us? It should not be taken only as a mythological, symbolical presentation. Surely there existed a real Holy Vessel that the Christ used at the Last Supper and which Christ had consecrated with tremendous spiritual forces of a healing and sustaining nature. Yet, at the same time, we can also see it as a focus or indication of the Greater Grail, which was the Body of Christ, eventually even the Earth with which Christ was united after the Resurrection. In this sense, we can also look at the forty years of imprisonment of Joseph of Arimathea. It could have been a physical reality, and yet, even so, it stood for a much larger historic perspective, as we shall see.

We have pointed out earlier that large cycles and intervals of time can be contained like seeds in much smaller units of time. For instance, we quoted the very ancient equation of one day is equal to one year. This fact in ancient times had a different meaning from that in the



modern age and future. In pre-Christian ages it really meant pre-ordained destiny, for instance, of the Hebrew people. This is different in modern and future humanity, when these time equations have gradually developed into challenges to come in time, certainly unavoidable in the sense of the procuration of evolutionary stages, but eventually left to individuals and whole groups of the human race for free decision.

The forty years of Joseph of Arimathea in prison did not only mean the extreme seclusion of Joseph but also of the Holy Vessel. Thus they were at the same time a “challenge”, in the sense of whether the Vessel was not forgotten by humanity. They can be experienced as “seed” cycles for a time element that is, in external realization, “thirty times” longer, or more precisely, one year of 365 days is equal to 29.4577 years, or one Saturn-year. This would amount to the “forty years” of Joseph in prison, standing in prophetic challenge, for about 1,178 years. This long, then, would the Holy Grail have lived in “seclusion” and been a sustaining secret reality, constantly challenging humanity to the Quest for the Holy Grail. One might even say, that this challenge made the quest all the more urgent, yet left the individual, such as Parsifal, free.

Indeed, the history of the Holy Grail confirms this. The knowledge of its existence, of the Castle of the Grail, of the Order of Guardians, was carried by a small selection of humanity as a mystery-secret. It was particularly western humanity, represented by Celtic streams of civilization, that preserved the tradition. About the end of the 12<sup>th</sup> and the beginning of the 13<sup>th</sup> centuries, the movement of the troubadours made the many Grail traditions and aspects accessible to humanity in general. During those decades many stories were written about the Holy Grail, for instance, by Chretien de Troyes, Robert de Boron, Wolfram von Eschenbach, and many others. Then Joseph of Arimathea and the Holy Vessel were released from their seclusion in a much wider sense.

It is also interesting to take a look at the cosmic situation toward the end of the forty years of Joseph's imprisonment. In 74 AD a Great Conjunction of Jupiter and Saturn took place in about 251.5° of the ecliptic. This was close to the aphelion of the Earth (250°) and opposite to the positions of Saturn around the embryonic developments and births of the two Jesus children. Thus, from another angle, we have here the picture of the memory and the revelation (opposition to the original situation) of the mysteries of the “vessel” into which the Christ eventually entered.

We can ask: Why was it that especially the descendents of the Celtic peoples carried and cultivated the Grail's Christianity? We can find the answers if we study the basic manifestations of these and preceding civilizations, chiefly on the British Isles. They all had a profound orientation toward a spiritual and yet, in a sense, scientific cosmology possibly aligned at one time to ancient Chaldean civilization. The traces can be seen from the south of England to the north of Scotland and in Ireland. Just lately it was possible to establish the fact that, for instance, the monument of Stonehenge was indeed something like a permanent calendar of the rhythmic events in the heavens, and there exist still more similar places. Also the Hill of Tara in Ireland can give one the impression that it harbors profound astronomical truths, which we only begin to rediscover in the present age.

The most striking feature that displays this cosmological orientation of the ancient peoples who lived on the British Isles is Glastonbury in Somerset. It was discovered, it seems, in the process of map making from the air and was called The Temple of the Stars. (Among the wealth of literature on this subject, two by I. E. Maltwood are, *A Guide to Glastenbury's Temple of the Stars*, published by, James Clarke & Co, Ltd., London, and *The Enchantments of Britain*.) In a circular area of approximately 10 miles diameter, the effigies of the constellations of the Zodiac can be seen and some neighboring configurations. The outlines are indicated by features of the landscape, such as rivers, hills, old roads, and similar facts. The totality of this “heaven on Earth” appears to display particular reference to the whole cycle of the stories about King Arthur and his Round Table.

Another interesting feature of similar context is the so-called “Island of Tintagel” in Cornwall. It was the Castle of King Arthur. There is not much left, even of traces of the original buildings, but the shape of the “island” suggests a pentagon, an equilateral geometric form of five corners. This is the form that the planet Venus inscribes around the Earth by its inferior and superior conjunctions with the Sun, as it moves “apparently” around our own planet. One can, of course, question whether the ancients were aware of these facts, though we do think that they had a more profound and even scientific knowledge of these astronomical features than we imagine today. However, it is remarkable that just such a geographical location should have been selected for this purpose, which displayed an association with a planet regarded in ancient times as carrying distinct esoteric features of a Mercury nature.

The people who built these monuments obviously still had a deep insight into the interconnections between cosmos and Earth. They did realize that the entities and beings in the cosmos do shape and organize all the objects and living things that exist on our planet. In other words, they recognized in much more precise detail all that had been formed out of that “jewel, fallen from the crown of Lucifer in heaven”, from which the Vessel was eventually created and all that was necessary for the bodily existence of human beings. For them the *Mysterium Magnum*—that our body was created from the ingredients of the Zodiac and the planets—was a real experience and not just a tradition. Therefore, it doesn't seem to us surprising that they lived in expectation and search for what was to “ful-fill the vessel”, that is, the Quest for the Holy Grail in the background of all Arthurian legends. In Sir Thomas Malory's *Le Morte D'Arthur*, chapters XIX - XXIII, we hear how Sir Galahad, Sir Bors, and Sir Percivale eventually find the Holy Sangreal, how they see “a man come out of the holy vessel that had all the signs of the passion of Jesus Christ, bleeding all openly... (who said to them) now hold and receive the high meat which ye have so much desired... Then said he to Galahad: Son, wotest thou what I hold betwixt my hands? Nay, said he, but if ye will tell me. This is, said he, the holy dish wherein I ate the lamb on Sher-Thursday...” After that Sir Galahad even meets Joseph of Arimathea, the first Guardian of the Holy Grail. “...wotest thou wherefore that he hath sent me more than any other? For thou hast resembled me in two things: in that thou hast seen the marvels of the Sangreal, in that thou hast been a clene maiden, as I have been and am.” After that Sir Galahad dies, and his two comrades “...saw come from heaven a hand, but they saw not

the body. And then it came right to the Vessel, and took it and the spear, and so bare it up to heaven. Sithen was there never man so hardy to say that he had seen the Sangreal.” (From the J. M. Dent & Sons Ltd., London, edition of *Le Morte D'Arthur*, in Everyman's Library.)

Not much is known about Sir Thomas Malory. He seems to have died in 1471. It is interesting to notice that shortly afterwards, in June 1474, a Great Opposition of Saturn and Jupiter occurred, which brought the first planet close to the sidereal position where it was on January 6, 31 AD—what we take as the moment of the Baptism of Jesus, the Incarnation of Christ. Jupiter was then at the sidereal point opposite from where it stood at the time of Golgotha and the Resurrection. When the preceding conjunction of the two planets took place 30 years earlier, in 1444, they were both approximately in this same sidereal position. These recurrences are very important in history. They happen only in intervals of about 800 years. They represent, then, a possible rise of inspiring memories in the cosmos, for instance, of the events during the Three Years of Christ's Ministry. Thus we can understand how a man like Malory came to write down such ideas as we quoted.

Altogether, Celtic Christianity was of a totally different nature from that which was developed in the southeast and south of Europe, which was chiefly built on oral and later on written tradition, feeding slowly into dogmatism. This was totally different in western humanity of the first centuries AD. Cornelis Los writes about it in his *Die Altirische Kirche. Urchristentum im Westen*, editors: Verlag Urachhaus, Stuttgart (*The Ancient Irish Church. Early Christianity in the West*), “...In the humanity which lived there, had been preserved longer, and stronger than otherwise, conditioned by the particular characteristics of the Celts, the very ancient capacity of man for clairvoyant perception of the divine worlds. With the assistance of this soul power was it possible for human beings living at the edge of the Atlantic Ocean to follow directly the events which had changed and renewed the whole atmosphere of the world through the descent of the Christ into the realm of the Earth and through His Deed on Golgotha.” Cornelis Los goes on to describe (chapter II) well-known traditions of ancient Druidism that simultaneously experienced through clairvoyant perception the events in Palestine. For instance, a King of Ulster, Conchobar mac Fachtna, who is supposed to have lived at the time of Christ, was told by his Druid of the Crucifixion of Christ. The king, whose head was severely wounded, was so terribly shocked by the tale that he died.

Cornelis Los mentions also the story of the Irish princess, Brighed nam Bratta, who grew up on the island of Iona, which later became the center of the Celtic Church. (The story was formulated by the writer Fiona Macleod, pen name of William Sharp.) When she was grown up, she experienced—in the spirit—the birth of Jesus in far-away Palestine. She traveled in this condition to the place of birth and provided for Mother Mary a night's rest by taking over the care of the child. There exist more stories of this kind proving that Celtic people followed the events in Palestine with deep inner participation.

A humanity that had such a profound and deep inner insight into the Christ Event on the one hand, and on the other the capacity to recognize the cosmic origin of all earthly existence, was well prepared for the Quest of the Holy Grail, or Sangreal. It was urged to find the deeper

meaning of Earth incarnation in a spiritual vision of our real purpose of life on the Earth that would enable us to fulfill their divine potential.

We can ask, and with justification, how was it then possible that western humanity, having such a profound background of spirituality in the past, descended in modern times so deeply into the world of sense perception and material existence? Just in these facts, we can see a humanity in the Quest for the Holy Grail, in gigantic, cosmic proportions, but unfulfilled. Developments and discoveries during the last few decades have proven that these ancient cosmological propensities are only dormant and have not completely died in western humanity. They seem to come to life again. For instance, extensive statistical research by the U.S. Weather Bureau over decades has rediscovered the existing correlation between precipitation and the phases of the Moon. Similar discoveries were made, also on the basis of statistics, in the fields of radio communications and occurring disturbances. Many more findings in other fields of modern science followed, chiefly in the Western Hemisphere. We regard them as a beginning and expect much more to come. Thus we hope that a modern science will, with all its means of investigation, meet again that "Jewel of Lucifer" of cosmic origin, of which the "Dish" or "Vessel" of physical existence was made. However, the great problem is whether this science has the means and the will to realize the deeper implications of all this. So far, one can read in all the corresponding publications, with almost unflinching regularity, that no explanation will or can be given concerning these correlations. It cannot be helped; in order to achieve satisfactory explanations, it needs a science of the spirit. For an objective mind, it must be quite obvious that these effects, for instance of angular, heliocentric relationships between planets on the radio-atmosphere of the Earth, cannot be found in purely quantitative, material facts exclusively; it requires a knowledge of the "invisible etheric", or life forces in the cosmos.

October 1971

We concluded the September Letter with a description of the latest developments in the field of statistical cosmological science. Also, we pointed out the inevitable shortcomings of this science, and where we see a remedy. In order to lift this new cosmological experience up to a real science of the Grail, it would need a firm recognition of the greater, spiritual “purposes” of all Earth existence, particularly of human presence on this planet. There is, at present, precious little indication of such an awareness all over the world. Generally, humanity is stumbling along the road of existence, following worn-out, empty patterns of “purpose” and aim. Almost any idea of meaningful purposes is rejected outright, letting the concept of our very being fall into the hopelessness of being a creature of chance and accident only, of being an animal-robot and no more. This aimlessness must appear, to a logical mind, as the real cause of the globe-wide crisis into which this present humanity has maneuvered. For such attitudes can cause only weakness and complete lack of organizing power.

Healing can come to the present great sickness in all spheres of life if the totality of human existence—culturally, sociologically, and economically—is oriented and directed toward definite spiritual-moral goals in the future. If the validity and the exercise of such “apocalyptic” perspectives (in the sense of the Revelation of St. John) are denied or declared meaningless superstition, then this human existence will increasingly lose its material foundations, on which it stands, without being able to maintain its spiritual integrity.

To recognize the great guiding beacons of a spiritual selfhood, in the language of the Holy Grail, would mean realizing what the “Content” is that makes the Vessel the all-sustaining Dish. Present humanity, particularly in the West, has reached amazing degrees of scientific and technological accomplishments. It would be utterly wrong to misjudge or even reject them. They came out of a true and justified development of human consciousness. However, they will overpower and enslave us to a degree where we can lose our rightful place in the world if they are not made to carry a higher cause. All these achievements must and can be made to serve a purpose, to support a meaningful evolution, to help us to rise to the promised spiritual heights of which all true religion speaks. Then the external accomplishments would become the Vessel of a humanity-Grail, and the endeavors toward spiritual evolution would be the “fulfillment”. At the same time, this would be a realization of the Christ Impulse in a much more profound and universal sense than any of the Christian traditions can convey. It could indeed unite all true religions in humanity. Thus the western world, on the basis of redevelopment of its ancient roots in Celtic traditions, has a unique opportunity and responsibility in the history of humanity.

All such developments demand renunciation and sacrifice of egotistical aims and impulses, which can be painful to a degree. Celtic tradition and its Christianity moved through such experiences too. The story of King Arthur’s death is a vivid description of a transformation in this sense. The Quest for the Holy Grail runs like a thread through *Le Morte d’Arthur*. However, as soon as Sir Galahad, Sir Percivale, and Sir Bors fulfilled the quest, the decline of King

Arthur's court sets in and eventually the King's death occurs in the story. This is a kind of great symbol of what actually happened to Celtic Christianity in a historic sense.

With St. Columba, a kind of culmination of the Celtic Church, centered on Iona, took place. In the south of the British Isles, about the same time, a war of destruction was inaugurated against this greatly esoteric Church. St. Columba died in 597 AD. In 590 Gregory the Great had become pope of the Roman Church. He sent Augustine (of Canterbury) to England. After some hesitation Augustine landed near Canterbury in 597, from where in the following decades a gradual "Romanization" of the Christianity of the British Isles was inaugurated, which was at times conducted on very aggressive principles. This eventually led to the elimination of the ancient Celtic Church. However, we see something seemingly strange happen about the same time. We see apostles of the Irish-Celtic Christianity, such as St. Columban (died 615), St. Gall (around the same time), and others bringing the message of Christianity, chiefly to the peoples of Central Europe.

We can read something like an interpretation of this course of events in the concurrent configurations in the heavens. For instance, in 590 AD, close to the developments that we described above, a conjunction of Jupiter and Saturn took place in about  $90.6^\circ$  tropical (heliocentric). This was quite near the ascending node of Jupiter (about  $86.3^\circ$  then). It strongly reminds us of the cosmic configurations that accompanied the Three Years of Christ's Ministry (see *Cosmic Christianity*). At the time of the Baptism, according to our chronology of events, Saturn had just moved through the same nodal line of Jupiter. At the time of the Crucifixion and Resurrection, the planet Jupiter was in that position. This coincidence happens rarely, it was actually the first time after the Three Years, and it did not come back until about 800 years later, during the 15<sup>th</sup> century.

Thus, what happened on Earth during that 6<sup>th</sup> and 7<sup>th</sup> century was interpreted in the heavens as a kind of secondary simile of the Mystery of Golgotha; and indeed, something like that did take place, according to the information of Rudolf Steiner. The leading Folk Spirit of the Celtic peoples sacrificed his ministry and subsequently became the guiding spirit of esoteric Christianity, of Grail's Christianity, genuine Rosicrucianism, and so on. The ancient saga of the Cauldron of Inspiration belonging to Ceridwen, the great Goddess of Celtic mythology (see *The Flaming Door* by Eleanor C. Merry, Chapter VI), had gone through a transformation during the centuries of early Celtic Christianity and had become the Quest of the Holy Grail. The transmutation and humanity-wide potentization of the Celtic Spirit is also expressed in the connection of Percivale, or Parsifal, with King Arthur's Court.

During the 7<sup>th</sup>, 8<sup>th</sup>, and 9<sup>th</sup> centuries, the Great Conjunction of 590 AD (see above) moved gradually through the planetary elements that had strongly accompanied the events during the Three Years of Christ's Ministry. In 709 AD, it had almost arrived in the perihelion of Venus (then about  $114^\circ$ ). At the time of the Baptism (6 January 31 AD), the Sun (and heliocentrically the Earth) was in that line. In the course of the Three Years, Saturn moved through it. During the Forty Days after Easter 33 AD, Mars traversed the line. In 769 the Great Conjunction, in about  $120.5^\circ$ , already passed the ascending node of Neptune (about  $118.2^\circ$ ), which had also



been occupied by Saturn toward the very end of the Ministry of Christ Jesus. Finally, in 829 (about  $131^\circ$ ) and 888 (about  $140.6^\circ$ ) that conjunction of Jupiter and Saturn was in the process of moving through the aphelion of Mars. This reflects the first Whitsun Festival, May 24, 33 AD (The Acts II), when Mars was in its own aphelion, and Neptune opposite, in the perihelion of Mars. The years between 829 and 888 AD seem to be connected with Parsifal's progress in his Quest of the Holy Grail, particularly the time around the second date (the ninth century has been suggested by Rudolf Steiner as the time when the Parsifal events happened; there is also other evidence).

We include here a heliocentric chart of the Great Conjunction of 888 AD (Fig. 11), also of the configuration of the heavens at Easter 887. (Easter and Whitsun play important parts in the Parsifal story.) Furthermore, we add the opposition of Uranus and Pluto of 889, which is also significant with regard to its descendents in following centuries. (One may argue that it cannot be proven that these planets, particularly Pluto, already existed then. However, we do regard it as more than possible that they did exist, though they could not be perceived. The positions of Pluto were calculated with the *Pluto-Tafel* by Noesselt-Hoffmann.)

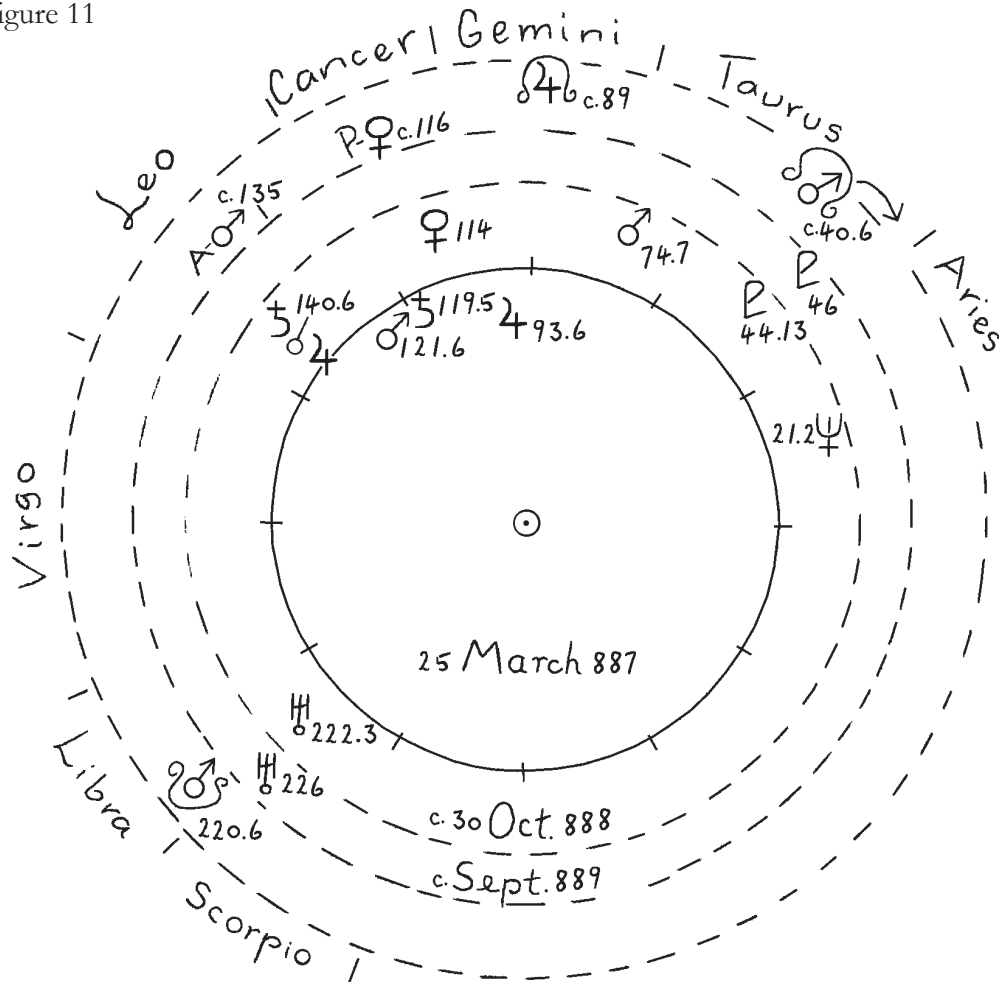
We have chosen to add the configuration of March 25, 887 (near Easter of that year) because the positions of Saturn and Jupiter display a striking similarity to their places during the Good Friday and Easter season of 33 AD. This was the moment when the Holy Grail reached its highest manifestation in the Resurrection of Christ. (We realize that the Holy Grail manifests in varying degrees. For instance, one manifestation would be an actual Vessel that existed and was used by Christ at the Last Supper.) Furthermore, the conjunction of Saturn and Mars in 887 reminds us of another similar event on April 23, 31 AD, which was only slightly further back in the ecliptic—actually near the transition point from Gemini to Cancer. This was also a Passover-Easter season. It was preceded by the first “sign” of Christ, the transformation of water into wine, at the Wedding of Cana (St. John II). After that, the Christ entered the Temple at Jerusalem and drove out the merchants and the money changers (St. John II:13-22), “...Then answered the Jews and said unto him, What sign shewest thou us seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture and the word which Jesus had said...”

This event was followed by the nightly conversation of Christ with Nicodemus (see St. John III). Thus we see here, right in the beginning of the Three Years, the firm impulse to establish that highest degree of the Holy Grail, and it was accompanied in the heavens by a conjunction of Saturn and Mars, which appears also in the configuration of 887.

The Great Conjunction of October 888, was only a few degrees from the position of Saturn on January 8, 34 AD (including consideration of the precessional movement from 33 AD to 888). Venus and Mars were in places approximately opposite the ones they occupied on January 8, 34 AD. What happened in January 34? On the basis of the scanty evidence (partly



Figure 11



of cosmic nature) that we have, it seems to have been around the time of the Saul-Paul drama, concluded by his conversion (Acts VIII and IX). The actual day of "Paul at Damascus" is celebrated in the old Christian calendar on January 25. Thus the Great Conjunction of 888 would reflect and remember events that could have become manifest in the "conversion" of Parsifal by Trevrizent (see *Parsifal* by Wolfram von Eschenbach, Book IX, translated in Vintage Books).

The third event, indicated in Fig. 11, was in about September 889. It is connected with very slow cosmic rhythms. These oppositions and conjunctions of Pluto and Uranus recur in intervals of about 253 years, with only a few degrees of difference in their ecliptical positions. The following is a register of these events, showing that the conjunctions are, as a rule, only about 52 years earlier and further back in the ecliptic:

Conjunctions:		Oppositions:		
AD 583	both planets 345.4°	AD 636	Uranus 218°	Pluto 38°
837	355°	889	226°	46°
1091	5°	1142	c. 234°	c. 54°
1344	12.8°	1395	242°	62°
1598	21.5°	1648	249°	69°
1850	29°	1902	258°	78°
2104	37-38°			

There is, however, another series of these conjunctions and oppositions, appearing rhythmically in a different part of the ecliptic. We mention this in order to give the full picture.

Conjunctions:		Oppositions:		
AD 695	both planets 100.5°	AD 777	Uranus 94°	Pluto 274°
948	112°	1031	107°	287°
1202	123°	1286	120°	300°
1456	136°	1539	132°	312°
1711	150°	1793	144°	324°
1966	166.48°	2047	155°	335°

It appears that the first series of events reflects more the happenings in the domain of the spiritual world government, of esoteric Christianity, and so forth. The second series seems to be connected with actual results and consequences of the decisions. For instance, the conjunction of 583 and opposition of 636 AD fall into the time when the great transitions on the British Isles, which we mentioned above, took place. The leading Folk Spirit of the Celtic peoples then took over the guidance of esoteric Christianity in humanity. One can regard this as a decision that was made in the spiritual world. Some results became apparent at the time of the following conjunction of 695 AD and opposition of 777 AD. There is historic evidence that this was the century during which the Order of the Knights of the Holy Grail was founded and coinciding, historically, with the necessity of blocking the invasion of the Moslems into Spain and France.

The events during the 14<sup>th</sup> and 15<sup>th</sup> centuries are even more striking in connection with these conjunctions and oppositions. In 1314 the Order of the Knights Templars had finally been crushed by the burning at the stake of the last grandmaster Jacques de Molay. The Knights Templars can, in a certain sense, be regarded as the descendents of the Knights of the Holy Grail. The Order was founded in 1119 at Jerusalem upon the Sepulchre into which the body of Christ Jesus had been laid. This was like a transformed Grail's motive; the sepulchre, as the resting place of the body, was like a chalice. From it had risen the Christ on Easter Sunday morning, indeed the archetype of the transmutation of the human, material body, the consequence of the Fall and Great Sin, and of the Deed of Salvation.

The Knights Templars were destroyed by evil, working through the French King Philip le Bel. We can imagine that the spiritual government of the world had to make decisions for the continuance of esoteric Christianity in humanity during the 14<sup>th</sup> century. Around 1378, the personality whom we know only under the name of Christian Rosenkreutz, the founder of the Rosicrucian movement during the 15<sup>th</sup> century, was born. One tradition speaks of a journey of this personality to the East when he was hardly sixteen years old. He came, according to this, to "...Damascus where he was initiated by Sages in order to find the Christ in the secrets of Nature..." (*A New & Authentic History of the Rosicrucians* by Fr. Wittmans, published by Rider & Co., London, 1938). We have, of course, no means of proving this; however, it is remarkable that this should coincide with that opposition of Uranus and Pluto in 1395 (see above).

We can also discern the results of these decisions in connection with a conjunction of these two planets, belonging to the second series, in 1456. Again a kind of Moslem invasion into Europe had taken place. In 1453 the Turks had conquered Constantinople. However, in 1459, that great event took place in a hidden corner of the world, the knowledge of which has come down to us in Rosicrucian tradition as the *Chymical Wedding of Christian Rosenkreutz, Anno 1459*. (Translation by Carlo Pietzner of an exposition by Rudolf Steiner on the *Chymical Wedding*, and the translation by E. Foxcroft as *The Hermetick Romance or the Chymical Wedding*, all contained in *A Christian Rosenkreutz Anthology*, compiled and edited by Paul M. Allen, in Rudolf Steiner Publications, Blauvelt, New York.)

Rudolf Steiner wrote in the introductory remarks of his exposition on the *Chymical Wedding*, mentioned above: "Anyone who knows what the human soul experiences when it has opened the gates into the spiritual world, need only read a few pages of the *Chymical Wedding of Rosenkreutz of the year 1459* to recognize that the descriptions given in this book are based upon genuine spiritual experience." And toward the end he wrote: "...For those who understand this document, as does the author of this exposition, it is an historical account of a European spiritual stream going back to the 15<sup>th</sup> century, a stream seeking to acquire knowledge about that relationship of everything which lies behind the phenomena of the external world..."

### Current Events

Mid month the last of the five oppositions of Saturn and Jupiter will take place, which began Dec. 1969. We have repeatedly remarked on these oppositions in earlier issues. This last event will see Saturn already deep in sidereal Taurus. In fact it will be close to the fixed star Lambda Tauri, the first of the group of the Hyades in Taurus, near the nostrils of the Bull. The mythology connected with the Hyades is very interesting (see, for instance, *The Stars in Our Heavens* by Peter Lum). They were associated with rain in many places; even in China, where they saw the background of the creation of the universe and of the Earth by the goddess

Nukua, and how this creation was threatened by evil forces using the water of the oceans as destructive force, and how a healthy equilibrium was eventually established between the watery and the solid elements.

The two planets will again be moving closer in coming years, until they meet in conjunction in 1981, then move apart into the oppositions of 1989-90. Finally, in 2000 AD another Great Conjunction will happen, the descendent of the ones in 1940-1, of which we have spoken on various occasions.

November 1971

In the October Letter, we mentioned the *Chymical Wedding of Christian Rosenkreutz* (written by Joh. Val. Andreae), which gives us information about the essential character of the medieval Rosicrucian movement.

This spiritual stream was founded by Christian Rosenkreutz during the 15<sup>th</sup> century. It was the answer and the result of those decisions in the spiritual world during the 14<sup>th</sup> century, which we mentioned earlier in connection with the configurations, conjunctions, and oppositions between Uranus and Pluto in 1344 and 1395. Thus we can witness in the second series of events—here particularly those which follow the conjunction of the two planets in 1456—the results and consequences of the earlier decisions.

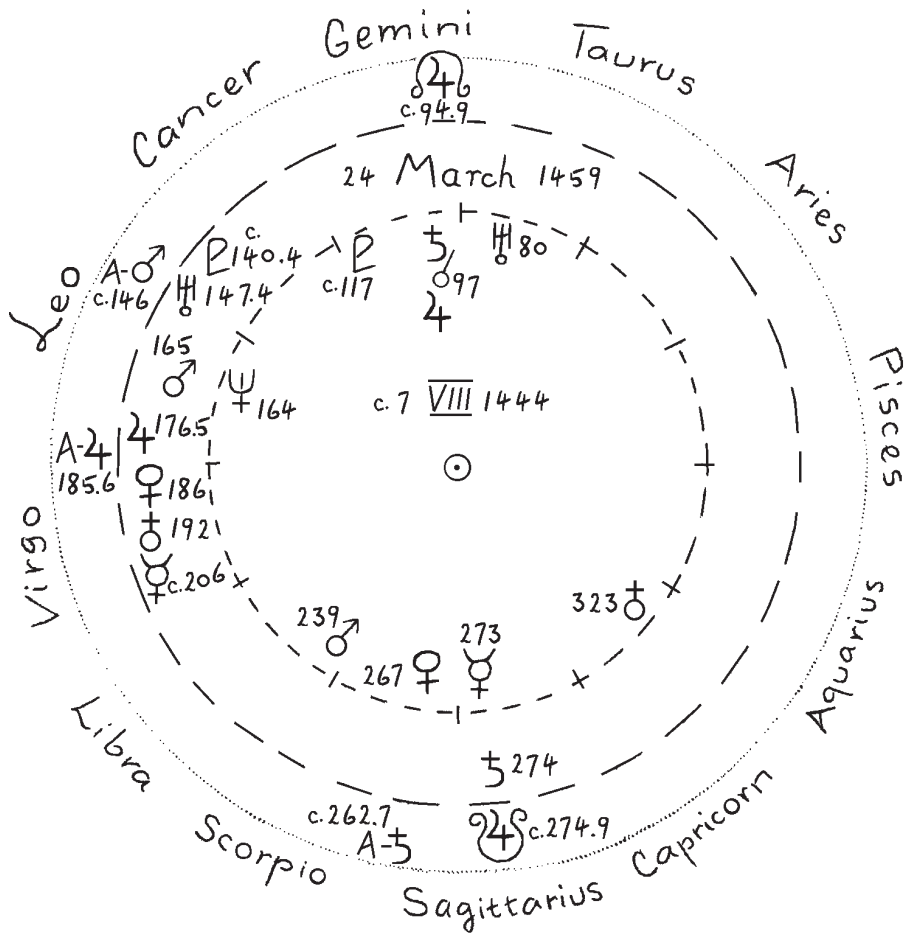
Furthermore, we see that the opposition of 1395 was a direct descendent of the one in 889, which appears to be connected with the Grail-Parsifal story. And indeed, the Rosicrucian movement was, in a true sense, the metamorphosed continuation of the impulse of the Holy Grail. At the beginning of the 13<sup>th</sup> century, the story of the Holy Grail had been made known to the world by the troubadour movement; thereby, the road was opened by which the Mystery of the Holy Grail was made accessible to all in humanity who were ready to receive it. This was accompanied by the conjunction in the second series of Uranus and Pluto, in 1202. Then, on the background of the following descendent of this conjunction in 1456, another step was taken that was designed to bring all of a willing humanity eventually still closer to the Mystery of the Holy Grail and its deep significance for the evolution of the human race.

How can an inner connection with the Mysteries of the Holy Grail be seen in Rosicrucianism? Its great Signum, the Rose Cross, answers this question. The black cross with the glowing, red roses on it can be experienced as the metamorphosed imagination of the Grail's Cup and its spirit content. To verify this for oneself, it is essential to study what Rudolf Steiner wrote about it in his *Occult Science*, chapter V, with regard to meditative work. On this basis, the black cross can become the consummate picture of our attachment to the physical-material world through our body. We said earlier that this must ultimately be taken as the principle of the Cup that had been shaped out of a jewel that had fallen from the crown of Lucifer. The appointed domicile, as it were, of Lucifer is in the cosmos of old, as he persisted in the relationship between the heavens and pre-Christian humanity. Therefore, Lucifer is always inclined and has the impulse to tempt humans away from the present, back into ancient conditions, and especially into Earth denying forms of existence.

However, the “seven resplendent bright red roses arranged in a circle” (Rudolf Steiner's, *Occult Science* p. 231; 1962-3 edition, London) upon the cross can become “an expression of passions and impulses that have undergone purification.” This can be experienced as the spirit content of the cup, and thus the Holy Grail can be experienced as an inner fact by every human being who makes the corresponding efforts needed to attain such a realization. By such means, the archetypal Grail Event, the Deed of Christ, can become an uplifting experience for every member of the human race who has the “good will” to rise to it.

The essential configurations in the heavens that accompanied the developments in the Rosicrucian movement suggest, from the angle of cosmic memory, this relationship with the Christ Event. In Fig. 12 below we see the Great Conjunction of 1444 in the inner circle. It had then arrived on its course through the Zodiac near the ascending node of Jupiter. (This has been mentioned already in the September Letter in connection with Sir Thomas Malory.) Once again—it happened before during the 6<sup>th</sup> century—the two planets returned with their meetings to the same positions that Saturn occupied at the time of the Baptism and Jupiter at Golgotha. Furthermore, Mercury was in the descending nodal line of Jupiter in 1444, near the place where it had been on 3 April 33 AD.

Figure 12



Then on March 24, 1459, which was the “eve before Easter Sunday” (the First Day of the *Chymical Wedding*), Saturn was in the descending node of Jupiter (see second circle in diagram). Also Uranus and Venus were in significant places. Uranus was in the extended aphelion line of Mars, where Mars had been at Whitsun, 33 AD, and Venus was in the aphelion of Jupiter. That was approximately opposite the place where the Great Conjunction of 6 BC, the Conjunction of Annunciation, in a broad sense, had taken place.

Thus was the foundation of the Rosicrucian movement in the Middle Ages, indeed, much more than just a casual occurrence. This has also been well attested to by the cosmic configurations following onto those of the 15<sup>th</sup> century. In 1711 the descendent conjunction of Uranus and Pluto, of the preceding one in 1456, took place. Likewise, in 1793 was the recurrence of the opposition belonging to the same order, which was preceded by the one in 1535. They belong to the second series of events (see October Letter) and are, therefore, associated with results and executions of decisions reached in the spiritual world concerning the development of esoteric Christianity.

The historic background of the conjunction of Uranus and Pluto of 1711-12 has been mentioned in the Oct.-Nov. '65 issues. It took place 37.2 years before the gestation of Goethe (born 28 August 1749). This corresponds to two Moon node cycles; in other words, the Moon nodes occupied similar positions in 1711 to those during the embryonic development of Goethe.

The Moon nodes are similar, in a broad sense, to the nodes of the planets, as they are gateways for cosmic activities and impulses to work into Earth existence. In the case of the conjunction of 1711-12, we can imagine that definite impulses active in the cosmos were prepared to seek realization in the life of Goethe, who incarnated two Moon node cycles later. This we would see indicated in the coincidence of the two Moon node positions. Did such an impulse eventually manifest in Goethe's earthly career?

We see this confirmed in the Moon node rhythms during Goethe's life, following onto the nodes' positions at his incarnation and in 1711-12. Around the first return of the nodes to their original positions in 1767-8, Goethe was studying at the university of Leipzig. Suddenly, he fell ill and suffered a hemorrhage. His stay at Leipzig came to an abrupt conclusion. However, this crisis led Goethe into a new sphere of inner experience. As soon as he was sufficiently recovered, he returned to his birth town, Frankfurt am Main. There he studied books on occult philosophy and became occupied with alchemy, astrology, etc. It was an awakening for him and an inspiration to new vistas in his life. After another cycle of the Moon nodes in 1786, Goethe got ready for a two year journey to Italy. This had a profound influence on his character. On the day he entered Rome he wrote "I am now initiated". A little later he wrote "I count it as a second birthday, a true rebirth, the day when I entered Rome". And to his mother: "I shall come back as a new human being, and shall live to myself and to my friends with ever greater joy." It inaugurated, indeed, a new phase in his earthly career.

Eventually we see the inner progress that Goethe made come to expression about one-half Moon node cycle later, when they had reversed their positions in the ecliptic, compared with those during gestation and at birth. This happened in the course of 1795-6. Two years earlier an opposition of Uranus and Pluto had taken place, the successor of the conjunction of 1711-12. The time around 1795 saw one of the significant "secret revelations" of Goethe, the so-called *Legend*. Its content and meaning have been described by Steiner on 22 October 1908. He said then, "... In the Fairy Tale (the *Legend*) Goethe presents the evolution of the soul in a correct and pictorial way... Goethe was aware that there is a goal for the development of the human soul, which in ancient times was called the 'initiation into higher secrets'..."



In the sense of all these happenings in Goethe's life, he can well be regarded as a personality who carried the impulse further that entered humanity in the Middle Ages as Rosicrucianism. He was certainly aware of the Rose Cross significance, as was revealed by his poem *The Secrets*. There a young man, after a long journey, comes to a lonely hermitage in which a number of sages live. Above the portal he sees a representation of the Rose Cross and exclaims, "Who has added roses to the Cross?"

Why do we regard Goethe's *Legend* as an integral manifestation of that spiritual stream in humanity that we saw moving through Celtic Christianity, through the Quest of the Holy Grail, the Templars, and finally Rosicrucianism? This stream, coming to life mainly in western humanity, developed an approach to the spiritual secret of human and world existence different from those of eastern civilizations, chiefly on the Asiatic continent. The latter had and still has, to a certain extent, from most ancient times, a natural, almost instinctive awareness of the reality of the spiritual world. And the physical-material world was experienced as a contradiction that was even despicable. We need only think of certain tenets of Hinduism and Buddhism. The material existence was a state of misery. Only one thing could be done about this: to get out of it as fast as possible.

In the west a totally different humanity grew up. It involved itself ever deeper into the material world. Thus, modern science of nature and technology came into being, and many more facets of life, as a result. The awareness of the reality of a spiritual world receded more and more into the background and was finally regarded as mere superstition, or at best as a concern of faith. However, this is only one side of the picture, which can be highly deceiving. The other side is the ceaseless endeavor of an esoteric Christianity that manifested in such streams as that of the Holy Grail. It did live with the descent of western humanity into the material reality. On the other hand it raised the awareness of the reality of the spirit to new levels of experience. Thus it held the "Cup" of material existence but always endeavored to fill it with spirit content.

In Goethe's *Legend*, this is represented by the picture of two countries or realms that are separated by a wide and mighty river, or even a part of an ocean. The one is the domain of a community of humans and other beings who are involved in material existence of some kind. The other domain appears to be the sphere that, seen from the material angle, is made inaccessible to ordinary human consciousness, approachable only in exceptional cases and at death. There the beautiful Lily lives. Yet, beings from the material realm endeavor incessantly to gain access to the land of the Beautiful Lily. However, it happens that if they penetrate into it unprepared and accidentally touch the Beautiful Lily, they fall dead.

The attempts to penetrate take on many forms and continue incessantly. Eventually, the Green Snake, the very ancient imagination of cosmic wisdom (who, nevertheless, appears in the *Legend* as a picture of humility), decides to sacrifice herself in spite of her deep knowledge. Ceaselessly creeping through the caves of the land of material existence, she comes upon a deep secret. In a subterranean temple she finds three Kings enthroned. The first one consists of gold, the second of silver, and the third of bronze. There is a fourth one who is made of a

mixture of the three metals. He cannot stand up to the requirements of that moment. Eventually, will-o-the-wisps eat the metals of his body and he crumbles. In connection with these mysteries, the Green Snake knows that the time of the great change has arrived. She has heard that the quest of the members of the human community, involved with bringing about communication between the land of material existence and that of spiritual reality, is about to be fulfilled. So, one day she spans the gulf of the wide, wild river between the two regions with her own body. Thus she creates a bridge, and from then on all beings are able to have access to either of the two worlds, hitherto so fatefully separated.

In this great portrayal of a conscious, clear establishment of communication between the material and the spiritual worlds, we see Goethe's work in the stream of a humanity reaching out to the realization of a new spiritual culture. The medieval stage or step was the Rosicrucian impulse. In modern times this impulse is still strongly working, though it speaks, at least to a certain extent, in terms of the problems and tasks of a modern humanity. We find indications of this in Goethe's scientific work.

About the time of the "birth" of the *Legend*, Goethe worked over what he conceived as the archetypal plant. According to his experience, all plants have one common spiritual archetype from which the thousand-fold and tremendously varying forms of material plant existence descend. In 1794 he spoke about this to Friedrich Schiller, with whom he had entered into a most fruitful literary production and friendship. He even seems to have drawn a kind of diagram of what he had conceived at that time as an invisible but most potential archetypal plant. Schiller could only see in this an idea, meaning something that existed only in a human mind but had no objective existence. Goethe replied that if this were so, namely, that it was an idea, then he "saw his ideas with eyes", as realities just as significant, if not more potent, than physical-material facts.

This conversation is supposed to have taken place on July 22, 1794. It is interesting to study the configuration of the heavens in that moment, although we still must emphasize that it was not the cosmic forces involved that created the situation; rather, we see it as an element that presented itself among the many human beings living then, including Goethe and Schiller, as a kind of challenge. What they made of it was a matter of their own inner degree of evolution and judgment. We shall produce the positions of the more significant planets in that moment in the heliocentric chart (Fig. 13), and carry on with its evaluation in the December Letter.

#### Current Events

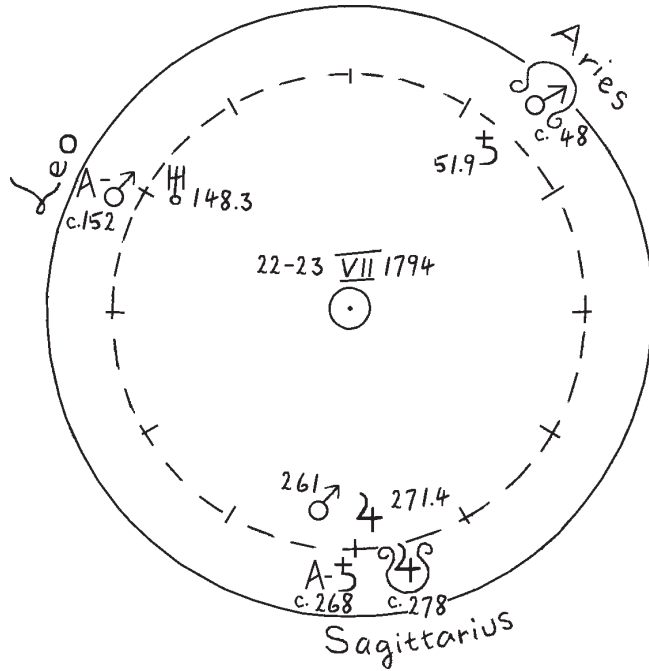
Heliocentrically, toward the end of the month the Earth will be conjunct Saturn and opposite Neptune. If we insist on finding an opposition of the two planets in history closely resembling this one, we have to go very far back. In 1648 Saturn (accompanied by Pluto) was in  $72^\circ$  (sidereal Taurus), opposite Neptune in  $252^\circ$  (sidereal Scorpio, accompanied by Uranus). This was the year of the Peace Treaty of Westphalia that terminated the Thirty Years' War. It was concluded more for reasons of complete exhaustion and depletion of the forces that opposed each other than of anything else.

December 1971

In the November Letter, we mentioned the conversation between Goethe and Schiller on July 22, 1794, and we produce the configuration in the heavens at that time, below, in order to discuss some of its details.

Figure 13

Conversation between  
Goethe and Schiller



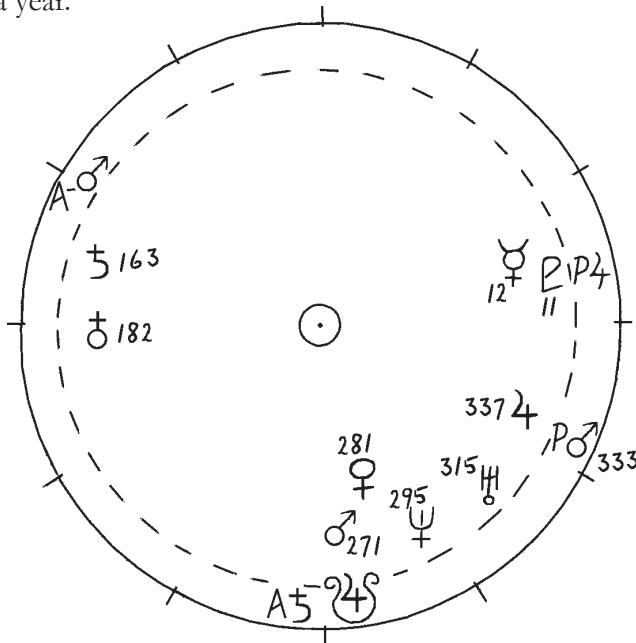
We find Uranus close to the aphelion line of Mars, which had been there between Ascension Day and Whitsun day in 33 AD. This seems to reflect the tenor of the events in 1794, at least as far as Goethe and Schiller were concerned. Likewise, Mars was near the aphelion line of Saturn, through which the Earth moved during the last three of the 40 days before the original Ascension day. Jupiter was just preparing in 1794 to move through its descending node. It was approximately opposite its own position in January-February 33 AD, referring to the events described in the Gospel of St. John X and XI. (An opposition to the original place in the Zodiac can offer “memories for contemplation”, though combined with different or hidden “pretexts”.) Finally, we see Saturn in Aries in 1794, having just passed through the ascending node of Mars. This offers various aspects in connection with the Three Years Ministry of Christ. The most conspicuous one was Mars moving through that node at the time of the commencement of the “forty days” of Christ in the desert and the temptation by the “devil” (St. Matthew IV, St. Mark I:12, St. Luke IV). The event in 1794 was a cosmic memory having preserved what those forces would want to instill in a human being: “What Goethe is saying here is only an idea” (unreal, possibly even superstitious). Of course, Schiller in that moment did not fall for this “temptation”, because he had by then arrived at a high moral estimation of the Idea, even if only in an inspiring and philosophical sense.

It is illuminating to see how such an incident in the human realm, as that of 1794, relates itself to the cosmos beyond the moment in which it happens. As we have pointed out so often, this is an aspect of a modern astrophysics and astrology that we must take very realistically, i.e., in ancient times the stars did inspire humanity, then came the times when they became more and more silent. However, in the background of these somewhat painful experiences of having lost the ancient star wisdom, was the preparation of our new relationship to the stars. It becomes more and more apparent that it is the human beings who now impart their life experiences to the stars, thus “speaking” to them. This speaking can indeed be discovered as a reality.

One area where this new relationship has become very apparent is the association that we form with the stars at the moment of death. If we return again for a moment to Goethe’s experiences in 1794 and their reflection in the stars, we find, for instance, the aphelion line of Mars engaged by Uranus. This was not lost, so to speak, as a passing event; we see it again emphasized, possibly we can even say “remembered”, in the star configuration at Goethe’s death (see Fig. 14). There, Jupiter was close to the perihelion line of Mars, which Saturn had passed over within the span of a year.

Figure 14

Goethe’s death  
22 March 1832



The sphere of Mars is especially connected with the development of modern natural science, with its problems and requirements on the part of humanity. Thus Goethe’s struggle for an evolution of science, congenial to our standing between the world of the senses and the world of spiritual reality, was received at the moment of his death into the cosmos. It did not simply come to rest there. The challenge was taken up by others who incarnated after Goethe. They assimilated it into their own cosmic “tool-complex” and evolved it further. We shall substantiate this in the next Letter.

Apart from this, we can also discover that the impulses that lived in Goethe had prepared themselves before through a long line of individual human experiences associated with similar endeavors. Just as in Goethe's life, they were accompanied in the heavens by corresponding star configurations, because the stars are now, as we said above, "interested" in what human beings speak and do out of their inner moral development; and this they can hand on to others, who follow in time.

Earlier, we pointed out obvious associations with the perihelion-aphelion line of Mars, both at the time of Goethe's writing the *Legend* and also at the time of his death (see Fig. 13 & 14). In fact, in August-September 1795, when the *Legend* came into being, Uranus was exactly in the aphelion line of Mars. This is related to 1459, the date of the *Chymical Wedding of Christian Rosenkreutz*, when Uranus was also in the aphelion line of Mars—four orbits of Uranus earlier. Furthermore, it leads us back to the time soon after Golgotha when Mars, Saturn, and Jupiter moved in turn through this line. Also, we discovered earlier that the Great Conjunction of Saturn and Jupiter in 888 AD, happened close to the aphelion of Mars (see Fig. 11).

Why should there be these associations with the elements of the Mars sphere? We can get illuminating information if we study, as it were, the biography of the apsides of Mars. The perihelion of Mars entered the sidereal constellation of Aquarius in about 33 AD, coming from Capricorn (Neptune accompanied this, standing above the extended perihelion line of Mars). Going still further back, we find the perihelion line of Venus in conjunction with the aphelion line of Mars in about 3200 BC. This happened in the sidereal constellation of Cancer.

In order to fully comprehend this, we must try to understand the nature of the spheres of Mars and Venus. They hold the orbit of the Earth on either side. The elliptical path of Mars is "outside" and next to that of our planet, whereas the path of Venus is "inside" the domain of the Earth (seen heliocentrically) and also closest to it. This demonstrates one of the deeper secrets of all Earth evolution. In the direction toward the constellations of the fixed star Zodiac, representing the archetypal wellsprings of all existence, there is the work-field of Mars. Thus Mars is the sphere from which the forces that create physical existence take decisive steps down to the Earth. This activity is further illustrated by the fact that our soul experiences, in the sphere of Mars after death, the spiritual archetypes of all physical being. Therefore, the first part of the Earth evolution was called, in occultism, the Mars period of the Earth, because during that era the creation of the physical world, which we grasp with the senses, took place.

The second part of the Earth evolution is called by occultism the Mercury era. This refers to the planet we call Venus in modern astronomy. It is one of the more difficult problems of a cosmology. Rudolf Steiner pointed out that, at a certain moment in the past, the names of Venus and Mercury were exchanged in order to prevent possible misuse. In his lecture-cycle on the *Apocalypse*, June 18-30, 1908, lecture III, he says: "...the esotericism of the Middle Ages resorted to drastic measures and called Mercury Venus, and Venus Mercury... You may still find in certain books of the Middle Ages, which describe the true state of affairs, that the outer stars of our planetary system are enumerated thus: Saturn, Jupiter, Mars, Earth; and then comes (not as it is now: Venus, Mercury) Mercury, Venus. Therefore, it says here (Revelation II:27-

28), ‘Even as I received of my Father, And I will give him the morning star’”, i.e., in modern astronomy, Venus.

Therefore, we call the second half of the Earth evolution “Mercury”, in an esoteric sense, but are fully aware that it means the planet which is, on the “inside” (see above) closest to the Earth, in modern astronomical language, Venus. Mercury, in the esoteric sense, is the planetary sphere brought into action by the Christ Event, working in the impulse of love, healing, and redemption. The working of the Mars sphere and the beings associated with it, has moved evolution into the great crisis, which is also sometimes called the great Fall and Sin. In order to achieve the physical-material “object world”, certain beings of the Mars sphere split the originally united and integrated universe into the uncountable number of objects that we encounter through our senses. Thereby, the typically “martial” element of the planet—contradiction, opposition, antagonism, strife, warfare—also entered the world. The Christ Impulse intends to bring healing and redemption to this great cosmic crisis, and this is connected with Mercury, in the esoteric sense, the “morning star” of the Apocalypse, which astronomy today calls Venus.

At the time of the commencement of Kali Yuga, the great crisis in evolution reached a climax. Ancient Indian wisdom was aware of four great Ages through which humanity passed, the so-called Yugas. Later on, the first was called the Golden Age, followed by the Silver and Bronze Ages. Finally, the Dark Age or Kali Yuga commenced in 3101 BC and lasted till 1899 AD. It was called the Dark Age because our original, natural clairvoyance and realization of the spiritual world gradually vanished during its course, and darkness set in. This happened in order to give humanity the opportunity to find freedom, so that we could learn to make decisions on the basis of our independent thinking. This was not so in ancient times, when people followed obediently the commandments of the spiritual world, which they recognized clairvoyantly. Of course, this great change led us more and more into possible error and the development of martial faculties. Eventually stemming from it were the limitations that a modern science of nature encountered.

The commencement of the Kali Yuga Age was accompanied by the conjunction of the aphelion line of Mars with the perihelion line of Venus (esoterically, Mercury) in the constellation of Cancer in about 3200 BC, which we mentioned above. This signified that the active part of the sphere of Mars was now definitely associated with Cancer, which by then had become the cosmic picture of the “broken bridge”, in the sense of Norse mythology. Once it stood for the Bifrost Bridge that connected Asgard, the land of the Gods, with Midgard, the realm where humans dwelt. Then, in the course of the Twilight of the Gods, the Bridge was destroyed. This imagination wants to tell us that the natural clairvoyant access to the divine spiritual world ceased.

The sphere of Venus and its beings (Occult Mercury), contemplated (perihelion) all this at the time of the conjunction, with the patience and preparedness for suffering, which is one of the typical characteristics of this sphere. Their patience is demonstrated by the fact that the perihelion of this planet falls very slowly, almost imperceptibly, back against the precession of



the fixed star constellations of the Zodiac. It entered the area corresponding to present sidereal Cancer, coming from Leo in the dim Atlantean past, and it will fall back into the space, which is at present occupied by Gemini, in the very distant future. As the constellations of the Zodiac change in the course of long ages because of the movements of the fixed stars, it is rather futile to draw any conclusions with regard to the movement of the apsides of Venus through these constellations. However, we can realize the fact that this perihelion of Venus (Occult Mercury), has been and will still be for a long time, with patience and suffering, connected with Cancer and all the evolutionary consequences implied by it.

The apsidal elements of Mars move much faster. The perihelion entered the area of Capricorn in about 6000 BC. About the same time the aphelion was entering Cancer. The year 6000 BC brings us back to Ancient Indian humanity (7227 BC-5067 BC), which was still a profound and spiritually guided civilization. In contrast to this, it experienced through the senses a harsh material Earth environment. An older humanity hadn't as yet encountered the material world to such a challenging extent. Much of the later reticence of eastern humanity toward the world of matter and the senses has its roots in this fact. In this confrontation, forces were involved that found expression in the ingress of the aphelion of Mars into Cancer. At the same time, the perihelion of Mars in Capricorn speaks a similar language. Capricorn is an "earthy sign" in the sense of astrological tradition, which has a "decidedly physical vibration" and "denotes the awakening of physical consciousness through ambition and temporal power" (from Alan Leo's *How to Judge a Nativity*).

At the time of Christ, the ingress of the perihelion of Mars into Aquarius doesn't yet indicate a change of attitude of this martial planet but the dawn of its badly needed redemption. From one angle, Aquarius is describing the great chronicle of the concluding stages of that cycle of evolution that occultism calls Ancient Moon (see Rudolf Steiner's *Occult Science*, chapter IV). This preceded the present Sun-Earth universe. In its course, the precedent of the Fall in Paradise took place on Earth, according to Genesis I. Certain rebellious forces drew a part of that predecessor of the "Earth evolution" away from the Sun, as it had come into being then, and led a separate, egoistic existence that is remembered, as it were, in Scorpio. Only after a long struggle, which is reflected in the very ancient myth of the "Great Battle in Heaven", was that Ancient Moon united again with the Sun. This is "remembered" in sidereal Aquarius. Therefore, it is a gateway through which we can approach and learn to comprehend the mystery of the Great Sacrifice of the Self or I of the Sun, the Cosmic Christ Being, Who united with the Earth so that He may raise it at some future point to the status of Sun-being.

As we said, we can find events and individualities in history, accompanied in the heavens by happenings near the perihelion-aphelion line of Mars, who patiently and often inconspicuously donate their labor toward the achievement of these aims. They descend into the Mars created realm of material existence and try to transform it from within, through their spiritual efforts. We see it impressively present in the Great Conjunction of 888 AD, where Saturn and Jupiter met close to the aphelion line of Mars (see October Letter), and then again in 1459 when Uranus was in the aphelion line of Mars. A few of the historical personalities are:



Paracelsus died September 24, 1541, when Uranus was close to the aphelion line of Mars, which would indicate that he was associated in life with this impulse. He was the great physician, standing at the threshold of the modern age of science, who broke, in a certain sense, the ties that still fettered medical knowledge and practice to the most ancient concepts. Under very difficult circumstances, even persecution, he descended into the realm of handling material, chemical substances for remedial purposes with a scientific approach. At the same time he combined it with a deep and penetrating understanding of the cosmic and spiritual origin of these substances and of the human being. It is difficult to do him justice in a short description. *The Cowles Comprehensive Encyclopedia* says, "...Through the work of such men as Ph. A. Paracelsus, (and others following him)... the cornerstone of chemical physiology was set in place..." Paracelsus may have been directly connected with the medieval Rosicrucian movement. He may even have been one of its chief leaders, though we have no absolute proof. In any case, we must see him as a profound occultist along genuine esoteric Christian lines. Among his many writings, his books on the Last Supper and interpretation of the Lord's Prayer support this suggestion.

Jakob Boehme died 17 November 1624, when Saturn was in  $146^\circ$  and close to the aphelion line of Mars ( $148.8^\circ$ ). He can be called a mystic theosophist. In his early years he was trained to be a cobbler. Apart from this profession, he wrote a number of well-known books, such as: *Aurora, oder die Morgenröte im Anfang* (*Aurora, the Rise of Dawn*) and *Der Weg zu Christus* (*The Road to Christ*). They had a great influence on later generations. One encyclopedia says: "The characteristic element in Boehme's teaching is the amalgamation of philosophy of nature and mysticism." It is this amalgamation, or attempt to achieve it, that seems to be especially expressed or realized in the position of Saturn in the aphelion of Mars.

Nicholas Culpeper, the English herbalist and apothecary was another person who demonstrated a similar cosmic association. He died January 10, 1654 (o.s.) when Jupiter ( $328^\circ$ ) was close to the perihelion line of Mars (about  $329^\circ$  then), and Saturn ( $143^\circ$ ) opposite in the aphelion line of Mars. Although his life-span was rather short (born 1616), he compiled a great number of books (seventeen in all) during a very industrious life in his profession and care for the poor. The best known of them is *English Physician Enlarged*, in which he describes a great number of plants that can be used for medicinal purposes. However, he also gives what he calls the "Government and Virtues", that is, their connection with the planets and their potencies on this basis. He could only have done this on the foundations of a deep esoteric knowledge of spiritual-cosmic forces working into earthly matter, and in this we witness a possible realization, even transformation, of those cosmic elements of Mars.

Thomas Vaughan died on February 27, 1666 (o.s.), and Jupiter (337°) had then—12 years after Culpeper’s death—returned to a position near the perihelion of Mars. Uranus was also quite close (323°). He appears in the *Encyclopedia Britannica* as “alchemist and mystic”. One of his most outstanding works is *Anthroposophia Theomagica*. He seems to have had some connection with the Rosicrucian movement of his time, though it is somewhat hazy. However, this appears to have been a practice among some disciples of Rosicrucianism, to deny a connection with that movement. The reason may have been that the movement had been maneuvered by some of its adherents into disrepute, from which others wanted to dissociate themselves publicly. His alchemical work and attempts seem to have been conducted by him as a “spiritual work”, as an effort toward “the philosophical transmutation of body into spirit and spirit into body”. It was not done for the achievement of “the ungodly and accursed gold-making...” (quoted from *The Brotherhood of the Rosy Cross* by Arthur E. Waite).

Here we see another demonstration of a realization of the impulses expressed in the elements of Mars. They appear to challenge people of the present age to enter with full consciousness into the domain of physical-materiality but to redeem it at the same time by a knowledge, even a science, of the spirit. This would be the modern manifestation of the impulse of the Holy Grail.

January 1972

In the December Letter we tried to describe the significance of the apsidal line of Mars for the evolution of modern humanity. This became particularly evident in the charts concerning Goethe, 1794 and 1832. We also mentioned a number of historic personalities who had, before Goethe, associated with these “elements” of Mars. This may seem strange in view of the nature of Mars; however, it is very understandable with regard to the tasks of the age that commenced in 1413, the age of science and technology, which is strongly connected with certain impulses coming from Mars. Almost every day that passes demonstrates how badly a redemption of these forces is needed at present in order to open and safeguard the roadways of modern humanity toward evolution into the future.

Rudolf Steiner has given important information concerning all this in the lecture-cycle, *Life between Death and New Birth in Relation to the Cosmic Facts* (Berlin, winter 1912-13). In lecture V, Rudolf Steiner describes how the situation on Mars deteriorated over the centuries, clearly becoming evident even in the lives of historic personalities of the modern age. In passing through the sphere of Mars before incarnation, they possibly take up effects of this deterioration and manifest it in their Earth lives.

The great spiritual leaders of humanity became concerned over this, especially the individuality whom we know only as Christian Rosenkretz. He made it his task not to let humanity fall into two opposed groups: those who followed the principles of a decadent, material Mars civilization and others who tried to retreat from this into their soul life, such as St. Francis of Assisi. Thus he turned to his great “pupil and friend” of bygone ages, the Gautama Buddha, who had risen to Buddhahood in about 500 BC. This meant that he no longer needed to incarnate on Earth. Even so, he followed the Christ Events with deep participation from the spiritual heights, in which he dwelt, and Christian Rosenkretz him to take over the task of “christianizing” the fallen Mars. Thus there occurred, as Rudolf Steiner reveals on the foundation of his spiritual insight, in the beginning of the 17<sup>th</sup> century, an event on Mars similar to the Mystery of Golgotha, brought about by the Gautama Buddha. Thereby, an ascending line of development was inaugurated on Mars.

It is interesting that in the course of the 17<sup>th</sup> century, most conspicuous events took place in the heavens that seem to be correlated to this. In 1604 there was a Great Conjunction of Jupiter and Saturn in about 247.4°, which was a descendent of those from 6 BC (see August Letter), connected with the Great Annunciation. This was close to the descending node of Venus (in ancient occult language, “Mercury”).

Furthermore, during the years 1646-1650, Pluto was in opposition to Neptune in about 68° and 248°; Pluto was in opposition to Uranus (see October Letter) in about 69° and 249°; and Uranus was conjunct Neptune in about 255°.

All this happened close to the nodal line of Venus, which we can take as an indication that the Venus (Occult Mercury) forces had a grand opportunity to work into the solar universe in this moment. The Buddha Being is at home, so to speak, with those forces. The Indian

language even calls Mercury, Buddha. The Gautama Buddha may have been especially connected with these nodes of Venus (Occult Mercury). If Geiger's calculations on the basis of Asoka's chronology are correct, then the Gautama Buddha died in 483 BC. During that year a Great Conjunction took place in about  $280.8^\circ$ , a predecessor of the one in 6 BC. It was close to the aphelion of Venus ( $277.5^\circ$ ) and only about  $10^\circ$  away from the perihelion of Mars (about  $290.5^\circ$ ).

We worked out in earlier Letters how Goethe was especially connected with the impulses implied by events near the perihelion-aphelion line of Mars. We also said that these challenges were taken up by others who incarnated after him (December Letter). Some others are:

Gotthilf Heinrich Schubert (born 1780, died 1860). He was a natural scientist, philosopher, and some regard him even as a mystic. His great endeavor was to find a real science of the relation between the macrocosm and the microcosm. Thus he wrote, on the one hand, numbers of books about the human psyche: *The History of the Soul*, *Ideas about a General History of Life*, *The Illnesses and Disturbances of the Human Soul*, and others. On the other hand he also published: *The Primeval World and the Fixed Stars*, and *Manual of Astronomy*. He was first a medical doctor and later a professor of the natural sciences at various German universities. When he was born, Venus was close to the aphelion line of Mars, and at the time of his death Saturn was in the same place.

Samuel C. Hahnemann (born 1755). During his embryonic development, Jupiter moved through the aphelion line of Mars. He was a German physician and is best known as the founder of homeopathy. First, his observations led him to the realization of the "law of similars" (*similia similibus*). He was struck by the fact that the symptoms that quinine, for instance, produced on the healthy body were similar to those which it cures in a sick organism when used as a remedy. Later on he discovered that remedial substances, if they were potentized, or "dynamized" in high dilutions, were much more effective under certain circumstances. This he called homeopathy. Some of his findings in this field were already anticipated by others, for instance, Paracelsus. When he was faced with the necessity of explaining the apparently contradictory effect of high dilutions and triturations, he maintained that the lowering or diluting of the material substance in a remedy, in essence, enhances its spiritual, non-material potential.

Rudolf Steiner was born on February 27, 1861. Saturn was then, heliocentrically, in  $156.3^\circ$ . Therefore, shortly before birth it moved through the aphelion line of Mars, which was at that time in  $153.5^\circ$ . Jupiter was in  $145.3^\circ$  at birth and therefore quite close to the aphelion of Mars. However, only after birth, in July 1861, did it actually cross over it. It was Steiner, above all, who carried the impulse, which was accompanied in the past by events in the perihelion-aphelion line of Mars, decisively further.

Rudolf Steiner associated himself closely with the spiritual stream of Goetheanism. Indeed, when Saturn crossed the aphelion line of Mars again in 1890, he joined the scientific staff of the Goethe and Schiller Archive at Weimar. After Jupiter moved through the aphelion of Mars at the end of 1908, he wrote down and published his *Occult Science*, one of his most fundamental books on spiritual science, or anthroposophy. With this book, he gave humanity a precise description of cosmogony and of the evolution of the universe and humanity on the foundation of his spiritual-scientific research. What is most significant for our consideration, which we try to present here, is the fact that Rudolf Steiner describes its essence in chapter 6 of this book with the following words: "...The hidden Knowledge that is gradually taking hold of humanity, and will increasingly be doing so, may in the language of a well-known symbol be called the Knowledge of the Grail. We read of the Holy Grail in old-time narratives and legends, and as we learn to understand its deeper meaning we discover that it most significantly pictures the heart and essence of the new Initiation-Knowledge, centering in the Mystery of Christ. The Initiates of the new age may therefore be described as the 'Initiates of the Grail'. The pathway into spiritual worlds, the first stages of which were set forth in the preceding chapter, culminates in the 'Science of the Grail'... And as the cultural evolution of humanity absorbs the knowledge of the Grail, in the same measure will the spiritual impulse of the Christ Event become effective... The 'hidden knowledge of the Grail' will become manifest and grow to be a power in man's life, entering ever more fully into all the ways and walks of man..." From *Occult Science an Outline* by Rudolf Steiner, translated by George and Mary Adams, published by Rudolf Steiner Press, London, 1962-3.

When Jupiter moved through the perihelion of Mars in the beginning of 1915, Rudolf Steiner challenged his listeners to "practice the reading of the script of the stars", as Dr. Wachsmuth reports in his book, *The Birth of the Science of the Spirit*. He says that Rudolf Steiner pointed out the need for reverence and devotion to the cosmic-spiritual world, which must be carried by the power of concentration, turned toward the inner training of the individual's soul forces "...the world will slowly realize again that the reading in the script of the stars is, after all, significant for the human being. Thus we try to consider the great law of human existence: to endeavor to attain harmony between the Macrocosmos and the Microcosmos..."

Finally, at the end of the second and the beginning of the third decade of the present century, several significant events took place in the heavens, to which Rudolf Steiner responded in a most constructive fashion. First, in December 1919 Saturn moved through the aphelion line of Mars. Then, at the end of October 1920, Jupiter (154°27') was in opposition to Uranus (334°27'). This was only a few minutes of the arc away from the perihelion-aphelion line of Mars (334°35', 154°35'). These years saw the stepping forth of spiritual science, or anthroposophy, into the lime-light of general civilization of the present age, making significant contributions and suggestions toward constructive solutions with regard to the severe problems facing humanity, which threaten it even more so at present.

April 1919 saw the publication of Rudolf Steiner's *The Threefold Commonwealth*. Already in 1917 he was asked for advice by a few people who were deeply concerned about the social

problems that had become threateningly obvious toward the end of the First World War. In response to this, he worked out leading ideas that could have created foundations for healthy reformations of the three spheres of human life-economy, politics (or rather the sphere of human rights), and human cultural life.

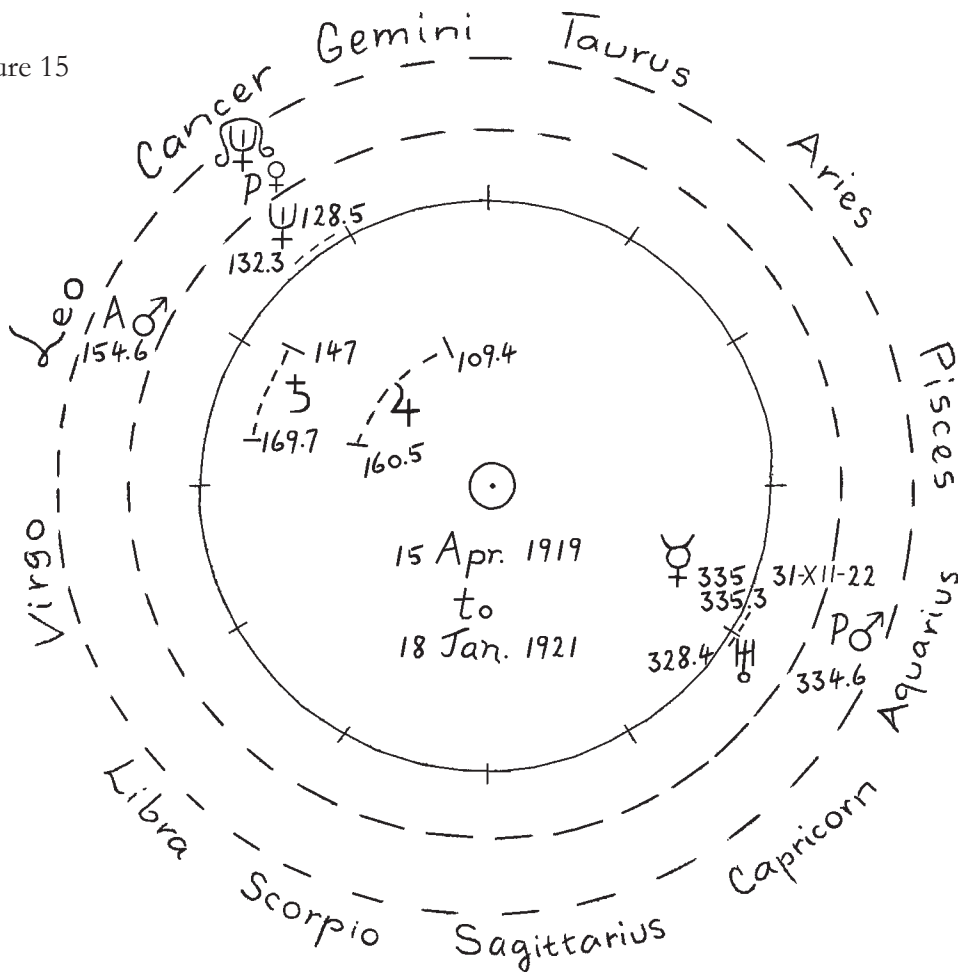
On 7 September 1919, the Waldorf School was opened at Stuttgart. With its foundation, the first step was taken toward the inauguration of new ways and precise methods in the field of education, based on the cognition and insight into the true spiritual nature of the human being incarnating on Earth. In his inaugurating lecture, Steiner described, according to the report of Dr. Wachsmuth, "...the threefold sacred duty of the educator, to awaken in the growing-up human being a 'science which is living, an artistic faculty which can be alive, and a religion which can come to life'..."

During the next year, 1920, was the inauguration and opening of the Goetheanum at Dornach in Switzerland, called a Free University for the Science of the Spirit. Prior to this, a number of scientific lecture courses took place, such as *Lichtlehre (On Light)* at the end of 1919, *Wärmelehre (Thermological Science)*, March 1920, and *Geisteswissenschaft und Medizin (Science of the Spirit and Medicine)*. Around Michaelmas 1920, Steiner gave the first actual university course in the big hall of the Goetheanum building.

Toward the end of 1920 and beginning of 1921, two events happened that are rather significant with regard to the work that we try to promote in these Letters. From December 23 to 26, Rudolf Steiner gave a short lecture-cycle known by the title *In Search of the New Isis, the Divine Sophia*. He spoke there about the development of the natural sciences in human history, especially about astronomy. The old legend of the being of Isis, whom the Egyptians still experienced, is the pictorial description of the fate of the ancient star wisdom, which humanity then had. We hear that the God Osiris was killed by Seth and was buried in the Earth. The great Isis, however, was killed by Lucifer and carried away into cosmic space. This wants to tell us that humanity lost, after a certain moment in history, the living and inspiring star wisdom of old. Lucifer was intent to instill in humanity a conception of the universe "in which the stars move according to amoral, purely mechanical causes, so that we can no longer connect a moral meaning of the cosmic order with their movements." This perspective of the universe is the "corpse" of what was once perceived as the living being of Isis. Now the time has come, so Rudolf Steiner carried on, when we must go out, strengthened by the power that can be within—the power of Christ—and seek the "corpse of this modern Isis". We must learn to develop, within the orbit of the Luciferic natural sciences, the power of higher perception—of imagination, inspiration, and intuition. Thus we can hope to awaken again the true being of the Isis, the new wisdom of God, or Divine Sophia, and we will need this new-born divine wisdom in order to recognize the Christ. Even if we realize the presence of Christ, we will still need the wisdom light of the New Sophia in order to experience Christ in our inner being. Rudolf Steiner exclaimed: "It is not the Christ Whom we lack, my dear friends; what we lack is the Gnosis of Christ, the Isis of Christ, the Sophia of Christ."



Figure 15



To this call for a new, inner, i.e., a humanized-spiritual astronomy, Rudolf Steiner gave very vivid guidance in the beginning of 1921. In a cycle of lectures from January 1 to 18, he opened up new vistas with regard to the interrelationship between natural sciences and an astronomy reaching out for new perspectives. For instance, he pointed out that one cannot really study and understand embryology without calling astronomy to assistance. However, some of the perspectives evolved in that lecture course are so profound and far-reaching that they have not yet been developed in a practical astronomical sense. The call for a new inner relationship to the cosmos found a certain culmination in lectures that Rudolf Steiner gave at the end of 1922. They are available in translation under the title, *The Spiritual Communion of Mankind*. Especially in the last, fifth lecture of December 31, when Mercury was in the perihelion line of Mars (incidentally, a few hours after it had been delivered, the first Goetheanum burned down), he describes how we are connected through our bodily organization with the universe of the stars. “...When we ourselves bring life into our thoughts (from Willi: by developing Imagination,



Inspiration, and Intuition), then giving and receiving communion through our own being, we ally ourselves with the element of Divine Spirit which permeates the world and assures its future.” Through our solid physical body, we are linked to the zodiacal universe; through our etheric body, living in the fluids of our organism, we are connected with the planetary universe. “But as the world presents itself to our immediate vision, it is a dead world. We transform it by means of our own spirit, when we share our spirit with the world, by quickening our thoughts to Imagination, Inspiration, and Intuition, thus fulfilling the spiritual communion of humanity...” Those who will become conscious of this will be a priest, standing at the altar of the world, consecrating and transubstantiating by conscious permeation the physical and etheric ingredients of their own organism. They will thus become for the cosmos what bread and wine, consecrated by a priest at an altar, can become for a human congregation. The cosmos will receive them as a rejuvenating element into its own being, which has been exhausted, as it were, in past stages of creation to the point where it is only a memorial of that past creation. “We can experience in this way in our will and in our feeling how we are placed into the world. Surrendering ourselves to the supreme direction of the universe that is all around us, we can carry out in living consciousness the act of transubstantiation in the great temple of the Cosmos, standing within it as one who is celebrating a sacrifice in a purely spiritual way...”

At the end of that lecture, Rudolf Steiner gave a meditation that can possibly open the portals to this great act of a cosmic ritual through individuals. Whoever is interested and intent on taking up these suggestions does best to read the lecture-cycle that has been mentioned, because it is essential, we think, that the full context of the lectures is carefully studied.

February 1972

In the last few Letters we have written a lot about the story of the Holy Grail and its manifestations during the two post-Christian millenniums. The question can well arise, whether this is only a beautiful myth that may have occupied and guided a part of humanity in the past, or whether it is a reality that can be accepted and is significant for humanity of the present and future ages.

Affirmative answers can be given from at least two viewpoints: the one is the guidance Rudolf Steiner gave in a lecture-cycle *Christ and the Spiritual World, The Search for the Holy Grail*, Leipzig, 28 December 1913 to 2 January 1914; the second one can be achieved by a real inner occupation with the fact of the Second Coming of Christ in the etheric realm.

In the lecture-cycle by Rudolf Steiner mentioned first, he speaks of the preparations of the historic Christ Event long before the turning from BC to AD. It is most important to study these in order to come to an understanding of the Christ Jesus Being. In the 5<sup>th</sup> lecture, on January 1, 1914, we hear of the Christ Impulse as it worked during the times after Golgotha, as an occult, or hidden reality. This occult stream of Christianity worked in small parts of humanity during the first three centuries after Christ. This changed, particularly in the world west of Palestine, at the beginning of the 4<sup>th</sup> century. Through Constantine the Great, Christianity, which until then had been severely persecuted, became State religion and its worship lawful. Soon after that, Augustine (of Hippo) entered the stage of Christian history. He was unable to find an inner connection with what still existed as esoteric Christianity, and he became, more or less, the founder of the Church built on tradition through the scriptures. From that moment on, we see a Christian Church developing that established itself increasingly on the foundations of dogma. On the other hand, hidden and “underground” forms of an esoteric Christianity still lived on that were sometimes severely persecuted by the Church of dogma. One of the chief esoteric forms was Celtic Christianity, eventually forming its center on the island of Iona, west of Scotland. It was esoteric Christianity, built on a deeper understanding of the Cosmic Being of Christ. This, however, may have been one of the reasons why the Roman Church, introduced by Augustine of Canterbury into the British Isles, insisted on its elimination during the beginning decades of the 7<sup>th</sup> century. After those events, this esoteric Christianity lived on in the western world in the carefully hidden streams of the Holy Grail.

Rudolf Steiner mentions in the above lecture that, even for him, it was difficult to “...unravel the further occult development of Christianity in the West—then before my soul rose the admonition: ‘You must first read the name of Parsifal in its right place’... Parsifal (who eventually became King of the Holy Grail) returns, in a certain sense cured of his errors, and again finds the way to the Holy Grail, he is told that his name will appear shining upon the Holy Vessel. But where is the Holy Vessel—where is it to be found? That was the question.”

Rudolf Steiner then goes on to describe how he was led in his search for answers, to a certain realization that I have quoted already in the first of these Letters, the one of November 1970, “...It became clearer and clearer to me—as the outcome of many years of research, that

in our epoch there is really something like a resurrection of the astrology of the third epoch (the Egypto-Chaldean civilizations), but permeated now with the Christ Impulse... I sought to accompany Parsifal in spirit during his return to the Grail, it was often as though there shone forth in the soul how he traveled by day and by night, how he devoted himself to nature by day and to the stars by night, as if the stellar script had spoken to his unconscious self and as if this was a prophecy of that which the holy company of Knights who came from the Grail to meet him had said: "Thy name shines forth in radiance from the Grail'..." (all these quotations are from the English translation by Charles Davy and D. S. Osmond of the above mentioned lecture-cycle *Christ and the Spiritual World*, published in 1963 by the Rudolf Steiner Press, London. We cannot emphasize enough that a study of the whole cycle of lectures would be most important and cannot be substituted by isolated quotations.)

In the following 6<sup>th</sup> lecture of the same cycle, there are given more details about the "stellar script". For instance: "...the name of the Grail (and Parsifal) is to be found through the stellar script, not the Grail itself..." Rudolf Steiner describes then how it happened that the old astrology of Egypto-Chaldean times fell into decadence. The time of the Passover Festival and others were fixed according to the Moon and its phases, out of a realization of the interconnection between the heavens and the Earth. However, this wisdom of the stars, as sublime as it was in ancient times, was more and more misused and abused by the awakening egoism of the humanity. "Go no further! Be content with what Jahve reveals in his Moon symbol, go no further! The time has not yet come for drawing out of the elements anything more than is expressed in the Moon symbol. Anything more would belong to the unlawful Sibylline forces," was the warning of old Hebrew tradition.

Through the Christ Event, redemption was also brought to this realm of correlation between the cosmos of the stars and the Earth with its inhabitants. This was realized by Johannes Kepler, one of the first astronomers of the new age (1571-1630), as Rudolf Steiner described it on that occasion. Apart from this, an esoteric Christianity would recognize that the Christ is a Being of high cosmic order, descending from the Sun and working, as it were, as the Higher Ego of the whole solar cosmos. Thus, when Christ incarnated in the body of Jesus, there was present on Earth the Master and Fulfiller, in a spiritual sense, of the forces of the starry cosmos on our planet. Therein we can see the secret of the Holy Grail established as an archetype of humanhood: human beings who raise themselves, through their own inner effort, to the realization of the Pauline "Christ in me", can find a relationship to the "stellar script", which will be totally different from that ancient dependent position. We will again be aware of our association with the world of the stars through our bodily organization; yet, we will live in our own star-created chalice as a "fulfiller", who will eventually raise even "our stars" to new heights of existence, in the dim future, toward the creation of a new "universe".

Something of this is already indicated in the story of Parsifal. We hear in the Wolfram von Eschenbach version of *Parsifal* (published by Vintage Books, New York), Book IX, that Amfortas, who was King of the Holy Grail before Parsifal, was very sick and suffering severely. This happened, "when the star Saturn had returned to the zenith." It means that Saturn was in the

“sign of Cancer”, which is the highest point of the whole Zodiac. This occurred after Parsifal had been at the Grail’s Castle the first time. He did not ask the question then that he should have asked and that would have relieved the King from his suffering. Consequently, Parsifal was ejected from the Castle, and he wandered for about five years in dejection and aimlessness through the world, until he came to the Grail’s Castle a second time, better prepared and ready for kingship of the Holy Grail. Then he was also able to relieve King Amfortas.

All this is especially instructive in connection with the cosmic implications. The October Letter contains a diagram of the stellar configurations in 887-889 AD, which were very likely connected with the Parsifal events. The Great Conjunction (of Saturn and Jupiter) happened then in the constellation of Leo. During the preceding years Saturn moved through the constellation of Cancer. Thus the planet had indeed returned to the zenith, and according to ancient star-lore, it would have caused great suffering, for according to these old traditions, Saturn is “weak”, or in its “detriment” in Cancer and Leo. However, these connotations can be overcome and redeemed by an inner identification with the Deed of Christ, which the impulse of the Holy Grail has set itself to achieve. During the main part of the Three Years of Christ’s Ministry, Saturn was actually moving through the constellation and sign of Cancer. Under the aspects of Saturn in “detriment”, the greatest deed of salvation and healing was accomplished on the Earth. (An astrologer, bent on stubbornly hanging on to the ancient traditions could say: No wonder those Three Years turned out, from a purely material perspective, as they did.) This we see again shining through the events in the 9<sup>th</sup> century, when Parsifal eventually brought healing to Amfortas, who was suffering from “Saturn in detriment”.

What these aspects can teach us is the fact that we should not rely on ancient traditions but “learn to read the stellar script again in a new form”, in a Christianized form. Only then can we speak of an “astrology of the Holy Grail”. This would be, at the same time and in a deeper sense, a fulfillment of the tasks and challenges of the present Fifth Post-Atlantean Age of civilization. In 1413, at the time of the spring equinox (which is the moment of commencement of the Fifth Age), there was Saturn (heliocentrically) in the ascending node of Venus in Taurus, and Venus opposite in its own descending node in Scorpio. The challenge expressed in this is the fact that this present Fifth Age has the task to uplift and spiritualize the heritage from the Third Age, the Egypto-Chaldean civilizations, which were inspired by the vernal equinox in the constellation of Taurus—where Saturn was in 1413. This brings us back to that remark of Rudolf Steiner in the lecture of January 1, 1914, which we quoted above. During the present age, the ancient astrology of Egypt and Chaldea must be raised up again from its deep fall, but it must now be evolved in a Christian form.

However, we can realize that these coincidences are not just a kind of belletristic comparisons. Indeed, when Rudolf Steiner made that statement in his lecture of January 1, 1914, Saturn was once again in the line of the ascending node of Venus and Venus in its descending node, precisely similar to 1413 at the spring equinox. We cannot be certain whether Rudolf Steiner had a knowledge of the external astronomical facts, as the kind of heliocentric cosmology that takes into account the astronomical elements of the planetary spheres—like the nodes—

did not yet exist then, but we can be certain that he had a knowledge of the existing spiritual configuration on the basis of his higher, inner perception. Thus he gave a positive and constructive answer to the cosmic challenges in that moment. And this in itself is of the nature of a Grail's cosmology, we dare even to say, a Grail's astrology.

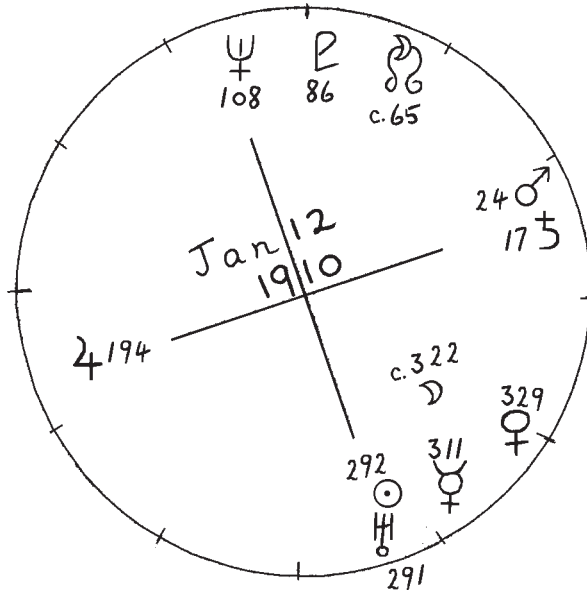
We have pointed out earlier that we see the archetype of the Holy Grail in the Incarnation and Presence of the Christ in the body of Jesus, which had been built with the ingredients of the stars. This happened once in the whole history of the Earth. It cannot and will not repeat itself in this form. However, this event will work on as an integral element of the being of our planet in higher spheres of existence. Also, in this sense, the Christ will be with that part of humanity that seeks the Christ Impulse, "always, even unto the end of the world" (St. Matthew XXVIII:20).

At the present moment of history, and for a long time to come, Christ will manifest through the ether body. Rudolf Steiner took an opportunity to speak about this new phase in a series of lectures between January 12 (Stockholm) and June 13, 1910 (Kristiania). As one can observe on many other occasions, he answered directly and profoundly the challenges that were contained in the stellar script at that time. Jupiter moved during the first half of 1910 into its own aphelion. In fact, it was in that position between 10-15 May, when Rudolf Steiner gave two lectures belonging to that series. (They are collected in a publication by Verlag der Rudolf Steiner Nachlassverwaltung, Dornach, Switzerland., (1965) under the title, *Das Ereignis der Christus-Erscheinung in der Aetherischen Welt*, 16 Vortraege [Ed: An English publication came out in 1983 called, *The Reappearance of Christ in the Etheric* and contains some of the material from the German book, as well as lectures of Steiner's from other years]).

This movement of Jupiter through its aphelion was a cosmic act of "memory" of the Great Conjunction of Jupiter and Saturn in 6 BC, which we mentioned earlier in these Letters. At that time, it took place in the opposite part of the Zodiac, in the perihelion of Jupiter. As we have seen, it was a cosmic act of Annunciation of the "First Coming" of the preparations for the incarnation of Christ in the body of Jesus. In 1910, when there stood out, in an act of "cosmic memory", a challenge for humanity (of which we spoke above), Rudolf Steiner gave the Annunciation of the Second Coming.

The very first of those lectures, on January 12, is particularly interesting for us with regard to its stellar companionship. Before the lecture, Rudolf Steiner was urged to abstain from delivering it, because there were "dreadful events going on in the heavens". We produce the configuration in the chart in Fig. 16. What stood out was a major and total "square" (90° distance) occurring between Sun and Uranus opposite Neptune, and Jupiter opposite Saturn. This is "very bad" according to old astrological tradition. Some modern almanacs designate such an event with a capital "B" for Bad. Rudolf Steiner insisted on proceeding and thus gave this present humanity that profound "annunciation". At the same time, this is a most challenging teaching for the astrologer: the traditional connections concerning the square aspect, and also of all other planetary aspects, must and can be transformed and elevated to new realizations.

Figure 16



The Second Coming of Christ is also connected with the very ether body of Christ Jesus. Normally, our ether body dissolves, or rather is assimilated by the etheric cosmos immediately after death. However, this does not happen in every case. The ether bodies of the great spiritual leaders of humanity can be kept integrated and working on as inspiration for a long time. For instance, the ether organism of the great Initiate Zarathustra, who inaugurated Ancient Persian civilization (about 5000 BC), inspired Moses, who led the Israelites out of Egypt. As an Initiate, Zarathustra had a profound insight into the evolution of the world, and this lived on in his ether body. Moses was able to conceive through this the story of creation contained in Genesis, which must have been carried on in oral tradition for a long time until it was written down.

Thus, we can imagine that the ether organism of Christ Jesus was preserved in its fullest integrity. Indeed, on a cosmological foundation, we can conceive that it was carried through a profound cosmic evolution. I intimated this in my publication *Cosmic Christianity*.

Our ether or formative body carries the living memory of our entire life. For this reason, the soul during the first three days after death is confronted with the “tableau” of the life that has just come to a conclusion. After this the ether “tableau” is, normally, absorbed into the planetary world. This is not just an abstract affirmation. Over many years of research, we were able to confirm that the configuration of the heavens in the moment of death is arranged in such a fashion that it is like a photographic negative. The planets stand ready to receive that “etheric tableau” into their own. This confirmation happens because, as a rule, the death of a human being is not a random event but carefully pre-arranged by karma.

In order to demonstrate this more clearly, we have chosen to reprint here and study the so-called death asterogram of Raphael Santi (6 April 1520) from Part I of my much earlier publication [now called] *Isis Sophia III - Our Relationship With the Stars*. Actually, we find that Saturn



creates that “photographic negative”, of which we spoke above, already during the life time of a human being. This planet was called, in Ancient Greece, Omnipotent Father Time. Thus we can imagine that Saturn, as the universal chronologer, notes down not only general historic events but also the events in the individual’s life. This idea need not astound us. We must realize that this planet is much bigger than the Earth and gives residence to many spiritual beings who work in this great cosmic “chronologer’s office”, or Akashic Records.

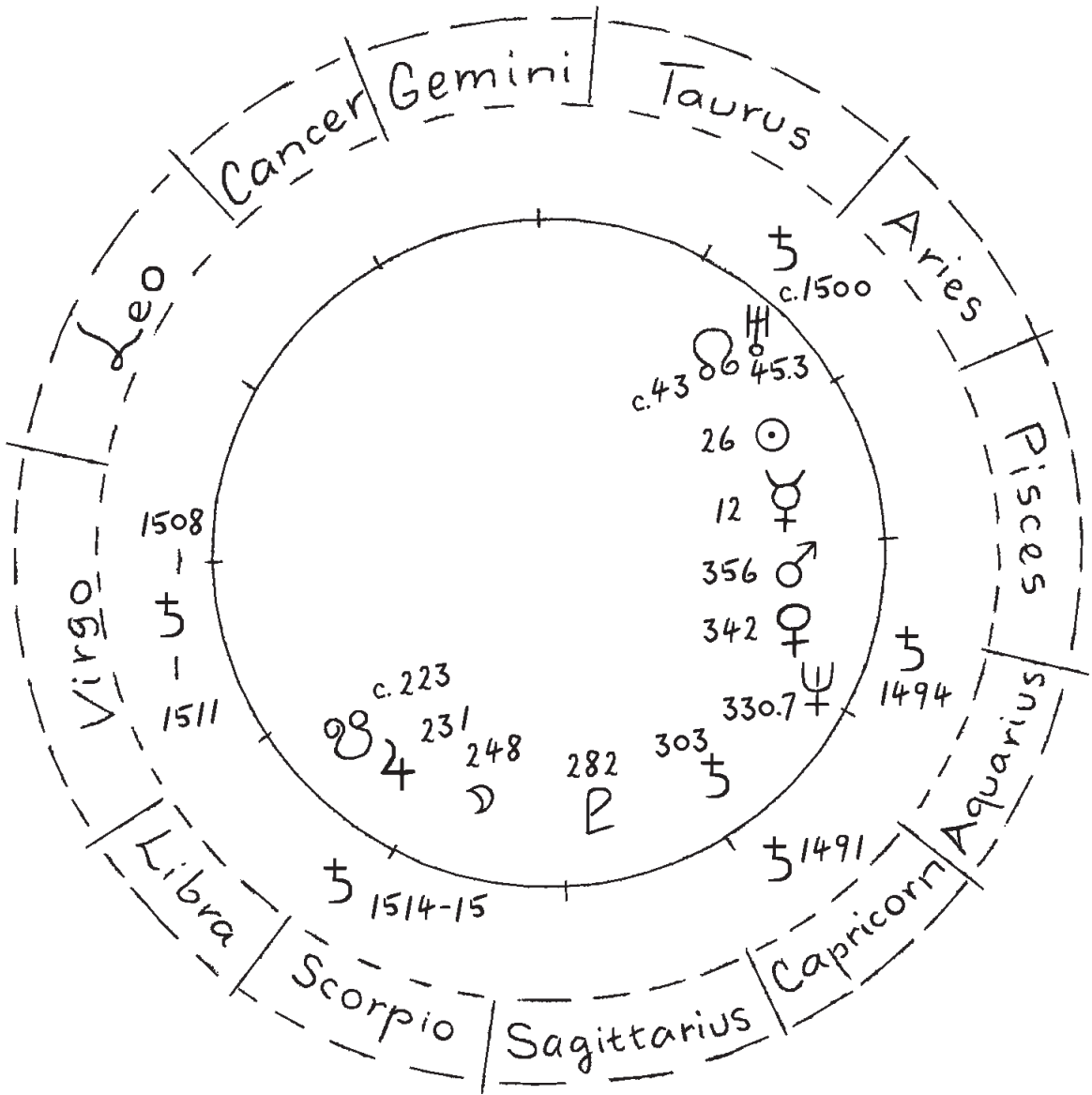
Thus we find in the death asterogram of Raphael (Fig. 17), indicated in the outer circle, the calculated positions of Saturn during his lifetime. We imagine that the planet had then noted down in the cosmic “annals” the important events in Raphael’s life. Furthermore, his death was “arranged” by the powers of karma, time-wise at the moment when the planets stepped into the places of the earlier Saturnian inscriptions. Through these “prearranged” coincidences, the ether organism, or tableau, of Raphael could then be assimilated by the planetary cosmos. By these interconnections, the human being actually makes significant contributions toward the stellar world. Indeed, they are and will become in future even more important for the life of the stars. Here it becomes obvious that we do not live an indifferent Earth existence of chance, meaning little to ourselves and nothing to our environment. Through this correlation, the cosmos is gradually transformed, and new values of a spiritual nature can be introduced into it. We have been able to prove this too, in a cosmological sense. With regard to the far distant future, we can even visualize that the universe will eventually be created anew through such like interconnections. Rudolf Steiner has given indications with regard to stages of future evolution (see Steiner’s, *The Michael Mystery*, chapter VI), “...when the divine, spiritual element from which we descended (which lives in us) can permeate the universe with light as the cosmically expanding Being of Man.”

### Current Events

Geocentrically, Pluto will be weaving back across the point of the autumnal equinox. The same event happened far back in the past around 1724-5, when Pluto also moved through the autumnal equinox. This was about the time of the death of Peter the Great, Czar of Russia. It was followed by turbulent events in the Eastern part of Europe, especially in Russia. In the West, the era of the materialistic philosophy of the Encyclopedists prepared its inroad into Europe. One of these philosophers, d’Holbach (born in 1723), later wrote *Christianism dévoilé*, in which “he attacked Christianity and religion as the source of all human evils... What men call their souls becomes extinct when the body dies... It would be useless and almost unjust to insist upon a man’s being virtuous if he cannot be so without being unhappy. So long as vice renders him happy, he should love vice.” (Quoted from *Encyclopedia Britannica*). We can come to illuminating conclusions if we compare those coincidences in the past with problems of present humanity!

Figure 17

Raphael - Death Asterogram



March 1972

Last month we started to develop a conception of the relationship of the human ether or life body to the world of the stars at the moment of death. We chose the death asterogram of the great Renaissance painter Raphael to demonstrate this in more practical detail.

Saturn had been before, in 1491, in the same place as it was at Raphael's death. During 1491 Raphael's mother died, which surely had a profound influence on him. While it must have been a sad loss, in a spiritual sense it "opened the gate of heaven" for him. If one looks at his many paintings of the Madonna, one can get the impression that the soul of his mother, later on, guided his hand from the spiritual world. Thus what the ancients experienced when they looked toward Capricorn was, in a new sense, re-established: "the gate leading up to the heavens". Then in 1494 his father, who was also an artist, died. Saturn had then moved toward the end of Aquarius, exactly to the place that Venus occupied at the time of Raphael's death. After that we do not know much about his life. However, around 1500 he was probably in training with the painter Vannucci at Perugia. Saturn was then approximately opposite the places in the Zodiac where Jupiter and the Moon stood at Raphael's death. About the years 1508-1511, Saturn moved into the places opposite Venus, Mars, Mercury and the Sun. The planet "wrote down in the cosmic annals" most significant events in Raphael's life, the culminating, most creative period that saw, among many others, the coming into being of the famous paintings in the Camera della Segnatura: the *Disputa*, the *School of Athens*, the *Parnass*. Finally, when Saturn moved into the vicinity of the places that were occupied by Jupiter and the Moon at death, he could inscribe in the Akashic Records the creation of the *Sistine Madonna*, the most well-known of all the paintings of Raphael. Thus, during Raphael's lifetime Saturn prepared the locations into which the planets stepped at the moment of his death, in order to stand ready to receive the spiritual richness of this etheric tableau into their own being.

The substance that is thus handed over to the planetary world and which constitutes the fruits of our earthly endeavors is not lost or forgotten. It lives on in the planets and can even be taken up as inspirations by human souls who prepare to descend into incarnation in following ages. We observed this on many occasions, and we have demonstrated it in the past, just in connection with Raphael. An intensive study reveals that the Jupiter of Raphael—at his death in Scorpio—returned once again to the same position during the epoch of Soloviev, the Russian religious philosopher of the last century (see April '71 Letter).

We said above that the Jupiter of Raphael was associated with his painting of the *Sistine Madonna*. It is really a profound representation of the "Divine Sophia, the Wisdom of God". She is not an earthly being, but stands "upon the clouds of heaven" and is surrounded by heavenly beings. The return of Jupiter to the same position, where it was at the time of the birth of the *Sistine Madonna*, we would take as an indication that in that moment a human being may have been born who, during his descent, was "inspired" by that spiritual-cosmic heritage of Raphael. Indeed, among the many who incarnated under such a Jupiter, it was Soloviev who seems to have received a corresponding inspiration, owing to experiences and prepara-

tions in previous incarnations. In our April 1971 Letter, we quoted from Soloviev's own writings the evidence of his experience of the "Hagia, or Divine Sophia".

Thus human life on the Earth is never a meaningless accumulation of incidents. It can become of great significance for the cosmos and, in the course of evolution, can be raised to ever higher levels of spiritual re-creation, even of the world of the stars. Here rises a perspective of human responsibility that present humanity can hardly yet conceive.

We ask: How much more profound then must be the connection between the cosmos and the ether body, which participated through Jesus, in the great Deed of the Christ Being during the Three Years Ministry? During decades of research and study, we have come to the conclusion that this ether body is a much greater potential than all we meet in this realm coming from the human being. It must also be said that the indications and results of spiritual research, by Rudolf Steiner, provided the most profound help and guidance with regard to these questions.

In our recent publication *Cosmic Christianity*, we have already described some of the conclusions of this research. For instance, we pointed out (see chapter VII) that, according to our conviction and based on investigation, the "time quantum" of the life of Christ Jesus did not only remain intact but was even magnified to cosmic time ratios. The time interval from the birth of Jesus (according to St. Luke) to the Crucifixion and Resurrection comprised 32.28 years.

These were Sun-Earth years, of 365.25 days each. Our whole life on this planet is dependent on this rhythm, with regard to seasons, etc. In the cosmos, beyond the Earth, "time" is something different. It is "30 times longer". We owe this information to Rudolf Steiner, from a lecture given on December 3, 1916. Why should it be 30 times longer? This is simply a transposition to the rhythms of Saturn. Sun-Earth years depend on one complete rotation of the Sun around the Earth, or as we say according to heliocentric conceptions, a full circle of the Earth around the Sun. The planet Saturn—the outermost of the solar system in the classical sense—needs 29.4577 years to complete one such circle around the Sun. Rudolf Steiner referred to it in approximation when he said that "time in the spiritual-cosmic world is 30 times longer". It constitutes one Saturn-year.

The time quantum of the 32.28 Sun-Earth years of Christ Jesus, which were filled with those most profound events of all Earth evolution, were a reality of "quality". This is the ether body of Christ Jesus. Normally, i.e., in the case of most human beings at death, the ether body would have been "dissolved" or absorbed into the planetary world. This did not happen to the ether body that was freed from the physical body at the moment of the death on Golgotha. It was elevated to cosmic time, or Saturn-time realities. On this foundation, we suggested earlier the transposition of the time quantum of 32.28 years of 365.25 days, multiplying them by 29.4577 = 950.895 years. Thus, when the ether body, comprising 32.28 Sun-Earth years had arrived, as it were, on Saturn, it had been elevated to 32.28 Saturn-years, which from the Earth perspective would be 950.895 Sun-years.

Thus the Message of the Deed of Christ was communicated to the whole solar cosmos—first through an integrated ether body. It had "arrived" at the outer limits of the solar universe,

in the classical sense, in 33.25 (the time of the Death on Golgotha) plus 950.895 years = 984.145 AD. Then it became evident, in connection with historic events toward the end of the first millennium AD, that the planet Earth and its humanity needed this revelation foremost for its survival. (There were, for instance, prevalent in western humanity around the end of that first millennium, wide-spread predictions concerning the “end of the world”.) Of course, in the spiritual world this need was “known” long before. Thus that ether organism of the Deed of Christ, which had been “magnified” to cosmic dimensions, returned toward the Earth. According to its inherent time dynamics, it took another 950.895 years, and then it arrived in the etheric neighborhood of our planet. Starting from 984.145 AD (see above) plus 950.895 years, this “arrival” happened in 1935.040 AD.

The year 1935 coincides, indeed, with the time which Rudolf Steiner visualized with regard to the manifestation of the Christ in the etheric world. In a lecture on January 25, 1910, at Karlsruhe, he mentioned the years 1933, 1935, and 1937 would be particular important. “There will appear in the human being special capacities like natural gifts. During that time great changes will take place and prophecies contained in the Bible will find fulfillment. Everything will change for the souls who will live on Earth and also for those who will no longer dwell in the physical body...” At the same time, he also gave serious warnings. He pointed out that a new, at first shadowy, clairvoyance will be given to a number of human beings, like a gift of nature. Yet, it could be possible, he said, that evil and materialism may in that moment be so great on Earth, that the majority of humanity would be unable to create any understanding for these changes. It could even happen that the human beings who have this clairvoyance could be regarded as fools and will be put into lunatic asylums.

Nevertheless, humanity will have about 2,500 years time to develop these faculties. This is the Age that follows the Age of Kali Yuga and will eventually lead to the time when the Maitreya-Bodhisattva will reach Buddhahood. However, if humanity should bypass the meeting of the Christ in the etheric world, through the development of etheric clairvoyance, it would have to wait a very long time, possibly till another “reincorporation” of the Earth planet in the dim future (“bis zu einer Wiederverkörperung der Erde”—to a reincorporation of the Earth).

In the same sequence of lectures Rudolf Steiner also pointed out (for instance, at Rome on April 13, 1910, also at Palermo on April 18, 1910 [which was also the Feast of St. Paul]): “...A small number of human beings will relive in personal experience what brought on the conversion of Saul at Damascus when he became St. Paul (see Acts IX). Similar to Paul, they will suddenly realize that the Christ has united with the Earth through the death on Golgotha. This tremendous inner experience, which some will have in the not too far future, is what has been promised as the Second Coming of Christ.”

The connection of the manifestation of Christ in the etheric world with the event of Saul-Paul’s conversion at the Gate of Damascus is dramatically expressed in the sidereal happenings around the commencement of the year 1935. We include here the geocentric charts of January 6, 1935 (about 1935.040) and also of January 8, 34 AD, which has been adjusted to the corresponding sidereal (fixed star Zodiac) positions, in accordance with the change that has taken

place through the precession of the vernal equinox since then. We have chosen the configuration of January 8, 34 AD, because we have the impression that this comes closest to the date of the actual conversion of St. Paul.

Figure 18a

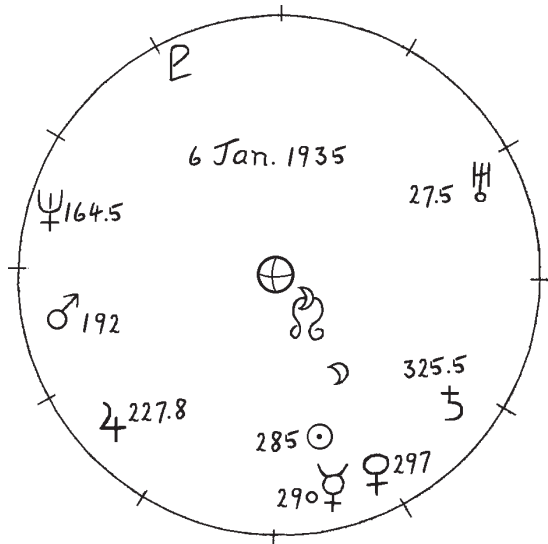
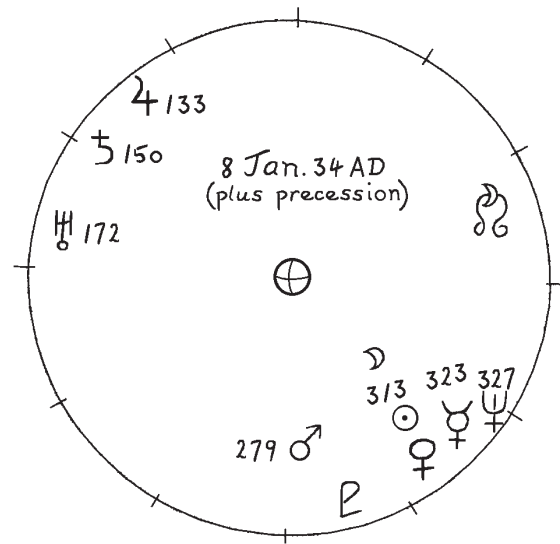


Figure 18b



A comparison of the two configurations shows, straight away, that the sidereal position of Saturn in 1935 was approximately opposite Saturn in 34 AD. Also the Sun, Mercury, Venus, and Moon of 1935 show a striking similarity to 34 AD. Mars moved into a position in 1935 opposite to that in the beginning of 31 AD, which we conclude, was the time of the Baptism of Jesus. Jupiter of 1935 is about in the place opposite where it was around Easter 31 AD. This seems to be connected with the commencement of Christ's Ministry, i.e., the Wedding at Cana (St. John II) and the following scene in the temple at Jerusalem.

With the oppositions of Saturn, Jupiter, and Mars to some of the original places in 1935, or around those years, something similar to acts of great "cosmic memory" took place in the cosmos. These facts, among others of a more subtle nature, have led us to the conception that we have entered a time during which those cosmic memories can be activated in the etheric neighborhood of the Earth. Even if their origin was time-wise outside the "Three Years", they are, nevertheless, connected with the ether organism that was built during the life of Christ Jesus and then elevated into the planetary cosmos. Now this ether organism has "returned" to the environment of the Earth. The Christ combines with it, as He had united with the Body of Jesus about 1,900 years ago. Whenever the planets return to their original (sidereal) places, Christ uses the cosmic forces for the continuation of great Deeds of consolation and healing. While dwelling in the body of Jesus, Christ brought these forces down from the cosmos and brought healing through them to the physical-material plane. This is described, for instance, in



St. Mark I:32-35. (See also *Cosmic Christianity*, chapter VI.) After the Resurrection and Ascension, it happened on higher etheric and spiritual planes. However, only the few who followed the path of initiation could behold the Presence of the Risen Christ. Now, from the year 1930 to 1940 onward into the future, it can happen to anyone who is not caught up in the illusion that the material perspective of the world is the only reality, and who is open to the perception of reality on the etheric level.

These manifestations of the Christ Principle, through the ether, can even be traced in history, in exceptional cases, of course. The date attached to the story of the *Chymical Wedding of Christian Rosenkreutz, Anno 1459*, at Easter time, is such an occasion. On March 24, 1459, the evening before Easter Sunday, Saturn was in  $280^\circ$  of the ecliptic and in sidereal Sagittarius. If one takes into account the precession of the vernal equinox, which amounted by then to about  $20^\circ$  compared with the situation at the beginning of the AD Era, we realize that this Saturn was exactly opposite its position at the time of the Baptism of Jesus. Thus we can see here a realization of such an “ether manifestation”. (An opposition, in this sense, is connected with an act of cosmic memory.) Indeed, if we study the *Chymical Wedding* we can find this verified. During the fourth day of the Seven Days’ Work, the three Royal couples are beheaded and their bodies are carried to the Tower of Olympus, the great alchymical laboratory. Also, the guests are taken there and are involved, during the following two days, in complicated alchymical work. Only Christian Rosenkreutz, of all of them, is aware that they are really transubstantiating the bodies of the Royal couples through seven stages of work. Finally, he is witness of their reawakening into one unified, new Royal couple. Thus the *Chymical Wedding* can be seen as a realization of the Deed of Death and Resurrection on Golgotha in the human soul, for which the Three Years of Christ were an “alchymical” preparation.

As we come closer to those decisive thirties of the present 20<sup>th</sup> century, we witness a similar occasion. In November-December 1901, Saturn moved into a position opposite where it was, sidereally and geocentrically, at the time of the Baptism of Jesus. About the same time (November 1901), Jupiter was in sidereal opposition to its position at the time of Golgotha. Thus the beginning and end of the Three Years were “remembered”. All this is, of course, seen with due inclusion of the fact of precession. In the beginning of the present century, it amounted to about  $27^\circ$  from 33 AD.

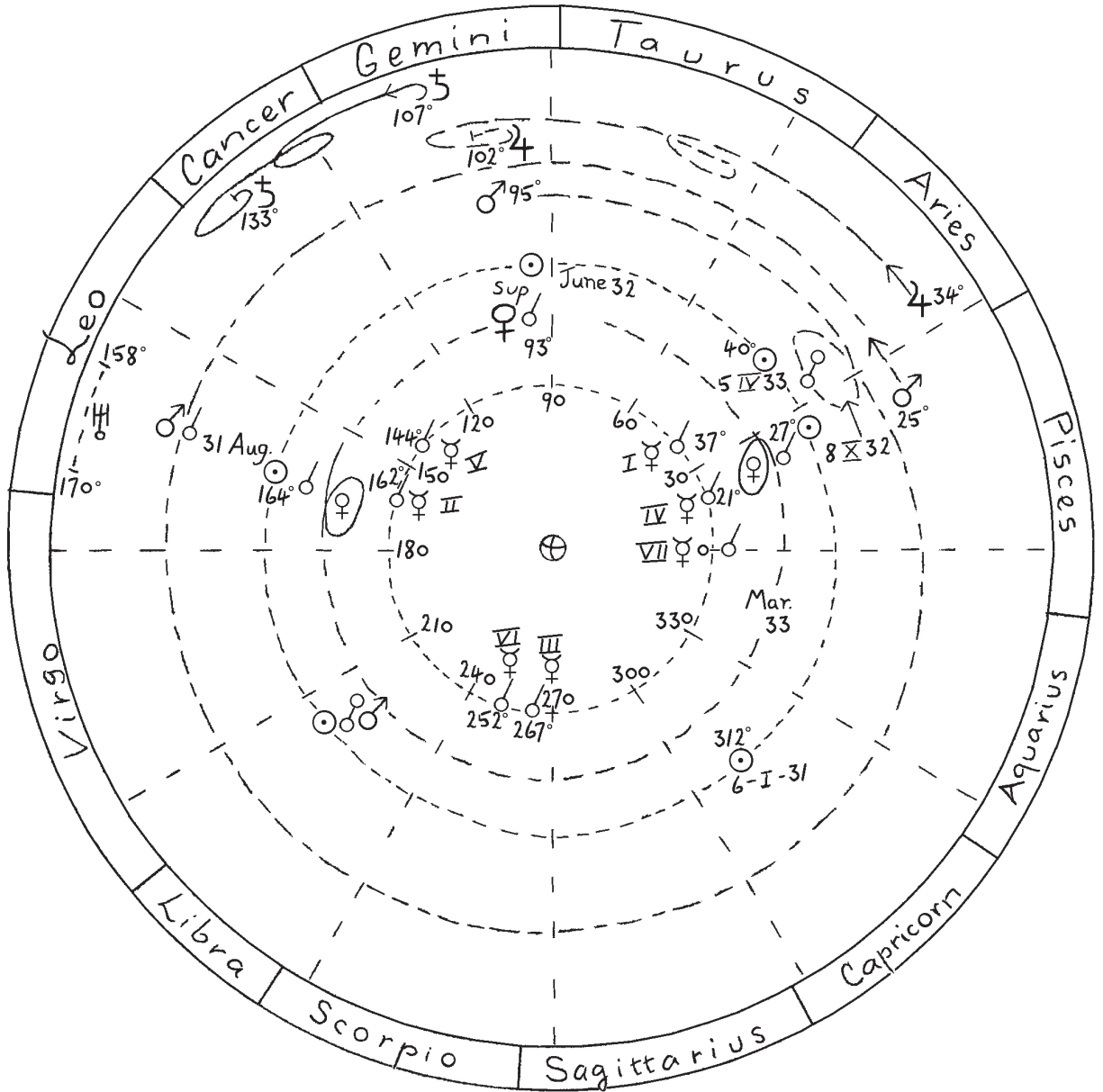
In October, 1901, Rudolf Steiner commenced with the lecture-cycle *Christianity as Mystical Fact*, which he carried on till March 1902. Later on it was published in book form. It is a most significant revelation with regard to esoteric Christianity, and can be regarded as the result of a manifestation of the Christ Principle on a higher plane.

All this can also be seen as a new revelation of the Holy Grail, in a broad human sense. However, we shall come back to these aspects in the next Letter. In conclusion here, we produce the diagram of the cosmic events during the time of Christ’s Ministry between the Baptism and the Resurrection (see Fig. 19). We have adjusted it to the rate of precession, which is at present  $27^\circ$ , in addition to the ecliptical positions during the time from 31-33 AD.

Figure 19

Planetary Movements  
from 6 January 31 to 5 April 33

The Roman Numerals in the inner circle represent the inferior conjunctions of Mercury with the Sun, which coincide with the “seven signs” in the Gospel of St. John.



Current Events

These events of Mars in the perihelion line of Saturn, Earth in the perihelion of Uranus, Mars (Taurus) opposite Jupiter (Scorpio), and Mercury conjunct the Earth, appear still more remarkable when we discover that they recall similar occurrences during the weeks preceding the three Easter Festivals that are described in the Gospel of St. John. Immediately after the “forty days in the desert”, which followed the Baptism and Incarnation of the Cosmic Christ (see St. John I, II, and III), Mars moved through the perihelion line of Saturn. About the same time the Earth moved through the perihelion line of Uranus. Shortly before the second Easter (see St. John V and VI), Jupiter and Mars were (heliocentrically) in opposition. But their positions were reversed, compared with 1972. Jupiter was in Taurus, and Mars in Scorpio. The conjunction of Mercury and Earth is the heliocentric equivalent of the loop and inferior conjunction of Mercury with the Sun in the geocentric. It will take place, approximately, between the sidereal locations where similar loops of Mercury happened before the second (32 AD) and the last Easter (33 AD), according to St. John.

Thus we have the remarkable fact that the pre-Easter time of 31 AD is “recalled”, as it were, when the Christ transformed water into wine at the Wedding of Cana; furthermore, the Feeding of the Five Thousand (32 AD) is “remembered”, and finally, the Last Supper with Bread and Wine. We see a “memory” in the cosmos of the inauguration of the new Mysteries of Bread and Wine. This can remind us of the “spiritual communion” that Rudolf Steiner spoke of on 31 December 1922, as a step of inner development in connection with our relationship to the cosmos, which a future humanity will have to conquer.

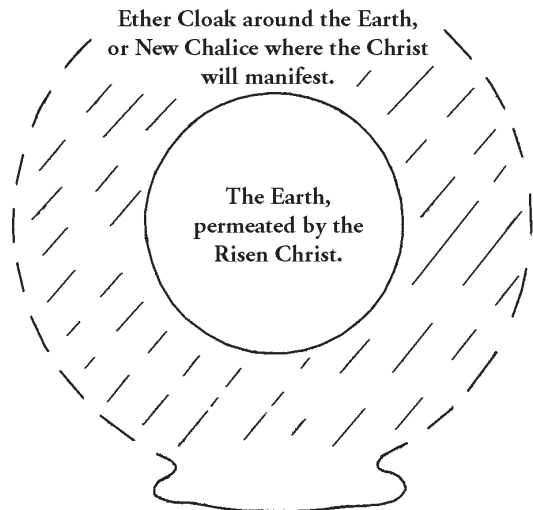
April 1972

In the last Letter, we gave our impressions concerning the Second Coming of Christ on the basis of cosmological investigations. We see it connected with the expansion of the ether body of Christ Jesus into the cosmos and then its return to the Earth. It would thus have arrived in the neighborhood of our planet in, approximately, the beginning of 1935 and would surround the Earth like an aura, through which the Christ manifests to human beings who are ready to receive this experience.

Earlier we spoke of the Incarnation of Christ during the Three Years as the archetype of the Holy Grail—when Christ was present in the body of Jesus. From 1935 on, during the following 2,500 years, Christ will be “present” in the ether environment of the Earth. Human beings who will recognize and experience this will vitally contribute, thereby, toward the existence and life of the whole Earth planet. Rudolf Steiner spoke in 1910, in a number of lectures, about this aspect of the realization of the Second Coming. On 13 March he said: “...like a spiritual veil, or cloak, will the newly developing capacity (of clairvoyance of the etheric realities) be spreading around our Earth. Oriental scriptures, particularly those of Tibet, speak of a territory which has disappeared. They speak with sadness of Shambala, a region which vanished during Kali Yuga (Dark Age) ...Shambala will return again. We are at present living at a time of preparation of humanity for this development of a new clairvoyance...” (See also last Letter.) In his lecture of 27 February 1910 he said: “...Already in the present century, and more and more during the following 2,500 years, will human beings experience the Christ in etheric form. They will perceive the etheric Earth from where the plant world has been sprouting. Through this they will also recognize that if our inner being is good, we will have a different impact on our environment than an evil one...”

Figure 20

We can, therefore, well say that we are living toward a time during which we can expect a new manifestation of the Mystery of the Holy Grail. During the Three Years of Christ’s Ministry, it was the body of Jesus that was the elevated Holy Grail. From now on the ether cloak around the Earth, through which the Christ will “come again”, can be seen as the newly raised Holy Grail (see Fig. 20). Since the Event on Golgotha, Christ has united with the Earth as its real meaning and future. This Christ-Earth rests now in the “cup” of its ether cloak, containing the active “cosmic memory” of the thirty-three years of the life of Christ Jesus. Thus is this story “written on the new vessel” and working actively into the existence of Earth humanity, just as the name of Parsifal, the expected new King of the Holy Grail, according to the story, was written on the vessel.



The Presence of this ether cloak around the Earth, in other words the Second Coming of Christ, is indeed effective in the life of modern humanity, whether the individual wants to believe it is true or not. Of course, most of these experiences of the Presence happen in the lives of individuals, or small communities. It is fully understandable, under present conditions and with the power of “public opinion”, that they are rarely promulgated; however, in a few historic instances the Presence has become indirectly obvious.

Already in 1917, when the ether cloak was approaching, Saturn was (geocentrically) in about  $133^\circ$  of the ecliptic (October-November), reminding us of the Saturn position at Golgotha (see Fig. 19). These were the later years of the First World War. They were certainly grim and painful times for many human beings, but they were also epochs of deep, inner experiences. That humanity not only had to face the personal and community sufferings, but also the sufferings inflicted on the Earth by the impacts of an already highly perfected mechanized warfare. It offered a reminder of the deeper meaning of Golgotha, as it concerned all humanity. However, we also see then the working of the opposing forces, who will always attempt, at all costs, to prevent any practical awareness of these realities. Even so, we very often witness that they promote instead, involuntarily through their violent actions, just this kind of experience. In November 1917, when Saturn was more precisely in a position equivalent to Golgotha, Marxist-Leninist communism took over in Russia. It operated, and still does, on the basis of dialectic materialism, which would utterly scorn any of these ideas that we are trying to develop here.

In 1933 the opposing forces lined up for another severe attack, this time apparently using just the opposite kind of trump cards, though equally consistent in effectiveness. During the beginning months of that year, Saturn moved once again through the sectors of the ecliptic opposite to those where it was at Golgotha. This was the time when Hitler and his cohorts took over in Germany. Again this meant great suffering and a Golgotha experience for many, but also deep inner and positive break-throughs for some, as we have come to know.

The activation of cosmic memory, in connection with the returns of the planets to their original sidereal places, was working in a hidden way in the events described very briefly above. This also became evident during the Second World War in the returns of Saturn and Jupiter. Jupiter returned to its sidereal position at the time of the Baptism, in June 1940, to a most dramatic moment of the War (Dunkirk evacuation, etc.). In August 1942, Jupiter was in a point of the Zodiac similar to that of Golgotha. Then, in July-August 1945, Saturn moved into the sidereal place that it occupied at the time of the Baptism and in August 1947, into the correlate of Golgotha. This was at the end of the war and at the time of the attempts to recover from it. Jupiter returned to the point of its original position at the Baptism in May 1952 and to that of Golgotha-Easter in July 1954. These years saw the concluding stages of the Korean conflict.

The returns of Mars, Venus, and Mercury happen, of course, much more frequently. However, here we also have to consider the returns of the original gestures—loops, superior conjunctions, etc.—in order to come to leading conclusions. For instance, the loop of Mars in the

constellation of Aries, in Fig. 19 of the March Letter, repeated itself in approximately the same position during September-November 1941. During the Three Years of Christ's Ministry, it seems to have happened after the transfiguration (St. Matthew XVII, Mark IX:2, and Luke IX:28). After 1941 it occurred in October-December 1958, in approximately the same sidereal point, and it will come in September-November 1973 very close to the original position in Aries.

This loop of Mars in 32 AD was preceded by a conjunction of Mars with the Sun in August 31 AD. This seems to have coincided, approximately, with the tragedy of John the Baptist, his arrest by Herod, and eventually his decapitation. Similar events happened sidereally in August 1940 (among other things, the Battle of Britain), and in September 1957. An almost precisely identical occurrence will take place in September 1972.

The gestures of Venus in similar places take much longer to recur. A loop of this planet in the constellation of Leo during August-September 1943, followed by a superior conjunction in June 1944, (constellation of Gemini), and another loop (Pisces-Aries) in March-May 1945, came closest to it. In 1951-53 the three events repeated themselves, but by then they had already fallen back in the Zodiac, and it will take another 240 years, approximately, to recur in the same constellation patterns. The original events during the Three Years were apparently associated with the evidence of the decline of the ancient mysteries and the inauguration of the new Mysteries by Christ. The decadence of the old mysteries became apparent in the Herod-John the Baptist drama (1st loop of Venus in Leo) and in the event of Christ meeting the mother "whose daughter had an unclean spirit", St. Mark VII:24-30 (superior conjunction of Venus with the Sun in June 32 AD, Gemini). Then, following those events, the Christ inaugurated the new Mysteries in the Raising of Lazarus (St. John XI). This was an initiation leading to the experience of the Christian Apocalypse, as it was described eventually by St. John the Divine in *Revelation*. This was accompanied by the loop of Venus in Pisces-Aries. Events of similar nature reached some human beings during the cycle of cosmic equals in 1943-45, concerning Venus as we mentioned above. Of course, we repeat again that we cannot expect that they are promulgated openly, under present circumstances.

The recurrences of the gestures of Mercury (loops and superior conjunctions with the Sun), similar to 31-33 AD, are more frequent. They can easily be found in the data provided by astronomical ephemerides of the cosmic events.

The incidents mentioned above do not pretend to be more than examples indicating the road to further research. Furthermore, we must not be surprised if the echoes of Earth history toward the events in the etheric cloak around our planet are at first associated with suffering, death, and destruction. These are the inevitable reactions of the antagonistic Earth forces that worked also during the Three Years of Christ's Ministry. Yet, they paved the road toward the Resurrection on Easter Sunday and the glory arising from it for future evolution. Meeting the corresponding cosmic etheric events with constructive thinking, born out of spiritual-scientific cognition, is one of the first steps to lead one to the realization of the meaning of Resurrection for the whole of humanity.



Including the heliocentric perspectives can also be very illuminating. In this context we work with the elements of the planetary orbits, or spheres. Here we regard the visible planets chiefly as the indicators of the events going on in the spheres, circumscribed by the calculable planets. Thus Saturn in January 31 AD, moved into a position between the ascending nodal line of Jupiter and Pluto. They are the points on the orbital ellipse of these two planets, where they ascend in the course of their movement around the Sun above the extended geometrical plane or ecliptic plane indicated by the orbit of the Earth. These points we connect with the center of the Sun and, thereby, get the “nodal lines”. (We are, of course, fully aware that there was no evidence of the existence of Pluto 2,000 years ago and therefore also its nodal lines, etc. However, we have experimentally taken the presently known positions and ratio of movement of Pluto’s elements and calculated them for the time of Christ.) We take that moment in January 31 AD as the time of the Baptism of Jesus and the Incarnation of Christ.

We have worked over this event already in the recent publication *Cosmic Christianity*. Everything connected with the planet Saturn and its sphere we take as an expression of the Divine Father forces in the cosmos Whom John the Baptist heard in that moment speaking from the heights of heaven. Rudolf Steiner suggested that the original context of these words was different from those that are reported in the later translations of the Gospels, namely: “This is My beloved Son in Whom I realize Myself as Self”. The association of Saturn, in that moment, with the whole sphere of Jupiter through the latter’s node, would stand symbolically for the Divine Father forces speaking about the Divine Son.

Then, at the time of the Mystery of Golgotha in April 33 AD, Jupiter moved into the same position, between its own ascending node and that of Pluto. Now, the Divine Son entered the final phase of glorious manifestation, the overcoming of the Cross and Death by the Resurrection. The sphere of Jupiter is especially associated with the Divine Son Hierarchies.

We can now also draw repetitions of these events into the orbit of our observations with regard to the Second Coming. However, with this heliocentric approach, we must adopt a different perspective. If we look at positions of the planets according to the geocentric concept, we are actually faced with a world of rhythms, of the movements of the planets, etc. This is associated with the world of human rhythms, that is, the human etheric organism in the setting of the cosmic ether elements. However, if we study the cosmos from the heliocentric aspect, we must distinguish between two factors: On the one hand, we have, here too, a rhythmic background expressed by the movements of the planets and even by the elements, nodes, and perihelion-aphelion lines. Apart from this, another reality meets us: the invisible spheres of the planets, working into Earth existence as manifestations of the soul life of the cosmos, or cosmic astral forces. In our present context (the connection of the Second Coming with that spiritual-etheric “envelope” around our planet) we take them as immediate cosmic-astral elements working into this ether reality above the Earth. Thus the “memory” element in the ether is constantly enlivened and activated; with certain reservations, one can even say it is made contemporaneous in character. The drama of the present Age is, thereby, combined with and elevated to the grandeur of the great etheric images of the original events in the life of Christ Jesus.

Saturn moved between the ascending node of Jupiter and that of Pluto during about March and November 1945. This year saw the temporary conclusion of the Second World War in Europe and Asia and was connected with tremendous suffering all round the globe. It also opened up quite new vistas with regard to the future of humanity and our planet, with the introduction of atomic power after decades of inconspicuous preparation in the background. As much as this brought dangers of immense, if not total, destruction into Earth existence, it calls actively for the realization of that which came into humanity as the advent of esoteric, cosmic Christianity—which isn't a simple proposition. In a heightened sense, we can see one challenge here that is present in the humanity of this Age through the Second Coming.

Jupiter moved through its own ascending node earlier, in about August-September 1942, and through the node of Pluto around the beginning of 1943. It saw the European world in the grip of fierce war actions everywhere. In a sense, it was the turning point. The Germans were stalled in their wide excursions to the east and south. However, it looked on the surface as if all that which was spiritually standing in the background as the new Revelation of the Christ Event was submerged. Yet we know that the experience of the Presence was realized by very small numbers. Even so, it was a beginning for events to come in future centuries and millenniums.

After two orbits, Jupiter returned again to the same positions in the course of 1966. During that year another rare but significant event occurred: Uranus and Pluto came into conjunction at the tail-end of the constellation of Leo. It was a recurrence of similar conjunctions in slightly different zodiacal positions in 1712 and 1457. In the first issue of the *Star Journal*, we described how they were connected with stages of the development of genuine Rosicrucianism rooted in the Middle Ages. Especially the conjunction of 1457, which preceded the mysterious events described in *The Chymical Wedding of Christian Rosenkreutz, Anno 1459*. Thus we have come to the conclusion that also the time around the conjunction of Uranus and Pluto in 1966 saw a decisive step forward of the true impulse of Rosicrucianism, though naturally we must expect that it happened in occult seclusion. We have the feeling that one day it will reveal itself as a realization of the true meaning of the Resurrection of Christ and its significance for all future evolution. If this happens, it will verify that the return of Jupiter to its heliocentric position at Easter 33 AD, does not only carry the memory of the events in Palestine but also the challenge to their active realization in our lives.

All these occurrences took place after the commencement of the age when human beings, first very small and then increasing numbers, will experience the Presence of Christ in the etheric realm, that is after about 1935. It was preceded by a significant opposition of Saturn and Jupiter in December 1930, the first planet in  $283^{\circ}24'$  and the second in  $103^{\circ}24'$ , heliocentrically. Therefore, Jupiter was then between its ascending nodal line and that of Pluto, and Saturn was between the descending ones. This stands out almost like a “prophecy” of things to come, though we would not see in it a prophecy in the old sense of fixing coming events once and for all. Certainly, the fact that Jupiter had returned to the positions that it occupied in April 33 AD with Saturn opposite, could speak for “opposition” against the real-

ization of the original events that were inaugurated for the salvation and healing of humanity. Indeed, we have since encountered determined and relentless attempts of “opposition” by the adversaries, especially in the beginning of the thirties of the present century. However, even more stands out in that cosmic event of 1930, which is of great significance.

During that same year, Uranus moved through the (elongated) perihelion line of Jupiter. In this fact alone we can detect a whole storehouse of information:

1. The perihelion of Jupiter—for a long time in the constellation of Pisces and there for a long time to come—is intensely connected with the task of the whole Post-Atlantean Epoch. We have worked over this in the December '70-January '71 Letters. It carries a reflection of the need in this Post-Atlantean humanity to evolve thinking, first through the descent into intellectual thinking and then eventually into active, or rather intuitive thinking, in order to create firm foundations for the reawakening capacities of clairvoyant perception. If Uranus moves through this perihelion line of Jupiter, as it did in 1930, it activates it in a special occult sense, because Uranus is associated with occultism.

2. All this reminds us of an earlier, similar event: In 1762 (about February 18), a Great Conjunction of Saturn and Jupiter took place, close to that perihelion of Jupiter. The two planets were joined in conjunction by Uranus in that moment with a difference of only about  $4^{\circ}$  in longitude. Thus Uranus was also in the perihelion of Jupiter, similar to 1930, only two orbits earlier. During that year of 1762 (May 17), the German philosopher Johann Gottlieb Fichte was born. Rudolf Steiner wrote in *The Riddles of Philosophy* extensively about Fichte. For instance, he says: “To become aware of oneself in the realm of the supersensible is for Fichte an experience which is possible for the human being. If he does achieve it, then he meets in himself the ego... In Fichte’s world conception, thought becomes experience of self, as in the Greek philosophers, imagination became thought. With Fichte, world conception wants to experience consciousness of self...” In this sense, we would see in the events of 1930 a “prophecy”, as we said earlier.

3. The association of Uranus with the perihelion line of Jupiter in 1930 and 1762 reminds us also of the Great Conjunction of 6 BC (astronomical), which we described in the July '71 Letter. It also took place quite close to that perihelion, and it was the source of the final prophecies and information for the Three Kings or Magi, concerning the “Birth of the Child” they were seeking. If we see this vast background in the events of 1930, we can indeed conceive of it as a modern “prophecy” in a very positive sense; and from another angle, meaning a promise of the “Birth” of the new Christ Manifestation, which may be “opposed” by the adversaries but cannot be prevented.

Current Events

Because of all the geocentric events taking place in the constellation of Taurus, we would expect tremendous challenges for humanity in the sphere of traditional materialism. The constellation of Taurus was associated in history with the Third Post-Atlantean Age of Egypt and Chaldea, inaugurating the first steps toward closer association with the world of matter and decreasing relationship to the world of the spirit. This was done in order to facilitate our evolution toward freedom and independence. The present age, the fifth of the Post-Atlantean civilizations, has the task to spiritually resolve this descent.

May 1972

In the April Letter, we pointed out that we see the Great Opposition of 1930 (16 December) as a “prophecy” of the events that were to be inaugurated during that decade. We say this with all the reservations which have to be observed with regard to any kind of “prediction” in the new age since Christ. It can only be seen like a hand stretched out, as it were, from the unseen, offering opportunities that we can accept in spiritual freedom, or reject. Certainly, rejection will have its consequences in an apocalyptic sense; this cannot be avoided.

The Great Opposition of 1930 does contain such “prophecies”, better perhaps “previews”, of coming opportunities in all cosmic reality. For instance, we want to investigate whether the commencement of the “Second Coming” in the beginning of 1935 is indicated in it. We proceed with the Great Opposition on December 16, 1930, or 1930. For the commencement of the Second Coming, we take 1935.05, a difference of 4.10 years against 1930.95. Now, we seek the equivalent of 4.10 years according to Saturn progressions, which means that we let one orbit of the Sun (365.25 days) stand for one orbit of Saturn (29.4577 years). In order to get the ratio in days, we have to divide 365.25 days by 29.4577 which gives us 12.399 days standing representatively for one year. The 4.10 Sun-years that elapsed from 1930 to 1935 would then be represented by  $4.10 \times 12.4 \text{ days} = 51 \text{ days}$ , which we add to December 16, 1930 and come to February 5, 1931. On that day we have the following heliocentric positions: Earth  $135^\circ$ , Mars  $130^\circ 42'$ , Jupiter  $107^\circ 50'$ , Saturn  $285^\circ 13'$ , which were similar to the positions on January 6, 31 AD, plus precession—Earth  $132^\circ$ , Saturn  $110^\circ$ . This is the traditional day of the “Baptism of Jesus” or “Epiphany”. Thus the Great Opposition of 1930, and the corresponding time progressions, does indeed carry a “preview” of the Second Coming expressed in the planetary “memories” of the Baptism of Jesus.

The opposition of Saturn and Jupiter in 1930 was related to the conjunction of the two planets on September 27, 1901. This event also carries a “preview” of a similar kind. If we realize that this Great Conjunction inaugurated the 20<sup>th</sup> century, we would even expect such a preview in it.

If we work with the event on September 27, 1901, with Saturn progressions similar to those we mentioned before, we come to the following conclusions:

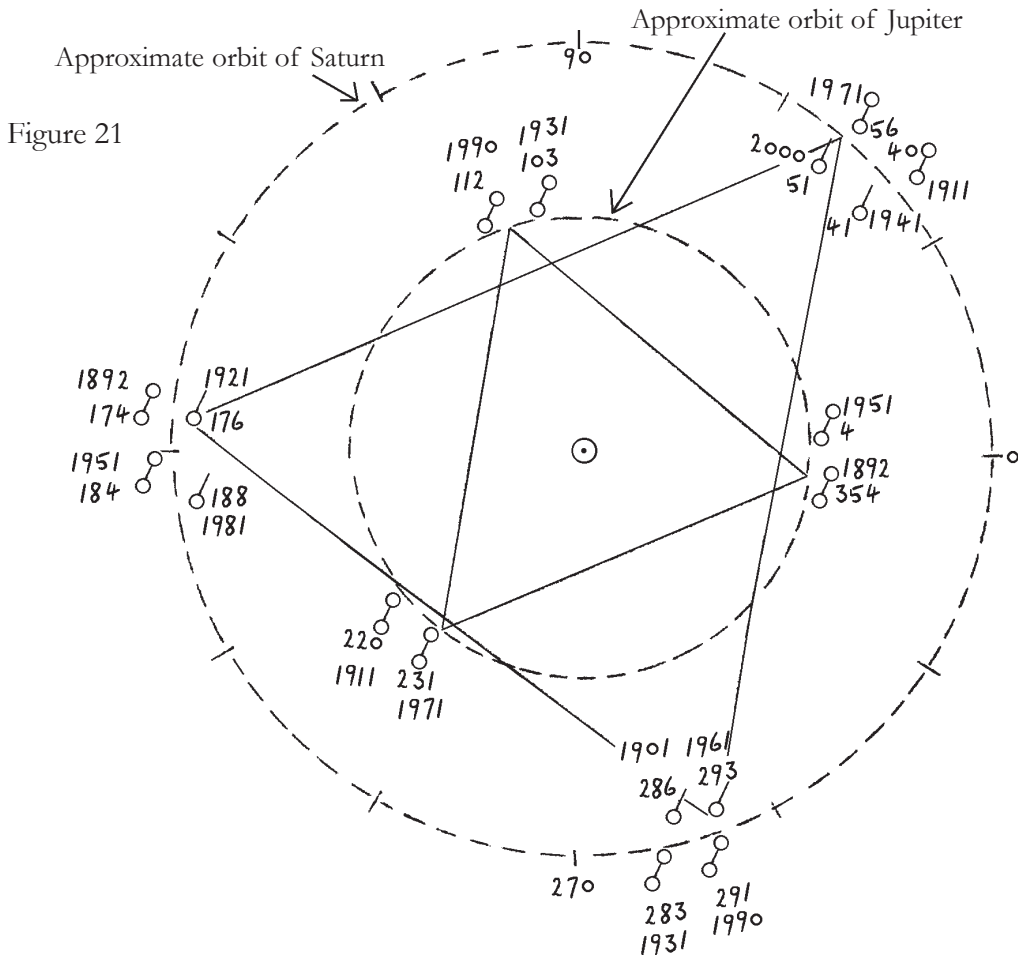
1901.75 – Conjunction of Saturn-Jupiter (September 27 is .75 of the year 1901).

1935.05 – Commencement of the Age of Christ’s Manifestation in the etheric.

33.30 – The years difference, divided by 29.4577, or represented by corresponding Saturn progressions (1 Sun-Earth year standing for 29.4577 years, or one orbit (year) of Saturn = 1.13 years. Add to that,  $1901.75 = 1902.88 = 17\text{-}20 \text{ November } 1902$ . On 20 November 1902, we have the following heliocentric positions: Venus  $232^\circ$ , Mars  $130.5^\circ$ , Jupiter  $321^\circ 41'$ , Saturn  $298^\circ 15'$ . At the time of Golgotha (3 April 33), we find the following correspondences (plus precession) Venus  $227^\circ$ , Mars  $125^\circ$  Saturn  $139.5^\circ$  (opposition point is  $319.5^\circ$ ).

Thus we have, indeed, also in the event of 1901, a preview of coming opportunities for spiritual development. This poses the question of whether it would be a constructive task to study the rhythms of the Great Conjunctions-Oppositions systematically in connection with evolution.

Indeed, this kind of awareness of the “conferences” between Saturn and Jupiter has a long occult tradition in humanity. Earlier, we worked out in detail how these conjunctions take place in a big triangle. This triangle is like a threefold “hand” on the cosmic clock, because it turns slowly through the dial-plate of the Zodiac. The conjunctions in each one of the three corners of the triangle return in intervals of about 60 years (see May '69 in *Practical Approach II*). This rhythm is intersected by oppositions that happen halfway, i.e., 30 years after or before the corresponding conjunctions. They bring Saturn back to approximately the same corner, but Jupiter is then opposite. Thus we get a second triangle that is smaller than the first one, because the orbit of Jupiter, on which we base it, is smaller than that of Saturn. The diagram in Fig. 21, is approximately drawn up according to the relative sizes of the orbits of the two planets.





It is quite understandable that observable features in the cosmos served as a kind of great timepiece, in a historic sense. For instance, the Magi who came to visit the Child, according to the Gospel of St. Matthew, used this timepiece. We have worked extensively on this in earlier Letters.

The esoteric awareness of the Great Conjunctions being “timers” of evolution was always present in ancient humanity. We find it in a magnificent fashion in the stream of Buddhism, where we might expect it least. Later Buddhism formulated the doctrinal systems of the so-called Tantras—teachings with regard to the acquisition of magical capacities (see: Evans-Wentz, *Tibetan Yoga and Secret Doctrines*). One set of these were the Kalachakra Tantras, which seem to have been introduced into India from “the north, the land of Shambala”, as late as 600 AD or even the 10<sup>th</sup> century. From there the Kalachakra system was brought by the great master Atisha to Tibet during the 11<sup>th</sup> century. Atisha was born toward the end of the 10<sup>th</sup> century in Bengal. Early in his life his interest turned to Buddhism, and he studied grammar, philosophy, art, and medicine. As his special protecting divinity he chose the Divine Tara, in whom we recognize the same as the Divine Sophia, Who is venerated in Eastern Christianity. Eventually, Atisha emigrated to Tibet and finally made a home there for Buddhism. One of his important deeds was the reordering of the Tibetan system of calculating time, etc. This he did on the basis of the Kalachakra teachings.

Kalachakra, literally, means “wheel of time”. It works with cycles of 60 years in which we recognize, straight away, the rhythm of the Great Conjunctions. This kind of Buddhistic “astrology” was eventually elevated to divine propensities and significance for salvation. (We take much of this information from Helmut Hoffmann, *Die Religionen Tibets—The Religions of Tibet*.)

Very interesting also is the “mythology” of the inauguration of the Kalachakra teachings. The mysterious King Sucandra (the supposed incarnation of the “Lord of All Secrets”) of Shambala asked the Gautama Buddha for a sermon, to which the King specially came down from his “high” realm. The Tibetan sources disagree on when this happened. Some say that it was in the year of the Buddha’s Illuminations, or rise from Bodhisattva to Buddhahood. This sermon was then written down by Sucandra as the Mula-Tantra of the Kalachakra. And thus it is supposed to have come, eventually, to India and finally to Tibet.

Important also is the chronological mythology that was associated with the Kalachakra. After its inauguration, seven Religious Kings ruled in Shambala, apparently 60 years each. They were followed by 25 Kulikas. Each one of them rules exactly 100 years. The last one, “Rudra with the cakrin (wheel)” will inherit the throne from 2327 to 2427. He will eliminate the “Mohammedans” in a mighty battle and introduce a Golden Age. This we must understand in a purely mythological sense. The “Mohammedans” were regarded by Indian Buddhism as unwanted invaders and materialists. In this sense, we must conceive the rule of the last Kulika as being connected with the astronomical (not yet broad historic) commencement of the Aquarius Age (the vernal equinox in the fixed star constellation of Waterman) and the overcoming of materialism.

The connection with 2,500 years (rule of 25 Kulikas) is significant. This is the approximate astronomical interval that the Great Trine of the Saturn-Jupiter Conjunction (see Fig. 21) needs for one complete rotation through the Zodiac, and this opens up a wonderful historic perspective that the Kalachakra Tantras obviously wanted to suggest. If we go back from the time of Buddha (6<sup>th</sup> century BC) by 2,500 years, we come to the 31<sup>st</sup> century BC, the commencement of the Kali Yuga, or Dark Age, according to occult tradition. If we move forward from the 6<sup>th</sup> century BC by 2,500 years, we arrive at the present century. Another 2,500 years will take us to about 4400-4500 AD, which corresponds to the time during which the Maitreya Bodhisattva is supposed to rise to his Buddhahood. Thus we can indeed see in the Kalachakra wisdom an inspiring union of cosmological and occult facts.

The relatively limited evidence concerning the Kalachakra nevertheless reveals that it was a sublime timing element, on the basis of the Wheel of the Great Conjunctions and Oppositions, connected to a certain extent with the existence and manifestations of that mysterious land of Shambala. As we reported above, King Sucandra of Shambala was involved in its inauguration. What does Shambala mean? Rudolf Steiner gave some indications in his lectures in 1910 on the Second Coming, or manifestation of Christ in Etheric Form. For instance, on March 13, 1910, he said: "...Oriental documents, particularly the Tibetan ones, speak extensively of a country that has disappeared. With sadness they speak of it as Shambala, a country that disappeared during the Kali Yuga Age. However, with full justification, it is also said that the Initiates can retire into Shambala, in order to fetch from there what humanity needs to be helped with its progress... There exist prophecies which say that this country will come back to humanity. At a time when the delicate manifestations of a (new) clairvoyance will become apparent, get stronger and spread ... then Shambala will come back ... this will happen during the next 2,500 years..." Earlier in the same lecture "...Like a spiritual cover (or veil) will this steadily developing capacity spread out around our Earth globe..." On March 15, 1910: "...Christ will become visible to the human being in an ether body, not a physical body..." On the same occasion Rudolf Steiner indicated that a science of the spirit, or anthroposophy, regards it as its task to develop such faculties of etheric "clairvoyance", which would also mean new access to Shambala. And on March 6, 1910, we hear "...The Christ will lead humanity to Shambala..." This will prepare itself and happen during the coming 2,500 years, and it will be an experience similar to that which St. Paul had at the Gate of Damascus (Acts IX).

The interval of 2,500 years, which is mentioned in this context, leads us right up to the time when the Maitreya Bodhisattva will attain his Buddhahood (5000 years after the Gautama Buddha). This is also connected with the Second Coming. Through the development of those faculties to perceive the reality of the ether world, we will also see the etheric Earth from which the plant world has arisen. "...Thereby, they will also recognize that a human being who harbors Goodness in his inner being does exert an influence on his environment different from one who nurtures evil. The one who will possess this knowledge to the highest degree will be the Maitreya-Buddha..." (February 27, 1910).

Thus we have here a whole storehouse of “prophecies” connected with the timekeeping properties of the Kalachakra: The commencement of Kali Yuga and loss of the ancient clairvoyance, or Shambala, the inauguration of the Kalachakra-Tantras, the Second Coming and new access to Shambala, and finally, the impact of the newly developing faculties in people on their earthly environment, eventually concentrated in the teaching of the Maitreya.

Modern humanity, particularly so-called western humanity, can make vital contributions to these perspectives that seem to have been the last remnants of a once clairvoyant humanity and which appear to be existing at present only as traditions. Of course, observation still tells us of the Great Triangle of the conjunctions and oppositions of Saturn with Jupiter. In this triangle or, rather, sextile (see Fig. 21), we can, in fact, see the archetype of a traditional occult symbol, “Solomon’s Seal”. However, modern humanity, and especially the western world, has added on the basis of its scientific astronomy the possibility of new dimensions to all this, by the discovery of the so-called elements of the planets, the apsidal lines (near and far distances of the planets from the Sun), and the nodes. Thereby, the far-reaching possibility to experience the planetary cosmos as a really living universe was created. Of course, we are fully aware that this can happen only if a future humanity firmly decides to see the cosmic facts in a spiritual perspective. It will not happen to human beings that passively remain within the orbits of purely materialistic concepts. A new spiritual astronomy can experience, however, in the elements of the planetary world and their slow movements, indications of the life of the planetary spheres, the living space organisms in which our Earth also is embedded, both in a functional sense and very impressively in a historic sense.

Why should just a western humanity create such a new approach to cosmology? This is more than anything else a matter of experience and patient study, which can discover a deep yearning for a real spiritual cosmology in western humanity. It is certainly not an easy task and will require great efforts.

Rudolf Steiner has also shed light on these problems and questions. In his lecture of October 10, 1919, he described a threefold lack in present humanity which, if it is not remedied, can lead to the decay of civilization. The first is the lack of cosmogony. The impulse to this exists in the Anglo-American people (English people included) but there is no capacity to realize it. Therefore it needs a science of the spirit for realization. Rudolf Steiner defines cosmogony as the cognition, of course in practical detail, that we are citizens, or members of the whole universe. The second factor is the lack of a real spiritual freedom. The impulse to establish this exists in Central Europe, but without the strength to realize it. The third is the lack of a real altruism, perhaps one can call it Brotherhood. Eastern humanity has this impulse. The evidence presents itself in contemporary events very strongly, but there is no power to realize altruism. Thus present humanity has tremendous responsibilities; however, there also exist means, through constructive endeavors in these fields, that the break-down of civilization can be prevented.

With the help of the above mentioned planetary elements, we can indeed discover something like pulse-beats of the living planetary spheres, especially if we follow the movements of

the apsidal and nodal lines in connection with historic development. For instance, we discover that at the time of the commencement of Kali Yuga, the age during which the Gautama reached his Buddhahood, our present Age, and the one of the Buddhahood of the Maitreya to come, illuminating events happened. On all four occasions one definite set of Conjunctions at one of the three corners of the Great Triangle occurred, relating themselves to the one, as it were, selected order of planetary-spheric elements:

1) In 3104 BC a Great Conjunction took place in  $246^\circ$  of the ecliptic. This was close to the descending node of Saturn, which had arrived in  $249^\circ$ . The “smaller” Kali Yuga commenced in 3101 BC.

2) In 542 BC the same order of Great Conjunctions had returned, after a full orbit of the Great Triangle. It happened in about  $274^\circ$  of the ecliptic. The descending node of Saturn had by then moved into  $271.5^\circ$ . This year may have seen the Gautama in his younger years, before his Illumination.

3) Our present century saw a descendent of that same Great Conjunction, after another orbit of the Triangle, in 1901 (27 September, heliocentric) in  $285.4^\circ$ . The descending node of Saturn was then in  $292^\circ 48'$ . That moment coincided with the time when Rudolf Steiner commenced to bring his message to modern humanity. The same repeated itself in 1961 (15-16 April), in  $293^\circ 51'$ , when the descending node of Saturn was in  $293^\circ 30'$ .

4) Between 4400 and 4500 AD, another rotation of the Great Triangle/Hexagon will become completed. Conjunctions of Saturn and Jupiter will again take place near, or in the descending node of Saturn, which will then be in about  $315^\circ$ . A significant aspect in this context is the fact that by then the aphelion of Saturn (far distance from the Sun) will have arrived in about  $321^\circ$ , after having overtaken the nodal of Saturn in about 3900 AD, (in about  $310^\circ$  of the ecliptic).

The conjunctions mentioned under 1 and 2 above took place in the region of what we now call sidereal Capricorn. The conjunction in 1901 occurred in sidereal Sagittarius, and the last one—number 4—will also be in Sagittarius. Actually, the descending node of Saturn, to which we refer all these Great Conjunctions, entered sidereal Sagittarius as late as the 9<sup>th</sup> century A D (approximately), coming from Capricorn.

### Current Events

The beginning of the month will see some dramatic engagements of several planets with Pluto and/or its sphere heliocentrically. Pluto will barely have past, by then, above the point where the Earth moves at the time of the spring equinox, i.e., where the Sun appears to be standing at the time of the autumnal equinox.

With regard to Pluto, it is good to remember that this sphere can either assist and help to carry high degrees of spiritualization; however, if its impacts are left uncultivated, they can easily fall into the power of beings who promote severe destruction. Much depends upon the sincerity of the inner work, meditation, and concentration of the individual on such occasions.

June 1972

Last month we discussed the rhythm of the Great Conjunctions/Oppositions in connection with events of world history, and also in the perspective of the Kalachakra wisdom.

As before, we feel we must once again apologize for the abundance of the mathematics in the last Letter. However, we also have the unswerving conviction that just this particular field of studies needs and even demands mathematical precision. We are living in the age that has the task to develop scientific approaches and concepts with regard to building foundations for truth. To renounce this leads all too easily—as far as star wisdom is concerned—to mysticism and dilettantism. Of these latter, there already exist enough hangovers from the past. It would not serve the progress of evolution to add to it.

It is certainly significant that just those important events in human evolution, which we mentioned, were or will be accompanied by Great Conjunctions in the node of Saturn. The forces working in the sphere of Saturn, of Omnipotent Father Time (according to ancient Greek mythology), were and will be presiding over those regular conferences of Saturn and Jupiter. The planet Saturn is on such occasions standing as the exponent and guardian of the most ancient intentions and decisions of the Divine Father World. Jupiter, as a planet, is present as the Knower of the history and workings of the Divine Son World, the slow, sometimes very painful but, nevertheless, spiritually creative work of salvation.

The association with the descending nodal line of Saturn would indicate that the corresponding “conferences” of Saturn and Jupiter are more directed toward challenging the world of human doing, not so much receptive idealism and the like. The descending nodes are points where the planets, in this case Saturn, move into the hemisphere below the ecliptic plane on which the Earth orbit lies. Of course, “below”, in this context, is seen from the Northern Hemisphere of the Earth. Nevertheless, we can regard the Northern Hemisphere as “being above”, on the merits of the fact that most civilization is located here. It would, in this sense, very faintly display a congeniality to the human head organism, whereas the Southern Hemisphere, with which the descending nodes are associated, would relate to the heart (eventually limb) organism of the human being.

On this basis, we can understand the great mission of the Gautama Buddha. He had, so to speak, the task to bring certain stages of past evolution to a close and to open up new vistas for humanity. If it is true, as some sources maintain that he was born in or around 562 BC, then this mission would appear quite obvious in the heavenly reflection. In 562 BC, there also was a Great Conjunction, however, belonging to another of the three corners of the Great Triangle than the one in Capricorn. It occurred actually in about  $35^\circ$  of the ecliptic behind which appeared the equivalent of our present sidereal Taurus. The event was at the same time close to the ascending nodal line of Mars (about  $30^\circ$ ). We see in this an indication that the “562 BC conference” of Saturn and Jupiter was concerned with the course of developments during the first half of the whole “Earth evolution”, as the occultist calls it. It refers to the evolution of what we call, otherwise, our present solar system. This was chiefly guided by the forces that



work in and from the sphere of Mars. They slowly split up the originally integrated universe into single planets and the Sun. They also divided, or helped to divide the Earth world into the uncountable single objects in all the kingdoms of nature. This they regarded as their task, and they realized they had to do it in order to prepare the road toward the great goal of “Earth evolution”, the attainment of egohood by the human race in order to facilitate future stages of cosmic development.

This Mars activity of atomization, as it were, led eventually to excesses. It caused all the troubles and deficiencies with which the inhabitants of the Earth are beset, the increasing inability of creating real concord and harmony with the environment, whether in the human realm or in nature. There the aggressive nature of Mars became more and more predominant. Into this situation the Gautama incarnated with the intent to permeate this troubled Earth world through his Buddhahood, with the teaching of love and compassion. For instance, the Eightfold Path of Buddha is an instrumentality for inner development in order to re-cultivate, re-edify, and re-harmonize the workings of Mars through human beings. The Gautama was well prepared to do this through a long line of incarnations as Bodhisattva, until he finally attained Buddhahood. Buddha actually means “Mercury” in the Indian language (see Basham, *The Wonder That Was India*). Probably this was still the old connotation of Mercury, the planet that modern humanity calls Venus. For definite reasons, which we cannot enumerate right now, the names of Venus and Mercury were, at one point of human evolution, exchanged. In this sense, we would recognize in “Buddha-Mercury” the (now Venus) impulse of love and compassion working toward healing that which Mars might have undone.

Even a superficial investigation of the cosmic events connected with the life of Gautama Buddha confirms this association with the spheres of Mars and (“Mercury”) Venus. There is a wide difference of opinion, even with regard to the year of his death. However, according to the historian Geiger and based on the Chronology of King Asoka it is probable that it occurred in 483 BC. The Buddha was then supposed to have been 80 years old. Therefore his birth year would have been in 562-3 BC.

As in 562, another Great Conjunction occurred in 482. As we worked out above, according to our calculations, the one in 562 BC occurred in  $34.3^\circ$  of the ecliptic. This was close to the ascending node of Mars, then in  $29.6^\circ$  of the ecliptic. Thus the Gautama’s incarnation may have taken place within the rhythm of the Kalachakra, indicating the intention to come to grips with the impact of the Mars sphere and the forces working from there. Around the age of thirty, he would then have gone through his Illumination and rise to Buddhahood. Indeed, in 531 BC a Great Opposition took place, with Saturn in about  $46.8^\circ$  and Jupiter in  $226.8^\circ$  of the ecliptic. A few months after, the two planets moved through the ascending and descending nodes of Venus, respectively, which had by then arrived in  $55.7^\circ$  and  $235.7^\circ$  of the ecliptic. We could see in this an impulse to introduce the (“Mercury”) Venus principle and teaching of love and compassion into humanity. It would try to meet the Mars impacts on humanity by lifting them out of their beginning decline and deterioration. This was indeed done by the Gautama Buddha in the introduction of the Eightfold Path of inner development and discipline.

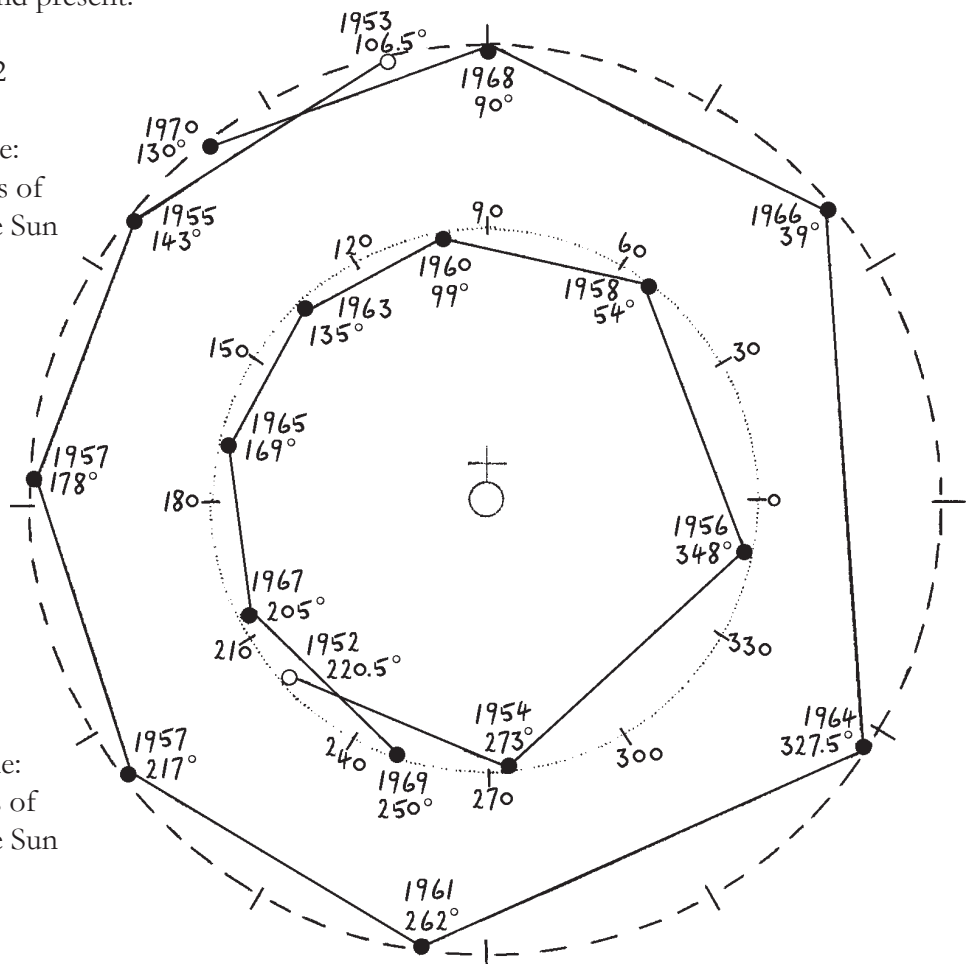


The Eightfold Path is associated with the cultivation of the sixteen-petalled chakram in the astral body or organism, in the neighborhood of the larynx. See Steiner's, *Knowledge of the Higher Worlds*, Part II. Eight of the petals have been developed in the dim past, the second eight must be cultivated by present humanity. This chakram is connected with the planet Mars. This is evident right down to astronomical details. According to a definite rhythm, the planet enters into conjunctions with the Sun, i.e., the planet appears to be standing behind the Sun, as seen from the Earth. Thus eight conjunctions move, in the course of about 17 years, forward in the ecliptic, occupying the eight succeeding corners of an octagon, which is, however, not equilateral. Moreover, to make it more complicated the corners move forward. About halfway between the conjunctions with the Sun, oppositions happen, when the planet appears to be moving in loops and is standing nearest to the Earth. Also these oppositions move in the course of about 17 years through an octagon, which is smaller than the first, when seen from the Earth. We include here a diagram (Fig. 22) in order to make all this a bit more lucid. The sixteen locations (twice eight) in the ecliptic are, in a sense, the cosmic prototypes of the sixteen-petalled chakram, or lotus—twice eight and, therefore, belonging to different cycles of evolution, past and present.

Figure 22

Outer circle:  
conjunctions of  
Mars and the Sun

Inner circle:  
oppositions of  
Mars and the Sun



In the exercises of the Eightfold Path, we can easily recognize means of controlling the Mars activity within us. For instance, of the third function, Steiner says in his *Knowledge of the Higher Worlds*, “...(it) concerns speech. The student should utter no word that is devoid of sense and meaning; all talking for the sake of talking draws us away from the path. We must avoid the usual kind of conversation, with its promiscuous discussions of indiscriminately varied topics...” The capacity of speech is particularly associated with the integration of the forces of Mars in us.

The forces of Venus (Occult Mercury) work quite differently in the human being. They can be developed consciously by exercises concerning the ten-petalled chakram, in the astral neighborhood of “the so-called pit of the stomach”. These exercises require control of all relationship to environment, etc. In the before mentioned book Steiner suggests, for instance, “...it is necessary that the student should control and dominate everything that seeks to be an influence from the outside. We should reach the point of really receiving no impressions beyond those we wish to receive...” or “...If, for instance, we feel a particular antipathy for something, we will combat it and endeavor to establish a conscious relation between ourselves and the thing in question...”

The cosmic prototype of this ten-petalled chakram is the rhythm of the planet we now call Venus. In the course of eight years it moves through five so-called superior conjunctions, the planet standing then behind the Sun, seen from the Earth, and five inferior conjunctions, the planet moving in front of the Sun and between it and the Earth. These twice five events establish the five corners of an almost equilateral, double pentagon, one smaller than the other on account of the distances from the Earth, but the first one set exactly in the second.

We mentioned earlier that there is a strong probability that the Gautama Buddha died in about 482-3. In May 482 BC, a Great Conjunction took place in about 282.5°. This was close to the aphelion line of Venus, then in 277.5°. If this should have been the death date of the Buddha, we can even find in that Great Conjunction of 482 BC, a “preview” of the birth of Jesus, according to the Gospel of St. Luke. We would have to work with the principle of Saturn progressions, as in the May Letter, in order to demonstrate this. However, we shall abstain and not plague our readers with those complicated calculations. Apart from that “preview” of the Christ Jesus Events, the association with the aphelion line of Venus is most significant. It would indicate that the Buddha had “died” (rather “risen”) into an active participation in the promotion of the Venus (“Mercury”) impulse in following history. Indeed, this became very apparent in the circumstances accompanying the Birth of Jesus according to St. Luke.

Rudolf Steiner gave, also in this connection, decisive leads toward a cognition of the facts involved (contained, especially in the cycle on *The Gospel of St. Luke*, 15-24 September 1909). It is almost impossible to quote here all the important aspects; therefore, a study of that cycle is inadmissible. However, we ought to say this much: The Gautama Buddha, who, after having attained his Buddhahood does not incarnate in a physical body, “was united in his Nirmanakaya with the Nathan Jesus”, or Jesus of the Gospel of St. Luke. “He hovered above the head of the Nathan Jesus,” (Lecture VI). Earlier, although the Buddha does not incarnate any more, “it

would be incorrect to think that such a being then withdraws completely from Earth existence. Though he does not enter immediately into a physical body, he assumes another body formed of astral or etheric substance, and so works further upon the world... When the Buddha appeared to the shepherds in the form of the heavenly host, he was not in a physical but in an astral body... the body which such a being assumes after he has passed through perfection and in which he can work from above... is called Nirmanakaya.”

This association of the Luke-Jesus with the Buddha is also expressed in the cosmic facts accompanying the birth of this Child. We take 25 December of the year, 1 BC (astronomically 0) and find that the planet Venus, which we associated earlier with the Buddha Event, had arrived exactly in the ascending nodal line of Mars. Spiritual powers standing and working within the sphere of Venus took it upon themselves to heal—even through sacrificial deeds—the Mars stricken Earth. Earlier, around the conception of the Child, Saturn was close to the ascending node of Venus. We see this as an external expression of the inner fact that spiritual-cosmic powers, who lived in the highest knowledge of the rhythms of time (Saturn), recognized that the phase of the working of the healing and reintegrating Venus impulses had drawn near.

However, this was only a higher indication of what might happen in the later life of this Child; there certainly wasn't compulsion, only potentiality. And indeed, we find, then, in the later phases of the Christ Jesus Being moments of realization. The most striking evidence is connected with the Baptism of Jesus by John the Baptist, in which we see the Incarnation of the Cosmic Christ. In that moment—we take 6 January 31 AD as the date—Mars was in its own ascending node in the constellation of Taurus. This would tell us that the Christ Being met, in the body of Jesus, the full heritage of the workings of the Mars forces upon Earth, since immensely long phases of cosmic evolution. They are present in the bodies of all members of the human race.

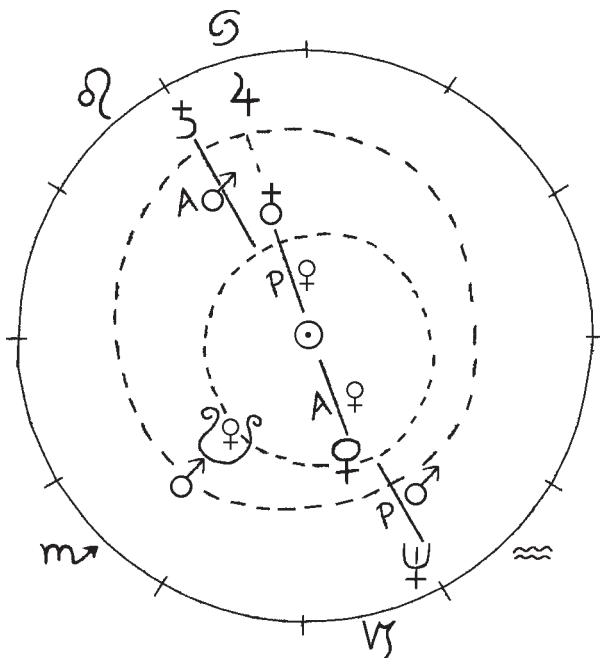
After the Baptism, Christ Jesus was led “into the wilderness” for forty days where he fasted (St. Matthew IV:1-11; St. Mark I:12-13; St. Luke IV:1-13). At the end, “He afterward hungered.” He confronted the Mars built physical nature of Jesus, through which the adversaries can manifest. This brought about the Temptation that Christ overcame, not only for Himself but for the whole of future humanity who is ready to follow Him. After that experience, we hear, “angels came and ministered unto Him”. (St. Matthew IV:11; St. Mark I:13.) Around that moment, forty days after January 6, 31, Mars moved through the ascending nodal line of Venus, whereas Venus crossed the ascending nodal line of Mars. Now the work of the redemption of Mars, and of the beings working from there was inaugurated. The historic phase, during which the teaching of love and compassion was to become “Deed”, commenced.

We find similar cosmic associations in the configuration of January 8, 34 AD (Fig. 23), which we consider as the possible date of the conversion of St. Paul, or at least being close to it. (Acts VIII and IX.) However, on this occasion the apsidal elements (perihelion and aphelion) of Mars and Venus were involved. On that day the Earth and Venus were in opposition (seen geocentrically it was a superior conjunction of Venus; see also the March '72 Letter).

This saw the Earth in the perihelion line of Venus, and Venus in its own aphelion. At the same time Jupiter was in conjunction with the Earth. Saturn had moved through the aphelion line of Mars—about 2 months earlier—and Neptune was still close to the perihelion of Mars. The planet Mars in that moment was only  $7^\circ$  away from the descending node of Venus (see Fig. 23).

Figure 23

Planetary positions  
8 January 34



We ought to say that this date was not chosen because of these cosmic happenings; rather, we thought of the fact that the conversion of St. Paul is remembered in the Christian calendar during the month of January.

We shall concentrate on the “message” contained in this configuration in the next Letter.

### Current Events

Geocentrically, Venus will be in an inferior conjunction of with the Sun, in the ecliptic sign of Gemini. The planet will then stand between Sun and Earth. This is one of those rare features in the movements of Venus that happen only once in approximately 8 years in the same place of the ecliptic. (In between, four more such inferior conjunctions take place but in different positions. In fact they occur in the five corners of a pentagon, laid around the Earth, as it were.) On such occasions the planet is retrograde; however, now it does not perform a “loop”, rather a wide open S-curve. (In the other locations of the ecliptic, these retrograde movements appear to be loops.) The last similar events happened in June 1964 and June 1956, but always about  $2^\circ$  further forward in ecliptical longitude. Thus these conjunctions slowly fall back in the ecliptic in the course of time.

July 1972

We closed the June Letter with a view on the star configuration of January 8, 34 AD (Fig. 23). One of the most significant features was the position of Earth, Venus, and Jupiter in the perihelion-aphelion line of Venus. On the one hand we see this line associated with the impulse that the Gautama Buddha bequeathed to humanity, and on the other hand we find it realized in the Jesus Christ Events.

Furthermore, if the constellation of January 8, 34 AD was in some way connected with the conversion of St. Paul, we would expect to find it “remembered” or recalled in later history, in the sense of the working on of the Christ Impulse in humanity.

First of all, we discover such “remembering” similarities in the star configurations during the years that Rudolf Steiner associated with the commencement of the “Second Coming”—with the increasing possibility for humanity, in a broad sense, to attain the experience of the Living Christ in etheric form, similar to St. Paul at Damascus. We mentioned the year 1935 earlier as the moment of commencement, but in another context Rudolf Steiner mentioned 1933, 1935, 1937. These years, indeed, showed cosmic “memory” associations with January 8, 34, and with the Three Years of Christ’s Ministry in general.

In May 1933 Saturn moved through the aphelion line of Venus. Then in 1935, Saturn stood in the perihelion line of Mars, i.e., in the sidereal (fixed stars) point opposite to where it was on January 8, 34. Finally, in February 1937, Jupiter moved through its own descending node. This is not directly connected with January 8, 34, but nevertheless, it finds Jupiter opposite the position where it was at Easter 33 AD, the Day of the Resurrection. (We might also mention that in about 1935 Pluto, according to calculation, had returned to almost the exact sidereal opposition of the point where it was in 33-4 AD. Of course, we say this very tentatively. Some people may question whether Pluto existed then as a planet and also whether the astronomical elements for calculation can be relied on over such a long period of time.)

The event of January 8, 34 was associated, apart from the other facts, with a superior conjunction of Venus with the Sun in the constellation of Capricorn (see chart in June Letter). This is one of the five superior conjunctions that happen in the course of eight years in the corners of a pentagon, drawn up around the Earth. They are seconded by inferior conjunctions that take place, in approximately the same positions of that pentagon, at intervals of four years from the corresponding superior conjunctions. However, all these conjunctions fall slowly back, against the Zodiac, in the sequence of the eight-year rhythm. Thus the whole pentagon of these events is slowly turning back and completing a full rotation through the Zodiac in about 1,200 years. In other words, the superior conjunction of 34 AD happened again in 42 AD, but it was then already about 2° further back in the Zodiac, and only during the 13<sup>th</sup> century did it return to the position in 34 AD, i.e., to the perihelion-aphelion line of Venus.

During that 13<sup>th</sup> century, events took place, indeed, that we cannot but associate with the Presence of the Christ in the invisible, spiritual realm of existence, which had first happened to St. Paul at Damascus. On 15 January 1225 AD, Venus was heliocentrically in 303°, and the

Earth in  $123^\circ$ , thus we have here a superior conjunction. The perihelion-aphelion line of Venus was then in about  $121^\circ$ - $301^\circ$ , therefore the conjunction was close to this line, similar to the event in 34 AD.

This is when St. Francis of Assisi went through significant experiences. On 14 September 1224, he received his stigmatization, just when Venus prepared, as it were, the conjunction of January 1225, by moving through its own perihelion. Sabatier, the French historian says: "he (St. Francis) had a vision; in the warm rays of the rising Sun he discerned suddenly a strange figure. A seraph with wings extended flew toward him from the horizon and inundated him with pleasure unutterable. At the center of the vision appeared a cross, and the seraph was nailed to it. When the vision disappeared Francis felt sharp pains mingling with the delights of the first moment. Disturbed to the center of his being he anxiously sought the meaning of it all, and then he saw on his body the Stigmata of the Crucified."

By the end of the 18<sup>th</sup> and the beginning of the 19<sup>th</sup> century (about 600 years after St. Francis), this particular corner of conjunctions in the Venus pentagon had rotated half-way through the Zodiac from the original position. On about August 4, 1800, the Sun was in about  $131^\circ$ , and Venus in the same degree. Therefore, this was a superior conjunction that moved, from the heliocentric viewpoint, through the perihelion of Venus ( $129^\circ$ ). Also, this event was a descendent of the one on January 8, 34 AD.

Those years, around 1800, saw significant occurrences, mostly in the inner recesses, so to speak, of individual human experience, amidst an external world in political turmoil. We must consider in this context also the preceding inferior conjunction of Venus with the Sun in 1796, which was already close to the perihelion of Venus. Just about one year before that conjunction in 1796, Goethe wrote the *Legend of the Green Snake and the Beautiful Lily*, in *Conversations of German Emigrants*. Even an abbreviated description can only give a faint idea about the significance of this legend. One can regard it, with all reservation, as the story of humanity seeking to build a bridge over the deep gulf that separates the physical-material world from the invisible world of the spirit.

Between the years 1796 and 1800, the German poet Novalis went through the most crucial and painful experiences, which however, brought out the real spiritual depths of his being. The year 1796 saw his betrothed, Sophie von Kühn severely ill. According to descriptions by people around Novalis, she must have been a being of an extraordinary spirituality, though she was barely 15 years old. The following year she died, on March 19, 1797, which was a shattering blow for Novalis. On that day Venus was, heliocentrically, in  $315^\circ$ , i.e., still close to its aphelion, though not in conjunction with the Sun. But this experience awakened in him that which was the messenger of the spiritual world, and he was indeed. In his *Sacred Songs* he was able to say:

"He liveth!" unto all I say,  
The Risen One is He;  
He cometh in our midst to stay  
There evermore to be.



I say to all, and everyone  
Repeats it to his friend,  
For Heaven's new Kingdom now will come  
And nevermore have end..."

(Translated by Eileen Hutchins, published by Selma Publications, Aberdeen.)

Since Jupiter was also involved in the configuration of January 8, 34 AD (it was in conjunction with the Earth, while the Earth was in opposition to Venus), we shall also take a look at historic occasions when Jupiter moved through the perihelion-aphelion line of Venus:

Michelangelo died February 18, 1564, when Jupiter was in  $126^\circ$  (heliocentric), close to the perihelion line of Venus. In order to define the significance of this position more precisely, we will investigate it in connection with the biographical implications. In the February '72 Letter, we demonstrated the following facts in connection with the death of a human being: The positions of the planets at the moment of death are, as a rule, a perfect reflection of the biography of that person. They represent the counter part of the so-called "tableau" of the individual human life having just come to an end, and which is experienced by the soul during the first three days. This is caused by the fact that the ether, or life body, has separated from the physical body and is on its way to expand into the solar cosmos from where it was taken around incarnation. This ether body is a formative entity at the same time as it is a "memory time" body. Therefore, it stands out before the soul after death as the tableau, or biographical picture, of the past life. In other words, this "memory" ether body is reintegrated into the planetary world after death. Thus, we can concretely take the Jupiter position at Michelangelo's death and ask ourselves: With which phase of Michelangelo's life is it connected? The planet Saturn, the cosmic historiographer, can provide the answer. At a certain moment, it moved through the perihelion line of Venus; this was around 1534-5. Numbers of events happened then on the Earth and in humanity, as well as in Michelangelo's life, and Saturn "imprinted" all of them in the cosmic memory, or Akashic Records. Then, at the moment of the death of Michelangelo, Jupiter stepped into that place where Saturn had earlier made those imprints of 1534-5, because he considered them "vital" for himself. Rather, we ought to say, Michelangelo's death was arranged in time so that Jupiter, by its position, could pick up through the ether body of Michelangelo that memory substance. (As we pointed out in the February '72 Letter, this substance can even be taken up again for further development by other human souls at later times.) In 1534-5 Michelangelo had moved to Rome and was involved in the beginning stages of his painting of the *Last Judgment* in the Sistine Chapel. This was the memory substance that was integrated into that Jupiter of 1564, in the perihelion line of Venus. If we contemplate this painting, we can

become aware of the tremendous inner experiences that must have moved through the soul of Michelangelo to enable him to create this supreme work of art. Particularly if we try to live with the central figure of Christ, we can become aware of the sublime experience of the Presence that must have inspired him.

Novalis (mentioned above) was another individuality who died when Jupiter was in the perihelion of Venus. In the sense of the life tableau, which we described, this Jupiter received just the memory essence of the last one or two important years of Novalis. Rudolf Steiner speaks about him in his book *The Riddles of Philosophy*. He says: "...Novalis feels himself, experiences himself, within the higher realm of the spirit. What he says, he feels as a revelation of this spirit world itself, brought about by the geniality that lives originally in him. For instance, he writes: 'One succeeded, he lifted the veil of the goddess of Sais, and what did he see? He saw, oh miracle of miracles, he saw himself', and furthermore (Novalis wrote), 'The spirit world has indeed already been opened to us, it is always manifest. If we would suddenly become elastic enough, as much as it is necessary, we would find ourselves in its midst.'" Here, indeed, we can see expressed by Jupiter in the perihelion of Venus, how deeply the (astronomical) elements of this planet, in ancient times called Mercury, are connected with the future of Earth existence and evolution since the Christ Events on Golgotha.

Mathis Gothardt Grünewald (August 31, 1528) was another personality who died when Jupiter was in the perihelion line of Venus. He became well-known as the painter of the altar pictures at Isenheim in Alsatia. It is an altar with several layers of panels that give vivid and highly artistic representations of events from the birth of Jesus up to the moment of the Resurrection. Here, too, we can feel the sublimity of inner experience that must have inspired the artist and enabled him to give expression to it.

Rudolf Steiner, who was able to give so much of inspiring thought concerning the Christ Events and, particularly, about the Second Coming, was connected with the workings in the sphere of Venus. Indeed, during his embryonic development Jupiter moved through the perihelion of Venus.

In many other correlations of personalities of less historic fame but of great spiritual significance such indications can be found.

The engagement of the perihelion-aphelion line of Venus in the configuration of January 8, 34 AD was, in a certain sense, a summing-up of preceding events during the Years of Christ's Ministry and shortly afterward. The difficulty here is agreement on the chronology of the happenings. However, one coincidence is rather striking: at the time of the first Whitsun Festival, May 23, 33 AD (Acts II). Venus was moving through its own aphelion. The reintegrating and reuniting impulse of the beings working from the sphere of this planet, against the divisions in humanity, came to expression in the description of Acts II:4: "...they were all filled

with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance...”.

The second feature in the configuration of January 8, 34 AD, Saturn standing in the aphelion line of Mars and Neptune in the perihelion was also remembered very strongly in history. We see in it a realization and confrontation of that which entered the world through the “great sin”, already at the time of the Loss of Paradise, and which must be healed and redeemed. It was prepared also at the time of the first Whitsun, when Mars moved through its own aphelion. It found expression in the words of the apostle Peter, after he had healed the “man lame from his mother’s womb” “...But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord...” (Acts III:2 and 18-19.) On this background we can also understand the great apostolic work of St. Paul.

With regard to similars in history to the position of Saturn in the aphelion of Mars on January 8, 34 AD, we find interesting correlations:

Thomas More was executed July 7, 1535, when Saturn was in that place. In his collision with the world of King Henry VIII, we see one manifestation of that heritage of sin in humanity associated with the workings from the sphere of Mars.

However, it should not be a matter of rejecting those Mars impulses or meeting them with antipathy. They must be redeemed, which sometimes is possible only through sacrifice and suffering. The manifestation of these impulses is, at the present stage of human evolution, chiefly associated with the development of the sciences of nature and technology and their effects on the human being. There are two examples in history that show what needs to be done in order to meet these challenges:

Swedenborg died March 29, 1772, when Saturn was close to the aphelion of Mars.

This would tell us that he was involved in such like humanity problems, which indeed he was. During the first part of his life, he worked successfully as a scientist, even as a technologist. We read in the *Encyclopedia Britannica* that after a certain moment “...he applied himself to discovering the nature of soul and spirit by means of anatomical studies. He traveled in Germany, France, and Italy in search of anatomical knowledge... In no field were Swedenborg’s researches more noteworthy than in physical science...” However, he was unable to establish a real scientifically founded nexus between the physiology of humans and their soul and spirit.

Finally, possibly caused in part by this disappointment, something else happened. About 1744 or 45 he renounced his scientific career and became the mystic, or “theosophist”, as whom he is generally known. He wrote to a friend that “he

was introduced by the Lord first into the natural sciences, and thus prepared, and, indeed, from the year 1710 to 1745, when heaven was opened to him..." Thus, he was unable to build a bridge from the science of nature to a science of the spirit. This was not, so to speak, Swedenborg's "fault". The whole present age of humanity suffers from this dilemma that earlier ages did not know. Certain adverse forces that combine with the workings coming from Mars are intent in doing their utmost to prevent our modern age from advancing toward the "building of the bridge". Here is revealed the gravity of the modern situation, but also the possible dignity of this humanity. It is entirely given into the hands of our modern age to recognize our position amidst the challenges around us and to find the solutions out of our free decision. Nothing forces us, against the conditions in Old Testament times for instance; however, also nothing will save us from the consequences of our deeds; or perhaps one might also say, from our "non-deeds".

Rudolf Steiner brought a positive, constructive addition to this, which we see in the fact that when he entered into incarnation (born February 27, 1861), Saturn again moved through the aphelion line of Mars. He is the modern man who faced these challenges, developed corresponding answers, and in the course of his life untiringly demonstrated how, in all spheres of life, bridges can be built between the natural world, faced by the sciences of nature, and the invisible, spiritual world. There is no field of human experience and practical work for which he has not suggested efficient means and methods to handle these practical concerns through a science of the spirit. And today, nearly fifty years after his death, it is more than obvious, amidst the burning problems with which this humanity is faced in all spheres of life, that the adoption of Rudolf Steiner's advice and suggestions could have saved us from many of the prevailing catastrophic perspectives. Yet, he was not a lone or strange messenger in this field.

Novalis, mentioned earlier, was in a sense, a "forerunner" of spiritual science or anthroposophy. Both at the time of his incarnation (born May 2, 1772) and at his death (March 25, 1801), Saturn was moving through the aphelion line of Mars. On the one hand Novalis is known as a poet, but he was also a scientist; one might even say a technologist, because by profession and by heart he was a mining engineer. In more than 3,000 diary entries, he not only pronounced seemingly highly inspired comments on philosophical, religious, and "belletristic" matters, but also on the sciences.

Also repetitious positions of Neptune in the perihelion of Mars, carrying active "memories" of January 8, 34, came back in history:

Leonardo da Vinci, the Renaissance painter, died May 2, 1519, when Neptune was close to the perihelion of Mars.

Raphael Santi, the painter of the many pictures of the Madonna and finally the *Sistine Madonna*, died in the following year (April 6) when Neptune was still in the same position. It is not difficult to see that both men must have lived with deep inner experiences of the meaning and significance of the Christ Events for humanity.

All this historic evidence can give us the confidence that the realization of the Presence of Christ can come to humanity into the future in ever increasing ways. It can happen because since the beginning of the second third of the present century, the etheric reality of the historic Christ Events has returned to the immediate neighborhood of the Earth, as we worked out earlier. Therefore, it can be helpful to watch the returns of the cosmic occurrences to their original places during the thirty-three years of Christ Jesus.

## PART TWO

### CHAPTER I

August-September-October 1972

These Letters were intended as reports on the author's researches in the field of cosmology and cosmogony. So far, we tried to investigate some historic perspectives of past humanity. This has by far not been concluded. A lot is still to be done in order to bring these investigations up to a point where they can become of intrinsic significance for immediate history. However, before we go any further, we feel we ought to study the connections of a number of individuals with the cosmos more closely than we have done hitherto. Because it is the individual, after all, who makes history.

Furthermore, we think that there is a need for a systematic approach to our correlation with the universe, as we have come to see it. More and more the necessity has arisen to create a kind of "textbook" information for this kind of work from the viewpoints of the spiritual-scientific, and ethical background on which we have built for decades but never "summarized", as it were.

In this sense we will now start to work out, systematically, the star correlations of Johannes Kepler, the astronomer of the 17<sup>th</sup> century. In connection with the centennial of his birth (he was born on December 27, 1571—Julian Calendar), we have lately had some opportunity to work out the history on the details of his birth chart in connection with his biography.

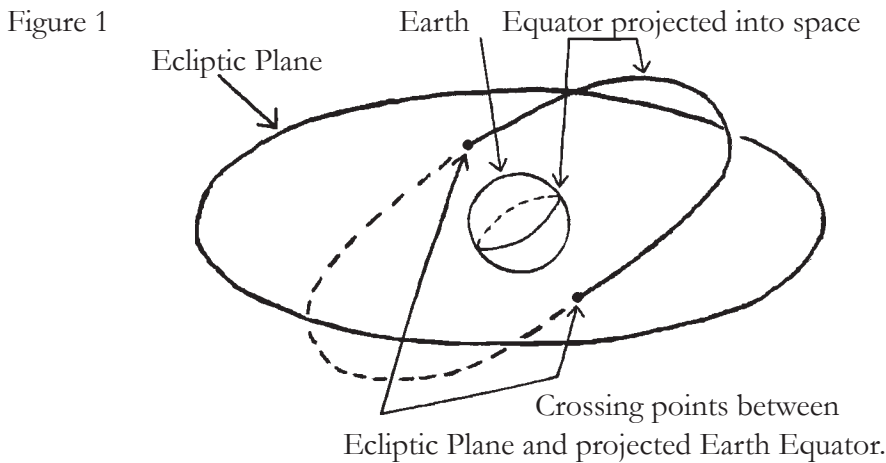
Johannes Kepler was not just another astronomer of the present Age. His life situation and his destiny led him to become, so to speak, a formidable warrior for new approaches to the whole field of cosmology in line with the requirements of modern humanity. The great battles that he had to fight did not only concern his human, contemporary environment, it was also himself with which he was constantly confronted: connections and heritages from the past that were present in his temperament, his inclinations, etc. In the field of pure astronomy he opened up new roads of approach that are even now not fully realized; and yet, he also got involved in "astrology". However, in this field too, his great battle became very apparent. On the one hand he had to publish annual calendars with astrological forecasts, even in order to make a living, and on the other hand he found strong words against the traditional astrology, calling it "a dreadful superstition", a "sortilegious monkey-play", and the whole field a "dirty puddle". Yet, he was convinced that a renewal of astrology was possible that would discover, as an empirical science, the truth of the relationship of human beings and the Earth to the cosmos. In one of his writings he gave "a warning to certain Theologians, Physicians, and Philosophers... that, while justly rejecting the stargazers' superstitions, they should not throw out the child with the bath water". For "nothing exists nor happens in the visible sky that is not sensed in some hidden manner by the faculties of Earth and nature: (so that) these faculties of the spirit here on Earth are as much affected as the sky itself." (Translations quoted from



Arthur Koestler's *The Sleepwalkers*.) Thus, we see good reason for taking Kepler's own relationship to the cosmos as a start for a systematic presentation of the approach that we have come to consider, at least, as one of the first openings toward a new astrology, astrosophy, or cosmogony, whichever one wants to call it.

Johannes Kepler was born, as we mentioned already, on December 27, 1571—Julian Calendar, 2:30 p.m. Local Time, at Weil der Stadt, not far from Stuttgart in Southern Germany. This information, coming from Kepler originally, is given in Arthur Koestler's *The Sleepwalkers*, published 1959, Hutchinson of London.

First we want to orientate ourselves with regard to the spatial situation in that moment, which part of the sky and Zodiac was above the horizon and which was below, as in Fig. 1. For this purpose we have to work with Sidereal Time.



For our daily requirements we employ either Local Time, or Regional Time. This means that we divide the day into 24 hours, starting with zero at midnight and arriving at local noon, or 12 o'clock when the Sun is culminating, i.e., crossing the meridian line, or half-circle starting in the south point of the horizon, moving through the zenith, and descending to the north point. At least, we take the average moment of this crossing of the Sun, because there can be, in actual fact, a slight time difference according to the season. Regional Time, for instance, Central European Time, or one of the four regions of the North American continent, is based on an agreement that one particular meridian; for example, in this case the one of  $75^\circ$  west of Greenwich that passes, among other places, through Philadelphia, is made the basis of time for a whole region, either east or west of this meridian. The moment in which the Sun passes through this meridian is regarded, approximately, as noon for that region and is called Eastern Standard Time.

Sidereal Time has a different foundation. Zero of the sidereal day is the moment when the crossing point between ecliptic—the Sun's path during the year as seen from the Earth—and the equator of the Earth, projected into the sky, moves through the meridian of any given

geographic locality on the planet. The Sun appears to stand in this crossing point at the moment of the spring equinox, in the Northern Hemisphere. On that day of the year, Sidereal Time coincides with Local Time. This is indicated in the available astronomical ephemerides (shown in Table I). For instance, Raphael's *Astronomical Ephemeris for 1972* gives the Sidereal Time for 22 March as 0h 0m 21s for noon of any Local Time. After that, Sidereal Time advances every day by about 4 minutes of the hour, because the Sun moves apparently, we may say, forward in the ecliptic, which causes the crossing point of ecliptic and celestial equator to move over the meridian of any given locality 4 minutes earlier. Therefore, Sidereal Time on 23

March = 0h 4m 17s, on the 24<sup>th</sup> = 0h 8m 14s, which means that Zero (or the moving over of the ecliptic equator crossing point) was that amount of time before noon of Local Time. Four minutes x 360 days (or about one year) equals 1440 minutes, or 24 hours, which means that we have come back, after one year's elapse, to the beginning when sidereal noon will once again coincide with local noon.

NEW MOON—March 15d. 11h. 36m. a.m.

6		MARCH, 1972										[ R A P H A E L ' S																						
D		Neptune		Herschel		Saturn		Jupiter		Mars																								
M		Lat.	Dec.	Lat.	Dec.	Lat.	Dec.	Lat.	Dec.	Lat.	Dec.	Lat.	Dec.																					
1	N	39	19	S	33	0	N	41	6	S	19	1	S	47	18	N	29	0	N	20	23	S	2	0	N	47	16	N	32	16	N	45		
3	1	39	19	33	0	41	6	17	1	47	18	31	0	20	23	2	0	48	16	57	17	9												
5	1	39	19	33	0	41	6	15	1	46	18	33	0	20	23	2	0	49	17	21	17	33												
7	1	39	19	33	0	41	6	14	1	46	18	35	0	20	23	1	0	50	17	45	17	56												
9	1	39	19	33	0	41	6	12	1	45	18	37	0	20	23	1	0	51	18	8	18	19												
11	1	40	19	33	0	41	6	10	1	45	18	40	0	20	23	0	0	52	18	31	18	42												
13	1	40	19	33	0	41	6	9	1	44	18	42	0	20	23	0	0	53	18	53	19	3												
15	1	40	19	33	0	41	6	7	1	44	18	44	0	20	22	59	0	54	19	14	19	25												
17	1	40	19	32	0	41	6	5	1	43	18	46	0	20	22	58	0	55	19	35	19	45												
19	1	40	19	32	0	41	6	3	1	43	18	49	0	20	22	58	0	56	19	55	20	5												
21	1	40	19	32	0	41	6	1	1	43	18	51	0	20	22	57	0	57	20	15	20	24												
23	1	40	19	32	0	41	5	59	1	42	18	54	0	19	22	57	0	58	20	34	20	43												
25	1	40	19	31	0	41	5	58	1	42	18	56	0	19	22	56	0	59	20	52	21	1												
27	1	40	19	31	0	41	5	56	1	41	18	59	0	19	22	56	0	59	21	10	21	1												
29	1	40	19	31	0	41	5	54	1	41	19	1	0	19	22	56	1	0	21	27	21	18												
31	1	N	40	19	S	30	0	N	41	5	S	52	1	S	41	19	N	40	N	19	22	S	55	1	N	1	21	N	43	21	N	35		

D		Sidereal Time		☉		☽		☿		♃		♄		MIDNIGHT																				
M	W	H.	M.	Long.	Dec.	Long.	Lat.	Dec.	Long.	Lat.	Dec.	Long.	Dec.	Long.	Dec.																			
1	W	22	37	33	11	4	0	48	7	S	26	26	26	45	4	S	3	2	S	19	2	31	23	5	S	1								
2	Th	22	41	30	12	0	58	7	3	8	33	57	4	38	7	40	14	34	39	10	13													
3	F	22	45	26	13	1	6	6	40	20	33	43	5	0	12	40	26	31	25	15	0													
4	S	22	49	23	14	1	13	6	17	2	28	7	5	9	17	10	8	24	9	19	10													
5	S	22	53	19	15	1	18	5	54	14	19	59	5	5	20	59	20	16	22	36														
6	M	22	57	16	16	1	21	5	31	26	12	50	4	47	23	58	2	10	56	25	4													
7	Tu	23	1	12	17	1	23	5	8	8	10	52	4	17	25	54	14	13	16	26	27													
8	W	23	5	9	18	1	23	4	44	20	18	43	3	35	26	40	26	27	52	26	34													
9	Th	23	9	5	19	1	22	4	21	2	41	18	2	42	26	7	8	59	38	25	20													
10	F	23	13	2	20	1	18	3	57	15	23	25	1	40	24	13	21	53	9	22	46													
11	S	23	16	59	21	1	14	3	34	28	29	16	0	S	31	20	59	5	12	4	18	54												
12	S	23	20	55	22	1	7	3	10	12	1	47	0	N	42	16	31	18	58	26	13	54												
13	M	23	24	52	23	0	59	2	46	26	1	54	1	54	11	3	3	11	53	8	1													
14	Tu	23	28	48	24	0	49	2	23	10	27	53	3	2	4	S	50	17	49	11	1	S	33											
15	W	23	32	45	25	0	37	1	59	25	14	54	3	59	1	N	46	2	43	58	5	N	6											
16	Th	23	36	41	26	0	22	1	35	10	15	15	4	40	8	21	17	47	29	11	30													
17	F	23	40	38	27	0	6	1	11	25	19	26	5	2	14	29	2	8	49	53	17	14												
18	S	23	44	34	27	59	48	0	48	10	8	17	42	5	4	19	43	17	41	55	21	51												
19	S	23	48	31	28	59	28	0	S	24	25	1	43	4	45	23	38	2	16	27	25	0												
20	M	23	52	28	29	59	5	0	0	9	25	43	4	8	25	57	16	29	14	26	28													
21	Tu	23	56	24	0	58	40	0	N	23	23	26	54	3	17	26	34	0	18	48	26	14												
22	W	0	0	21	1	58	13	0	47	7	5	6	2	16	25	32	13	46	2	24	27													
23	Th	0	4	17	2	57	43	1	11	20	21	57	1	10	23	3	26	53	12	21	22													
24	F	0	8	14	3	57	11	1	34	3	20	12	0	N	1	19	26	9	43	19	17	17												
25	S	0	12	10	4	56	37	1	58	16	2	56	1	S	6	14	58	22	19	24	12	31												
26	S	0	16	7	5	56	0	2	21	28	33	4	2	9	9	57	4	44	13	7	19													
27	M	0	20	3	6	55	21	2	45	10	53	6	3	5	4	N	38	16	59	59	1	N	55											
28	Tu	0	24	0	7	54	40	3	8	23	5	2	3	52	0	S	48	29	8	26	3	S	30											
29	W	0	27	56	8	53	57	3	32	5	10	21	4	27	6	9	11	10	55	8	43													
30	Th	0	31	53	9	53	11	3	55	17	10	16	4	50	11	13	23	8	34	13	36													
31	F	0	35	50	10	52	24	4	N	18	29	5	57	5	S	1	15	S	50	5	M	2	38	17	S	56								

FIRST QUARTER—March 22d. 2h. 13m. a.m.

Table I

[This table was copied with permission from the publisher: W. Foulsham & Co., Ltd. *Raphael's Astronomical Ephemeris* is available from: American Federation of Astrologers, Tempe, AZ.]

We need this seemingly complicated working with Sidereal Time in order to calculate the position of the ecliptic and the Zodiac, in this relationship to any given local horizon and time. For instance, we may want to know what this relationship was on May 28, 1972 at 10 p.m. Greenwich, England. Sidereal Time on that day was 4h 24m, according to *Raphael's Ephemeris for 1972*, p. 10, for noon at that place (see Table I below). To this we have to add Kepler's birth time of 10h. Thus we arrive at 14h 24m = Sidereal Time for that moment, which tells us that the crossing point of ecliptic and celestial equator passed over the meridian of Greenwich 14h 24m earlier. From this we can work out how the whole firmament of the sky was standing in relationship to the horizon of Greenwich at 10 p.m. on that day. This can be calculated, of course, with logarithms, etc., which sounds complicated. However, we can use prepared, so-called Tables of Houses for this purpose, making it easier. There are such Tables printed in *Raphael's Ephemeris*, following p. 41, for London. Sidereal Time is given as 14h 24m, about 3° of the ecliptic sign of  $\nu$ , as rising in the east (column "Ascendent" in the Tables). The column with the heading of "10" gives the culminating point (in the meridian of London) about 8° of the sign of  $\mu$ .

Of course, these prepared "Tables of Houses" in *Raphael's Ephemeris* are limited. They are given only for London, Liverpool, and New York, and similar geographic latitudes. However, there exist Tables for almost all inhabited latitudes of the Earth. For instance, the *Häusertabellen des Geburtsortes* by D. W. Koch, edited by Elisabeth Schaeck, 668 Neunkirchen, Saar, Germany, are available for latitudes 23°, 44°, 45°, 56° and for the equator.

Coming back to the moment of Kepler's birth we seem to be confronted, straightaway, with the difficulty of having no prepared ephemerides for that century. How can we get the needed information? With regard to the Sidereal Time of his birth it is relatively easy, we must only bear in mind that the birth still took place under the era of the Julian calendar. The latter was changed to the Gregorian calendar on October 5, 1582. By that time the Julian reckoning had fallen behind the actual year of the Sun-cycle by 10 days. Therefore, 5 October 1582 was declared to be 15 October, for the sake of rectification. Since that time the calendar corrects itself by the system of leap-year cycles.

In order to find the Sidereal Time for Kepler's birth we take 27 December 1571, Julian date, and convert it into the corresponding Gregorian date, which is January 6, 1572. As this was a leap-year we can take any January 6<sup>th</sup> of a leap-year in modern times and adopt the Sidereal Time given for it. For instance, January 6, 1972 would suit. The Sidereal Time was then about 19h 01m (see *Raphael's Ephemeris*), which means that 4h 59m after local noon, the ecliptic, celestial equator crossing will move over the meridian of any locality on the Earth with similar longitude (east-west divisions of the Earth globe) :

$$\begin{array}{r} 19\text{h } 01 \\ + 4\text{h } 59 \\ \hline 24\text{h } 00 \text{ Midnight or Zero} \end{array}$$

To this Sidereal Time of 19h 01m at noon we have to add the birth time, which was 2h 30m Local. (In the case of information according to Regional Time we have to adjust the latter to Local Time.) Thus we arrive at 19h 01m plus 2h 30m = 21h 31m, being the Sidereal Time of this birth.

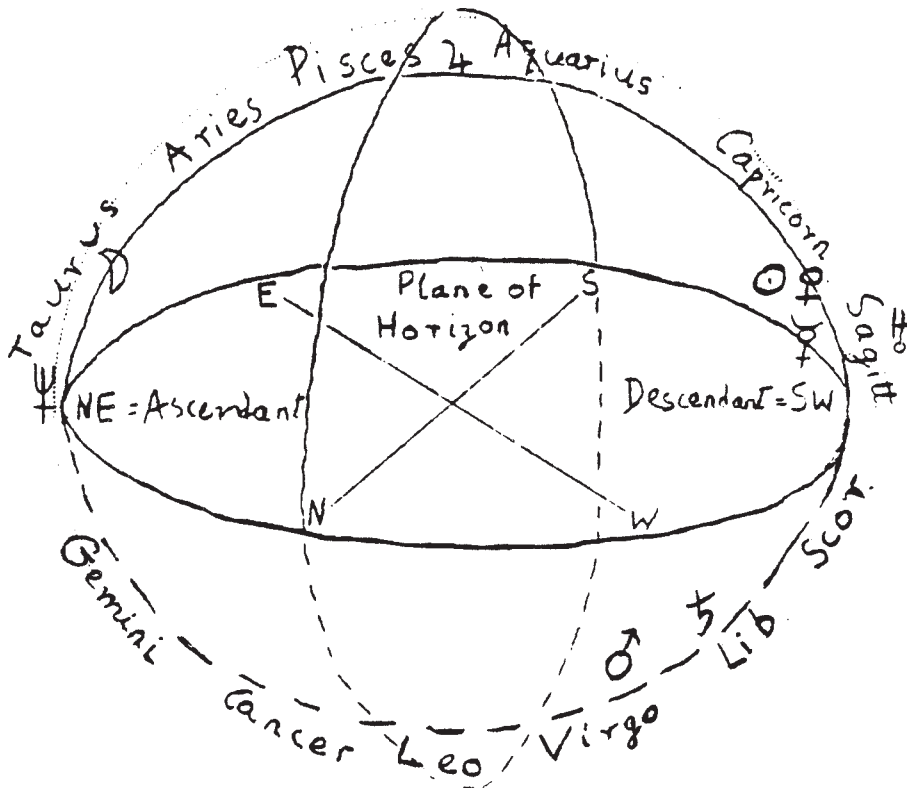
Table II

21 <sup>h</sup> 29 <sup>m</sup> 39 <sup>s</sup> 322° 24' 40''						21 <sup>h</sup> 33 <sup>m</sup> 34 <sup>s</sup> 323° 23' 29''				
M 20° ☾						M 21° ☾				
XI	XII	A	II	III	N LAT	XI	XII	A	II	III
☾21 44	♃24 12	♂24°46'	♄23 02	♁20 43	0°	☾22 48	♃25 15	♂25°43'	♄23 56	♁21 39
22 25	25 36	26 29	24 37	21 45	5°	23 30	26 40	27 27	25 32	22 41
23 10	27 07	♂28 18	26 14	22 47	10°	24 16	28 12	♂29 17	27 09	23 43
23 59	♃28 48	♄ 0 15	27 55	23 50	15°	25 07	♃29 55	♄ 1 15	♄28 51	24 46
24 57	♂ 0 43	2 22	♄29 41	24 54	20°	26 07	♂ 1 51	3 23	♁ 0 37	25 50
25 10	1 07	2 49	♁ 0 03	25 07	21°	26 20	2 16	3 50	0 59	26 03
25 23	1 33	3 17	♁ 0 25	25 20	22°	26 33	2 42	4 18	1 22	26 16
25 36	1 59	3 46	0 48	25 32	23°	26 47	3 08	4 47	1 44	26 29
25 51	2 26	4 15	1 11	25 45	24°	27 02	3 36	5 16	2 07	26 42
26 06	2 55	4 44	1 34	25 59	25°	27 17	4 05	5 46	2 31	26 55
26 21	3 24	5 14	1 58	26 13	26°	27 33	4 34	6 16	2 55	27 09
26 37	3 54	5 45	2 22	26 26	27°	27 49	5 05	6 47	3 19	27 23
26 53	4 25	6 17	2 47	26 40	28°	28 06	5 36	7 19	3 43	27 37
27 11	4 58	6 50	3 12	26 54	29°	28 24	6 09	7 52	4 08	27 51
27 29	5 32	7 24	3 38	27 08	30°	28 43	6 43	8 26	4 34	28 05
27 48	6 07	7 59	4 04	27 22	31°	29 03	7 19	9 01	5 00	28 19
28 09	6 43	8 35	4 31	27 37	32°	29 24	7 56	9 37	5 27	28 33
28 30	7 21	9 12	4 58	27 52	33°	☾29 46	8 34	10 14	5 54	28 48
28 52	8 02	9 50	5 25	28 07	34°	♃ 0 08	9 15	10 52	6 22	29 03
29 16	8 44	10 29	5 54	28 22	35°	0 33	9 57	11 31	6 50	29 18
☾29 41	9 27	11 09	6 23	28 37	36°	0 59	10 41	12 11	7 19	29 34
♃ 0 08	10 13	11 51	6 53	28 53	37°	1 26	11 27	12 53	7 49	♁29 49
0 36	11 01	12 35	7 24	29 09	38°	1 55	12 15	13 37	8 20	♁ 0 05
1 06	11 52	13 20	7 55	29 25	39°	2 26	13 06	14 22	8 51	0 21
1 39	12 45	14 06	8 27	29 42	40°	3 00	14 00	15 08	9 23	0 38
2 14	13 42	14 55	9 00	♁29 59	41°	3 36	14 56	15 56	9 56	0 55
2 52	14 41	15 45	9 34	♁ 0 16	42°	4 14	15 56	16 46	10 29	1 12
3 32	15 44	16 38	10 09	0 34	43°	4 56	16 59	17 38	11 04	1 30
4 16	16 51	17 31	10 45	0 52	44°	5 41	18 06	18 32	11 40	1 48
5 04	18 02	18 28	11 22	1 11	45°	6 30	19 17	19 28	12 17	2 07
5 57	19 18	19 27	12 00	1 30	46°	7 24	20 33	20 27	12 55	2 26
6 55	20 38	20 29	12 40	1 49	47°	8 23	21 53	21 28	13 35	2 45
7 58	22 03	21 33	13 22	2 10	48°	9 28	23 18	22 32	14 16	3 06
9 09	23 35	22 40	14 04	2 31	49°	10 40	24 50	23 39	14 58	3 27
10 28	25 14	23 51	14 48	2 52	50°	12 01	26 27	24 49	15 41	3 47
11 57	♂26 58	25 05	15 34	3 14	51°	13 31	♂28 11	26 02	16 27	4 09
13 37	♂28 51	26 22	16 21	3 37	52°	15 12	♄ 0 03	27 18	17 13	4 32

Next we have to employ a Table of Houses for the latitude of Kepler's birthplace. Weilder-Stadt is 45° 46' northern latitude. The corresponding Table is given in Dr. W. A. Koch's *Häusertabellen*, p. 165 (see Table II above). We take Sidereal Time 21h 29m 39s. The small difference of about 2 minutes does not alter the picture very incisively. In the middle between

the right and left columns we find the degrees of latitude, for instance, for 49° North. The column “A” provides the ascendent or rising point for that moment as 22 ♋40, according to ecliptic signs. Above this whole column is given the overall figure “M” 20♁. This was the culminating (meridian) point of the ecliptic, valid for all locations along the same meridian. The rest of the information contained in these Tables we can, for the moment, disregard. We draw a chart for this situation:

Figure 2



The central ellipse gives us the plane of the horizon in that moment, dividing the sky into the visible part above and the invisible part below. On the left (NE = northeast) is the rising point or ascendent, on the right the setting (SW = southwest), or descendent. (This is taken from the visual approach, i.e., as if we were looking toward the south. It can also be done from a contemplative angle, turning away from the visual, looking toward N = north, and thus contemplating it.) The upright ellipse represents the visible half meridian in which the ecliptic culminates in that moment, and down below is the invisible part of the meridian. According to this drawing, the quadrant above and on the left seems to contain a much bigger share of the

ecliptic than the one on the right. This is due to the fact that the ecliptic, or Zodiac, rose far to the northeast and had to span a large portion of space until it reached above the south point of local space, or the meridian of the birth place.

Furthermore, we include in the circle of the ecliptic signs the sidereal constellations of the Zodiac, which do not coincide with each other because of the precession of the vernal equinox. According to this, the sidereal constellation of Taurus had fully risen in that moment, and Gemini was to follow. At the same time, the dividing point between sidereal Capricorn and Aquarius was cutting through the meridian.

The next step is to insert into this picture the positions of the planets, Sun, and Moon, at that moment. This is relatively easy with regard to modern times, for which we have pre-calculated ephemerides, usually for day by day positions. For earlier dates we have to calculate the positions with the help of astronomical Tables. There does exist, however, the ephemeris *Solar and Planetary Longitudes for Years -2500 to +2000 by 10-Day Intervals*, prepared by William D. Stahlmann and Owen Gingerich, the University of Wisconsin Press. This is a great help. It does not contain the positions of the Moon, Uranus, Neptune, or Pluto.

As we will eventually need the heliocentric positions of the planets for Kepler's birth date, we will now calculate the latter, and also the geocentric ones, with the help of Dr. Paul Ahnert's *Astronomisch-chronologische Tafeln ruer Sonne, Mond und Planeten*, Joh. Ambrosius Barth-Verlag, Leipzig, 1968. These are, according to our knowledge, the only available Tables for this purpose at present.\* The method employed is relatively simple: the positions of the planets, given for the commencements of centuries, years, months, and days have to be added up and then rectified. Thus does one obtain the heliocentric data that can be converted into geocentric data. Examples for calculation are given in the Introduction (p. 16-17) which, since they consist of mathematical figures, can be followed even if knowledge of the German language should be lacking.

With these Tables the positions of the Moon, Uranus, and Neptune can also be calculated, as well as the latitudes (differences from the ecliptic, north or south) of all the planets, which we will leave, however, in our case for the time being. For the transition from the Julian to the Gregorian Calendar the Year 1600 is visualized. As Kepler was born still within the era of the Julian Calendar, we need not [in this example]effect any change of date.

[\*Note: Although Willi used the methods described below for all of his historical and heliocentric research, he indicated that working in this way—spending more time and effort—opened up many more insights than the methods that became available later. This has also been the experience of others who have worked in this way.

Since the original publication of the *Practical Approach*, heliocentric and geocentric ephemerides for the 20 and 21<sup>st</sup> century have become available. These comprehensive day to day ephemerides provide all the planetary positions, the nodes, and apsides. The mean and true moon nodes, apogee, and perigee are also give in addition to other pertinent data (Sidereal Time, etc.). With the use of these tables, the calculations on pages 14 and 15 can be eliminated



Table III  
27 December 1571

27th Dec., 1571								
Sun ☉			Mercury ♀		Venus ♀			
1500 = Ls	288.3	A 84	293.1	A 288	286.0	A 234		
71 = La	0.5	<u>285.2</u>	283.5	<u>256.6</u>	147.4	<u>292.8</u>		
Dec. = Lm	329.2	<u>369.2</u>	286.9	<u>544.6</u>	175.1	<u>526.8</u>		
27 = Ld	26.6	9.2 = L+A	110.5	184.6 = L+A	43.3	166.8 = L+A		
15h = Lh	<u>0.6</u>		<u>2.6</u>		<u>1.0</u>			
	645.2		976.6		652.8			
	- 360.0		- 720.0		- 360.0			
	<u>L 285.2</u>		<u>L 256.6</u>		<u>L 292.8</u>			
L	285.2	L+A = 9.2	L	256.6	L+A = 184.6	L	292.8	L+A = 166.8
L'	+ 0.3		L'	- 1.6		L'	+ 0.2	
ℓ	= 285.5		ℓ	= 255.0		ℓ	= 293.0	
		R = 0.984			r = 0.467			r = 0.728
			ℓ	= 255.0		ℓ	= 293.0	
				+ 360.0			- ☉ = 285.5	
				<u>615.0</u>			ℓ - ☉ = 7.5	
				- ☉ = 285.5			E = + 3.4	
			ℓ - ☉	= 329.5			☉ = + 285.5	
ℓ = Heliocentric Longitude.			E = - 9.35				λ = 288.9	
			☉ = + 285.5					
λ = Geocentric Longitude.			λ = 276.15					

Mars ♂			Jupiter ♃		Saturn ♄	
1500 = Ls	53.5	A 31	333.9	A 353	52.9	A 274
71 = La	270.2	<u>153.2</u>	355.7	<u>359.7</u>	148.7	<u>213.7</u>
Dec. = Lm	175.0	184.2 = L+A	27.8	712.7	11.2	487.7
27 = Ld	14.2		2.2	352.7 = L+A	0.9	127.7 = L+A
15h = Lh	<u>0.3</u>		<u>0.1</u>		<u>0.0</u>	
	- 513.2		719.7		L 213.7	
	- 360.0		- 360.0		L' 4.8	
	<u>L 153.2</u>		<u>L 359.7</u>		<u>ℓ = 218.5</u>	
	L' - 0.7		L' - 0.7			
	<u>ℓ = 152.5</u>		<u>ℓ = 359.0</u>			
		r = 1.665		r = 4.96		r = 9.9
	ℓ = 152.5		ℓ = 359.0		ℓ = 218.5	
	+ 360.0		- ☉ 285.5		+ 360.0	
	<u>512.5</u>		ℓ - ☉ = 73.5		<u>578.5</u>	
	- ☉ = 285.5				- ☉ 285.5	
ℓ - ☉ = 227.0					ℓ - ☉ = 293.0	
♁ = + 36.6			♁ = - 10.3		♁ = + 4.8	
ℓ = 152.5			ℓ = 359.0		ℓ = 218.5	
λ = 189.1			λ = 348.7		λ = 223.3	

LETTERS - PART TWO

	Uranus	♄
Ls =	323.8	A 194
La =	305.2	<u>273.2</u>
Lm =	<u>4.2</u>	467.2
	633.2	107.2 = L+A
	<u>360.0</u>	
L	273.2	
L'	+ 5.0	
ℓ	= 278.2	

	Neptune	♆
Ls =	285.6	
La =	156.1	
Lm =	<u>2.2</u>	
	443.9	
ℓ	= 83.9	

	Pluto	♇
	L	N
1500 =	197.23	22.1
71 =	103.88	<u>302.56</u>
Dec. =	<u>1.45</u>	324.66 = L+N
L =	302.56	r = 45
L' =	<u>51.5</u>	
ℓ =	354.06	k = - 1.2
- ♂ =	<u>285.5</u>	ℓ = <u>354.6</u>
ℓ - ♂ =	68.56	λ = 353.4

Pluto according to the Tables of Noesselt-Hoffmann.

Moon: 27-Dec.-1571, 2h30.

Ls	283.6
La	50.3
Lm	80.9
Ld	355.8
Lh	<u>7.6</u>
	778.2
	- <u>720.0</u>
L	= 58.2
L'	+ = 5.8
LE	+ = 0.5
Lv	- = <u>0.7</u>
ℓ	= 63.8

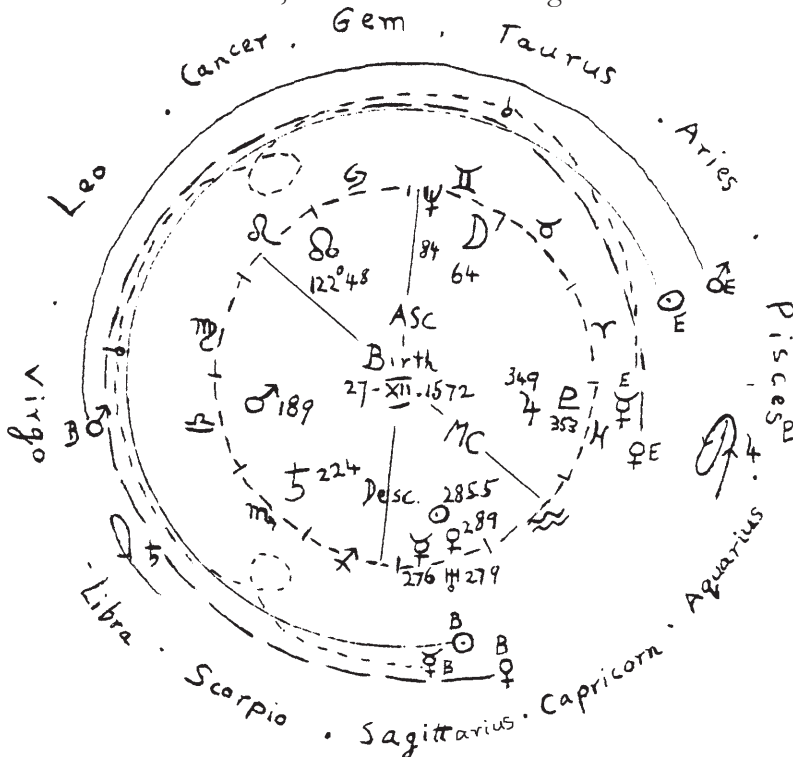
As	60.0
Aa	351.1
Am	0.0
Ad	<u>0.4</u>
	411.5
A	= 51.5
+ L =	<u>58.2</u>
L+A =	109.7
E	<u>157.0</u>
	266.7
= E+L+A	

Es	325
Ea	59
Em	180
Ed	306
Eh	<u>7</u>
	877
E	= 157

Ks	284.9
Ka	293.2
Km	17.7
Kd	<u>1.4</u>
	597.2
K	= 237.2
	<u>360.0</u>
- K	<u>237.2</u>
♋	= 122.8

Ascend. Node of Moon.

With these data, we can now fill in Figure 3 below



for the period of 1901 and beyond. *The American Ephemeris* (Geocentric) and *The American Heliocentric Ephemeris* are both compiled and programmed by Neil F. Michelsen and published by Astro Computing Services, P.O. Box 16297, San Diego, CA 92116. They are available through, among other sources: The American Federation of Astrologers, P.O. Box 22040, Tempe, AZ 85282.]

What is the reason why we insist on precise information concerning the rising sign, or constellation? In Kepler's case it was, as we mentioned earlier, the sign of Gemini, whereas the constellation of Taurus had already fully risen. The sign of  $\Upsilon$  was rising in that moment, from the viewpoint of the ecliptic (NE ascendent). There are several answers to this question that we shall discuss in time. In order to work out the full perspective of Kepler's asterogram, we will now concentrate on one particular aspect concerning the ascendent: the prenatal epoch, which is about 9 months before birth.

The so-called *Trutina Hermetis* or Hermetic Rule, according to some existing documentary evidence, is associated with the Old Egyptian priest kings Nechepso and Petosiris, who are otherwise unknown. The concept "Hermetic" appears to suggest that it originated with Hermes, the mythological founder of the ancient Egyptian civilization. It indicates that a certain important moment around the beginning of the embryonic development can be discerned: the epoch that lies on the average of 273 days before birth. One is at first tempted to think that the moment of conception was meant to be identical with the epoch, but a closer investigation reveals that this is not the case. Rather it appears to have been recognized in those ancient times as the moment of a kind of "cosmic conception", during the time that the descending soul was still residing in the sphere of the Moon and not yet connected with the physical germ of its eventual body.

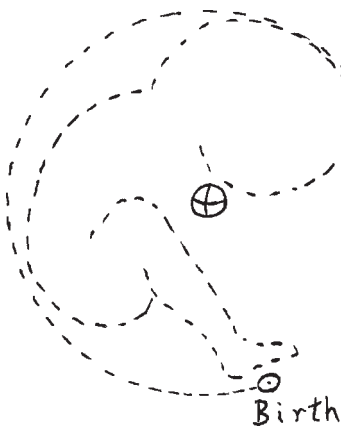
The Hermetic Rule says that one can discern the time of the epoch by the mathematical relationship of the Sun, Moon, and Earth at the moment of birth. We have worked with the principles of the Hermetic Rule and the epoch and have found that very instructive information can be obtained. It distinguishes four possibilities that vary the time of 273 days, or 9 months, between epoch and birth:

1. The Moon can be waxing at birth (Sun-Moon relationship) and above the horizon (Earth relationship). In this case the Moon of the epoch was, according to the Rule, in the location of the ecliptic which rose at birth or became the ascendent. Then the time between epoch and birth was shorter than 273 days. [Here we have, straightaway, Kepler's case. His birth Moon was waxing and full Moon took place a few days after his birth. Furthermore, it was above the horizon (see chart). Therefore, so the Rule says, the epoch took place when the Moon was in the location which became the rising point at birth = about  $22^{\circ} 40'$  of the ecliptic sign of  $\Upsilon$ . This happened on March 31, 1571, and the time between epoch and birth was 271 days. This date does not coincide with Kepler's own estimate of conception which he put at May 16, 1571, though we need not to take this statement dogmatically.]

2. The Moon can be waxing at birth but below the horizon. Then the Moon of the epoch was also in the point of the ecliptic which rose (ascendent) at birth, and the time between epoch and birth was longer.
3. The Moon can be waning at birth and below the horizon. In this case the Moon has been at the epoch in the place of the ecliptic which is setting at birth (descendent), and the time between epoch and birth would be shorter. [For instance, if Kepler had been born one week later, the Moon would have been in about  $130^\circ$  at birth (on January 3, 1572). A day or two before the full Moon took place; therefore, the Moon was waning on January 3 and below the eastern horizon (about  $83^\circ$  of the ecliptic). In this case the Moon of the epoch would have been in about  $263^\circ$ —or later descendent of Kepler's birth—at about the 13<sup>th</sup> to 14<sup>th</sup> of April, 1571. The time between epoch and birth would then have been 265 days.]
4. The Moon can be waning at birth but above the horizon. Then the Moon of the epoch would have been in the place which set at birth (western horizon - descendent). The time between epoch and birth would be longer.

We would now have to calculate the positions of the planets for March 31, 1571, similar to the computations for the birth. However, as the latter were produced here only as guiding examples for future purposes, we will just give the final results for the epoch. For this reason we will present a chart on the circular principle seen, as it were, from a point above the ecliptic. In the inner circle we have the positions of the planets relative to the Earth at birth (of course we neglect the actual spacial dimensions) and in the outer circle at the epoch. In between we will insert the movements during the time between epoch and birth (Fig. 3).

Basically, we have in this picture a cosmic counter-image of the form of the embryo, indicated primarily in the prenatal curve of the Sun. This is not just a metaphorical comparison. In actual practice it has proven to be a very useful addition and help in the interpretation of an incarnation asterogram, and it also helps us to form a really ethical and congenial conception of the meaning and usefulness of such a chart. On this basis our connections with the stars present themselves as a picture of the cosmic forces that have been woven into the physical organization. There is no need to conceive of them as an element that unalterably rules the human being, as it is so often suggested, unfortunately, in astrological delineations. All depends on how we learn to know and to handle this "tool complex" that we have received from the cosmos. Here, the idea that truth and knowledge will make us free can become an activating and truly inspiring experience. The question is: How can we handle this in practical reality? One possibility is to go through the features of the single planets during the epoch-birth time.



We will make a start with Saturn. This planet is built into the human organism as the power of uprightness. (See also Rudolf Steiner's *Man in the Light of Occultism, Theosophy, and Philosophy*, Oslo, June 1912, Lecture IX). In order to achieve this, Saturn creates also the human skeleton. Thus it is the mainstay of the human body, and it is so in a deeper sense. In connection with our earlier historical studies, we met Saturn as Omnipotent Father Time, holding the time threads that are running through history. Saturn does this also in connection with the single individual, holding the thread between heaven and Earth, between the past and the present. Past must be understood, in this sense, also as the time when the soul sojourned in the spiritual world between the last and the present incarnation. Then the will-impulses, with regard to the present incarnation, were formulated out of the results and consequences of the earlier one. In a broad sense, with all necessary reservation, Saturn can thus also be regarded as Father Karma.

Saturn at the time of Kepler's epoch was just on the border from sidereal Virgo to Libra. In the beginning of the prenatal it was retrograde and moved once more back into the region of the feet of Virgo, but during the last half it crossed over into Libra. This would give us an idea of what Kepler's prenatal impulses were as he looked forward to another incarnation. Libra, or Scales, represents a cosmic momentum of "weighing", of decision between two opposites or polarities. This "cosmic mood" accompanied Kepler all through his life. It gave him the ability of looking at himself and judging himself as if he were confronted with another being. For instance, he was capable of writing: "That man (himself) has in every way a dog-like nature. His appearance is that of a little lap-dog.. He was constantly on the move, ferreting among the sciences, politics and private affairs... His teachers praised him for his good dispositions, though morally he was the worst among his contemporaries..." (Extract from translations in Arthur Koestler's *The Sleepwalkers*.) There is much more of this kind of "weighing of self" in Kepler's writings. Nevertheless, we see in that Saturn, moving back to the feet of Virgo, also the impulse to bring the cosmic divine wisdom right down into Earth facts, realities, and decisions.

We can look at Saturn from three different viewpoints, and these can be regarded as guidelines for a systematic interpretation. They cannot always be applied with the same ease as in the case of Kepler.

First, we mentioned already that the prenatal Sun curve is a kind of cosmic counter archetype of the embryo. On this basis this curve can be divided into twelve equal parts. The happenings in these sectors during the prenatal refer to the physical instrumentality of earthly existence and the actual potentials contained therein. In Kepler's case the Sun started at the epoch in  $19.5^\circ$  of the ecliptic, and at birth it stopped at  $285.5^\circ$ . Therefore, the distance it traveled was  $266^\circ$ . This we divide into twelve equal parts, each containing about  $22.16^\circ$ . The first sector would refer to the  $\Upsilon$  region in the human physical organism and so forth. According to this division, Saturn would have moved from the  $\nearrow$  to the  $\vee$  sectors of the prenatal Sun curve, which ran from  $196.78^\circ$  to  $218.94^\circ$ , and to  $241.10^\circ$  of the ecliptic, whereas Saturn started at the epoch in about  $212.2^\circ$ , moved back to about  $206.9^\circ$ , and forward to about  $224.3^\circ$  at birth.

Just to make the association of the twelve prenatal Sun curve sectors with the regions of our physical organization clearer, we give the following correlations, following the indications in Rudolf Steiner's *Man in the Light of Occultism, Theosophy and Philosophy*, chiefly in lectures V and VI:

- |   |                                   |
|---|-----------------------------------|
| 1. Upright posture = $\Upsilon$         | 7. Balance = $\underline{\Omega}$ |
| 2. Orientation to Speaking = $\Upsilon$ | 8. Reproductive Organs = $m$      |
| 3. Symmetry = $\Pi$                     | 9. Thigh = $\nearrow$             |
| 4. Enclosure within = $\mathcal{G}$     | 10. Knee = $\nabla$               |
| 5. Circulation = $\delta$               | 11. Leg = $\approx$               |
| 6. Metabolism = $m$                     | 12. Feet = $\chi$                 |

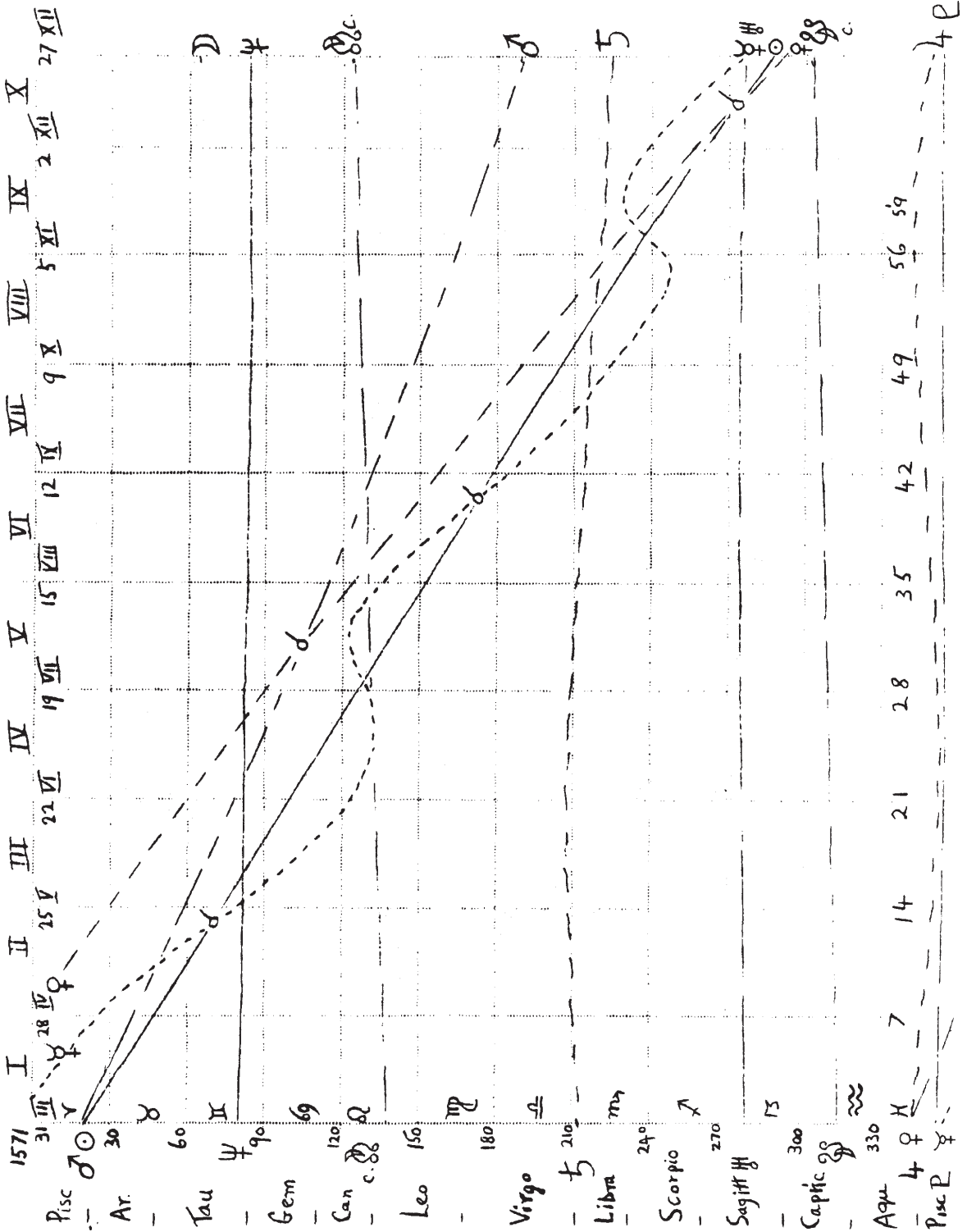
Kepler's Saturn would then have moved through the "cosmic embryonic" regions which in life give the human being the capability to move finally from the state of enclosure in the body into external movement and integration in the environment. By the power of the tenth sector ( $\nabla$ : knees, joints in a broad sense), where Saturn was at birth, we would then receive the capacity to meet the environment, to stand up to it, possibly even to resist it. There is no doubt, Kepler was in such a position all his life, and sometimes it was connected with suffering and agony when he had to meet his human contemporaries.

Second, another road of access toward interpretation is an investigation of the relationship the prenatal movements of the planets have to life after birth. In researches extending over decades, and in connection with history and biography, we were led to the conclusion that the prenatal Moon cycles between epoch and birth are associated with later life. Thus the cosmic events during the first sidereal Moon cycle (the Moon starting from its initial position and returning to it) pre-reflects, as it were, potentials, challenges, and developments during the first seven years of life. The second cycle refers to the time from 7 to 14, and so on. As the prenatal total consists on an average of ten sidereal Moon cycles, the whole would reflect about ten times 7 years, or 70 years, the approximate life-span of a human being. We should, however, firmly emphasize that this approach cannot be used, according to our experience, in the sense of old-fashioned prediction, which presents the human being with presumably unalterable courses of events in life. It can only be taken as a road toward the recognition of possible potentials and challenges.

In Kepler's prenatal astrogram we find that Saturn was retrograde at the beginning of the embryonic development and became direct during the 4<sup>th</sup> prenatal Moon cycle. We include in Fig. 5 a diagrammatic graph of the geocentric planetary movements during Kepler's prenatal development. The horizontal divisions give the time element, divided into the ten sidereal Moon cycles of about 27.3 days each. The vertical divisions indicate signs and constellations (left edge). By inserting the movements of the planets, related to space and time, we get the lines and curves contained in the graph.



Figure 5



The moment when Saturn became direct (moving back into the constellation of Libra) was a pre-reflection of Kepler's age from about 21 to 28 years (1592-1599). This was indeed a decisive time for Kepler's whole later career. He completed his first book, *Mysterium Cosmographicum* (1596), where he expounded his idea that the universe of the planetary spheres in our solar system is built around definite geometrical figures. In the preface he confessed that he had come to agree with the idea of Copernicus, that the Sun must be in the center of the universe "for physical, or if you prefer, for metaphysical reasons". We see here, how an element of decision (Libra) must have lived and been realized in Kepler, because powerful forces, such as the Roman Church, still insisted that the Earth was the center of the universe. (The trial of Galileo by the Church authorities for his Copernican views was a witness of this impulse.) It was also not easy for Kepler to stand up to his decision, as we shall see.

In the *Mysterium Cosmographicum* he suggested that the orbits were made in size, etc., according to the impacts of geometric bodies, called the Pythagorean or Platonic solids around which they were laid out. Thus the orbit of Saturn was "made" by a cube that was inserted or inscribed in it; inside the sphere of Jupiter was (of course, invisible but mathematically potential) a tetrahedron, a three-sided pyramid with a triangular base, inside of which was the sphere of Mars. Then, between Mars and the Earth, a dodecahedron was active (body of twelve pentagonal sides), between the orbit of Earth and Venus an icosahedron (twenty equilateral triangles), between Venus and Mercury an octahedron (eight equilateral triangles). One is almost inclined to think that such a space concept of the solar universe needed confidence in cosmic wisdom and a special sense of balance on the author's part. He did realize, in his own fashion, Saturn in Virgo and Libra.

Between 1600-06 Kepler worked on his next big publication, *A New Astronomy*, based on causation, or a physics of the sky. It contains the first two of Kepler's three planetary laws:

1. that the planets travel round the Sun not in circles but in elliptical orbits, one focus of the ellipse being occupied by the Sun.
2. that a planet moves in its orbit not at uniform speed but in such a manner that a line drawn from the planet to the Sun always sweeps over equal areas in equal times.

(Details and diagrams in Arthur Koestler's *The Sleepwalkers*.)

Later during the prenatal development when Saturn was "well established" in Libra, it was met by Mercury. This referred to the age of about 47 years in life, or 1618 (See Fig. 5). During that year Kepler completed his book *Harmonice Mundi*, or *Harmony of the World*. Arthur Koestler says that the book's motto could be, "Here we will sit and let the sounds of music creep in our ears, and soft stillness and the night become the touch of sweet harmony... There's not the smallest orb which thou behold'st... But in his motion like an angel sings... Such harmony is in immortal souls." Elsewhere he says, "What Kepler attempted here is, simply, to bare the ultimate secret of the universe in an all-embracing synthesis of geometry, music, astrology, astronomy, and epistemology. It was the first attempt of this kind since Plato, and it is the last to our day... What exactly does he mean by 'harmony'? Certain geometrical proportions that he

finds reflected everywhere; the archetypes of universal order, from which the planetary laws, the harmonies of music, the drift of the weather, and the fortunes of man are derived...Kepler applies his harmonic ratios to every subject under the sun: metaphysics and epistemology; politics, psychology, and physiognomics; architecture and poetry, meteorology and astrology.”

What Kepler did for humanity with his life’s work we cannot even now fully appreciate on the basis of his publications alone. We can get an inkling of it if we consider Kepler’s Saturn from a third possible aspect—its connection with historic similars.

When Kepler died, November 15, 1630, Saturn was almost exactly in the same position where it was at his birth (two full Saturn orbits between birth and death), in the constellation of Libra. Two astronomers and cosmologists with whom Kepler had a strong connection also had Saturn in sidereal Libra when they died: Copernicus (death 25 May 1543) and Tycho Brahe (death 24 October 1601).

The planets at death reflect the endeavors and achievements of a human being which are then, through the dissolution of the ether body, communicated to the cosmos. Therefore, we would see in those three similar positions of Saturn that we mentioned, a presentation of the life essence that came from Copernicus, Tycho Brahe, and Kepler. This was quite obviously their battle with the heliocentric world conception. Copernicus introduced it into modern humanity, although he was inconsistent with regard to its presentation. In explaining the movements of the planets according to the heliocentric, he employed certain geocentric Ptolemaic elements. On the other hand he was afraid to publicize his views to his contemporaries, knowing that some authorities of the Roman Church were strongly opposed to it. Only after his death was his book, *The Revolutions of the Heavenly Spheres*, published. Arthur Koestler, therefore, calls him the timid Canon in *The Sleepwalkers*.

Tycho Brahe was not convinced of the Copernican idea. He tried to build his own world conception, which one might regard as a kind of compromise: the planets, except the Earth, are rotating around the Sun, which, with the whole fellowship of its satellites, is turning around the central Earth. This concept did not make any headway in modern humanity. However, from the first moment of Kepler’s contact with Tycho Brahe, right through the short spell of their trying to work together and up to his last days on the death bed, he implored Kepler to build the new universe not on the Copernican but on the Tychonian view. Yet, Kepler did adhere to Copernicus after Tycho’s death and even used some of Tycho’s astronomical observations to fortify his own concepts.

Thus we see that a tremendous battle was going on in the background of modern history. We can also imagine that Kepler had to make, at certain moments, great decisions for the sake of what he recognized as the truth, which very often turned against his own comfort. However, we do think that he made the right decisions, though we do not imagine that the pure Copernican view is the final perspective with regard to astronomical world conception. However, humanity had and has to live with it for a time.

In Kepler’s endeavors and struggles, we can experience that it was necessary for modern humanity to adopt the aspects of an astronomy, which at first seems to lend a hand to a purely

mechanical conception of the universe. However, his perspective of planetary spheres with their elements, such as perihelion-aphelion and nodes, offers great possibilities of experiencing again, and even employing in life practice, the realization of the planetary cosmos as a living and ensouled being.

The positions and movements of the elements of the planets can be calculated according to astronomical information which is available. One such Table has been published in the *Star Calendar 1956*, published by the Mathematical and Astronomical Section at the Goetheanum, Dornach. We give here a translation of the contents:

Table IV

Planet	Eccentricity (of orbits)		Longitude of the Perihelion	
	Jan. 1, 1900, 12hWT	Change per year	Jan. 1, 1900, 12hWT	Change per year
Mercury	- 0.205 6149	+ 0.000 000 203	75° 53' 49.8"	+ 55.925"
Venus	- 0.006 8164	- 0.000 000 538	130° 08' 26.0"	+ 49.403"
Earth	- 0.016 7498	- 0.000 000 426	101° 13' 7.3"	+ 61.718"
Mars	- 0.093 3088	+ 0.000 000 953	334° 13' 6.0"	+ 66.254"
Jupiter	- 0.048 3348	+ 0.000 001 642	12° 43' 15.5"	+ 57.959"
Saturn	- 0.055 8923	- 0.000 003 455	91° 05' 53.6"	+ 70.503"
Uranus	- 0.046 3444	- 0.000 000 266	171° 32' 55.3"	+ 53.440"
Neptune	- 0.008 9970	+ 0.000 000 063	46° 43' 38.5"	+ 51.285"

The Perihelion of Pluto on Jan. 0, 1972 was in c. 223.8°  
 "American Ephemeris and Nautical Almanac". (Annual movement not given.)

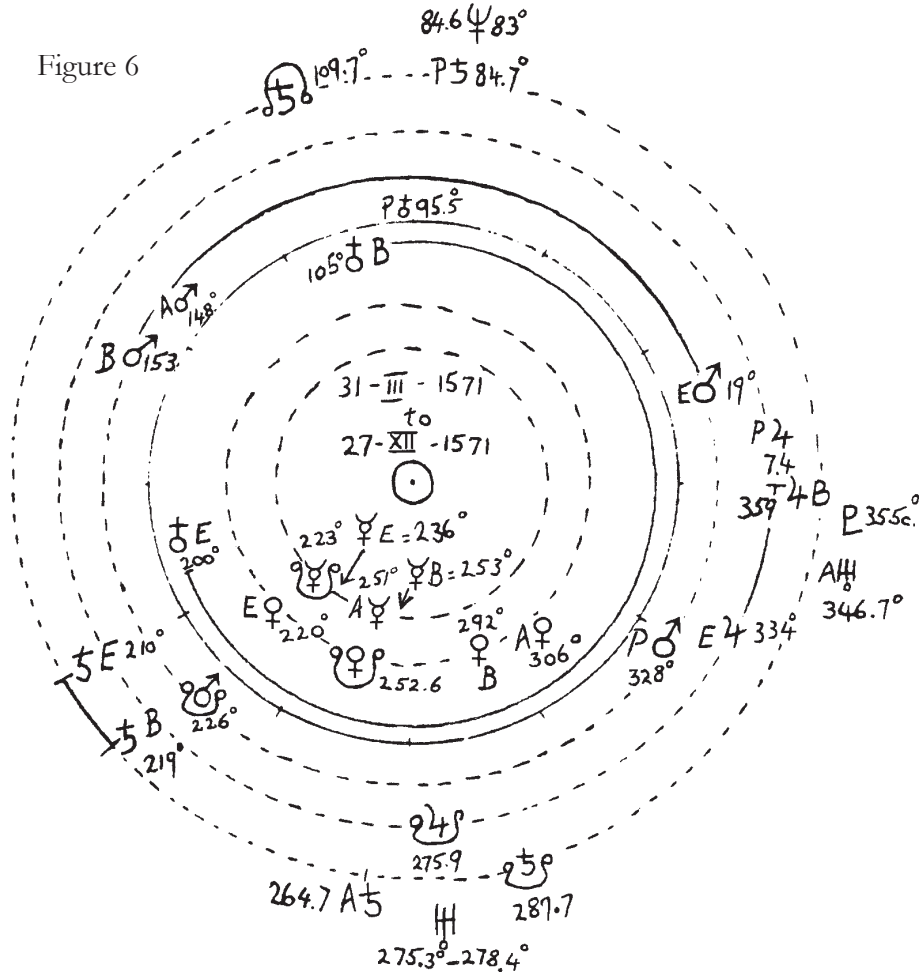
Planet	Inclination of orbit		Longitude of Ascending Node	
	Jan. 1, 1900, 12hWT	Change per year	Jan. 1, 1900, 12hWT	Change per year
Mercury	7° 00' 10.85"	+ 0.062"	47° 08' 41.1"	+ 42.651"
Venus	3° 23' 37.09"	+ 0.045"	75° 47' 17.1"	+ 32.905"
Earth	—	—	—	—
Mars	1° 51' 01.09"	- 0.0234"	48° 47' 12.1"	+ 27.970"
Jupiter	1° 18' 31.45"	- 0.2051"	99° 26' 36.3"	+ 36.379"
Saturn	2° 29' 33.07"	- 0.1411"	112° 47' 25.5"	+ 31.435"
Uranus	0° 46' 20.87"	+ 0.0225"	73° 28' 37.6"	+ 17.952"
Neptune	1° 46' 45.27"	- 0.3436"	130° 40' 53.0"	+ 39.562"
Pluto			108° 57'	+ 48"

(Pluto according to H. Mac Craig "The 200 Year Ephemeris")

If, for instance, we want to find the position of the perihelion of Mars on December 27, 1571, we must first take the difference of time between 1571 and 1900. The date in 1571 is quite close to January 1572, so we regard the difference as being 328 years (1572-1900). The yearly change of the perihelion is 66.254s or seconds. Therefore, we multiply these 66.254s by 328 = 21,731s, divided by 3,600s (1°) = 6° 02' 11". This movement of 6° 02' 11" in 328 years we must subtract from the position in 1900, because it is, according to the Table a +, or a forward move in time: the position of the perihelion of Mars in 1900, 334° 13' 06", minus 6° 02' 11" = 328° 10' 55", the position of the perihelion in January 1572.

In connection with the heliocentric approach (see Fig. 6 below), we shall eventually work out more details concerning Kepler's Saturn. We will then see that the heliocentric and geocentric perspectives are in no way contradictory but can be rather supplementary. There is no need to think of heliocentric and geocentric as rivals. Each approach demands, as we learned to know by experience, its own methodology. The geocentric view sees the planet chiefly with regard to its relationship toward the Zodiac and the Earth and as a visible entity that follows definite rhythms.

Figure 6



On the other hand we see the justification of the heliocentric approach in the unique opportunity that it offers us to recognize, on an entirely new level, the spheres as realities—one is almost inclined to say, as real beings. This we owe, to a great extent, to the life work of Kepler, who conceived the perihelion-aphelion aspects of the planets' orbits.

To complement our considerations of Saturn in the geocentric, we look first at the events in the apsides or perihelion-aphelion line of Saturn. According to calculation, this was then in  $84.7^\circ$  and  $264.7^\circ$  of the ecliptic. Here we see straightaway a remarkable feature: Neptune was

almost precisely in the perihelion of Saturn at Kepler's birth. Geocentrically, Venus was in superior conjunction with the Sun shortly before birth. This saw the Earth, heliocentrically, close to the perihelion of Saturn and Venus close to the aphelion, opposite the Earth. These events alone would suggest a possible affinity to cosmology and astronomy.

Numbers of historic personalities with similar affinities had some such correlations with the sphere of Saturn:

Edmund Halley (October 29, 1656–January 14, 1742), an English astronomer who became well-known for his observation of the comet which actually bears his name and whose time of return he predicted on the basis of the calculation of its orbit. When he was born, after Kepler's time, Neptune had moved into the aphelion of Saturn. Venus was at the same moment close to Neptune and the aphelion of Saturn. Then at his death, Venus was near the perihelion of Saturn and Mercury opposite, in the aphelion.

Sir Frederick William Herschel's (November 15, 1738–August 25, 1822) Saturn moved during his prenatal through the perihelion of Saturn, whereas Uranus was close to the aphelion. At his death Uranus and Neptune had just passed through a conjunction in the proximity of the aphelion line of Saturn. Herschel also became famous as an astronomer. He is best known for his detection of the planet Uranus in 1781.

Among more modern scientists, who were also associated with cosmological problems in some ways, we find Albert Einstein (March 14, 1879–April 18, 1955), whose birth Mars had come close to the aphelion of Saturn, and at his death Mars was quite near the perihelion of Saturn:

Sir Arthur Eddington (December 28, 1882–September 22, 1944) was born when Jupiter was in the perihelion and Mars exactly opposite, in the aphelion of Saturn. Then at death Saturn was still quite close to its perihelion.

Also before Kepler's incarnation we find remarkable correlations of this nature:

Copernicus was born February 19, 1473. At that moment Saturn had moved into its own perihelion. At death (May 24, 1543) Mars was in the same place.

Tycho Brahe was born December 14, 1546. During the prenatal Saturn was in its aphelion, 2½ orbits of the planet after the birth of Copernicus. At Tycho's birth, Mercury was in conjunction with that Saturn, which was still very close to its own apsidal line. At Tycho's death, Venus moved through the perihelion line of Saturn.

Paracelsus, whose most likely date of birth was November 11, 1493, had at the moment of incarnation Neptune still close to the aphelion line of Saturn. Apart from having been an excellent and, in a sense modern physician, Paracelsus was also a great "knower" of the interrelationship between cosmos, Earth, and the individual.

We would find the question, what has Saturn and its sphere got to do with cosmology?, etc., as being justified. We referred earlier to this planet as Omnipotent Father Time. It really holds the keys to the secrets of time, even with regard to reincarnation; however, the sphere—with which we are concerned in the heliocentric—represents the background of Saturn's iden-



tity with time. The total sphere of this planet is something like a “living memory” of the very first beginnings of all creation. The occultist recognizes it as Ancient Saturn in the most remote past of all evolution. (See Rudolf Steiner’s *Occult Science*.) At that time, space in the present sense did not yet exist, only time. With these living memories, the beings in the present sphere of Saturn (circumscribed by the orbit of the planet) are working. They carry in their memory the great aims of all cosmic evolution, a Presence of the stages of development necessary for the attainment of the goals of the Divinity in the past, present, and future. At present this is deeply hidden behind the appearances, rhythms, and manifestations of the cosmos of the stars, but it lives and manifests as a deep urge in all endeavors within this field of astronomy and cosmology, or astrosophy.

In the association of Venus with the descending node of Saturn (see Fig. 6) at the moment of Kepler’s birth, we have a further complementation of all this:

Galileo was born February 15, 1564, and around the epoch Venus was in the descending node of Saturn. Kepler had an active connection with Galileo in astronomical matters.

Of scientists closer to the modern age:

Herschel’s Venus, around the time of his epoch, was in the descending node of Saturn.

Eddington’s birth Venus was in the ascending node (we have mentioned both already above).

Rudolf Steiner’s birth (February 27, 1861), Venus moved through the descending node of Saturn.

We must, of course, be aware at this point that the positions of planets in the elements of the spheres, such as perihelion-aphelion or nodal lines, are no guarantee that the human being concerned will actively realize impulses implied in the cosmic configurations. It can happen, and just in the modern age, that one bypasses them for certain reasons or inefficiently handles the challenges present in one’s incarnation asterogram. Then it can be that they are carried forward toward another incarnation. This may present itself in the asterogram of death as a repeat of similar events at the moment of incarnation. However, we must emphasize that such similars should not be interpreted under all circumstances from this perspective. On the other hand it can also happen that such challenges are more hidden and not immediately obvious in the actual cosmic incarnation complex. We shall demonstrate eventually how such correlations, if they exist, can be discovered practically.

All this can also convey an idea of where the meaning and value of such an astrological approach, as we are attempting it, lies—certainly not in prediction. This is a hang-over from the old, fatalistic attitude. The really modern practice must aim at a therapeutic attitude, discovering the challenges and potentials in a human life. Of course, we fully realize that this needs more than we have done and said so far. It will need much more ground work, which we have the intention to establish.

## CHAPTER II

November-December 1972–January 1973

One of the foremost questions concerning Kepler's life is: Why did he become an astronomer and cosmologist? If one studies his family background (see: Arthur Koestler's *The Sleepwalkers*) there is nowhere any suggestion of such inclinations in a hereditary sense, rather the contrary. One can well ask: Is there any indication in Kepler's incarnation asterogram that can shed light on this question?

We have pointed out earlier that Saturn carries an image of the backbone of an incarnation, not only in a physiological sense but also as a picture of the soul background. We have mentioned earlier a few such associations of Kepler's incarnation Saturn with a whole list of historic "cosmologists", but this fact, in itself, is not really an explanation. However, if we study the implications contained in the orbital elements of Saturn, we can penetrate more deeply.

We said that Neptune at Kepler's birth was standing almost exactly above the perihelion point of Saturn's orbit. This fact can give us significant information if we follow it up historically. When Kepler lived on Earth, the perihelion of Saturn was already in the sidereal constellation of Gemini. In fact, it had entered it in about 1415 AD, coming from sidereal Taurus. Before that it had thousands of years of sojourn in Taurus, and at one point it went through rather interesting coincidences: In about 1850 BC, it was in line with the perihelion of Mercury, and in about 1700 BC, it was, so to speak, in conjunction with the ascending nodal line of Mars.

How can one calculate such coincidences? One can easily do it with the help of the tables of the orbital elements in Table IV of Chapter I. There we find the present (1900) positions of the elements and their yearly movements. The time interval from 1700 BC to 1900 AD is 3600 years; therefore, we have to multiply the yearly movements by 3600.

$$\begin{array}{rcl} \text{Perihelion of Saturn per year} = + 70.503'' & \text{Node of Mars per year} = + 27.970'' & \\ & \quad \times 3600 & \quad \times 3600 \\ & = 253,810'' & = \text{seconds of the Arc} = 100,692'' \end{array}$$

As these are "seconds of the Arc" we have to convert them into "degrees of the Arc" by dividing them by 3600:  $= 70^\circ 30'$   $= 27^\circ 58'$

As both elements move forward in the ecliptic (indicated in the Tables by +) we have to deduct these figures from the present (1900) positions:

$$\begin{array}{rcl} \text{Perihelion of Saturn 1900 AD} = 91^\circ 05' & \text{Node of Mars in 1900 AD} = 48^\circ 47' & \\ & - 70^\circ 30' & - 27^\circ 58' \\ & \hline & 20^\circ 35' & 20^\circ 49' \end{array}$$

Thus both elements were then (in about 1700 BC) in  $21^\circ$  of the ecliptic, or in near conjunction. If we include the precession of the vernal point in this calculation, we find that the conjunction was in the middle of sidereal Taurus. The precessional movement in 3600 years is about  $50^\circ$ , thus  $21^\circ$  of the ecliptic in 1700 BC would correspond to  $21^\circ + 50^\circ = 71^\circ$  of the present ecliptic.

In the association of the perihelion of Saturn with Neptune in Kepler's incarnation astero-gram and in its historic background with sidereal Taurus, we can indeed see his strong connection with cosmology. The time around 1700 BC, when the conjunction of this perihelion with the ascending node of Mars took place, approximately coincided with the lives of Isaac and Joseph among his 11 brethren. (Some sources give the moment when Joseph was sold into Egypt as 1729 BC, which we need not to take too dogmatically.) This was, in a sense, the culmination of the Egypto-Chaldean civilization. It was the age when most of humanity moved away from the preceding experience of their integration in the great universe, for instance, as it still existed during the Ancient Persian civilization—though it had already faded by then. Now they first felt the growing distance and cleavage between “the heavens above and Earth below”. It was the beginning of that kind of astronomy that finally came to see cosmic space and the distances between the stars in those unimaginable and only calculable figures to which the modern age became accustomed.

We can find traces of those great changes of human consciousness in some of the architectural structures of the Egypto-Chaldean Age. It has now definitely been established that the pyramids and temples of Ancient Egypt were strictly orientated into cosmic space, even toward definite fixed stars. In Chaldea, chiefly the area between the rivers Euphrates and Tigris, we find today the so-called ziggurats or step pyramids, which are quite distinct from their Egyptian relatives. They were used as a kind of astronomical observatory but strictly within the precincts of the temples. The top platforms of these step pyramids carried a small sanctuary from which a delegated high priest made astronomical observations. These were used for the guidance of whole city-states as they existed in Mesopotamia. In a sense, it was the birth of “astrology” with all the predictional implications, which had a certain justification at the time, but only then. The ancient “Astro-Sophia”, having realized a spiritual integration of the human being in the universe, came to an end.

Kepler was deeply connected with all this. He even had a dim awareness of it when he exclaimed, metaphorically, in one of his writings that he had taken and appropriated from the sacred Egyptian mysteries their temple vessels. He built and developed, thereby, his knowledge and ideas about the stars for modern humanity. (See also Rudolf Steiner's *The Spiritual Guidance of Mankind*, 1911, Lecture II.) Thus, Kepler did realize his strong connection with Ancient Egypt. This was implied and, so to speak, held out to him like a challenge in the association of his incarnation astero-gram, with the perihelion of Saturn together with the ascending node of Mars, the perihelion of Mercury, and most significantly, with the vernal equinox. All these elements were in the constellation of Taurus during the Egypto-Chaldean Age. This was furthermore implied in Kepler's star complex of his incarnation by the waxing Moon in sidereal Taurus at birth (see Chapter I). The Moon at birth—similar position if it is waxing, opposite if it is waning—can be regarded as an indication of the final direction of descent from the heavenly world onto the Earth adopted by a soul. Therefore, in Kepler's case the Moon would suggest that he eventually took the road from Taurus as his individual direction of descent.

This example can also vividly demonstrate that one cannot predict from such an incarna-

tion complex. Prediction in this sense would say that because there are apparent associations with Taurus in the “chart”, he must have a connection with cosmology, etc. Actual experience cannot support such an assumption. Connections of this nature can develop, but there is no “must”. In Kepler’s case, we are obliged to assume that many human souls had similar cosmic complexes, simply having been born at approximately the same time. However, we know of no contemporary of Kepler, in this strict sense, who had similar inclinations. This shows over and over again that what is present in the incarnation star complex is a challenge, an offer of “tools” and potential facilities. It will become more and more the task of a new astrology to realize this and find ways and means of recognizing this world of tools and potentials in the incarnation complex of a human being, and to demonstrate and teach methods by which we can work them out in life. This is what we see as the curative, educational, therapeutic tasks of an astrology for the future. We can also recognize in this a much more glorious future of such an astrology than predictional attempts that can easily put the human being into a kind of mental prison.

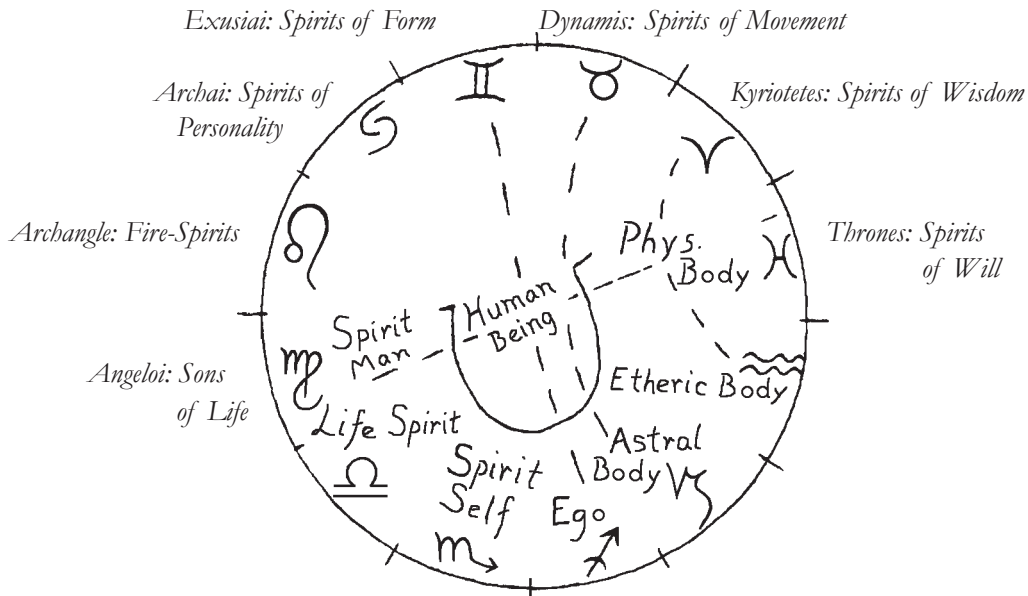
All we have worked out, so far, about Kepler still leaves us with the question: Why should just the constellation of Taurus carry such implications that were realized by Kepler? One answer is contained in the procession of the vernal equinox and its inspirational impact on earthly affairs. The ancient Persian Age was inspired by a vernal equinox in the constellation of Gemini—Pollux the heavenly twin and Castor the earthly twin. This was the Age that was inaugurated by the great teachings of the initiate Zarathustra. He taught Ancient Persian humanity the contradiction arising in the universe: Ahura Mazda, the great Sun-Divinity of cosmic Light in the heavenly periphery, and the power of Darkness, Ahriman, opposing it from the center of the Earth. This was a realization of the spiritual impulses working from beyond Gemini. Then in Egypto-Chaldean times, when the vernal point was in Taurus, the lesson of Zarathustra penetrated in some forms, and the universe had fallen into two contradictory spheres. To this was added the inspiration working from Taurus, impulses which insisted on leading humanity more and more away from direct cognition of the spirit and into realization of the material world. This is indicated in the imagination of Taurus as an impulse. With his heavy body he pounds the Earth; yet, with his horns he still receives the impacts of the cosmic world of stars and follows them obediently.

There exists another, far-reaching background of Taurus that would suggest a deep association with what present humanity experiences as the world of the stars. This would describe the whole Zodiac as an expression of the divine hierarchies and of the human being.

This goes back to a very early description of Rudolf Steiner’s of the cosmic Being of Christ and why John the Baptist recognized in Jesus, after the descent through the Baptism, the “Lamb of God”. (January 27, 1908, Lecture II in *The Influence of Spiritual Beings upon Man*.) It should really say: the “Ram of God”, referring to the constellation of Aries. The “Lamb, or Ram of God” was experienced as the head of the exalted hierarchy of the Spirits of Wisdom or Kyriotetes in ancient esoteric knowledge. Rudolf Steiner points out how the Christ in It’s highest spiritual Principle (as we speak of “Spirit-Man” or Atma in the East, as our highest Principle) was the leader of the Kyriotetes, the “Lamb, or Ram of God”. This image had

accompanied the Hebrew people through hundreds of years as the promise of the coming Messiah, and it was contained in the tradition of the sacrificial Passover-Ram. The following lower Principles of the Christ would then be associated with the hierarchies below the Kyriotetes expressed in their associations with the constellations of the Zodiac according to the diagram in Fig. 7. Finally, we see this cosmic Being of Christ, so to speak, descend into manifestation in Libra, which coincides with the zodiacal representation of the principle of Life-Spirit in humans. (The association of the seven principles of the human being with the Zodiac, according to Fig. 7 below, also follows a suggestion of Rudolf Steiner.)

Figure 7



The study of this diagram can reveal a coincidence of its propositions with the actual facts of cosmic evolution as they are, for instance, described in Rudolf Steiner's *Occult Science*. The constellation of Pisces we see as a manifestation, we could almost say a hand gesture of the Thrones or Spirits of Will. Through the sacrifice of their Will on Ancient Saturn, the foundations for the physical body was laid. And indeed, we see in Pisces the cosmic image of the human physical body (see diagram). Likewise, there exists an inner relationship between Aries and Aquarius. In Aries we see a manifestation of the Kyriotetes or Spirits of Wisdom. On Ancient Sun they created the human etheric body, which we see in our diagram associated with Aquarius or Waterman, in terms of cosmic imagination, as celestial water or etheric forces, not earthly water. Next we see in Taurus a manifestation of the Dynamis, or Spirits of Movement. On Ancient Moon they created the human astral body out of cosmic astrality, which consequently is in the diagram associated with Capricorn. Finally, the Exusiai or Spirits of Form we associate with Gemini as an expression of their activities. They endowed the human being, during the cosmic Earth evolution, with the ego, which then appears in the cosmic picture of the human being in the opposite constellation of Sagittarius or Archer. Thus we can indeed

see zodiacal activity in this light and get very positive directions of thought. Nevertheless, we should not over-expand the suggestions of this Zodiac. It is one possibility that offers great perspectives but must not be generalized.

We came to this aspect of the Zodiac through the question: What has Taurus to do with the inclination toward cosmology? Taurus can be seen as an expression of the impulses of the hierarchy of the Dynamis. They are associated with the astrality of the universe (astralis = star). They live in and with the movement of the stars as the powers of inner or cosmic “soul” movement. It was exactly this to which Kepler tried to reach out in his astronomy and cosmology. He was not an abstract astronomer, perceiving in the universe only a big mechanism. He wanted to break through to a cognition of the inner motivating forces in the universe of the stars. Much of what he attempted and developed is still buried in merely intellectual terms, but it will one day be lifted up into the sphere of cognition of the living forces in the universe. Thus we can, indeed, discover in Kepler’s asterogram the wellsprings of his endeavors, which were far in advance of his age but at the same time reveal mighty potentials for the future.

Next we will concentrate on Jupiter in Kepler’s incarnation asterogram. This planet is built into the human body as the movement of thinking, or toward thinking. For this purpose it uses, at first, the brain and the whole nervous system, but eventually it works in and through the organic and metabolic processes. Thus the foundation is prepared for the development of will in thinking. While Saturn is associated with time, so Jupiter adds to it the work with the elements of space. Therefore, one can find it connected with any expansion in space, even physiologically. In a broad sense, Saturn looks back to the past more and sees to it that it is not forgotten or neglected in the present. Jupiter takes, in a certain sense, the present in order to prepare in it the future. For instance, occultism calls the stage of cosmic development that will follow the present Earth evolution, future Jupiter.

Kepler’s Jupiter was in the constellation of Pisces most of the prenatal. Only during the second part of the epoch-birth interval was it retrograde, moving back into Aquarius, then moving back again to Pisces at birth. All the time it was a “loner”. Only at the beginning, i.e., at the epoch, was Venus in conjunction with it. Once, just about the time when it became retrograde, it seemed to have been in conjunction with Pluto—as far as the available possibilities for the calculation of this latter planet go. (Noesselt-Hoffman, “Pluto-Tafeln”.)

Jupiter is the Ruler of Pisces. This is ancient wisdom, and it still seems to be valid. All the planets have, in this sense, their domiciles, or places of Rulership in the Zodiac. We give in the following the classical co-ordinations:

♋	- Cancer	Moon/Sun	Leo	- ♌
♊	- Gemini	Mercury	Virgo	- ♍
♉	- Taurus	Venus	Libra	- ♎
♈	- Aries	Mars	Scorpio	- ♏
♐	- Pisces	Jupiter	Sagittarius	- ♐
♑	- Aquarius	Saturn	Capricorn	- ♑



These correlations are connected with human physiology but also with certain viewpoints of evolution. With regard to the new planets opinions are still divided.

Jupiter ruling Pisces is then also associated with the Age of Pisces, particularly with the scientifically orientated thinking during this Age that no longer relies on tradition or faith of old but builds on empiricism, mathematical facts, etc. Eventually this thinking capacity will be evolved to a free, intuitive thinking. (See Rudolf Steiner *The Philosophy of Spiritual Activity, or Freedom*. All this lived very strongly in Kepler, so much so, that Arthur Koestler in *The Sleepwalkers* could describe him as a representative of humanity at the “watershed” from the old to the new. He says: “The *Mysterium Cosmographicum* is the perfect symbol of the great watershed. The opening of the second half must have come as a shock to Kepler’s readers: ‘What we have so far said served merely to support our thesis by arguments of probability. Now we shall proceed to the astronomical determination of the orbits and to geometrical considerations. If these do not confirm the thesis, then all our previous efforts have doubtless been in vain.’ So all the divine inspiration and a priori certitude were merely probabilities; and their truth or falsehood was to be decided by the observed facts. Without transition, in a single startling jump, we have traversed the frontier between metaphysical speculation and empirical science.”

Kepler was not alone and did not remain alone in his efforts with regard to thinking. Others had similar potentials, indicated by Jupiter in Pisces, though again we see they work them out in degrees and great variety. Contemporaries of Kepler, in this sense, were:

Francis Bacon (born January 22, 1561). During his prenatal time Jupiter moved in Pisces. Apart from everything else he did, he laid the philosophical foundation for empirical science of nature.

Sir Thomas More (born February 7, 1478) had a similar Jupiter during his prenatal. He also experienced the great transition to the new Age in his own fashion. It is worth while to study his life and fate from this angle.

Johann Fichte, a later representative of the potential lying in wait in a Jupiter in Pisces, was born May 19, 1762. He was in truth one of the fighters for spiritual freedom through activated thinking.

Goethe, born August 28, 1749, we must not forget. At the time of his birth Jupiter had just entered Pisces. He was also a formidable fighter in the world of the problems and requirements of the Age of Pisces. However, it is impossible to characterize his approach and ways of thinking just with a few words. Very illuminating in this context is what Rudolf Steiner said about Goethe, for instance, in his *Riddles of Philosophy*.

The connection of Kepler’s prenatal Jupiter with the sidereal cycles of the Moon and their reflection in life is also very interesting. In the Graph (Fig. 5) we find, toward the end of the 6<sup>th</sup> Moon cycle, a superior conjunction of Mercury with the Sun. Shortly before that Jupiter was in opposition to Sun and Mercury. This refers to Kepler’s 39<sup>th</sup> year of life (1610). This was

indeed an exciting moment. Knowledge of the existence of the telescope that Galileo had invented came to him then. This was a mighty step in the development of astronomy as an empirical science.

Toward the end of the 8<sup>th</sup> prenatal Moon cycle Mars came into opposition to Jupiter. This refers to his age of 56 in 1627. Kepler then moved to Prague and became involved, as an astrologer, with the Generalissimo of the emperor Ferdinand II, Wallenstein. This was already during the Thirty Years' War, which started in 1618. Life was certainly not easy for Kepler then, for a number of reasons.

With regard to the 12 sectors (see Chapter I) of the Sun's path and also in view of the orbs of the other planets during the prenatal, this Jupiter was "outside" their orbs. However, it was still related, from the opposition, almost entirely to the 7<sup>th</sup>, or  $\underline{\Omega}$  sector. This is associated with the region in the human physiology that facilitates a condition of balance between being confined, as it were, in the interior of the organism and turning to the outside environment, whether it be human or with regard to nature.

The brief encounters of Jupiter with Aquarius during Kepler's prenatal development can be taken as a suggestion that some of Kepler's work was not only intended to be of immediate significance for his contemporaries but, in a sense, for the then still distant future, the age when the vernal equinox will have entered Aquarius. (At the moment of his death Jupiter had returned to Aquarius even more distinctly.) This was present in his preoccupations with the elements of the planets, leading to his recognition of the perihelion-aphelion positions of the orbits and of the nodes. This can become the road to a renewed experience of the spheres of the planets (that which is contained within the orbits) as manifestations of the cosmic life working in them in great variety.

All this can also be corroborated by the heliocentric perspective, by a study of the involvement of the elements of the orbits in Kepler's asterogram and also by their cosmic "biographies". Thus the descending node of Jupiter was indeed engaged during Kepler's prenatal development by Uranus (Fig. 6). Through this Uranus, an element of cosmic imagination could enter the sphere of Jupiter. Dostoievski (born 1821) was able to realize in later life similar imaginations in his writings. At the time of his birth, Uranus was also close to the descending nodal line of Jupiter. Also at the birth (1738) of the astronomer Herschel, and at his death (1822), Uranus arrived in the same descending node of Jupiter.

The history and biography, so to speak, of the ascending node of Jupiter is also very illuminating. Calculated on a basis similar to that which we demonstrated on the first page in Chapter II, we arrive at the following details:

1. The ascending node of Jupiter, since about 3100 BC, is in the constellation of Gemini.
2. It was especially connected with the incarnation and the Three Years of Christ's Ministry. (Some details are in the author's *Cosmic Christianity and the Changing Countenance of Cosmology*.)

3. It falls back in the fixed star Zodiac. At present it is near the end of its traverse through Gemini, nearing Taurus—entering sidereal Taurus in about 4500 AD.
4. On the way it will meet the perihelion line of Saturn, which is moving forward in the sidereal Zodiac. The latter entered Gemini in about 1413 AD. And it will meet the ascending nodal line of Jupiter in about 2780 AD.
5. Then in the very distant future, in about 11630 AD, the ascending node of Jupiter will meet the ascending node of Saturn, which is at present also in Gemini but also falls back toward Taurus.
6. Eventually, the ascending nodal line of Jupiter will meet the perihelion line of Mars. However, this will be in the very distant future—by calculation we arrive at about 16900 AD.

Most significant in connection with Kepler's incarnation is the meeting of the Jupiter node with the perihelion of Saturn in the relatively near future. It appears like a conversation between the forces working in the spheres of Saturn and Jupiter. Saturn would, so to speak, tell Jupiter of all that happened when the perihelion of Saturn was still in Taurus. Earlier we connected this with certain fundamental cultural impulses during the Egypto-Chaldean Age. Saturn would have to point out how the still glorious cosmology of that past Age has, in the meantime, slipped into powerful materialistic conceptions concerning the universe of the stars. And we could imagine, speaking metaphorically, that Saturn would suggest to Jupiter to redeem that development. Jupiter would appear, in a sense, particularly fit to perform such acts of redemption, because it was so deeply involved in the Incarnation of Christ and the Resurrection. However, during the present Age the planetary forces have come to refrain more and more from direct interference. Instead, they try to inspire human beings to action.

Thus we can imagine that Kepler who was involved in this, though from the opposite descending node of Jupiter, received something like mighty potential suggestions. And in their realization as imaginations would say such things as we quoted earlier, that traditional astrology was a "dreadful superstition", etc. (Chapter I), but yet, a renewal of it was possible and greatly needed.

Also the perihelion line of Jupiter was engaged in Kepler's asterogram. During the prenatal, soon after the beginning of the 4<sup>th</sup> Moon cycle, Venus moved through this line. It refers, in terms of the association of the prenatal Moon cycles, to later 7-year periods, to the year 1595. Kepler was then involved in writing his first book, the *Mysterium Cosmographicum*, in which he tried to connect the orbits ("spheres") of the planets with the Pythagorean or Platonic solids.

Approximately three months after Kepler's birth, Jupiter moved through its own perihelion. The "biography" of this perihelion reveals also very illuminating features:

1. It entered, as far as calculation on the earlier indicated principles go, what we call at present the constellation of Pisces from Aquarius in about 7200 BC, and will cross over into the constellation of Aries in about 7900 AD. Thus the perihelion of

Jupiter did and will stay in the area of Pisces almost precisely during all of the Fifth, Post-Atlantean Epoch, which started with the Ancient Indian Age and will be terminated by the commencement of the Sixth Epoch, first with the Ages described in the Revelation of St. John as the Apocalyptic Horsemen.

2. Long before the Fifth Epoch, in about 13600 BC, (during Ancient Atlantis) the perihelion of Jupiter was in line with its own descending node.
3. Long after the termination of the present Fifth Epoch, the perihelion line of Jupiter will coincide with its ascending node. That will approximately be, according to calculation, in 16360 AD.

As Jupiter moved through its perihelion only after the birth of Kepler, we can see this as an indication that Kepler realized it by reaching out to things to come in the future but did not fully succeed. The fact standing behind the movement of the perihelion of Jupiter through the entire constellation of Pisces must obviously be seen in descriptions given by Rudolf Steiner in his *Cosmic Memory*, "Prehistory of Earth and Man", chapter IV: "...in all this the higher intention is to put humanity on its own feet, fully to develop its faculty of thought. Today the human initiates are the mediators between the people and the higher powers, and only initiation can make one capable of communication with the divine messengers.

"The human initiates, the sacred teachers, became leaders of the rest of humanity in the beginning of the fifth root race (i.e., of the whole present Epoch, which started with Ancient India.) The great priest kings of prehistory, who are not spoken of in history but rather in the world of legend, belong among these initiates. The higher divine messengers retired from the Earth more and more, and left the leadership to these human initiates, whom however they assisted in word and deed. Were this not so, we would never attain free use of our faculty of thought. The world is under divine direction, but we are not to be forced to admit this; we are to realize and to understand it by free reflection...The whole development of the fifth root race is a slow road to this goal...Today progress still consists in a mixture of our conscious and unconscious acting and thinking ..."

Kepler battled deep down in his inner being all his life with these impulses. They were inspired in him by the closeness of Jupiter to its own perihelion. They lived in him at the border from the unconscious to the conscious, now and then breaking through. It expressed itself also in his fight for independence, where he was not always successful.

Next after Jupiter, we turn to Mars. This planet, and the forces working in its sphere, instill in human beings the capacity to confront the world and the environment as beings in full use of their ability of sense perception. Then, as the highest manifestation of this capacity, speech can be developed with the help of the innate Mars potential. This is, so to speak, the most humanized confrontation of human beings with our environment. However, if these Mars forces are not handled very consciously, they can develop into many forms of aggression, which then may demonstrate the background of the name of this planet in connection with ancient mythology—the God of War, etc.

One is inclined, of course, to ask: Why should this be so? The answer is not too difficult. The planet Earth is the point in the whole solar system where substance is condensed into the heaviest matter, and at the same time, where this matter starts to be dissolved again. In a broad sense we can imagine that substance originally comes from the depth of the universe, from the gateways to the spiritual universe; what we sometimes very glibly call the fixed stars. From there the Sun draws this “substance” into our solar system. As it passes through the spheres of the outer planets, first of course through Pluto, Neptune, and Uranus, but then chiefly in Saturn and Jupiter it is gradually condensed. Finally, it is contracted in the sphere of Mars to a degree that makes it ready to fall into the densification of physical material objects that we find on Earth. (This is also the background of the fact that the human soul after death is confronted in the sphere of Mars with the archetypes of the physical material objects on Earth, which Rudolf Steiner describes in his *Theosophy* and in *Das Leben zwischendem Tode und der neuen Geburt im Verhaeltnis zu den Kosmischen Tatsachen*, 1912/13.) This happens because the orbit of Mars is on the “outside” of the Earth orbit and is nearest to it. The nearest “inside” the Earth orbit toward the Sun is, apart from the Moon, the orbital ellipse of Venus, which inaugurates the de-condensation of physical material substance of Earth origin, on its way toward the Sun.

At the time of Kepler’s epoch or prenatal, Mars was in conjunction with the Sun (Fig. 3). This took place almost in the transition from the constellation of Pisces to Aries.

It is difficult to say how the human individual works out and realizes such a conjunction, because it depends to a high degree on each one’s character and inner strength. In a general sense Mars rather blocks, as it were, the influxes coming from the outer planets and the sidereal realm. One can almost regard this as a kind of technique of Mars to achieve the degree of densification at which it aims, and of which we have been speaking above. Thus a Mars in conjunction with the Sun could be seen initially as aiming at blocking the original sidereal substance toward the Sun, so to speak, objecting to the eventual spiritualizing potential of the Sun. However, it depends then, as we said, on the inner strength of the individual how this is realized. In the case of Kepler we would rather see in it the realism, bordering on intellectualism, which he tried to enact in his life’s work.

The fact that the conjunction took place near the ingress from Pisces to Aries reveals another interesting background. It would refer to the transition of the vernal equinox from Aries to Pisces. This concerned the change-over from the Fourth, or Greco-Latin Age to the Fifth or present Age. However, it does not coincide strictly, because the astronomical transition took place already at the time of Christ, whereas the cultural transition occurred in 1413.

Kepler’s life was surely one big battle for the breakthrough to new approaches, in a scientific sense, complying with the requirements of the new Age. However, we can even be more precise. The vernal equinox was in that position, where Mars was at the epoch of Kepler, during the second century AD, that century during which Ptolemy lived, the founder of the so-called Ptolemaic system, with the Earth as the center of the solar universe. It was this system Kepler came to refute and to replace by the Copernican perspective. Indeed, all through his life this conception, which he adopted, was the reason that he knocked his head against the

forces that endeavored to retain the Ptolemaic, Earth centered view, though he did not experience such a severe clash as Galileo encountered by the Inquisition of the Roman Church.

Here again we are confronted with our old question: Then was it because of this Mars that Kepler was, so to speak, forced by the heavenly circumstances of his incarnation to adopt the Copernican system and to obstruct the Ptolemaic view? It is here where the need for a new astrology of educational potential in a higher sense becomes apparent. A deeper wisdom, being capable of understanding the connection between the human being and the stars could have told Kepler: "Try to find the deeper causes that made humanity renounce the heliocentric perspective (because temple wisdom in Ancient Egypt obviously cultivated some kind of heliocentric approach). Comprehend this, that humanity had, for a time, to live with the perspective of the Earth being the center of the universe, for the sake of an inner understanding of the Christ Event as the central event of the evolution of the whole solar universe. Then you would also discover much deeper justifications for the heliocentric view, for the range and limits of it, without being drawn into the agonies and battles over its acceptance or rejection. It is, of course, easy to say this in the 20<sup>th</sup> century, whereas we must also realize that Kepler was born into a century of tumult that expressed itself, for instance, in the terrors of the Thirty Years' War. Nevertheless, during the 20<sup>th</sup> and following centuries, we must learn to look at the history of past phases of history with an unbiased mind, in order to realize step by step the new perspectives of a 'therapeutic' astrology.

Through such measures that we have, of course, only superficially described so far, we can even start to contribute to qualitative changes of the cosmic world. This may sound terribly presumptuous from the viewpoints of a modern cosmology and astronomy; however, this fact can be proven by investigation of our connection with the stars at the moment of physical death, and by the interrelationship between star configurations at death and at birth. This side is also expressed in the incarnation asterogram of Kepler, especially with Mars at the time of his epoch. Almost precisely in the same ecliptic place where the conjunction of Mars and Sun happened, one of the rare conjunctions of Uranus and Pluto took place in 1598 AD.

These conjunctions apparently accompanied definite developments in the field of esoteric, and in the Middle Ages, of Rosicrucian Christianity. Rather we ought to say that these movements in humanity "fulfilled" the cosmic events with spiritual human answers. We note that the event toward the end of the 16<sup>th</sup> century coincided with Kepler's meeting of Tycho Brahe, and their battles over geocentric and heliocentric views appears to have finally been answered by a decisive spiritual act in connection with Christian Rosenkreutz. Rudolf Steiner, on the basis of his spiritual research, said that the situation on the planet Mars, especially engaged in the upcoming scientific and technological developments, had become degenerate. Tremendous wars took place on Mars, which human souls descending into incarnation encountered. This situation would have resulted eventually in a complete split of humanity, one part exclusively devoted to materialistic life practices on Earth, whereas the other part of humanity would have adopted hermit practices and monk-like retreat from participation in the physical material world. In this situation, as Rudolf Steiner says, Christian Rosenkreutz asked his friend



the Gautama Buddha (who did not incarnate anymore on Earth) to take upon himself the task of redeeming Mars. This happened, around the suggested time, by the Buddha performing certain deeds on Mars that were of a somewhat similar nature as the Deed of Christ in the Mystery of Golgotha. We have the impression that this occurred toward the end of the 16<sup>th</sup> century, because very shortly afterwards the young Johann Valentin Andreae was inspired to write down the *Chymical Wedding of Christian Rosenkreutz* which, one can read, was like a reflection of the events in the sphere of Mars. In this realm, Kepler would have found answers to the question of the correctness of geocentric or heliocentric astronomy. He could even have, theoretically, removed the “blocking” nature of Mars with them, because Rosicrucian secret schools taught that the description of the cosmos according to geocentric conceptions presents what the position of the Earth really ought to be in the cosmos. However, so they continued in their teachings, the Earth has lost its central position to the Sun, through the great “Sin” or “Fall” (as in Paradise) which did take place on our planet.

Kepler’s Mars was in sidereal Virgo at the time of his birth. It is interesting that this was almost exactly opposite the Mars of Tycho Brahe’s birth (December 14, 1546, o. s. [old style]). Kepler met Tycho Brahe the first time face to face in 1600. The latter beseeched him until his death (Tycho Brahe died 1601) to drop the Copernican conception and adopt his view, which was a compromise between the geocentric and heliocentric. Kepler did not respond to these pleas. After Tycho’s death he even used some of the latter’s discoveries, just referring to Mars, to support his own heliocentric ideas.

The fundamental problem of this Mars seems to have been to find the “Virgo of cosmic wisdom”, which this planet “blocked”, not only empirical intelligence. It is illuminating to see, in this context, also the association of the constellation Virgo with the Zodiac of the divine hierarchies and the sevenfold human being (see Fig. 7).

The heliocentric perspectives of Kepler’s asterogram, with regard to Mars, offer valuable complementations. Mars was close to its own aphelion at birth, and Saturn at birth was near the descending node, whereas Venus was near it at the time of the epoch (Fig. 6). First we will investigate the history of the elements of Mars.

The descending node of Mars entered the sidereal constellation of Libra, coming from Scorpio, in about 750 AD. During that year there was a Great Conjunction of Jupiter and Saturn in Scorpio near the point where the descending node of Mars was. About the same time, a certain Vergilius of Salzburg (we were unable to find out whether he was an abbot, or the like) pronounced and taught the idea that the Earth was a globe, which was a novel thought for that humanity. It was opposed by the popes Zacharius and Boniface. This sounds like pre-events of the battles concerning astronomical world conceptions during the lifetime of Kepler.

One of the most conspicuous occurrences in connection with the aphelion of Mars was its being in line or conjunction with the perihelion of Venus about 3200 BC. It happened in the area of the Zodiac that we now call Cancer, and appears like a preparation of the Dark Age or Kali Yuga, according to Eastern concepts, which commenced in 3101 BC. We see here the perfect image of the age that came, or should have come to a conclusion in 1899 AD, after it

had lasted 5,000 years. The earlier association (in 3200 BC) with Cancer coincides with the culmination of this age in scientific and philosophical materialism, about the end of the 19<sup>th</sup> century. Cancer is in a deeper sense connected with philosophic materialism. Norse mythology saw in it the bridge between the divine and the human world which had facilitated access from one to the other, but was then destroyed in the Twilight of the Gods.

How did Kepler realize in his life the affiliations of the planets with the elements of Mars? The position of Saturn in the descending node of Mars offers a most dramatic picture. It was there not only at the moment of his birth but also at his death (15 November 1630). Furthermore, Saturn was in the constellation of Libra. The latter suggests momentous decisions in connection with the challenges caused by Mars, i.e., with our confrontation of our environmental world, to which also belongs the cosmic world.

This perspective acquires at once a striking realism if we search for similar positions of Saturn in history. At the moment of the death of Copernicus (May 24, 1543), Saturn was still in Libra (228°), which was further emphasized by the position of Jupiter in 210°, also in Libra. Then when Tycho Brahe died (October 24, 1601) Saturn was also in Libra (222.5°). Thus we have here in cosmic language the background of that big battle in which Kepler and Tycho were involved toward the end of Tycho's life, the battle concerning the validity of the Copernican world conception.

Obviously, this was not a singled-out incident in history. It kept on challenging humanity with the return of Saturn to that position in Libra. When Rudolf Steiner died (March 30, 1925) Saturn was once again in sidereal Libra (220°). He has pointed out repeatedly that humanity was confronted with serious decisions that not only concern our relationship to the physical material environment but, foremost, the need for discernment of the spiritual reality working in and behind it. Rather he appealed to modern humanity to find a new spiritually realistic relationship to the whole cosmos so that we can recognize ourselves as being citizens of the whole universe and at the same time experience the latter as an expression, an external physiognomy, of the world of Divine Hierarchical Beings. Furthermore, we can realize here, in this particular instance, the truth of Rudolf Steiner's spiritual research findings. He pointed out that the great decisions leading humanity either to progress in the indicated direction or suffocation in absolute materialism, will happen toward the end of the 20<sup>th</sup> century. Indeed, in the beginning of 1971, Jupiter was in sidereal Libra, almost exactly in the descending nodal line of Mars, and at the same time it was in opposition to Saturn. Then in June 2000, Saturn and Jupiter will move into Great Conjunction very close to the ascending nodal line of Mars. It is not difficult to discern that humanity of the present has moved into an era of fundamental decisions, to which the accompanying cosmic events draw attention.

All this is still more emphasized by the fact that all three of the outermost planets were or are moving through the constellation of Libra during the second half of the 20<sup>th</sup> century. Neptune entered Libra in 1960 (about 218° of the ecliptic). Uranus will enter Libra in 1976, and Pluto will do the same in 1986-7. Such a relatively close accumulation of events of this nature is rather rare in history. One Pluto orbit earlier, in about 1738/9, this planet was in the

ingress into Libra. A few years before that, in about 1725 Uranus was entering Libra. However, Neptune did not assist them then, but was rather, during the first half of the 18<sup>th</sup> century, in the opposite part of the Zodiac, and only in about 1796 did it move into Libra. Thus we are faced, during the second half of the 20<sup>th</sup> century, with unique signals, as it were, from the cosmos. All depends now on how humanity will respond to these admonitions, as it were, from the realm of the stars. However, we must also be conscious of the possibility that the demons of destruction might take over if humanity should fail to react by constructive resolutions and deeds. Then one would really have to speak of adverse and dominating “cosmic influences” beyond conscious human control.

Also, historic associations of Mars with its own aphelion, similar to that at Kepler’s birth, give us vivid pictures of what the challenges of Kepler, coming from this event, may have been. In the Middle Ages three great painters died when Mars was in its aphelion: Leonardo da Vinci (May 2, 1519), Gruenewald (August 31, 1528), and Rembrandt (October 4, 1669, o. s.). As they worked in that domain where they had to represent the battle of light overcoming darkness, we can well understand that this became manifest at their death as a redemption of the otherwise darkening power of Mars. Rembrandt seems to have been fully aware of this. He somewhat intimated that he was facing the mysteries of light and darkness. (See also the connection of the aphelion of Mars with the commencement of the Dark Age of Kali Yuga, which we indicated above.)

Among more modern demonstrations of how such a Mars challenge can possibly be handled, Ralph Waldo Emerson stands out. Both at the moment of his birth (May 25, 1803 in 161°) and at his death (April 27, 1882 in 151°) Mars was close to its aphelion. Emerson’s life experiences and his work are a vivid description of what those intensive challenges of Mars can be and how a human being mastered them in deed. Still nearer to our time is Henry Ford, at whose birth (July 30, 1863 in 161°) Mars was in its aphelion, whereas at death (April 7, 1947 in 342°) it was near its perihelion. Also in Ford’s life, in connection with technological development, we witness on the one hand the challenges of Mars, and on the other hand we also see, in his awareness of the social problems with which the technological age is beset, attempts to redeem that Mars with its heritage of the Dark Age.

Attempts of a similar nature desiring to redeem Mars were certainly also present in Kepler’s life. We can discern this in connection with his asterogram of death, which would show the sum-total of his life efforts. On the background of the star configuration at death (November 15, 1630), we find that Saturn moved through the aphelion of Mars in 1595-6, whereas Jupiter was opposite in 1630, near the perihelion of Mars. In 1595-6 Kepler wrote his *Mysterium Cosmographicum*.

These pre-transits of Saturn over important points of the asterogram of death, but still before death, are descriptions of Saturn’s endeavors to collect the items of a person’s biography. The forces working in the planet are doing this in their capacity as helpers of the world historiographical task of Saturn. Then, at death, this cosmic image of the biography of a human being is present and confronts the soul as a cosmic counter image of his etheric body.

Thus the point of the aphelion of Mars in Kepler's configuration of death has recorded, as it were, the etheric counter image of his deed in 1595-6, which was then handed over to the cosmos. Such a handed-over "substance" can possibly be taken up again by souls incarnating at a later time, so that it may be further evolved.

We must also take a look at Venus, which was at Kepler's epoch (Fig. 6) in the descending node of Mars. With Venus the impulse comes in to start to redeem the powerful condensations that Mars inaugurates. We have spoken of this in Chapter II). Therefore, we would see in such a Venus a challenge not to flee the impacts of Mars but to take them and to transmute them in harmony. These were impulses to whose realization Kepler was constantly urged in his life, though he did not always succeed. We find in history some outstanding examples of personalities who achieved this to a high degree, as their star configurations at death recorded. One was St. Francis of Assisi, at whose death (October 4, 1226) Venus was near the descending node of Mars. The Mars redeeming impulse of Venus was quite evident in his life. Another one, at whose death Venus was also close to the descending node of Mars, was Thomas a Kempis (death August 8, 1471). He is best known as author of the book *The Imitation of Christ*. At the time of the death of Paracelsus (September 24, 1541) Venus was close to the descending node of Mars. He was a unique medical doctor and innovator in the field of medical science, as well as a writer on the hidden mysteries of the interconnection between the cosmos and the human physical organization. This suggests that the healing and Mars redeeming impulse of Venus was very strong in him.

Next we study the implications that were present in the Sun of Kepler. In connection with Mars, we already pointed out the conjunction of the Sun with Mars at the time of the epoch. We said that the Sun was possibly "blocked" by Mars against influences coming from the sidereal Zodiac, which should have been handed on to the Earth. If we see the prenatal path of the Sun as a cosmic counter image of the embryo (Fig. 4), this "block" would refer to the head part of the embryo image, and it is quite possible that Kepler had to fight all his life with a kind of hereditary, physiological imbalance or hardening of his head capacity. This would explain why he did not always succeed with constructively meeting the challenges that were indicated in the star configuration of his incarnation. The position of the epoch Sun in the ecliptic sign of Aries, distinct from the sidereal constellation and related to the cosmic etheric forces streaming into the Earth, can possibly have manifested itself as a tendency toward intolerance, even militancy in a general sense, a "hardening" of the inner forces. Without question, such tendencies can be remedied by corresponding means in such a case as this, possibly by artistic preoccupations. However, these aspects exceed the scope of the present publication.

Kepler's birth Sun was in sidereal Sagittarius. The nearness of Mercury and Venus on each side (Fig. 3), we would see as supports. In the cosmic picture of the embryo, this would refer to the feet, there where he steps on the Earth. The constellation of Sagittarius we saw related to the evolution of the ego of the human being (Fig. 7) from lower states of existence, through egotism, rising to higher degrees of consciousness, which was obviously present in Kepler. It can be found everywhere in his writings, apart from the empiricism which he made his aim.

With regard to the heliocentric perspective of this star configuration, we will investigate the events in connection with the perihelion-aphelion line of the Earth. Thereby, we hope to get a picture of the challenges that worked in the Sun and Earth sphere. Speaking generally, we would see in the associations concerning the perihelion more contemplative, cosmic soul forces of this sphere, whereas in the aphelion we see the cosmic spirit-will elements of it. (The same would apply also to all the spheres of the planets.)

First we want to investigate the essential points of the “biography” of this perihelion-aphelion line. At present the perihelion of the Earth is in sidereal Gemini, which it entered in about 2090 BC. This coincided with another important event concerning the elements of Sun and Earth. Approximately at the same time in 2090 BC, the vernal equinox entered sidereal Aries, i.e., astronomical, not coinciding with the cultural commencement of the Age of Aries, which happened in 747 BC. Simultaneously, it was also in line or conjunction with the ascending node of Mercury.

In a broad sense, this was approximately the Age of Abraham, when he left the old Chaldean civilization of star worship and started to make himself responsible for the new impulse that was eventually realized by the Hebrew people. Abraham’s mission was to facilitate the cultivation of the intellect against the preceding modes of cognition, which became more and more atavistic. Sometimes he is called the father of arithmetic, which would be a capacity along the lines of the intellect. This development would well be illustrated by the coincidence of the spring Sun with the ascending node of Mercury and also with the ingress of the perihelion into Gemini; the latter constellation has, in the sense of philosophic world conception, a definite connection with Mathematism.

In Kepler’s prenatal asterogram, the line of the apsides (perihelion-aphelion) of the Earth was engaged several times. Uranus was exactly in the aphelion line of the Earth at the epoch. That was in the constellation Sagittarius, opposite Gemini, of which we have been speaking above. During the 6<sup>th</sup> prenatal Moon cycle, Venus and Mars were in conjunction near the perihelion of the Earth, in Gemini. This referred to the 38<sup>th</sup> and 39<sup>th</sup> year in Kepler’s life, or about 1610. In March of 1610, he received the news that the Italian astronomer Galileo had practically employed the telescope for astronomical observation, a novelty in the history of astronomy. Kepler said of this: “... I experienced a wonderful emotion while I listened to this curious tale. I felt moved in my deepest being ...”

Earlier, during the gestation time of Kepler, the Earth moved through its own aphelion in Sagittarius, close to Uranus. This happened toward the end of the 3<sup>rd</sup> Moon cycle and referred to the 20<sup>th</sup> and 21<sup>st</sup> year, about 1791/2. It was a most lively moment in Kepler’s life, one in which the astronomer and mathematician was born, one could say. Originally he trained for the career of a clergyman. He attended a theological seminary from his 13<sup>th</sup> to his 17<sup>th</sup> year. Then “...he graduated from the Faculty of Arts at the University of Tübingen at the age of twenty. After that he was, unexpectedly, offered the post of a teacher of mathematics and astronomy at Gratz...”, in Styria (from Arthur Koestler, *The Sleepwalkers*). There was shining, as it were, from the opposite part of the Zodiac, from Gemini, Mathematism as we said above,



where the Sun was in that moment, the image of the real earthly task of Kepler into the prenatal build-up of his physical organism.

This “innate” tendency of Kepler was further accelerated by Saturn actually moving in 1591 through the perihelion of the Earth in Gemini. The spiritual “heritage” of Abraham, of the so-called father of arithmetic, came to life in Kepler then.

During the 10<sup>th</sup> prenatal Moon cycle, the Earth moved through its own perihelion. This would have referred to the age from 63-70. However, Kepler died toward the end of his 59<sup>th</sup> year, on November 15, 1630. Thus this event, the Earth in its perihelion, was not lived out by him in the physical Earth realm. We could say, it was kept suspended, as it were, present as a potential in the etheric organism, which Kepler shed and handed over to the cosmos at his death, and thus it worked on in history.

We can even find evidence of the presence of this impulse. For instance, at the time of the epoch of Wallenstein (September 14, 1583), who became during the Thirty Years' War Imperial Generalissimo, the Earth was in its own perihelion. Wallenstein believed in predictive astrology, and he also employed Kepler to work out predictions concerning his life and military campaigns. Kepler obliged with utmost caution, because he could not, as we said earlier, approve of this side of traditional astrology. At the moment of the death of Wallenstein (he was murdered on February 25, 1634) Jupiter moved into the perihelion line of the Earth. Considering the circumstances of his death, one can say that in that moment he may have seen the wisdom (Jupiter) of Kepler's negative attitude toward predictive, traditional astrology.

Another personality who struggled with such and similar implications, associated with the Earth in its own perihelion, was Nostradamus (born December 14, 1503), long before Kepler. He was involved in strange practices of prediction and prophesy, which were published under the title of *Centuries*. These prophecies, many of which did become true in history, were also derived in some strange ways from the stars. However, they lack most what a modern humanity would need, ways and means of remedy and therapy.

Another fact of the history of the perihelion-aphelion of the Earth we must include here. Just a few years after Kepler's death, in about 1646-8, the perihelion of the Earth was in line with the ascending node of Jupiter, and consequently, the Earth aphelion in conjunction with the descending node of Jupiter. This is very important in the sense of the continued meaning and significance of Kepler's work for the future. On the one hand he was faced with the need of modern humanity to live, for the time being at least, with the Copernican system, and on the other hand there lived in him the impulse to break through to the perspective of a “living universe”, in which we would find the possibility of integral participation. Partly owing to circumstances of his own time, he was not fully able to strike a balance between the two impulses. That conjunction of the perihelion-aphelion of the Earth and the nodal lines of Jupiter points to a solution. The ascending node of Jupiter carries the living, etheric-astral Image of the Resurrection of Christ. Jupiter was moving through its own ascending node around April 5, 33 AD. It is this great aspect that can lead toward the solution of the living realization in us of the meaning and continued working of the Resurrection in all human and



Earth existence, and furthermore, its renewing radiance even into the cosmos of the stars. In his last address in the first Goetheanum at Dornach, on December 31, 1922, Rudolf Steiner spoke of the “Cosmic Cult”. We can eventually come to a point of inner development where we will be able to transform, even recreate in a spiritual sense, the universe of the stars, Zodiac and planets with which we are intimately connected through each incarnation. We will be able to perform this act of transubstantiation only through an understanding and inner connection, even identification with, a cosmic Christianity. Of course, what we indicate here is only a bare outline. A lot more will have to be said about this.

(What has been indicated here as the history, or “biographies” of the elements of the planets, will later be summed up and presented systematically. Likewise, also connections of historical personalities with these elements will be described in detail.)

CHAPTER III

February-March-April 1973

The movement of the Sun during the embryonic development of a human being can be studied in relationship to the time-wise unfolding of inherent potentials and possibilities in life after birth. This is the reason why we lay so much emphasis on the working out and charting of the prenatal events. We will now demonstrate the practical use of this approach in connection with Kepler's epoch-to-birth graph (Fig. 5). As we have pointed out earlier, the left-to-right divisions of the graph represent the prenatal sidereal Moon cycles of 27.3 days each. The movements and events during these cycles, which can be read, for instance, by the relationship of the planets to the signs and constellations on the left edge, and also by the planets meeting in conjunctions, co-relate themselves to the seven-year periods in life after birth. (See Chapter I.) We have mentioned a few items in connection with the prenatal Sun already; however, we must over and over again emphasize that these coordinations cannot and should not be used for predictions and forecasts. Something much greater is presented here; namely, the potentials and constructive possibilities a human being should learn to assimilate in full consciousness and freedom.

We can study, for instance, the movement of the prenatal Sun through the constellations of the Zodiac, apart from the conjunctions with Mercury, which we shall investigate later. At the moment of the actual epoch, the Sun prepared to enter the constellation of Aries. This would suggest something like the possibility of an absolutely new and unique start. For Aries is the "first" constellation of the Zodiac. However, it is in conjunction with Mars, which might mean that this soul has to battle against great obstructions and frustrations. (Mars easily "blocks" the influx of cosmic essences, as we said earlier.) We would see in them mainly hangovers from the preceding civilization of Aries (Greco-Roman, in this case we would see the emphasis being on "Roman"), which was inspired by Mars. In spite of this, Kepler did succeed to break through to new and potentially constructive perspectives in astronomy. This demonstrates, to a certain extent at least, that a human being need not be unalterably ruled and dominated by the stars.

After an interval in sidereal Taurus, referring to childhood and the following years at a theological seminary, the Sun entered the constellation of Gemini around June 4. At the same time it moved into conjunction with Neptune. This refers to the 17<sup>th</sup> year of life, when Kepler left the theological seminary to carry on his studies and preparation for priesthood at the University of Tübingen. But soon, the mathematical and astronomical impulse in Kepler intervened. The constellation Gemini is associated with the philosophical world conception of Mathematism, according to the research of Rudolf Steiner. Already then, at Tübingen, he defended Copernicus in public disputations. In the background also stood the potential inspiration of Neptune in its conjunction with the Sun, which Kepler actively, though very probably in an unconscious state of mind, adopted.

On account of these developments, Kepler was recommended for and accepted as a teacher of mathematics and astronomy by the University of Gratz. He arrived at Gratz in April 1594.

The Sun, corresponding in the prenatal chart to this moment, was still in sidereal Gemini. The following years of Kepler's life brought a resolute realization, in a cautious sense one can even say, "materializations", of what lived in him as the impulse to inaugurate a new astronomy and cosmology. In 1596, at the age of 25, he published his first book, the *Mysterium Cosmographicum*, in which he associated the orbits of the planets, in a heliocentric sense, with the so-called Platonic Solids. The prenatal Sun, relating to this moment in Kepler's life, was then about to enter the constellation of Cancer.

After that came the dramatic years of 1600 and 1601, Kepler's meeting with Tycho Brahe, the famous Danish astronomer, at Prague. The latter expected Kepler to work with him for the establishment of his own views on the astronomical structure of the solar system, which was a compromise between the geocentric and heliocentric approaches. However, Kepler was not in the least inclined to do this, and soon the two clashed fiercely about all kinds of minor matters.

Kepler arrived at Prague in January 1600. He was then just 28 years old. The prenatal Sun, reflecting this moment, was in sidereal Cancer. But soon it moved into conjunction with the ascending Moon node, connected in the sense of the prenatal correlations, with the year 1601. The Moon nodes, about which we shall work later on more intensively, represent "gateways" from the cosmic astral realms to the Earth. The corresponding times in Kepler's life were certainly tumultuous. Nevertheless, they meant a lot for Kepler's further development. Eventually, it enabled him to write his great book, *A New Astronomy Based on Causation or A Physics of the Sky derived from Investigations of the Motions of the Star Mars, founded on observations of The Noble Tycho Brahe*. (Published 1609).

Tycho Brahe died on November 6, 1601. Kepler stayed at Prague as Imperial Mathematicus from 1601 to 1612. Most of that time is reflected in the prenatal by the Sun in sidereal Leo. This constellation is, in one way, connected with philosophical Sensualism\*, which Kepler certainly employed in composing his *Astronomia Nova*. From another view, Leo (the traditional symbol ♌) also suggests an intensive association with cosmology, moving from the center to the periphery. [\*Note: Philosophical "sensualism", or "sensism" concerns a philosophy based on the use of the senses.]

After 1611 things became more difficult and trying in Kepler's life. We shall report on this in connection with Mercury, which was at the corresponding prenatal phase in conjunction with the Sun. The Sun had then entered sidereal Virgo and was in opposition to Pluto. The Sun was in Virgo from August 31 to October 16, reflecting itself into Kepler's life from 1610 to 1622. During these years Kepler was able to complete his book, *The Harmony of the World (Harmonice Mundi)*, published 1619). Arthur Koestler says of it: "... What Kepler attempted here is, simply, to bare the ultimate secret of the universe in an all-embracing synthesis of geometry, music, astrology, astronomy, and epistemology". Another author, Heinrich Herz, the discoverer of radio-waves, wrote: "One cannot escape the feeling that these mathematical formulae have an independent existence and an intelligence of their own, that they are wiser than we are, wiser even than their discoverers, that we got more out of them than was originally put into them".

Here we witness how Kepler realized and activated the potential of Virgo, in whom we recognize the image of cosmic wisdom. In philosophical terms, we would see in this constellation an association with Phenomenalism.

On October 16, 1571, the Sun entered sidereal Libra. This referred to 1622, as we pointed out earlier. The following years were indeed difficult for Kepler. His main concern then was the completion of the so-called Rudolphine Tables, based on Tycho Brahe's lifelong labors. They were intended for practical astronomical purposes. All kinds of people waited eagerly for them for years: astronomers, navigators, calendar makers, and astrologers. They were badly needed for computations, and Arthur Koestler says complaints about the delay came from as far as India and the Jesuit missionaries in China. At last "in December 1623, he (Kepler) triumphantly reported to an English correspondent: 'video postum' (I can see the harbor), and six months later to a friend, 'The Rudolphine Tables, sired by Tycho Brahe, I have carried in me for twenty-two years as the seed; it gradually developed in the mother's womb. Now I am tortured by the labors of birth'".

However, the next problem was the printing of the Tables. There was no money and everything was in chaos from the Thirty Years' War. Finally, he was able to set up his own printing shop, but now the Protestant peasants laid siege to Catholic Linz, where Kepler lived. They eventually succeeded in setting fire to part of the town, and among the houses destroyed was the one which housed the printing shop. Fortunately, the manuscript of the Tables escaped destruction. Finally, the printing was completed in 1627 by a printer at Ulm.

Several more incidents of similar disastrous results happened, which must have made life for Kepler more of the nature of a gamble for survival. One thinks of them almost being expressions of Libra, or Scales, where the Sun was—referring in the prenatal to these years.

In 1627 Kepler returned once more to Prague. That moment was related to 4 November 1571, when the Sun in his prenatal asterogram entered the constellation of Scorpio. He met again the Imperial Generalissimo, Wallenstein, to whom he had earlier given astrological advice in 1624. He was asked to do the same again, and reluctantly he complied. On this occasion he even prognosticated that 1634, ten years later, would bring "dreadful disorders over the land". Wallenstein was murdered in 1634.

The Sun in Scorpio, which is associated with death, meant also death for Kepler. This he was yet unable to transform. On 17 November 1571, the Sun was in  $245^\circ$  of the ecliptic. This was related to Kepler's passing away. The Sun was then opposite the point where the Moon was at Kepler's birth. In this Moon we see indicated the portal of entry into the final stage of the journey into incarnation, the entry into the sphere of the Moon before, or around conception. (We shall discuss this aspect more closely later on.) Thus the Sun, being opposite to that portal of entry, and in Scorpio, seems to suggest that the journey, the incarnation, had come to a certain conclusion. However, we contend that this need not to have meant physical death. It is certainly very difficult to transform the Scorpio, because it contains the highest potential of all possible evolution of Earth existence, that which was inaugurated by the Resurrection of Christ. The Moon was, in fact, in that sign and constellation on 5 April 33 AD, the first Easter

Sunday morning. Humanity can only gradually advance toward a real comprehension of this event, which was, one could say, prophesied in pre-Christian times by the star image of Ophiuchus (below Scorpio), the great Aesculapius who, according to Greek mythology, was able to call even the dead back to life. He holds the Serpent, a humanized symbol of the caduceus. Following the Sun-Earth complex in Kepler's incarnation asterogram we will study Mercury, the planet nearest to the Sun.

The Sun and the Earth, as they appear in an incarnation complex, have a certain relationship to the workings of Saturn. As we pointed out earlier (Fig. 4), the Sun gives us, by its movement during the prenatal embryonic development, an image of the embryo. Thus it helps to realize the will impulses directed toward incarnation that Saturn promoted while the soul was still in the spiritual world. Saturn can do this because it carries in its sphere the cosmic-memory of the so-called Ancient Saturn (see Rudolf Steiner's *Occult Science*), the very beginning and spiritual foundation of all physical existence. The Sun draws this sidereal essence into the solar universe through its suctional activities and gradually condenses it into substances, eventually into the matter we find on Earth. Thus the Sun creates "space" in the solar system, although (or just because) it is itself a non-material, even non-spatial entity. On this background we can understand that it also creates the cosmic image of the embryo and, therewith, the human body during the embryonic development.

Mercury is more engaged during the prenatal time, preparing this "body-image" for the earthly activities and deeds of its "owner". In this sense, it takes the elements of Jupiter and its sphere and individualizes them, so to speak. Traditional astrology still refers to this when it speaks of Mercury being associated with intelligence. Jupiter creates in the human being the bodily capacity of thinking and promotes its spiritual development. Mercury takes all this with the intention to lead it down to the sphere of a person's intelligent doing. In order to build the foundations for this capacity into the growing human body, the planet Mercury uses its movements through superior conjunctions and loops with inferior conjunctions to the Sun during the embryonic time. During the superior conjunctions, when it stands behind the Sun as seen from the Earth, it takes up cosmic substances, chiefly from the sphere of Jupiter. Then, in the inferior conjunctions, when it stands between Sun and Earth, it implants these cosmic "elements" into the growing body with the help of the Moon.

In Kepler's incarnation asterogram we find Mercury, according to the geocentric picture, in rather remarkable positions (see Fig. 5). It started out from the ecliptic sign and sidereal constellation of Pisces. At the same time it was close to Pluto, as far as we can ascertain the latter's position with the available tables for calculation. Mercury was also not far away from Jupiter and Venus. Apart from all this, Mercury of the epoch was in the ecliptic space above the head-part of the embryo-image (see Fig. 3).

This gives us an idea of the instrumentality for the realization of intelligence and ideas that was built into this body. Particularly, the conjunction with Pluto was remarkable. Pluto can mean, in the sense that a human being can or does take up this challenge, high degrees of spiritual capacity, even of intuition. However, it can also result in great destruction if it is not

very carefully and consciously handled. Kepler's life was always a tremendous struggle between the two extremes. This became particularly apparent during the last twelve years of his life. On the one hand he was constantly and severely obstructed by the events connected with the beginnings of the Thirty Years' War, but on the other hand he steadfastly carried on with his work, for instance, with the publication of his *Harmonice Mundi*. All the time he was a "loner" among his contemporaries, one who came "too early" to be comprehended by most in his human environment. This was an expression of the association of Mercury (and Pluto) with Pisces. Pisces is the last one of the 12 constellations. Yet, there was obviously an intelligence present in it that was in full accord with the quest of the modern Age of Pisces, the impulse to go to the roots of existence. (Pisces is the externalized expression of the hierarchy of the Thrones, or Spirits of Will, through Whom the foundation of all existence was laid on Ancient Saturn, see Fig. 7.)

Toward the end of the 2<sup>nd</sup> Moon cycle after the epoch, Mercury was in superior conjunction with the Sun, not far away from Neptune (see Fig. 5), and also close to the point in sidereal Taurus where the Moon was at birth. This refers to the later age of about 13 years. (The connection of the 7-year periods in later life with the prenatal Moon cycles has been described in Chapter I.) It was the time when he came to attend a theological seminary in order to train for the career of a clergyman. Later on he dropped this idea and prepared to become a teacher of mathematics and astronomy. It was, nevertheless, an expression of the impulse to build bridges between heaven and Earth, suggested by the ecliptic sign of Gemini where this superior conjunction of Mercury with the Sun took place. The nearness to Neptune seems to point to the whole background of the perihelion of Saturn and its association with cosmology, etc.

All this was then brought down, or at least made available for earthly capacities of intelligence, in the loop and inferior conjunction of Mercury in the sidereal constellation of Cancer. This was an especially remarkable event, because the conjunction with the Sun coincided almost exactly with a conjunction of Mercury with the ascending Moon node. It happened in the beginning of the 5<sup>th</sup> prenatal Moon cycle, related to the age of 28-29 years, or 1600 AD. It was a most significant time in Kepler's life. He was invited by Tycho Brahe, another great astronomer of that age of transition, to work with him at Prague. Kepler arrived there in January 1600. As we reported already above, it did not take long for the two to clash fiercely over differences of opinion. Even so, one has the impression that this was a most significant moment of Kepler's inner development, though it was very difficult. Tycho Brahe died in 1601, but Kepler "inherited" important items of Tycho's astronomical research in connection with Mars, enabling him to build up, later on, his own astronomical view and presentations, though they were not in line with Tycho's conceptions of the universe. Up to the last moment of his life, Tycho Brahe implored Kepler to drop the idea of the Copernican Sun-centered universe that Kepler had adopted earlier. Tycho expected the latter to accept his own idea of the solar system. Kepler did not follow the advice of Tycho, though he later employed his discoveries for the fortification of his own heliocentric approaches. Kepler could but see in these moments the solar system only in the light of the divorce, the breaking down of the



bridge between the spiritual-cosmic, and the material worlds expressed in the Norse version of the mythology of Cancer—the place where that loop and inferior conjunction of Mercury had taken place.

This inferior conjunction was followed by a superior one toward the end of the 6<sup>th</sup> prenatal Moon cycle in sidereal Virgo and approximately opposite Pluto. It looks like a recollection of the initial position of Mercury at the epoch. And indeed, the years of 1611 and 1612, to which this event referred, were a very difficult phase in Kepler's life. It seems that it did recall some of the mood surrounding his birth, the difficult family situation into which he had incarnated, etc. (see Arthur Koestler's *The Sleepwalkers*, Part Four). From 1601 to the beginning of 1612, Kepler was staying at Prague as Imperial Mathematicus, under the protection of the emperor Rudolf II. In 1611, the latter was forced to abdicate the Bohemian crown, and he died in January 1612. "This was also the end of the most fertile and glorious period in Kepler's life." But this was not all, "The Year 1611 brought civil war and epidemics to Prague; the abdication of his imperial provider; the death of his wife and favorite child." (From Arthur Koestler). It would be only too easy to say that these disasters were due to the impact of Pluto, opposite that superior conjunction of Mercury in Virgo; however, we ought not to see it in this light, lest we end in predictional and fatalistic astrology. What Kepler took upon himself in those experiences was connected with the destiny of all modern humanity and the task to break through to new vistas of human potential. This is also suggested by the nearness of that superior conjunction of Mercury and Pluto to the vernal and autumnal equinox line, which would point to the significance of the Age of Pisces—opposite Virgo. The overcoming of the "old" in all spheres of life and its replacement by new approaches and capacities, with which humanity of the present is particularly faced, means death on the one hand, in the widest sense, and on the other, growing up like a child into new forms of existence.

Another experience in Kepler's life demonstrates this struggle. About 1611 he was occupied with the chronology of the birth of Jesus. We know that the commencement of the New Era, starting with 1 AD, is based on the suggestion (originating in very early Christianity) that Jesus was born at the time of transition from the Old to the New Era. Kepler (and many modern historians) did not accept this. On the foundation of his astronomical knowledge and ability to compute cosmic events far back, he came to the conclusion that the birth must have taken place in 4 or 5 BC. The knowledge of a Great Conjunction of Saturn and Jupiter, occurring three times in 6 BC, astronomically, in connection with the story of the Three Kings having been guided by "the star", led him to this idea. Now it has been taken up by modern scholars and combined with other suggestions and problems of historicity. Thereby, Kepler opened up, as it were, a new era of the investigation of vital historic events in the past on a cosmological level, not only on the basis of tradition and belief. However, we have come to the conclusion that he was only able to touch the real problem of this whole context. It must be mentioned that in the course of our researches, partly inspired by Rudolf Steiner's suggestions, we have come to the impression that the idea of the turning point from the Old Era (BC) to the New (AD) having been the moment of the birth of Jesus is correct, and that the Great Con-

junction of 6 BC (mentioned above) was something like the “spiritual nativity” of the Jesus. (The latter concept has been formed by Rudolf Steiner in his *Human and Cosmic Thought*.) This was then perceived by the Three Kings as part of “The Star of the Annunciation” which guided them.

Toward the end of the 8<sup>th</sup> prenatal Moon cycle, Mercury moved again into a loop and inferior conjunction in sidereal Scorpio. This was associated with about 1627-1629 in Kepler’s life. He had in the meantime, after the death of the emperor, moved to a new job at Linz in Upper Austria. In 1627, after endless wanderings, he returned to Prague where he, still being a Protestant among Catholics, felt very lonely. He was involved in some publications, but the end was near. On November 15, 1630, he died. Thus, we would regard the remaining two Moon cycles of the prenatal chart as “unfulfilled”, in a certain sense. Certainly the cosmic events had worked and had been incorporated into the body before birth, but they were probably not realized with regard to the potentials contained in them. As a kind of etheric substance, they may have been preserved for following times and generations. In this light we could see, for instance, the final position of Mercury at birth, in the sidereal constellation of Sagittarius and in conjunction with Uranus. The association of Mercury with the latter planet can be taken as an indication of what lived in Kepler as an impulse to break through to the discovery of the greater, but spiritually invisible foundation of all cosmic existence, an impulse that he could not fully realize. It was this that made him say, for instance, “Why waste words? Geometry existed before the Creation, is co-eternal with the mind of God himself (what exists in God that is not God himself?); geometry provided God with a model for the Creation and was implanted into humanity, together with God’s own likeness, and not merely conveyed to our mind through the eyes.” Ideas like these made Arthur Koestler, the author of *The Sleepwalkers*, remark, “...this coexistence of the mystical and the empirical, of wild flights of thought and dogged, painstaking research, remained, as we shall see, the main characteristic of Kepler from his early youth to his old age...” We would see in it Kepler’s struggle to build bridges from the world of the invisible, the spirit, to the world of the senses, which must become more and more the ideal of the present civilization.

Why should these characteristics of Kepler have been associated with Uranus? It seems necessary at this point to give some indications of how we would see these “new” planets: Uranus, Neptune, and Pluto. We started our presentation with an exemplification of the ways of Saturn’s workings in the human organization for good reasons. The five classical planets—Saturn, Jupiter, Mars, Venus, Mercury—and the Sun with the Moon are implanted, with regard to their cosmic functions, into the organism of the human being, according to genuine insight of all ages and confirmed by Rudolf Steiner.

Saturn works from a point near the pineal gland into the whole organism. Thus it establishes uprightness by building up the skeleton, etc. Furthermore, it works through the organ of the spleen, in order to maintain the integrity of the individual body and help to defend it against uncongenial substances, for instance, taken in by food, etc. Eventually, it intends to make the body an instrument for cognition and gnosis of any kind. (See also Chapter I.)

Jupiter has its hold on the body from a point near the pituitary gland. It regulates the chemistry, liver and physical expansion of the organism, for instance, in the muscular system, etc. Eventually, it wants to make the body an instrument for thinking.

Mars takes its start near the larynx and thyroid gland. It builds into the human body the organism required to recognize its environment, as being distinct from its own being. This creates also the capacity for speech, the ability to name and handle the objects in our environment. (See also Chapter II.)

The Sun has, obviously, the center of its integration into the workings of the human body in the heart. Mercury, Venus, and the Moon have built their functions into the regions around and below the heart (chiefly, but not exclusively), the Moon being the lowest function in the human metabolism.

The newly discovered planets, Uranus, Neptune, and Pluto, so far, also participate in human physical existence. But they are working from the “outside” of the bodily frame. Saturn stands, as it were, at the top-most threshold of the human physical body. We must now imagine that certain forces work in and from the invisible “aura”, surrounding this body, into the organism. These “aura” regions can be seen as the “work fields” of those outermost planets. Thus Uranus would manifest, if it is correspondingly handled by the human being, the lowest of the three spiritual capacities which we can attain. We can tentatively regard it as the capacity of imaginative cognition, in the sense of Rudolf Steiner’s presentation in books such as, *Knowledge of the Higher Worlds*, etc. Furthermore, Neptune could be seen as facilitating, with certain reservations, the degree of higher perception called inspiration, and Pluto intuition. If we conceive these as objective potentials, accessible only to intensive spiritual work of the individual and existing as “seed points” in our aura, then we can even conceive this aura as surrounding the whole human being, extending into the domain below our feet into the Earth. Then the order would appear reversed: the highest, just below our feet, would be the realm where Uranus had access, with Neptune working one stage “lower” and Pluto on the “lowest”. From these regions they work destructively if they are not handled by our fully developed spiritual consciousness and inner responsibility. In this context, it is illuminating and significant that the discoveries of Uranus (1781) and of Neptune (1846) were preceded by important developments in the spheres of electricity and magnetism. The discovery of Pluto (1930) was preceded and followed by the entry of atomic physics into the orbit of modern history.

The position of Mercury and Uranus at Kepler’s birth in relationship to the Zodiac is certainly important. The two planets were in the sidereal constellation of Sagittarius, represented on star maps as a centaur, half man, half horse, aiming his arrow at a somewhat distant goal. This aiming attitude agrees well with the suggestion in the diagram in Fig. 7, in which Sagittarius is associated with the ego. Thus this constellation is indeed a symbolic image of the long struggle of humanity to attain egohood. The “unrealized” Mercury and Uranus (also Sun and Venus) in the birth configuration of Kepler can, therefore, be seen as a kind of sacrifice for the future of humanity, as we said earlier. This we need not regard as far-fetched fancy. As a matter of fact, when Uranus was discovered in 1781, it was exactly opposite the point where

we find it in Kepler's birth complex; there it was in Sagittarius, as we said, and in 1781, when Herschel saw Uranus for the first time through the telescope, it had just entered the constellation of Gemini. So one could think that Kepler's "unfulfilled" relationship to Uranus might have inspired the actual discovery of the planet.

We will now take a look at the heliocentric equivalent of the geocentric chart. For such purposes it is worth while to draw up a graph of the heliocentric prenatal as we did for the geocentric (see Fig. 8). According to it, Mercury started out close to its own aphelion during the epoch, and at birth it had returned to the same position. Meanwhile, Saturn moved toward the descending node of Mercury.

Both these points are of great significance for the present Age, or civilization. The aphelion of Mercury is, and has been for a very long time, in the constellation of Scorpio. It entered the latter, or its equivalent (the shapes and the mythological connotations change over long periods of time), coming from Libra in Atlantean times. But its history in Ancient Egyptian times is illuminating. In approximately 1850 BC, it was in conjunction with the aphelion of Saturn, and in about 1600 BC, it was in conjunction with the descending node of Mars. As the autumnal equinox was in Scorpio during the Egypto-Chaldean Age, we can say that the aphelion of Mercury, together with those above-mentioned elements of Saturn and Mars, were witnesses of the events during that civilization. Thus we have here a strong additional indication of Kepler's connection with Ancient Egypt, of which he was aware. There is, however, another important perspective with regard to this aphelion of Mercury. In about 1882 AD, it met the descending node of Venus. This was just 3 years after the commencement of the Age of the Archangel Michael that started in 1879. Thus, we have here not only the "memories", as it were, of Ancient Egypt but also an orientation toward the tasks and confrontations that humanity has to expect during the Michael Age. This concerns particularly the new relationship to the cosmos that this humanity will have to create, especially with regard to a new astrology and being aware of the great changes in human consciousness that have taken place. We described earlier how Kepler was indeed aware of the decadence threatening this field of knowledge and how much a rebirth was necessary.

There were other human beings, with similar impulses as Kepler related to cosmology, who were connected with such a Mercury in its own aphelion. One of them was the English herbalist Culpeper, born in 1616. At his prenatal epoch, Mercury was close to its aphelion. He associated the plants that he suggested for medical use with the world of the planets. When Dr. Steiner was speaking in 1908 (June 18-30) about the Apocalypse, or Revelation of St. John, Mercury moved through its own aphelion during the middle of that course. This cycle of lectures gives a grandiose picture of the evolution of humanity in view of the accompanying cosmic facts.

The descending node of Mercury, toward which Kepler's Saturn moved, reveals another important perspective. It has been in the constellation of Libra a long time. However, in about 2090 BC it was in line with the spring equinox, the point where the Earth stood at the moment of commencement of Spring, opposite where the Sun "appeared" to be at that time of the year. This was still in Scorpio, close to the ingress into Libra. Thus this element of Mercury

carries also a memory association with Ancient Egypt. There is, however, also a connection with the future; in about 2300 AD, the descending node of Mercury will join that of Mars in Libra. In this we see the possibility of a very first preparation of the Aquarian Age during the present Age of Pisces which, as a cultural impulse, will still carry on for a long time. However, astronomically speaking, approximately in the middle of the 24<sup>th</sup> century, the vernal equinox Sun will appear to stand just above the water that the Waterman seems to pour into cosmic space. The present Age of Pisces has the task to develop the sciences to a point where bridges can be built to a science of the spirit. Unions of this nature will be especially needed during the Waterman Age, which will not develop sciences of its own. We can see that there lived in Kepler, through the association of Saturn with the descending node of Mercury, an impulse to work toward the eventual accomplishment of these aims, which will very much be needed just in the wider realm of cosmology. Thus we can also understand, though not accept the tone of that remark of Arthur Koestler, which we quoted earlier, that he saw in Kepler's work "...coexistence of the mystical and the empirical, of wild flights of thought and dogged, painstaking research..."

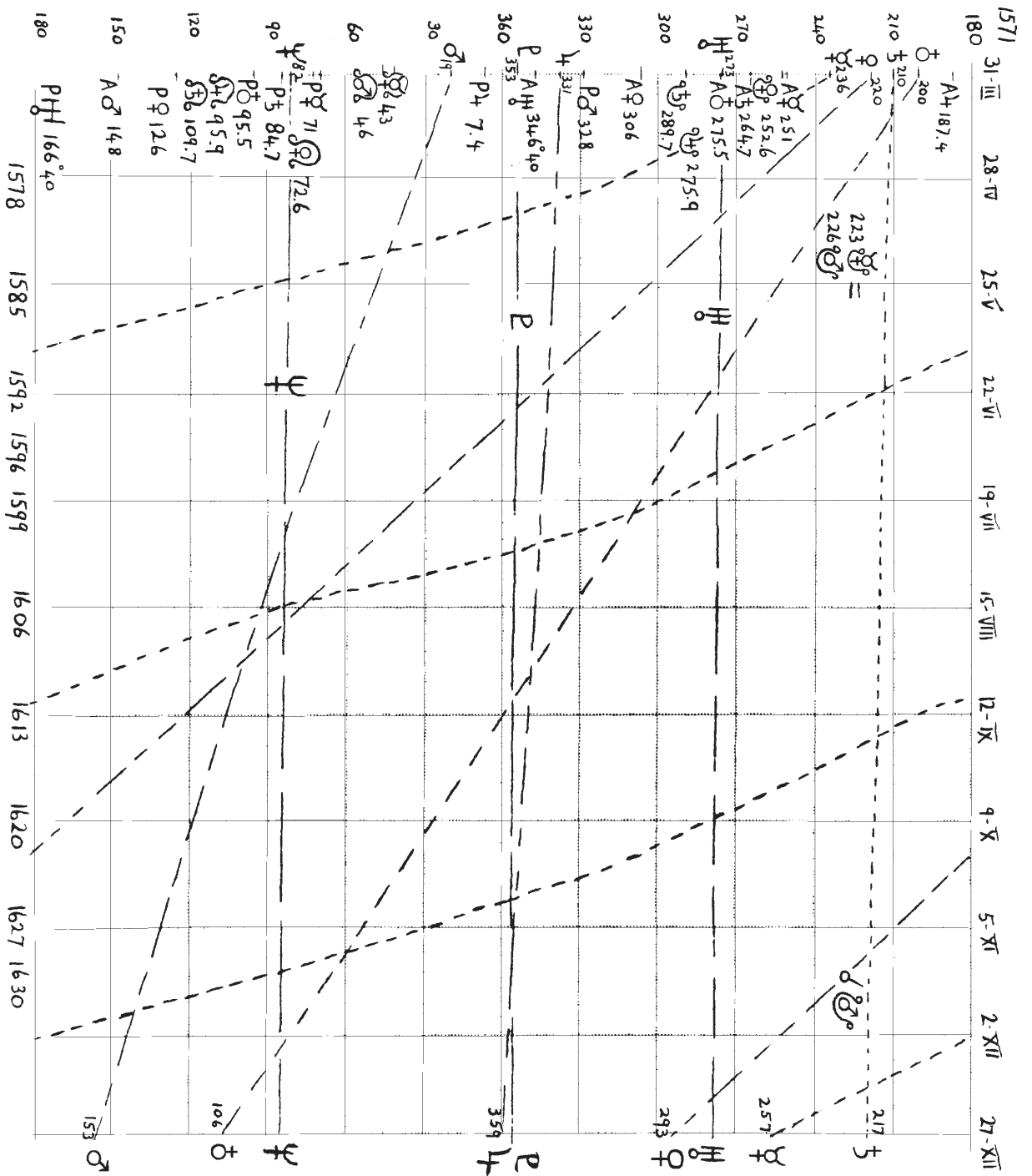
There is no reason to limit research to the engagements of the planetary elements, i.e., to nodal and perihelion-aphelion lines, at the time of the epoch or birth only. Their activation during the gestation can also be of significance if we relate them to the seven-year cycles after birth, indicated by the Moon rhythms in the geocentric chart. For this purpose we employ the prenatal heliocentric graph in Fig. 8.

For instance, we find that Venus moved through the ascending node of Mercury at the beginning of the 5<sup>th</sup> prenatal Moon cycle. This referred to those turbulent and yet decisive years in Kepler's life when he was with Tycho Brahe, 1600 and 1601. Then, in the beginning of the 9<sup>th</sup> Moon cycle, Venus was in conjunction with Saturn, and both planets were close to the descending node of Mercury. These events became associated with Kepler's last years, 1629 and 1630. (Here we see the reasons why we combine the geocentric Moon cycles with the heliocentric perspective.)

The engagement of the nodes of Mercury by Venus are very interesting and instructive. For instance, at the time of the birth of Copernicus (19 February 1473) and Tycho Brahe (14 December 1546), Venus was in the ascending node of Mercury (about 42° then). Indeed, during those clashes between Kepler and Tycho Brahe, there stood, really, "Copernicus" in the person of Kepler as promoter of the Copernican system and Tycho Brahe opposite each other. On the background of the "biography" of the nodes of Mercury, which we mentioned earlier, we could even see it as a battle associated, in a spiritual sense, with the interconnection between Ancient Egypt and the modern Age. Likewise, also the passages of the other planets through the elements of the spheres can be explored in relationship to the "biographies" of the latter. One can even visualize a time in the future when these facts can be used in a kind of spiritual psycho-therapy.

We will now proceed with Venus in the incarnation asterogram of Kepler. Venus can be realized in human existence as an element of integration, coordination, harmony, and constructiveness in any kind of environment. This potential comes to expression, for instance, in the

Figure 8





movements of Venus in relationship to Sun and Earth. We know that the planet, moving through an ellipse around the Sun, stands at certain rhythmic intervals beyond the Sun, seen from the Earth, and at other times it appears in front of the Sun—between the Sun and the Earth. These two rhythms form in the course of eight years a double pentagon, which falls back very slowly in the ecliptic (see Fig. 9). The two pentagons are an expression of “integration”, as the inner one orientates itself almost precisely toward the outer with regard to its corners. The geometrical forms that Mercury employs for the rhythm of its superior (beyond the Sun, seen from the Earth) and inferior (in front of the Sun) conjunctions are different (Fig. 10). First of all, the rhythm is so fast that a definite geometrical form is completed in one year, whereby we must also imagine that this figure falls back in the ecliptic rather fast. It is a double triangle, but the positions of the corners in which the superior and inferior conjunctions take place are not in contact. This is more a picture of the “handing out” of cosmic intelligence through the instrument of the outer, superior conjunctions and a “taking on” in the inner triangle of inferior conjunctions. Thereby, we arrive at an additional demonstration of what we said about the potential of Mercury for the human being: the reception of cosmic intelligence and its realization in the earthly activities of the human being. (The diagrams which we produce here in Figs. 9, 10, and 11 are approximately adjusted to the relative distances of the planets from Sun and Earth during the conjunctions.)

We said earlier that Venus has a certain relationship to Mars. It is a kind of balancing contrast against the tendencies of Mars. Whereas Mars has the task to split up the once united and integrated universal substance in the cosmos into the uncountable manifoldness of objects that make, for instance, our human environment, so Venus has the impulse to reunite and reintegrate what Mars had to split asunder. It had to be done in order to inaugurate and facilitate the road toward egohood, even via egotism. Once this is achieved, these “tools” are not needed any longer and have to be “countered” and eventually transformed. This is the task of the Venus forces.

The contradiction between the two planets is also expressed in the geometrical pattern in the ecliptic of conjunctions and oppositions of Mars in the course of 15-16 years. They form two octagons, or intersected squares, a very large one made by the conjunctions of Mars with the Sun, and a very small one produced by the oppositions to the Sun. However, compared with the almost equilateral, harmonious pentagons of Venus, the geometrical forms are extremely irregular. They look as if they had been distorted in perpetual warfare, by the Martian “temperament”. (see Fig. 11)

Venus and the forces working from its sphere can also help to re-establish a connection with the mysteries. It was associated with the ancient temple mysteries, and it can be found facilitating, even helping to “time” the experience of the new, Christian mysteries. We can understand this if we realize that the true impulse of Venus is to reintegrate the human soul, not only with regard to physical matters, into the spirit of the world, to create harmony in the human soul with regard to our relationship as a physical being to the invisible world. This was the avowed task of the ancient mysteries, and it is the impulse of the Christian mysteries in a new sense.

Figure 9: Venus

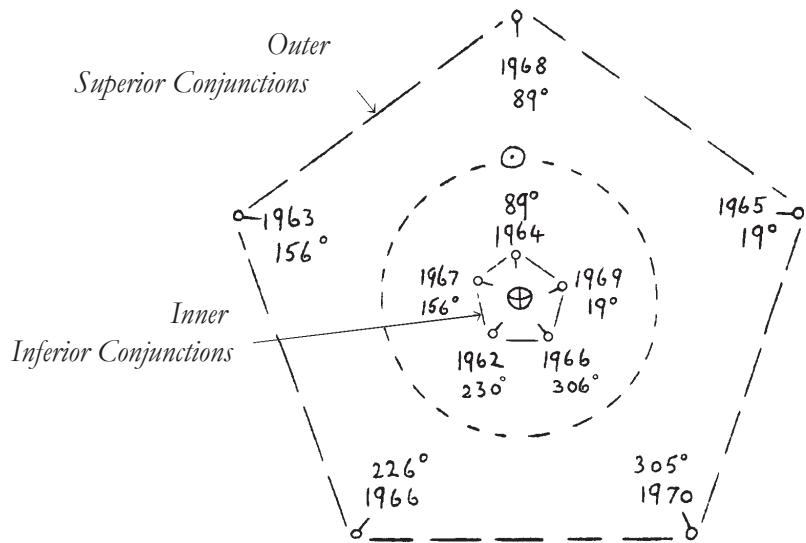


Figure 10: Mercury

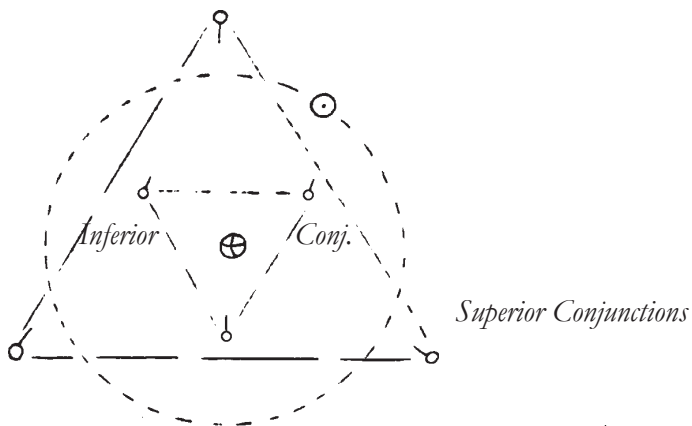
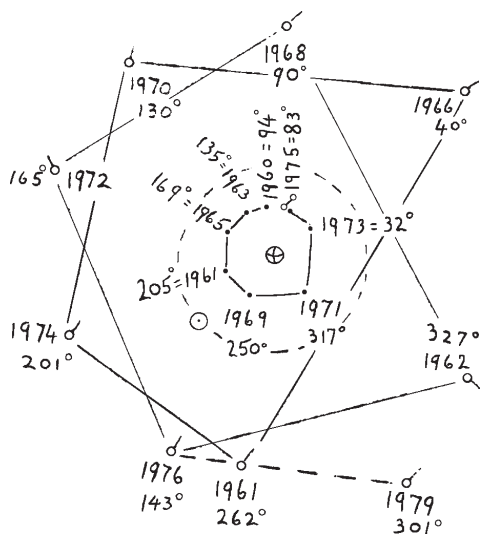


Figure 11: Mars

Outer squares  
are Conjunctions with the Sun

Inner circle  
are oppositions to the Sun



These potentials of Venus must, of course, be worked out by very conscious action of the human being, otherwise they might be torn down into pure sentimentality. They don't "happen", as it were, in the sense of "gifts" of the cosmos, open to prediction. The roots of these potentials for modern humanity can be discerned through the associations of the events in the present Venus pentagon with the pentagon positions at the time of Christ, and particularly, during the Three Years of Christ's Ministry. Earlier we pointed out that the pentagon falls back in the ecliptic very slowly in time. This movement is very consistent and can easily be computed. It takes the pentagon about 1200 years to perform one complete rotation, (about 100 years for 30°). Thus it has performed a little more than 1½ rotations since the time of Christ. In this sense, the present events are in five corners of the common pentagon (= the two pentagons regarded as one) "descendents", as it were, of the same "parents" during the Three Years of Christ. (Use Fig. 9 for identification):

1.	Superior conjunc. of Venus	1965	in 19°=	descended from Sup. conj. of	30 AD,	207°
2.	Inferior	"	"	1966	306°=	" Inf. " 31 AD, 137°
3.	Superior	"	"	1966	226°=	" Sup. " 32 AD, 66°
4.	Inferior	"	"	1967	156°=	" Inf. " 33 AD, 0°
5.	Superior	"	"	1968	89°=	" Sup. " 34 AD, 287°

The conjunctions on the right were associated, as far as we can chronologically identify them, with the following events:

1. Jesus, before the Baptism by John, experienced the Essenes, a mystical sect, probably in their secluded settlement near the Black Sea. He saw their attempts to lead a sanctified life in keeping with the ancient mystery traditions. But he also perceived that their endeavors could no longer give the moral leadership to humanity that the very ancient mysteries did. The later, Egyptian mysteries had already deteriorated into power propositions over the common people (from: *The Fifth Gospel, Researches in the Akashic Records*, by Rudolf Steiner).
2. This probably coincided with the commencement of the tragedy of John the Baptist, possibly his arrest by Herod, etc., not yet his beheading. In his last sufferings he demonstrated actively what he had preached when he was baptizing people at the river Jordan: That the ancient mysteries, with which he was actively connected in previous incarnations, had come to an end and that new ones were coming, ... "Repent ye: for the Kingdom of Heaven is at hand" (St. Matthew, III). [As Willi also suggested, the connection with the raising of the youth of Nain (St. Luke, VII:11-18)].
3. Probably the healing of the daughter of a woman at Tyre in Phoenicia. She was possessed by an "unclean spirit", a demon (St. Mark, VII:24-30). This was a direct manifestation of the fact that the ancient mysteries had become decadent. It had

become especially evident in Phoenicia, where the hang-overs of the mysteries bordered almost on black magic. Yet, Christ healed the daughter.

4. This event coincided almost exactly in time with the Raising of Lazarus (St. John XI). It was the inauguration of the new Christian mysteries, the initiation of Lazarus. For, as the Christ said: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby".
5. The last superior conjunction in 34 AD was, as far as we can say in the absence of a precise chronology, associated with the conversion of St. Paul at the Gate of Damascus (Acts, IX). Paul experienced in this event the Presence of the Risen Christ, the representative of the spirit world to Post-Christian humanity. This is the essential center point of all new Christian mysteries.

With this background we can now investigate the Venus propensity of Kepler's astero-gram. Shortly before his birth, a superior conjunction of Venus with the Sun took place, both being at the same time almost in conjunction with Uranus (Fig. 5). This was a descendent of the inferior conjunction of March 33 AD, described above under No. 4. As a superior conjunction in 1571, it was a "reminder" of the cosmic significance of the Raising of Lazarus, standing beyond the Sun in cosmic space. Its esoteric significance is emphasized by the conjunction in 1571 with Uranus. However, as it fell into the 10<sup>th</sup> prenatal Moon cycle, it could not be "realized" by Kepler in his earthly life. Certainly, it would have worked in him as a hidden impulse, and in much of his works one can get the impression that he tried to move toward a realization but could not raise it to a full consciousness of initiation. The ethical undertone, so to speak, of his cosmology and astronomy reveals in many places such tendencies, though the power to realize them fully was lacking.

Why should this power have been lacking? Venus did not make it easy for Kepler, meaning that it wanted to provoke ever greater efforts. Most of the prenatal time, the planet was "descending" in the ecliptic, moving between summer solstice (90° of the ecliptic) and the winter solstice (270°). To handle such potentials it needs greater efforts of conscious inner work than the opposite, winter to summer solstice movement. It is also connected with the concept of the "fall" season in western humanity, the equivalent of autumn.

It was only during the first four prenatal Moon cycles was Venus in the "ascending" part of the ecliptic. This concerned the time up to about the end of 1599. During the preceding interval, Kepler lived obviously with the idea of becoming a minister of religion. But when he dropped this, he wrote his *Mysterium Cosmographicum* which betrays even by its title a realization of the "mystery" of the cosmos. We think that it is fully justified to regard his whole life, just because it was so trying and often very painful, as an initiation, as a Raising of the Lazarus in him.

This was also expressed in the initial position of Venus at the epoch, in conjunction with Jupiter. It took place still in the front part of Aquarius, in the pitcher and the water flowing from it. The water is, of course, heavenly "water" or etheric forces. The constellation of

Pegasus, the Winged Horse that denotes cosmic and not Earth-bound intelligence, is above this sector of the Zodiac. Jupiter in conjunction with Venus emphasized this potentiality still more.

During the 5<sup>th</sup> prenatal Moon cycle, Venus came into conjunction with Mars in about 107° of the ecliptic, which was still in sidereal Gemini. This appears like a confrontation between the qualities of Mars, leaning toward “dissecting”, and the reuniting impulses of Venus. It referred approximately to the year 1604 in Kepler’s life. He solved it by working over his *A New Astronomy*, which we mentioned earlier. It was built on scientific foundations, partly using the observations of Tycho Brahe. Scientific impulses are realized chiefly with the help of Mars. However, Kepler was able to infuse into this, traces of remedying the atomizing dangers of Mars through the life endowing qualities of Venus. For instance, the two first planetary laws which he introduced in the *New Astronomy* point in this direction. The first of these laws promotes the idea that the planets travel round the Sun in elliptical orbits and not in circles—one focus of the ellipse being occupied by the Sun. This idea can become the tool for a new wisdom of the spheres of the planets as an expression of their life. Still in early Greek astronomy, the spheres of the planets—that which was contained in their orbits—was regarded as the real living element. The visible planets were conceived as being moved by the forces and beings working in the spheres. This was all lost in later times, after Copernicanism laid the foundation in human conception for a planetary universe that was being moved by mechanical forces only. But Kepler’s elliptical orbits can lend a hand to finding new concepts of a living universe, moved by the potential harmonies of the spheres. Thus Kepler laid the first foundation for a redemption in the realm of astronomy of the one-sided Mars forces, which would want to make the picture of a lifeless machine out of the cosmos. (We have repeatedly pointed out that we came to see, by experience in the perihelion of a planet, which is built on the elliptical form of the orbit, forces coming to expression that are more akin to the workings in the head of a human being, whereas the opposite—the aphelion—shows relationship to the limb-will part of the human being, of course on an infinitely higher level of power and being.)

We will now take a look at the heliocentric graph with regard to Venus. Only Mercury engaged the descending node of Venus at birth. Venus was in the neighborhood of its own aphelion at birth but still about 14° away from it.

The history of the descending node of Venus is interesting, especially the time of ingress into the constellation of Scorpio from Sagittarius, which happened soon after 747 BC. (The full story of all the events we shall relate in a later chapter.) The year 747 BC saw the essence of the vernal equinox in Aries (autumnal equinox in Libra) being introduced as a working principle into human civilization. The astronomical ingress occurred much earlier, but it worked as a kind of “underground” impulse in humanity. The foundation of Rome took place at the time we mentioned, and those hidden impulses rose up. From then on we see a steep decline of the ancient mystery institutions, and gradually this decadence became manifest in the fact that Roman emperors forced their way into the existing mysteries without the necessary preparation and devotion. It was no more than a question of attainment of power. This is obviously

exemplified by the entry of the descending node into Scorpio. This deterioration became evident, in a tragic way, at the time of the final elimination of the Order of the Knights Templars, by the burning of the last members of the Order together with the Grandmaster Jacques de Molay in 1314. This was accompanied by significant events in that descending node of Venus, about which we shall report later.

This was a very tragic event, caused chiefly by the greed of King Philip le Bel of France. Nevertheless, it had a significant impact on the developments and discoveries in the fields of science and technology in later centuries. For instance, the discoveries and expeditions that were inaugurated by Prince Henry of Portugal, the Navigator, and Christopher Columbus were connected with that sacrifice of the Knights Templars. This can be proven on a cosmological basis. The souls of the Templars inspired, so to speak, those developments.

On this background we can also understand the meaning of Mercury in the descending node of Venus at the birth of Kepler. He realized it in his never-ceasing search for scientific truth and for confirmation of his ideas. In this sense, he stood at the gates to modern scientific development like a great guide, who was able even to risk error as a teacher of ultimate truth.

We find Mercury twice before birth in the descending node of Venus. The first occasion was during the 4<sup>th</sup> prenatal Moon cycle, referring to 1595 when Kepler worked over his *Mysterium Cosmographicum*. Mercury was in opposition to Mars on that occasion, in the ascending node of Venus. We can take this as an indication that Kepler was able to give Mars in that moment with his *Mysterium*, to speak metaphorically, a kind of redeeming lesson. The second time Mercury was there, during the 7<sup>th</sup> prenatal Moon cycle, became associated with the completion of his *Harmonice Mundi*.

However, we must not forget that all this was born out of great suffering. This seems to have been more associated with the prenatal events in the aphelion of Venus. For instance, Venus was there at the end of the 2<sup>nd</sup> Moon cycle, referring to the age of 14. It is almost pathetic to read Kepler's own account of these years. He was then already at the theological seminary. He says (quotation from Arthur Koestler's *Sleepwalkers*): "...1585-6 (age 14-15). During these two years, I suffered continually from skin ailments, often severe sores, often from the scabs of chronic putrid wounds in my feet which healed badly and kept breaking out again. On the middle finger of my right hand I had a worm, on the left a huge sore ..." He also had great difficulties with his school mates: "February 1586. I suffered dreadfully and nearly died of my troubles. The cause was my dishonor and the hatred of my school fellows whom I was driven by fear to denounce..." Here Kepler took upon himself some of the karma of all humanity. The perihelion-aphelion of Venus carries the story of the commencement of the Kali Yuga, the dark Age, which started in about 3101 BC when the perihelion-aphelion lines of Venus were in opposition to those of Mars (i.e., reversed—the perihelion of Venus in line with the aphelion of Mars). This Kali Yuga lasted 5,000 years, up to 1899. Thus, in Kepler's life-time it was still in full swing. It gradually dimmed all realization of the existence of a spiritual world, and among the many effects it had on human existence was the loss of the sense for the understanding or the meaning of human suffering.



Yet, Kepler was able to infuse a positive note into all this. About the middle of the 4<sup>th</sup> Moon cycle, Mercury moved through the descending node of Venus (see graph) and Mars through the ascending node of Venus. So, the two planets were in opposition. This referred to about 1595-6, when Kepler wrote his first book, the *Mysterium Cosmographicum*, in which he already struggled to put living concepts into the idea of planetary spheres. Although he did it on the foundation of the heliocentric perspective, the attempt to associate the spheres with the Platonic Solids must be recognized as an endeavor to perceive the solar universe as an expression of cosmic intelligence. Thus, he did not completely fall in with the precepts of the Dark Age, moving more and more into materialism and denial of the spirit.

At the beginning of the 5<sup>th</sup> Moon cycle we find Mercury and Earth in the aphelion of Venus. In terms of geocentric conception, this was the first conjunction of Mercury with the Sun, of which we spoke earlier. It referred to about 1600 when Kepler moved to Prague in order to work together with Tycho Brahe. However, it turned out to be a really “dark” interval in his life. Nevertheless, in the midst of all the conflicts in which he became involved, he laid the foundation for his later astronomical work by the “inheritance” of Tycho Brahe’s researches. Kepler incorporated this in his *New Astronomy*. And indeed, while he completed this book, about 1606, there worked into it a reflection of Mercury moving through the ascending node of Venus toward the end of the 5<sup>th</sup> prenatal Moon cycle.

## CHAPTER IV

May-June-July 1973

We have, finally, to discuss the significance and workings of the Moon in the complex of the incarnation asterogram.

The Moon and its sphere are connected with the last steps or stages of the descent into incarnation on the Earth. Indications of this nature we have found already in the position of the Moon at the epoch. In Chapter I, we have given the principles of the so-called Hermetic Rule, which says that a waxing Moon at birth suggests that the place of the "Rising Sign", or ascendent at the moment of birth marks the locality in the Zodiac where the Moon had been at the time of the epoch; and if the Moon is waning at birth then the Zodiac position of the "Setting Sign", or descendent at birth was occupied by the Moon at the epoch.

Thus, we have here a very potential definition of the ascendent or descendent of the birth. They signify the very last step of incarnation, the descent of the soul from the sphere of the Moon onto the Earth, by its union with the beginning embryonic development. Of course, this perspective is applicable if no other factors determine the moment of birth but karma, not if actions born out of egoistic, volatile decisions interfere. If no such interference happens, then the ascendent/descendent can be taken as a representation of the way that a soul brings essential parts of its heritage from the cosmos down into the commencing earthly life. We must look at them as final gateways, and thus we can also understand the definitions assigned to the Zodiac region immediately below the ascendent at the Eastern horizon, the so-called First House. The well-known English astrologer Alan Leo expresses in his book *How to Judge a Nativity* the opinion that to this should also be added the space above the horizon, up to an angle of about 15°. He says of this whole spatial region: "The ascendent rules the personal appearance and to a considerable extent also the health, mind, and disposition..."

Opposite this spatial region, below and above the descendent of birth, would then be the so-called Seventh House, where the Moon of the epoch is supposed to have been if it is waning at birth. Alan Leo says of it: "...The seventh house in all horoscopes are the complement of the first and represents the unifying of all that is separated or isolated in the ascendent; it indicates the subjective side indicated by the first house: and successfully to unify all that is denoted by the first and seventh means an enlarged experience which can be gained in no other way..."

We return now to Kepler's incarnation asterogram. The Moon was waxing at his birth (see Fig. 3). Therefore, it should have been in the location of the Zodiac rising at birth, i.e., in 22° 40' of the sign of Gemini. This was, at the same time, the ingress into the sidereal constellation of Gemini (indicated as Asc. = ascendent). Above this point the planet Neptune moved during the embryonic process. Thus we have here, in all that concerns the final stepping down of this soul to Earth plus the meaning of the First House, a further implication concerning the movement of Neptune, in addition to its position in the perihelion of Saturn according to the heliocentric (see Chapter I). We saw in the latter a potential disposition toward cosmology and astronomy.

Along such lines the potential, concerning personal character, etc., indicated in the ascendent-descendent, can be discerned. However, it would be wise to regard it as a potential only and not in the sense of binding fate, etc. Thereby, the therapeutic perspectives can be safeguarded. It can be done:

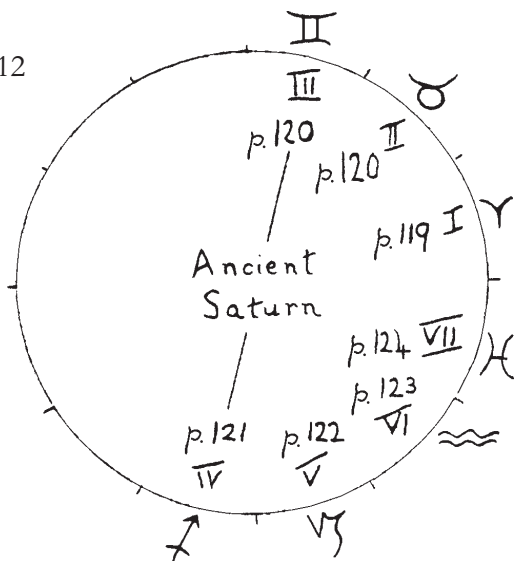
- a) on the basis of the “signs”, the divisions of the ecliptic, or “apparent” path of the Sun. These can be regarded as “descendents” of the sidereal, or fixed star constellations of the Zodiac, being “descended” from the latter at times when the ecliptic Zodiac and the fixed star Zodiac were coinciding, according to the precession of the vernal equinox. The ecliptic Zodiac, or “signs” would thus reflect on the level of cosmic etheric forces what the fixed star Zodiac expresses otherwise. The signs are more likely to express themselves in the sphere of habits, unconscious inclinations, temperament in a broad sense, etc.
- b) It can also be achieved on the background of the fixed star constellations themselves. However, in this case we must be aware that their language can only be conceived on the level of cosmic astrality. Manifestations and realizations of this nature can find expression into the sphere of, more or less conscious, psychological potentials and capacities of the human being.

In order to get to the foundations of such possible impacts, it is not enough to rely on descriptions given in astrological textbooks, though they may point out the direction of research. One constructive approach can be found in the mythology of the sidereal constellations described, for instance, in Peter Lum’s, *The Stars in Our Heaven*, or in G. P. Serviss’ *Astronomy with the Naked Eye* (Harper Brothers, 1908), which is probably completely out of print. However, one cannot take these descriptions like recipes. One must live with them and their deeper meaning, for a long time until they really reveal their secrets, especially with regard to their relationship with the human physiology.

Another road that can lead, according to our experience, to constructive results is the association of the constellation with the memory of world evolution. This has been described in one of the author’s earlier publications, *Isis Sophia II - Outline of a New Star Wisdom*. It is based on the experience that the constellations of the Zodiac, and their neighbors, carry the cosmic-memory images of past stages of evolution. These are described in detail in Rudolf Steiner’s *Occult Science* and other publications. We can give in Figs. 12, 13, and 14 only sketchy indications and page references from the book *Occult Science*. Also in this context, one has to live intensively with the descriptions in the latter book and elsewhere, in order to arrive at a constructive picture of the twelve Zodiac characters.

We return now to the incarnation asterogram of Kepler and try to discern the character of his ascendent of birth, which was also the place of the Moon at the epoch. It was in the sign and also in the sidereal constellation of Gemini or Twins. In Norse mythology Gemini was connected with “Bleidablik”, the residence of Balder, who was accidentally killed by Hodur, possibly at one time being regarded as the twin brother of Balder. In Greek mythology this constellation was associated with the twins Castor and Pollux, and other “twin” characters.

Figure 12



The page numbers refer to descriptions in Rudolf Steiner's *Occult Science*, 1962/63 edition.

Figure 13

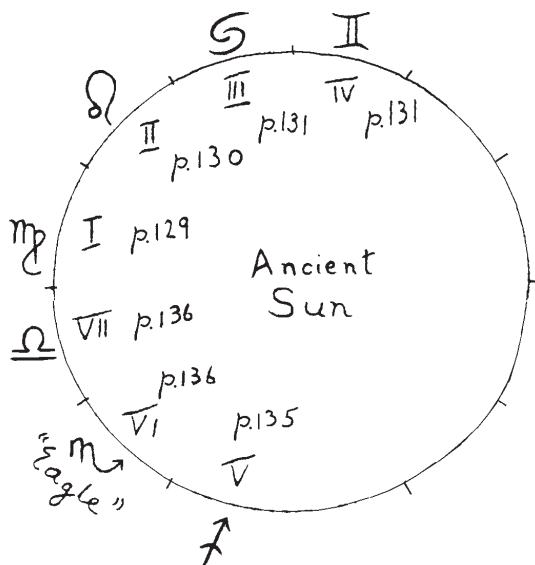
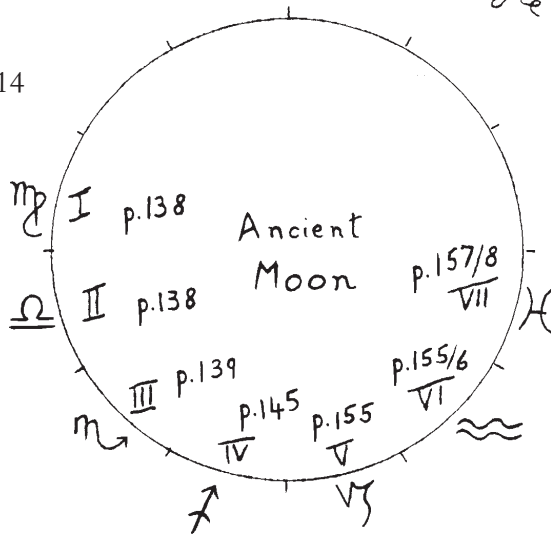


Figure 14



The stories refer always to the great division in the universe—the Earth, with death as its severe ruler and the heavens, the realm of immortality. Much of the underlying mythological background we see realized in Kepler’s temperament and attitude of life. The very fact that he tried to penetrate the secrets of the heavens in his astronomical approach and also in his astrology relates to this double perspective of Gemini.

With regard to the background of world evolution, according to Rudolf Steiner’s *Occult Science*, we can find very descriptive indications. In this sense Gemini would be associated with the third great “Round” (or stage) of evolution during what is called Ancient Saturn. The Will warmth substance that had come into being was in the beginning united in itself. Only during that third Round was it split up and thus formed the first foundations of the present world of greatly differentiated objects. During the following cosmic step of evolution on Ancient Sun, there appeared for the first time two “kingdoms of nature”, the very ancestors of the human race and another lower kingdom. This we see happen during the fourth Round of Ancient Sun, which we regard as being remembered in Gemini. During the middle Round of Ancient Moon, the universe split into two opposite centers of existence, a higher “Sun” and a lower kind of “Moon”. This we see remembered in the constellation of Sagittarius, opposite Gemini. The ancestors of the human race, which were not yet endowed with the ego, alternated between existences on the Moon-planet and on the Sun. The sojourn on the Sun (of Ancient Moon universe) we can see as being “remembered” in Gemini. Thus, we would regard Kepler’s association with Gemini through his ascendent of birth and Neptune, as an imagination of his potential for astronomy in a modern sense, with that science having to deal with a universe divided into many entities or “bodies”.

We will now concentrate on the position of the Moon in the birth configuration and its significance. The Hermetic Rule, which we found useful in connection with the epoch, says the Moon’s place in the Zodiac at birth is the locality of the “ascendent of the epoch” if the Moon is waxing at birth. If it is waning then it signifies the “descendent of the epoch”, and the ascendent would be opposite.

The question is: What do these concepts, ascendent or descendent of the epoch mean? Through our occupation with the ascendent or descendent of the moment of birth, we have acquired the necessary equipment to answer this question. The latter are, according to the Hermetic Rule, the places in the Zodiac, in either, where the Moon was at the epoch. We came then to the conclusion that “ascendent”, in this sense, means the final gateway of descent of a soul from the sphere of the Moon down to Earth. Similarly did we come to the conclusion, after many years of research, that the ascendent of the epoch, or Moon position at birth, is the direction that the soul has taken from the cosmic world into the sphere of the Moon before incarnation. We must get this idea very clear, in order to be able to work with it.

After the conclusion of an incarnation, our soul rises up stage by stage to the cosmos, and expands into the spheres of the planets. This is described in great detail in Rudolf Steiner’s book *Theosophy*, and the association of these spheres of the soul and spirit world with the planets is, furthermore, delineated in his lecture-cycle *Life between Death and Rebirth* (Berlin 1912-

13). As the soul starts out for this journey from the Earth, it takes up a definite direction into the cosmos. This is indicated by the “ascendent”, or Rising Point in the Zodiac, at the moment of death—a well-known fact still in certain occult movements. (The expression is: The soul of the deceased has entered the Eternal East.) Soon after, this direction changes into the tendency to move toward the Sun—where it appeared to be at the moment of death. Also, the soul expands now into the cosmos of the spheres in all directions, not only into one. Thus, while the human being on the Earth is a very tiny point in space, after death it becomes more and more identical with the spheres, with the spaces contained within the orbits of the planets.

After a longer or shorter journey through these spheres, souls are prepared to descend into a new incarnation on the planet Earth. At the “midnight hour of existence”, as it is called, they turn back and move step by step again through the spheres where they acquire the implements for earthly existence. In the course of this descent the human being contracts more and more and eventually takes up a definite direction toward the Earth. As a rule this “direction” is indicated by the position of the Sun at the last death, which is the “outward bound direction”, and then again by the position of the Moon at the following birth. (This has been borne out by intensive work and studies with karmically related death and birth configurations.) Thus does the birth Moon signify the “inward bound direction” of the soul, and thus can we also understand some of the deeper workings of the Moon. It gathers up the “harvest”, as it were, of the experiences of the soul during the life in the spiritual cosmic world between two incarnations and molds it into the human organism coming into being during the embryonic development.

Equipped with this perspective we can now look at the Moon of Kepler’s birth configuration. It was a waxing Moon in about  $64^\circ$  of the ecliptic, the sign of Gemini and the fixed star constellation of Taurus. It was also placed in the “embryo image” sector of Gemini. The background of this is elucidated in Chapter I where we could see the potential of Kepler as a writer—Gemini being an image of the instrumentality provided by the hands of a human being. Therefore, the Moon at Kepler’s birth would create an imagination of his descent into the sphere of the Moon and his gathering up of the “fruits” of his existence in the spiritual cosmic world. We have referred to this fact already in Chapter II, especially in connection with the striking background of Taurus and Kepler’s association with cosmology. In this sense, we not only need to look at Ancient Egypt and Chaldea, although Kepler’s relationship to that past seems to have been quite a special one. The Age during which the vernal equinox was in the constellation of Taurus appears to have been generally orientated toward a still glorious cosmology in a much wider sense. We need only to look at the other ends of civilization of those days, for instance, the British Isles. As we still meet today the pyramids and ziggurats in the territories of Egypt and Chaldea, so do we find on the British Isles the remnants of Stonehenge, among other similar structures. Stonehenge was built to serve as an observatory for intensive astronomical observation, though on a gigantic scale. This has been clearly discovered in our age. (See Gerald S. Hawkins, *Stonehenge Decoded*, Fontana Collins.) Although this monument is very different from the Egypto-Chaldean ones, it demonstrates the general character of the Taurus Age nevertheless: very heavy structures emphasizing the impulse to develop a sense for



the Earth realities, and on the other hand the intent to study and experience the workings of the stars. (Stonehenge was built between 2000 and 1500 BC, while the Taurus Age was in full unfolding.) It is quite obvious how strongly all this lived in Kepler. Thereby we would see in the Moon at the time of his birth, an imagination of what he embodied into his incarnation, as the “fruits” of his sojourn in the spiritual cosmic world, the spiritual evaluations of: a) endeavors, impulses, associations in previous incarnations, b) the intent to transform these “heritages” into modern standards and requirements.

That this is not far-fetched and wishful thinking can easily be proven by a study of the relationship in time of the Moon nodes to the position of the epoch and birth Moon. Similarly to the nodes of the planetary spheres caused by the inclinations of the orbits toward the ecliptic plane, so is the orbit of the Moon also inserted at an angle into the latter. At one point the Moon breaks through this Earth-Sun plane and moves from the region “below” into the upper semi-sphere. This is the ascending Moon node. In the opposite point, it descends into the semi-sphere below which forms the descending node. These nodes of the Moon are distinct from the nodes of the planets in as much as they move much faster through the ecliptic. They need only about 18 years 7 months to move once through the total Zodiac and return to the original sidereal position, as seen from the Earth.

Rudolf Steiner has repeatedly referred to the nodes of the Moon and their significance. He regarded them as “gateways for cosmic astral forces” to come into the Earth. We can understand the concept “gateways” if we realize that these nodes are points of contact between the sphere of the Moon (inside the Moon orbit) and the sphere of Earth-Sun.

At Kepler’s birth the ascending Moon node was in about  $122^{\circ} 48'$  of the ecliptic, and the descending one was, of course, opposite. From there they moved slowly backwards (the Moon nodes move against the general “forward” progress of the planets in the Zodiac). Thus they touched in time or “opened up” the places where the planets, etc. were standing at birth, epoch, etc. Likewise have they been in these places before birth.

For instance, in the beginning of October 1565 (= before birth), the descending Moon node was, approximately, in  $64^{\circ}$ , i.e., the position of the Moon at Kepler’s birth. (These approximate positions can be calculated with the help of the astronomical Tables in Chapter I, Dr. Ahnert *Astronomisch-Chronologische Tafeln ruer Sonne, Mond und Planeten*. The sum-total of the figure “K” in the Tables (p. XVI-XVIII), taken from  $360^{\circ}$  is the position of the ascending Moon node.) The places of the planets in that moment, in 1565, are very significant with regard to Kepler’s philosophic outlook which he employed during his life. We can even call this moment the “spiritual nativity” of Kepler, according to a perspective that Rudolf Steiner suggested in his lecture-cycle *Human and cosmic Thought* (January 20-23, 1914).

Rudolf Steiner opened this lecture-cycle (20 January 1914) with the intention: ...“I should like to speak about the connection of the human being with the universe from a certain viewpoint...” Then he speaks about the nature of human thought... “...I myself have created the thought, I am present in it and therefore I also know what it contains. Indeed, the thought is our most individual possession. If we find the relationship of the thought to the cosmos, then

we discover the relationship of our very being to the cosmos. In this we see the promise that it is indeed a fruitful viewpoint to look at the relationship of the human being to the universe from the aspect of thought...” He elaborates then in great detail the representation of what appears as human philosophical thought in the universe of the Zodiac and the planets. It is a reflection of the thinking of divine beings. They say at a certain moment: “Let there come into existence in the world the thought of philosophical Idealism, combined with the capacity of philosophical Logism.” This would reflect itself into the visible position of Jupiter (connected with Logism) in the constellation Aries (reflecting philosophical Idealism, or realization of the world as being of thought/idea).

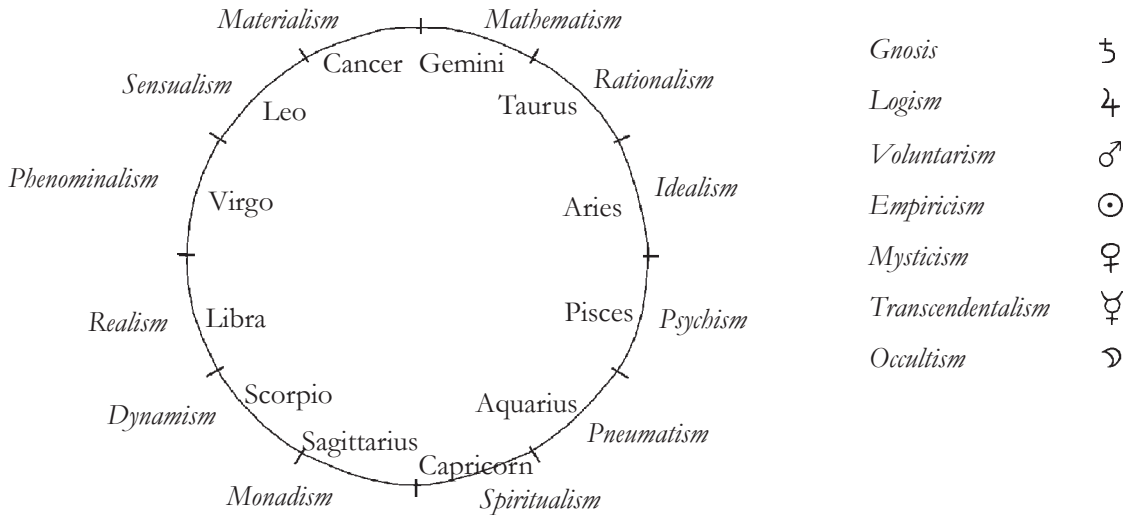
Human beings, descending into incarnation, may, out of their individual karma and connection with the divine world, take up such an “event”, make it entirely their own, and thus develop on Earth their individual world conception. This would then be their “spiritual nativity”, which is also connected with the stars like their physical nativity, but distinct from the latter. Rudolf Steiner goes on to say that this “spiritual nativity” of the human being can happen time-wise long before the physical birth, or afterwards. However, he does not describe any detailed relationship between the two nativities, he gives instead a number of historic examples. (In Fig. 15 we give the relationship of the twelve possible “nuances” of philosophical world conceptions to the Zodiac, and the seven possible philosophical “moods”, related to the planets, according to the above mentioned lecture-cycle of Rudolf Steiner.)

We have long been puzzled by the question of whether any realistic relationship between the physical nativity and the “spiritual nativity” does exist. For instance, we investigated the physical nativities of the historical personalities that Rudolf Steiner mentioned in his *Human and cosmic Thought*. Gradually, the fact emerged that there does exist a definite connection. The passage of the ascending, or descending Moon nodes through the spot where the Moon is at the moment of birth, either before or after birth, can give the answer. From a logical viewpoint this is understandable. We said earlier that the position of the Moon at birth indicates the “direction” from the cosmos that a soul may have taken up when it descended to the Earth. Thus, when one of the Moon nodes moves through this position, the “gateway from the astral, cosmic world” may be “open” and the activities of divine beings may “shine” into the individual’s existence.

We mentioned above that the descending node of Kepler’s Moon moved through the location of the birth Moon in 1565. As our calculations cannot be as exact as desirable with regard to the exact date of this event, we concentrated only on the positions of Saturn, Jupiter, and Mars in that moment. But even these are most illuminating and appear to coincide with Kepler’s philosophical world conception. Mars had entered the constellation of Gemini. The latter is connected with philosophical Mathematism (see Fig. 15 below) which would, of course, reflect Kepler’s association with astronomy, based on a concrete mathematical approach. Mars would appear related to philosophical “Voluntarism” which, combined with “Mathematism” would appear to stand for the “Will” element with which Kepler handled his astronomical concepts and researches, and in this sense he was a modern astronomer.

In 1565 Jupiter was in the constellation of Virgo. Philosophically speaking, this would be the potential of Logism in the nuance of Phenomenalism. Jupiter was in a “square” aspect (90° distance) to Mars in that moment. Traditional astrology may say that this was a bad aspect in the ordinary star configuration, though we do not fully agree with this judgment. Moreover, in a spiritual context this can even be a “good” aspect, in as much as it may provoke inner progress through obstruction.

Figure 15



In Kepler’s case it was indeed a “good” aspect, in a spiritual sense. With Mars in Gemini, or Voluntarism combined with Mathematism, he could easily have slipped into an attitude maintaining “I can accept only as reality that which can be put into mathematical formulae”. (This is the description of Mathematism that Steiner gives in that lecture-cycle *Human and cosmic Thought*.) Kepler had received through his “spiritual nativity” the potential of saying and realizing: “I am aware that the world around me is the one that appears to me. I cannot say that this world of color and sound coming into being by certain processes happening in my eyes, appearing to me as color, and other processes in my ears, presenting themselves to me as sounds, etc., I cannot insist that this is the true world. It is the world of the phenomena.” (Quotation from the same lecture-cycle of Steiner as above.)

Furthermore, there appears in that star configuration of 1565, Saturn in the constellation of Leo. This would indicate the philosophical potential of Gnosis, or Gnosticism (Saturn) connected with Sensualism (Leo) [having to do with sense impressions and also translated as *sensationalism* and *sensism*]. It was an additional aspect with regard to Kepler’s philosophical world conception. Of Gnosticism Rudolf Steiner says: “Human beings can be a ‘Gnosticos’ if they are inclined to get to know the objects of the world through certain powers of cognition, resting in their own soul, but not through their senses only.” In Kepler’s case this was, poten-

tially, orientated toward Phenomenalism. It would “dissociate from the phenomenon what appears to be coming from intellect and reason only, and accepts only that as somehow being connected with reality which the senses impart as impressions.” This seems to present a contradiction when combined with Gnosticism. However, it need not be so. Rather it can be the thought impulse to penetrate the problems that appear in connection with Sensualism with the power of inner cognition. Kepler worked it out somewhat in this sense when he, as Arthur Koestler in his *Sleepwalkers* puts it: “Without transition, in a single startling jump, we” (traveling with Kepler in his writings) “have traversed the frontier between metaphysical speculation and empirical science.” We see rather in these “jumps”, attempts to bring Gnosticism into the field of Sensualism, to find a deeper understanding of what underlies the world perceived through the senses.

This is only a tentative demonstration of the possibilities that working with the Moon nodes related to the position of the Moon at birth can offer. Detailed information and the possibility of precise computation, which in Kepler’s case is somewhat difficult, can produce even more illuminating results.

The passage of the Moon nodes over the location of the ascendent of birth can also be investigated, though this leads to perspectives different from those over the position of the birth Moon. In Kepler’s case the ascending Moon node was in about  $86^\circ$  of the ecliptic in November 1573. This was the place of the ascendent, or Rising Sign, at Kepler’s birth, and also of the position of the Moon at his epoch. If we take everything into account that we said about this Moon at the epoch, that it coincides with the final descent of the soul into the body, then we can also understand the significance of the Moon node configuration related to the ascendent of birth and Moon position of the epoch. It is a symbol of the preparation for the final step onto the Earth, as a physiologically integrated being, onto the planet where earlier incarnations have taken place. This kind of Moon node asterogram can possibly even give information about the nature of a previous incarnation, both time-wise and with regard to character. However, this is a very difficult and esoterically intimate matter on which we cannot embark here. Only, we feel we have to mention it in order to circumscribe the significance of this event.

In November 1573, a Great Opposition took place, an opposition of Saturn in  $240^\circ$  and Jupiter in  $60^\circ$  of the ecliptic. These oppositions, like the conjunctions, happen in intervals of about 60 years, and they advance by about  $8^\circ$ - $10^\circ$  within this rhythm. As a matter of fact, two more similar events take place at intervals of about 20 and about 40 years from the first. Thereby they occupy and operate, as it were, an almost equilateral triangle in the Zodiac which turns slowly in the Zodiac and completes one sidereal rotation in about 2,600 years. Thus this triangle of oppositions, and even more so of conjunctions, appears like a three-pronged hand on the cosmic clock. And indeed, on the basis of a knowledge of its movement in time, past and future, we have an excellent means of gauging the rhythms in history.

On this foundation we can, for instance, know that an ancestor of that Great Opposition of 1573 took place in about 37-35 BC. However, because of the rotation of the triangle in the

Zodiac, which we mentioned above, Saturn moved from Aquarius to Pisces, and Jupiter was opposite. This event was followed by a Great Conjunction in the constellation of Pisces in 6 BC, astronomically. (In fact, three conjunctions of the two planets happened during that year, approximately in the same position, according to geocentric observation.) It was probably part of the star complex that informed and guided the Three Kings, or Magi, who were astrologers in the best ancient sense, (according to the Gospel of St. Matthew II), to the Child Jesus, born at Bethlehem. Kepler knew of this event, the Great Conjunction in 6 BC, and he suggested that Jesus was not born at the turning-point from BC to AD, but in the year 4 or 5 BC, shortly after these conjunctions. This is a tempting proposition and many have adopted it. Thus we can see that Kepler had probably a deeper connection with that Great Opposition of 1573, whose ancestry leads back to the time around Christ. It is even possible that he was involved in the events around the birth of Jesus during a previous incarnation, though we should be very reticent affirming this. All we want to say is, that the Moon node configurations of Kepler, on the basis of 1573, offer the feasibility of such an association of Kepler.

However, even if this were so, we have the impression that Kepler was misguided with regard to his concepts concerning those Great Conjunctions in 6 BC and the birth of Jesus. We do not blame him as an individual. Materialism had at his time already taken hold of civilization to such a degree that possibly deeper feelings and a real understanding of the connection of the human world with the stars were frustrated. We have come to the conclusion from many years of research that the Great Conjunctions of 6 BC were associated with the birth of Jesus, but not in representing the birth configuration of the child. Rather do we see in the geocentric Great Conjunctions of 6 BC, the “spiritual nativity” (see description above, the definition of this “spiritual nativity” by the passage of the Moon node over the Moon position at birth.) of Jesus whom the Three “Wise Men” visited. They combined with an astrological wisdom of a profundity that we can hardly imagine anymore, the last presence of an ancient clairvoyance. Thus they could “read the message” present in the “star” of 6 BC, of the closeness of the events which had been prophesied long before concerning the coming of the Messiah. With the help of a series of smaller cosmic rhythms they were then able to discern the more precise timing of the accompanying events, like the birth of the child.

With this we conclude the delineation of the incarnation asterogram of Kepler. We regard the preceding descriptions in the Letters from August, 1972, as an outline of how to work out and approach such an asterogram step by step. Of course, we are fully aware that such presentations can give only an initial start and only lead up to a certain point of realization. However, eventually one faces the fact that the individual asterogram cannot be fully judged on the basis of generalized perspectives. One discovers that each incarnation complex of a starry nature is an “individuality” in itself and must be interpreted and handled individually. Nevertheless, the general picture can give us a beginning, and by persistent study and practice one can gradually grow into a kind of perception that comes close to what one may very cautiously call an intuitive awareness. One will then realize the significance of a statement of Rudolf Steiner’s that a true astrology will require the development of the highest spiritual capacities of cogni-

tion that we of the present age can possibly attain. One will then also become aware of the sublime nature of a true astrology, which should not be misused for superficial, insincere, and dilettante purposes but which is a helping hand for profound spiritual research and accomplishment. It is not a "profession" in an ordinary sense; it is a "vocation" of humanity and world significance and will become that more and more.

The Elements of the Planetary Spheres  
Their History and Their Realization in Human Biographies

In the following chapters we shall give a description of the elements of the planets: the lines of the apsides, indicated by the perihelion-aphelion points of the planetary orbits, and the nodal lines made by the ascending and descending nodes of the planets. We have partly described these in the previous chapters, but for the sake of easier working we will now do this in a systematic way. Some repetitions will be unavoidable.

The working with the elements of the planets can also provide a more precise characterization of the planets and constellations themselves, even if we approach them according to the geocentric view. The diagram in Fig. 16 below gives the present positions of the elements in the sidereal Zodiac.

Figure 16

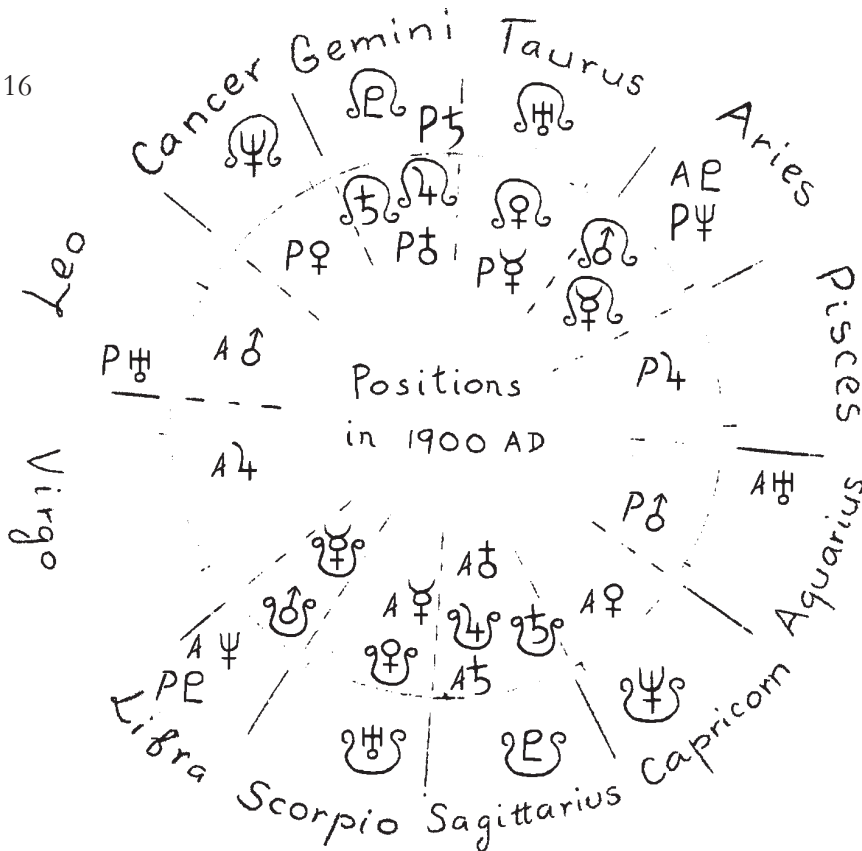
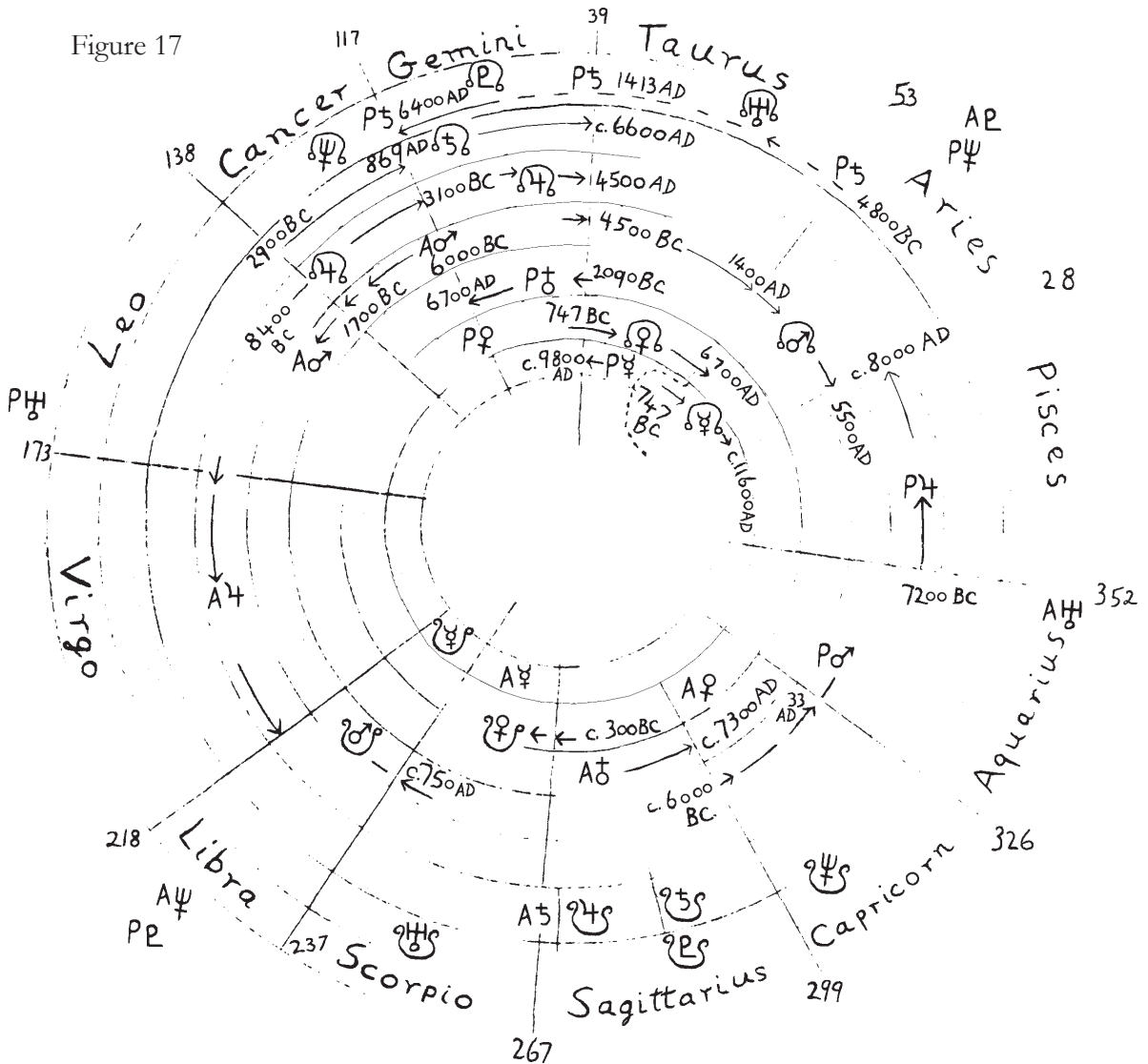




Figure 17



The figures in the outermost circle are the starting points of the sidereal (fixed star) constellations, defined according to the ecliptic divisions, or "signs". [The positions of the planets indicate where the aphelions, perihelions, and nodes were in 1900. The nodes are moving clockwise, whereas the aphelions and perihelions are moving counter clockwise. The aphelion and perihelion of Neptune is approximate, as it is so unstable.]

We have added to this another diagram (Fig. 17), showing the movements of the elements through the constellations of the Zodiac in the course of millennia. Certainly, we realize that this can only be an approximation, because we do not know whether some of these ele-

ments have gone, or will go through acceleration or are slowing down. The exact positions are given in Table II. The list contains also the ratios of yearly movement according to present astronomical knowledge.

Experience has shown that we also get a vivid description of the constellations. For instance, Gemini exhibits a much more definite character than the traditional views, or even the mythological approach would do. Knowing that at present the ascending nodes of Pluto, Saturn and Jupiter are there, plus the perihelion lines of Saturn and the Earth, can give us a profound imaginative and even an inspirational perspective of Gemini.

Apart from this we can discover also fountains of study and discernment with regard to the planets themselves. We then learn that the elements of the planets are also moving in relationship to the background of the constellations. Thus in time they create varying affiliations with the latter and also among themselves. We realize that the character of the planetary spheres, and of course the planets themselves, is constantly changing and evolving, and nothing in this great universe is static and fixed forever. (We have kept the elements of Uranus, Neptune, and Pluto in the diagram separate in the outer circle because they are not so easily assessed as the classical planets, because they are rather fluctuating in the course of time. The locations that we indicate are mean positions.)

### History of the Elements of Mercury

The perihelion of Mercury is at present in the sidereal constellation of Taurus. It entered the equivalent of this constellation in Atlantean times, and will remain there beyond the termination of the present Fifth Epoch of seven civilizations. Likewise, the aphelion moved, during the last sub-races of Atlantis, from what we consider in contemporary astronomy as the fixed star constellation of Libra into that of Scorpio. (We must take into account that also the fixed stars which design the constellations do change their places in the course of long time intervals, and that, therefore, an ancient humanity received and lived with imaginations different from ours. Memories of these ancient imaginations are still present in the Chinese and Tibetan Zodiacs.)

The perihelion of Mercury in Taurus can give us a vivid description of the nature of the planet and of Taurus. We see in these near-distance perihelion lines of the planets an expression of their impulse and tendency, i.e., of the impulses and tendencies of the divine spiritual Beings working in the different planetary spheres. Thus they integrate themselves into the evolutionary perspectives of the whole solar universe, uniting with the great aims that are pursued by the highest divine hierarchies. Therefore, we would see in this long sojourn of the perihelion of Mercury in Taurus an expression of the forces and Beings working in humanity since ancient times toward the realization of intelligence in the human being, in the sense of the whole Post-Atlantean Epoch.

Details of the "biography" of this perihelion give us a profound picture of the corresponding stages of development. In about 3000 BC, the perihelion of Mercury moved into

line with the vernal equinox point, i.e., the point in the Zodiac where the Sun appears to stand on the 20<sup>th</sup>/21<sup>st</sup> of March, the commencement of spring. This is a very important point with regard to the life of the planet Earth. This is expressed, for instance, in the fact that this moment during the course of the year signifies the awakening of the life processes in nature—of course, limited to the Northern Hemisphere of the Earth. Thus it has also a remarkable effect on the life-cycles of human civilization. The time around the year 3000 BC, when the perihelion of Mercury coincided, approximately, with the spring equinox, is of special significance. In 3101 BC, there began the long interval of time that Indian esotericism called the Kali Yuga or Dark Age. It lasted 5000 years, till 1899 AD, and it was called the “Dark Age”, because while it prevailed, humanity lost its ancient “instinctively clairvoyant” connections with the divine spiritual world. This connection was more real for human beings, in a sense, than the physical material reality in which they lived while being incarnated. Through the instinctive clairvoyance, human beings had the intelligence they needed in order to master their earthly existence, but it was an intelligence which guided, even dominated them, without giving them a chance of developing their own will. With the start of Kali Yuga these vivid but inescapable experiences gradually subsided and “darkness” set in. Humanity was left to formulate out of its own (though limited) intelligence, decisions, and life-standards. First the traditions left over from the pre-Kali Yuga times guided humanity, but gradually these were darkened too. Thereby, human beings entered a phase of their evolution where they had to learn to evolve a free spiritual thinking, their own moral imaginations, and their own intuitive intelligence in order to manage life constructively. For this purpose, to attain “freedom”, the darkness of Kali Yuga had to come. Thus can we see in that perihelion of Mercury entering Taurus, the cosmic counter sign of this great change in the sphere of intelligence with which Mercury is so deeply associated.

This is further illustrated by the later “biographical” data of the perihelion and aphelion of Mercury. In about 1850 BC, this perihelion was in line with the perihelion of Saturn, and the aphelion of Mercury was, of course, in line with the aphelion of Saturn. Shortly after that, in about 1600 BC, the perihelion of Mercury coincided with the ascending nodal line of Mars, and the aphelion with the descending nodal line of Mars. All these events happened in the constellations of Taurus and Scorpio.

These dates coincided with significant and dramatic developments in Egypt and Mesopotamia. In a sense, the Age of Taurus was externally still in full flower. The main stream of human culture was still under the impression of the cosmic events in Taurus, for instance, the perihelion of Mercury in Taurus. This manifested as the impulse to recognize the workings of the stars on one hand, and on the other hand to descend into the material world in realistic ways to bring the cosmic intelligence right down into the actions of the limbs. This is the impulse of certain beings working in the sphere of Mercury. It is also expressed in the sequence of the superior and inferior conjunctions of Mercury in the course of one year seen geocentrically. We have demonstrated this in Fig. 10.

During the present Age this cosmic intelligence went through a decisive step of further development, which is indicated by the perihelion of Mercury moving into line with the as-

ending nodal line of Venus, in about 1879 AD. This event coincided with the commencement of the Age of the Archangel Michael. The medieval abbot Johannes Trithemius of Sponheim (1462-1516) wrote about the seven so-called Archangel Ages, which follow each other, each lasting about 355 years. (See *Encyclopedia of Numbers*, by A. E. Abbot, Emerson Press.) Rudolf Steiner has confirmed this tradition on the basis of his spiritual investigations.

Thus the Archangel Michael, who is really of the rank of the Archai, inspires the present Age, especially in all that concerns human intelligence. (See also *A Dictionary of the Occult Sciences*, by Lionel Stebbing, also Emerson Press, apart from the many references and descriptions of Rudolf Steiner.) He is the Guardian of spiritual cosmic intelligence and its realization in the human being, against the anti-forces of Lucifer and Ahriman. The latter would want to mislead and divert present humanity away from cosmic intelligence, and to use it for materialistic purposes only. The star events that accompanied the commencement of this Age of Michael describe its nature and intent very clearly: The healing impulse and, particularly, the development of the new Christian mysteries, which are indicated in the workings of the sphere of Venus, combine with the sphere of Mercury. Michaelic cosmic intelligence is reaching out to us of the present Age with a helping hand; however, we can take or receive only as a spiritually free being by developing the potential powers of our thinking. Thus is the language of Taurus in the modern age. In order to achieve this, we must recognize, especially in our thinking, the forces of darkness, of Ahriman, who is depicted in cosmic language in the old unredeemed, deadly-sting aspect of the constellation Scorpio, the fallen Eagle of old. Michael can assist the human being in this spiritual fight, because he is the one, according to old traditions and presentations, who “keeps the Dragon underfoot”. In cosmic language this is expressed in the conjunction of the aphelion of Mercury and the descending node of Venus in 1879 in Scorpio.

The ascending node of Mercury was also for a long interval in the constellation of Taurus, or its equivalent in ancient times. In about 5900 BC, it was there in conjunction with its own perihelion. This was still during the Ancient Indian civilization (see Rudolf Steiner *Occult Science*, etc.). The latter was still strongly living with the old Atlantean clairvoyant realization of the spiritual world, though more in an instinct-like sense. While at the same time, the changed conditions of human life demanded association with and descent into the physical material world, which was painful. In this we see another kind of impact of Taurus, in the combination of perihelion and node of Mercury.

In about 750 BC, the node of Mercury entered the constellation of Aries. As its yearly movement is 42.651", against that of the precession of the vernal equinox, being 50.2564" per year, it falls back in the sidereal Zodiac by only 7.6" (seconds of the arc) per year. Therefore, its approach toward the dividing line from Taurus into Aries was a very slow one. Already in 2090 BC it was in line with the vernal equinox, which entered Aries from Taurus later in about 1800 BC. (The discrepancy between the astronomical ingress of the vernal equinox into the constellation and the cultural commencement of the corresponding Ages in humanity—for instance, the astronomical ingress into Aries was during the 19<sup>th</sup> century BC, whereas the cultural com-

mencement of the Age of Aries was in 747 BC—is due to a kind of tendency toward delay or hesitation in humanity. As a rule, after the astronomical ingress, the new impulses are living, as it were, in “underground movements” within humanity until they can eventually break through.)

Thus, in the background, and deeply hidden in humanity, the Age of Aries already prepared itself. The conjunction of the node of Mercury with the vernal equinox and the latter’s move over into the constellation of Aries, from Taurus, expressed itself, for instance, in the story of Abraham and his followers. They moved away from Mesopotamia into Palestine and then into Egypt. Abraham saw his mission in departing from the centers of star worship and its application, right down to the concerns of community and human guidance. His impulse was to develop the human intellect. In some traditions he is, for instance, regarded as the father of arithmetic. He was preparing, as a kind of underground stream, the Age of Aries. (The Era of Abraham, employed by Eusebius, was supposed to have commenced in 2016 BC, lasting until 1822 BC, according to tradition.)

The connection of Abraham with the constellation of Aries becomes dramatically apparent in the story reported in Genesis, chapter 22. At a certain moment he has the impression that the sacrifice of his son Isaac by burnt offering is demanded of him. Eventually, a divine Being interferes and prevents this from happening. Instead “Abraham lifted up his eyes, and looked, and behold behind him a Ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.” We take this as a kind of prophetic imagination. The ram of sacrifice was an image of the cosmic Ram, or Aries, beyond which is the Archetypal region of the forces that form the human head. These Abraham acquired in the sacrificial deed and therewith he founded the impulse toward a new intelligence that became the impulse and task of the Hebrew people in following ages.

This new intelligence, the Mercury inspirations from Aries, came then into full force during the Greco-Roman Age beginning in 747 BC, when the ascending node of Mercury had finally moved into the constellation of Aries. In 747 BC the foundation of Rome took place, according to the Roman historian Fabius Pictor. The new intelligence, manifesting as increasing intellect, was supposed to lead humanity more and more to freedom from ancient tradition, away from its being guided and dominated by divine powers. However, it was and is the expectation of the divine world that we would find, in full spiritual freedom and through our own inner efforts, the road back to a new experience of the reality of the invisible world. As it was left, and intended to be left, to our own decision to search for and travel this road, there exists all along [the way] the “premeditated” risk of human failure. This possibility has grown ever stronger, particularly in present humanity. It has developed a super-materialism and a denial of spiritual reality unprecedented in human history, and we can get the impression, at present, that this development has not yet reached its finale.

All this seems to be cosmically reflected in the fact that the nodes of Mercury and Mars have been moving close together. The actual conjunction of the two nodal lines will happen in about 2500 AD. Thus we must reckon with the prospect that a part of humanity, at least, will accelerate materialism in all spheres of life. (This must not be taken as a fatalistic prognostica-

tion. We can avoid such a development, but it would require very conscious efforts.) The combination of the nodes of Mercury and Mars can mean that certain impulses associated with Mars could get the upper hand over the "intelligence element" of Mercury. Certain beings in the sphere of Mars very actively promote the infusion of materialism into natural science and all that is arising from it. The discussion of the elements of Mars will demonstrate this.

We would expect that the manifestation and development of, for instance, the Mercury "intelligence element" must have come to expression in the lives of human individuals. Therefore, we will discuss, as a conclusion of the planetary elements, their activation in the incarnation asterograms and also in death configurations of a number of historic personalities.

In the incarnation asterograms of human beings, the associations of planets with the elements of the planetary spheres appear as potentials. They may or may not be evolved during the life-time of an individual. Also, the circumstances of family life, education, and integration in society greatly vary their realization. A great deal depends on the decisions and the will of the individual human being. Thus courage and determination to seek ways and means of individual realization of these potentials can be awakened, certainly not just in imitation but through the study of historic human similars.

The study of similars between death and incarnation configurations can become a matter of inspiration in degrees. At death the human being hands over to the cosmos the life's labors and possible achievements. They are absorbed, as it were, into the spheres of the planets, becoming apparent in the positions of the planets, etc., at death. This is not lost. It is preserved, as it were, in the spheres and configurations, and can possibly be taken up, as an inspirational element, by souls who descend into incarnation. This can be studied in the association of incarnation complexes with earlier death configurations.



## CHAPTER V

August-September-October 1973

The following enumerations of historic examples concerning the passage of planets through the lines of the planetary elements must not be taken as demonstrations of ideal accomplishments only. Certainly, in some cases moral and inspiring responses had been achieved. Others did not succeed or were only partially successful, but even if failure should be apparent, it nevertheless can be an inspiration for carrying on with the profound task of spiritual evolution, to cooperate as a humanity in the great Michaelic Impulse of this age: to associate consciously with the events in the starry widths of the universe in order to help transform and elevate them step by step toward the goals of future spiritual evolution of the world.

Furthermore, we have come to the conclusion that not only are the movements of the planets through their own elements of significance, but also the relationships of the planets to the elements of the other planets are important or essential. We must gradually live up to the experience of the planetary spheres being one inserted into the others. It is only too obvious that the perspective of single planetary “bodies”, one separated and isolated from the others by colossal distances, is inadequate for the realization of a new astrology or astrosophy. If we can break through to an experience of an interrelation of the spheres, then the solar universe becomes for us a living organism, in which the spheres appear as interrelated domains of functions similar, on a much vaster cosmic scale, to the integrated organic functions in a living being belonging to the kingdoms of nature.

## Historic Examples of Associations with the Nodes of Mercury

Tycho Brahe: At his birth (December 14, 1546, Julian Calendar) Venus ( $42^\circ$ ) was in the ascending nodal line of Mercury. In this Venus we see the cosmic counter image of Brahe’s karmic connection with the life of the “mysteries”, even with the ancient ones. Therefore, he could not take, for instance, the Copernican idea which laid the foundation for the later materialistic conception of the universe. However, he had to look on, up to his last moments, while even Kepler accepted the Copernican system. With this we can understand his last prayers, which he said over and again: “Let me not seem to have lived in vain” (from Arthur Koestler *The Sleepwalkers*). He died in a moment of weighing the significance of his life’s work of intelligence for the whole of humanity. Thus he permeated Saturn in the descending nodal line of Mercury with his life’s etheric substance (Saturn  $223^\circ$ , on October 24, 1601). This is, of course, also associated with the fact that the descending nodal line of Mercury is, since 747 BC, in the sidereal constellation of Libra.

Copernicus died (May 24, 1543) when Saturn ( $228^\circ$ ) was also in the descending nodal line of Mercury. For decades he had resisted the publication of his astronomical views, because he knew that powerful sectors of the Roman Church opposed the heliocentric perspective. Finally, those around him prevailed, and he is said to have been shown on his death bed the first printed copy of his book *On the Revolution of the Heavenly Orbs*.



Kepler: At the time of his birth (December 27, 1571, see earlier charts), as well as at his death on the 15<sup>th</sup> of November 1630, Saturn (218.4°) was close to the descending nodal line of Mercury. We have reported, in connection with the interpretation of his star configurations, about the dramatic encounter between Kepler and Tycho Brahe over the Copernican system.

Thus we see here in the mirror of the cosmic events the counter image of a tremendous struggle concerning the progress of human intelligence from ancient spiritual grandeur, yet mostly untouched by the impacts of egohood, to modern intellectual approaches, still abstract in their beginning stages.

Isaac Newton: It is obvious that he was also strongly involved in this struggle, all through his life. On the one hand he was a man with religious and esoteric affinities, and on the other hand he was a great mathematician and scientist, building up his ideas on the Copernican astronomy. All this reflected itself in a remarkable way in the cosmos. He was born on January 4, 1643 (n. s. [new style]) and died on March 31, 1727 (n. s.). Thus he reached 84 years of age, corresponding exactly to one orbit of Uranus through the Zodiac. At his birth this planet was in 223° and at death in the same position, 225°, i.e., on both occasions it was in the descending nodal line of Mercury. This was, furthermore, fortified by Venus (49°) standing opposite at his death in the ascending nodal line of Mercury.

Goethe entered incarnation (born August 28, 1749) with Saturn (at epoch in 222°) moving through the descending nodal line of Mercury, shortly before his birth. He was in his own remarkable ways involved in the problems and battles concerning the development of modern intelligence. In the course of a long life he succeeded in laying the first foundations for an eventual union between the science of nature and the science of the spirit.

Rudolf Steiner actively associated with Goethe's impulse, and he practically established the union between the science of nature and the science of the spirit in a great many details of human life and work. When he died (March 30, 1925) Saturn (227.3°) was standing close to the descending nodal line of Mercury. Thus we see that he imparted the spiritual fruits of his life through Saturn to the sphere of Mercury. He contributed in very constructive ways to healthy and harmonious solutions of that great battle, standing out in the constellation Libra, concerning the development of human intelligence toward the future.

The development of modern intelligence and the intellect is, of course, associated in many ways with the destiny and evolution of religious and philosophical consciousness. This was, among the welter of historic information, evident at the moment of the death of Mani, the founder of Manicheism. He died a martyr's death for the message that he brought to humanity. (For more detailed information see Duncan Greenlecs *The Gospel of the Prophet Mani*, the Theosophical Publishing House, Adyar.) His last days must have been accompanied by tremendous intellectual conflicts, thrown at him by his persecutors. There is some disagreement about the year of his death, whether it was February 28, 276 or 277. However, this does not affect decisively the perspective concerning the position of Saturn in that moment, in 204° or 215°. It was close to the descending nodal line of Mercury.

We also have evidence in connection with the history of medieval scholasticism. When the greatest of the scholastic philosophers, Thomas Aquinas, died (March 7, 1274), Mars was in the ascending nodal line of Mercury (38°). His teacher was Albertus Magnus. At his death, November 15, 1280, Mars (219°) and Venus (216°) were in the descending nodal line of Mercury.

Earlier, St. Francis of Assisi, the founder of the Franciscan movement, established at the time of his death (October 4, 1226) an orbital connection with the ascending and descending line of Mercury. Venus was in 227° and Neptune in 45°. (The nodes of Mercury were then in about 38° and 218° of the ecliptic.)

Thomas à Kempis, who is sometimes classified with the medieval mystics, is probably the author of the book *The Imitation of Christ*. The Encyclopedia Britannica says of this book: "...(it) has been translated into more languages than any other book save the Bible, and which has moved the hearts of so many men." At the moment of his death, August 8, 1471, Venus was in about 228° and Neptune in 223°, i.e., close to the descending nodal line of Mercury. Incidentally, Saturn was at the same time in about 64°, close to the perihelion of Mercury.

Blaise Pascal associated through his death, August 19, 1662, with a Jupiter in 228° and close to the descending nodal line of Mercury. He is usually described as a religious philosopher, mathematician, and physicist. He had a hand in the development of the barometer and other scientific work. Apart from this he had deep spiritual and religious experiences. The Encyclopedia Britannica says: "...After two months of seeking God, Pascal suddenly, when alone in his room on November 22 (1654), underwent conversion, the mystic experience suffered and described by many of the great religious thinkers ..."

Vladimir Soloviev, the Russian religious philosopher, had similar experiences in his childhood and early adulthood that became the foundation of his later career as a lecturer and writer. In a poem he called "Three Meetings", he describes how three times he had intensive spiritual meetings with the Hagia Sophia, the Being of Divine Wisdom. When he was born, January 16, 1853 (o. s.), Saturn (48°) was in the ascending nodal line of Mercury.

At the death of Swedenborg, March 29, 1772, Uranus (49°) was near the ascending nodal line of Mercury. Relatively late in his life, about 1743, he obviously went through an intensive inner experience. It made him terminate his successful career as a scientist and technologist, and he became the "seer", or mystic as he is usually called. However, in his case we see also the great difficulties that the development of intelligence, both earthbound and spiritual, has in humanity of the present Age. In him the intelligent connection of the physical material world with the invisible spiritual world simply fell apart. There was no bridge between the two, and it is just these practical bridges between the science of nature and the science of spirit, which modern humanity increasingly needs, with regard to intelligence, in order to survive:

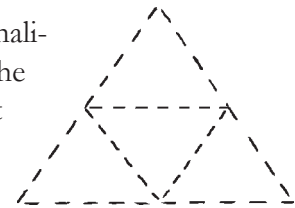
Among others who were involved by degrees and more or less successful in this spiritual battle were: Louis Claude de Saint-Martin, born January 18, 1743. At the moment of his birth Pluto (226°) was in the descending nodal line of Mercury. He became known as "le philosophe inconnu". All his life, even while he was serving in the French army, he was searching for

spiritual and “mystical” truth. Eventually he was introduced to the writings of the late German medieval “theosophist” Jakob Boehme, with whose writings (for instance, *The Way to Christ*) he associated with actively. Incidentally, when Jakob Boehme died, November 17, 1624, Pluto (47°) was in the ascending nodal line of Mercury. Here we have an example that clearly illustrates how such alignments of the planets to the elements of the planetary spheres must be seen. At the moment of death one hands over to the cosmos, through the emancipated ether body, the life substance of the incarnation, the endeavors, achievements, perhaps also the incomplete perspectives. They combine with the planets at the positions where they are in that moment. These “imprints” in the cosmos are not lost. They can become “inspirations” for souls who, on their way down to incarnation on Earth, pass through these planetary spheres. This can become apparent in the planets of their incarnation configurations, in positions similar to those by whose life-imprints they might have been inspired.

The Mercury intelligence struggle was quite apparent in two characters of the German cultural life: Schiller and Novalis. Schiller died on May 9, 1805. The Earth (227°) was then in the descending nodal line of Mercury. Schiller is well-known in German literature as playwright, poet, and philosopher. Rudolf Steiner speaks extensively about him in his *Riddles of Philosophy* and he quotes, for instance, from Schiller’s *Letters on the Aesthetic Education of Man*: “...The human being who is involved in the senses, is lead by the beautiful to thinking; through beauty the spiritual being of one is led back to matter and given back to the world of the senses...” It was Schiller’s battle for the realization of freedom in the domain of thinking, coming to expression in that position of the Earth at death.

Novalis (pseudonym of Friedrich von Hardenberg) was born on May 2, 1772. The Earth (222°) was then close to the descending nodal line of Mercury. He was a poet and strong representative of the older Romantic School. Rudolf Steiner mentions him too in his *Riddles of Philosophy*: “...The ego solely occupied with itself can come to the highest truth: (quoting Novalis) ‘It appears to the human being as if he were involved in a conversation and some unknown spiritual being causing him to evolve in a miraculous way the most evident thoughts’...” Here we have clear evidence of an awareness and presence of Mercurial intelligence in a person.

Naturally, we would also expect that the history of art, and personalities connected with it, demonstrate engagement of the potentials of the sphere of Mercury. The very cosmic “instrument”, which the planet uses in association with its yearly movement, suggests the intent to “bring down” cosmic forces and intelligence into a “lower”, or inner realm of Mercury (see figure 10 at right).



Raphael Santi died on April 6, 1520, when Jupiter (226°) was in the descending, and Uranus (46°) in the ascending nodal line. He is best known for his painting of the “Sistine Madonna”.

Leonardo da Vinci died barely a year before Raphael, on May 2, 1519. Uranus (42°) was already in the ascending nodal line of Mercury. His painting of the “Last Supper” reveals that he must have had a realistic access to cosmic intelligence. Each one of the twelve apostles

displays his own individual connection with the twelve constellations of the Zodiac through his gestures.

Michelangelo: He was born on March 6, 1475. Uranus (222°) was then in the descending nodal line of Mercury, and Neptune (229°) was still close to that line at the time of his epoch. It seems almost unnecessary to assert that he must have had a very strong connection with Mercurial intelligence, if one looks at and studies his sculptural work and his paintings, for instance, his “Last Judgement” in the Sistine Chapel.

Also some sectors of the history of music and composition offers a similar picture:

Beethoven, was born 15/16 December 1770. Uranus (44°) was then in the ascending nodal line of Mercury.

Richard Wagner, died February 13, 1883, when Neptune (48°) was in that line.

Anton Bruckner died on October 11, 1896, when Mars (47°) was in the ascending nodal element, with Saturn (231°) and Uranus (234°) in the descending node of Mercury.

The history of the United States of America offers another striking example of association with the workings of the Mercury intelligence sphere:

When Benjamin Franklin was born, January 17, 1806, Saturn (49°) was in the ascending node, and when he died, April 17, 1790, Venus (225°) was in the descending nodal Mercury element.

George Washington died December 14, 1799, when Neptune (225°) was in the descending nodal line of Mercury.

Abraham Lincoln was also intensively connected with these planetary elements. He was born February 12, 1809, and at the time of his epoch Saturn (229°) was in the descending and Mars (44°) in the ascending nodal element of Mercury. At his death, April 13, 1865, Pluto (43°) was close to the latter line.

When Ralph Waldo Emerson died April 27, 1882, Saturn (45°) and Neptune (46°) were both close to the ascending element of Mercury.

Henry Ford was born on July 30, 1863, when Pluto (42°) was close enough to the same ascending element to be effective, and at his epoch the Earth (45°) was in this position too.

Finally, we want to mention two examples which seem to be connected with the development of what one might call inspiration of healing Mercurial intelligence:

At the time of the so-called Evocation of Bernadette of Lourdes, February 11, 1858, Jupiter (50°) was in the ascending and Mercury in the descending nodal element of Mercury. Bernadette was then little more than 14 years old. While she played with other children near the Grotto of Lourdes, she suddenly had a vivid vision of what she afterwards always called “the Lady”, who told her that the well in that cave contained water with healing qualities, and that she should make this place the goal of pilgrimage for sick people seeking healing. She did it and Lourdes became famous. (See *The Song of Bernadette* by Franz Werfel).

Also Clara Barton, born December 25, 1821, death April 12, 1912, had obviously a connection with that healing side of Mercurial intelligence. She was the founder of the American Red Cross and was, all through her life, involved in actions for charity. At the moment of her





	E 80		76	E 72	Gottl. H. Schubert, b. 26 Apr., 1780						
					Albert Schweitzer, d. 4 Sept., 1965	257	255	77			
67	246				Shakespeare, b. c. 23 Apr., 1564						
			249		Soloviev, b. 28 Jan., 1853 (N S)						
					d. 13 Aug., 1900 (N S)		252	252	76		
71			E 160 65		Rudolf Steiner, b. 27 Feb., 1861						
			E 256		Swedenborg, b. 8 Feb., 1688 (N.St.)						
					Thomas Aquinas, d. 7 March, 1274	72			68		
					Thomas a Kempis, d. 8 Aug., 1471				64		
					Tolstoi, d. 21 Nov., 1910 (NS)	253					
			E 75	257	Mark Twain, b. 30 Nov., 1835						
					d. 21 Apr., 1910	252					
			71½	(78-B)	Thomas Vaughan, b. 17 Apr., 1622						
254					Richard Wagner, b. 22 May, 1813						
77	247				George Washington, b. 22 Feb, 1732 (NS)						
					Termination of Kali-Yuga, 1899				255		75

birth, Venus (49°) was near the ascending, and Mercury (222°) in the descending nodal line of Mercury, and at death Saturn (52°) was still close to the ascending nodal element.

The associations of birth or death configuration with the perihelion, or aphelion of Mercury show also the tremendous changes and developments of human intelligence through millenniums of history.

Rudolf Steiner's work contains many ideal demonstrations of how a renewed spiritual intelligence can "fulfill" the cosmic counter events. In 1900 Pluto moved through the perihelion of Mercury. During the year 1901, about August/September, Uranus was in the aphelion of Mercury. This was the time when Rudolf Steiner was given the opportunity to start with the message that he decided to bring to humanity. On 22 September 1900, he started with a lecture on "Nietzsche", the German philosopher, in the Library of Count and Countess Brockdorf at Berlin, and on Michaelmas Day, 29 September, he continued with a lecture on *Goethe's Secret Revelation*. This was followed by lecture-cycles of varying subjects, for instance, *Christianity as Mystical Fact*. In the beginning of 1914, Saturn moved through the perihelion of Mercury. Rudolf Steiner gave then—20<sup>th</sup> to 23<sup>rd</sup> of January—the four lectures on *Human and Cosmic Thought* which we mentioned in connection with Kepler (see Chapter IV).

How much the character of the working out of planetary associations by us depends on our initiative and spiritual and moral decisions, and not on any kind of imposition of the planetary world, is demonstrated by a historic contrast to Rudolf Steiner: the interconnection between De Lamettrie and Lenin. De Lamettrie was a French philosopher of the 18<sup>th</sup> century and belonged to the materialistic stream of that age. An earlier book of his was *L' Histoire naturelle de l'âme*. A little later he published a more bold confession of his philosophic materialism *L' Homme machine* (Man the machine). At his death, November 11, 1751, Saturn (255°) and Pluto (250°) were close to the aphelion line of Mercury.

Lenin was born on April 22, 1870 (n. s.). Saturn was in 255° at his epoch and Mercury was in 74° at his birth. Lenin was a confessed materialist. Already at a pre-revolution convention

of the Bolshevik party, he declared “dialectic materialism” to be the practical philosophy of that movement. Comparing the two, the death configuration of De Lamettrie and the incarnation complex of Lenin, we come to the conclusion that Lenin took up at his descent the imprint or impulse that De Lamettrie had carried into the cosmos at his death. This example must strengthen our sense of responsibility with regard to the potentials present in the planetary cosmos. It also shows us that we cannot look up to this cosmos as something where we, all too easily, expect ready-made propensities and the like. We must learn to meet the events in the cosmos with high degrees of individual spiritual morality. It can give us the certainty that human life on this planet, [with its] spiritual and moral endeavors, are not meaningless incidents of chance. They are and will become more and more significant for the whole universe. It is not so that we can independently “do what we like to do”. Certainly, there is no question of destroying the “liking” and acting as a moral automaton. But the “liking” must be born out of an inner awareness of the meaning, even of the smallest human thought and deed, for the cosmos. Therein is hidden the real and great dignity of human beings, their potential to become in the distant future a “companion” of the cosmos, not remain just a helpless and insignificant creature.

From the history of the perihelion-aphelion of Mercury it becomes abundantly clear that this planet and its sphere has a deep connection with the story of the mysteries, both old and new. Especially the conjunction of the apsidal line of Mercury with the nodal line of Venus around 1879, the commencement of the Age of Michael points in this direction. Therefore, we are not surprised that we find in the list of historic personalities who were associated with these planetary elements, a number of medical esotericists and people who tried to reach out to a renewal of the mysteries.

Especially the medieval Rosicrucian movement seems to have combined with these elements. For instance, Robert Fludd, an English physician was, according to his own writings, deeply associated with the Rosicrucian movement. On the basis of his tremendous esoteric background, he displayed a profound knowledge of the connection of the human body with the planets and Zodiac, described in his *Utriusque cosmi historia*. During his year of birth (exact dates are not known) a Great Opposition took place, i.e., an opposition of Saturn in 251° (constellation of Scorpio) and Jupiter in 79° (Taurus), a descendent of the Great Conjunction of 6 BC, the “Star of the Three Kings”.

Also Thomas Vaughan, born 17 April 1622 with Mars in 78°, was a Rosicrucian according to his own writings. He was also a true alchemist, deeply “initiated” into the spiritual secrets of matter and its possible transformation by man, rejecting however, “the ungodly and accursed gold making”. One of his books bears the title *Anthroposophia Theomagica*. For a closer study of both these personalities we suggest, *A Christian Rosenkreutz Anthology* by Paul M. Allen, Rudolf Steiner Publications, Blauvelt, N.Y. Also *The Brotherhood of the Rosy Cross* by Arthur Edward Waite contains some historic details.

Joh. V. Andreae, who died 27 June 1654 with Pluto in 75°, is supposed to have written down, early in his life, the principal book of medieval Rosicrucianism, *The Chymical Wedding of*

*Christian Rosenkreutz, Anno 1459.* (English translation in the above mentioned *Christian Rosenkreutz Anthology*.) It describes, in imaginative language, a seven-days-work of progressions toward the possible Christian “Soul-Alchemy”, which can take place in modern humanity as the result of appropriate efforts.

Joh. von Goethe, born 28 August 1749 with Earth in  $72^\circ$  at the epoch (the perihelion of Mercury), also had a connection with the Rosicrucian impulse, as his poem *The Secrets* conveys.

In others we see, at least, varying attempts to reach out for a new spirituality. For instance:

Dr. Hahnemann, the German physician, is a remarkable example. He is the founder of “homeopathy”, which works with the idea of potentization of substances for medical purposes. The Encyclopedia Britannica writes: “Some homoeopathists of the present day still believe with Hahnemann that, even after the material medicinal particles of a drug have been subdivided to the fullest extent, the continuation of dynamization or trituration or succession develops a spiritual curative agency, and the higher the potency, the more subtle and more powerful is the curative action.” Hahnemann himself expressed in his *Organon* the opinion “It is only by means of the spiritual influence of a morbid agent that our spiritual vital power can be diseased, and in like manner only by the spiritual operation of medicine can health be restored.” Born 10 April 1755 with Pluto in  $256^\circ$  and Venus in  $254^\circ$ .

William Blake, at whose epoch Venus ( $255^\circ$ ) was in the aphelion of Mercury, was also, one might say, a premature fighter for a renewed spirituality. A. E. Abbot writes in his *Encyclopedia of the Occult Sciences*: “(Blake was) deeply religious, he fought materialism and sought his own spiritual regeneration through struggles against self. He saw in simple every day happenings a transcendent significance, which he transmuted into apocalyptic visions...”.

Among those who had taken up a connection with the apsides of Mercury through the planet itself are:

Beethoven: In presenting humanity with compositions and operas on the basis of mythology, he appealed to modern humanity to find their true, spiritual being. Jupiter at the epoch was in  $253^\circ$ , with Venus in  $69^\circ$ , and Mercury was in  $256^\circ$  at birth.

St. Bernard of Clairvaux: His life’s work and his influence on following generations of humanity is surely a proof of the presence of divine spiritual reality in him. Died 20 August 1153 with Jupiter ( $257^\circ$ ), Neptune ( $244^\circ$ ), and Pluto ( $65^\circ$ ) near the apsidal line of Mercury.

Culpeper: He was a herbalist in 17<sup>th</sup> century England. Within a life-time of only 38 years, he compiled seventeen books in all. The best known is *English Physician Enlarged*, published in 1653, when Pluto was already near the perihelion of Mercury. The remarkable thing is that he did not only give extensive descriptions of the nature and medical use of herbs but also about their associations with the planets. Died 10 January 1654 (o. s.) with Pluto in  $245^\circ$ .

Kepler and Leonardo da Vinci: We have mentioned them earlier, particularly Kepler. Both had Mercury in its own aphelion at birth ( $253^\circ$  and  $255^\circ$  respectively).

Longfellow: In 1839, when his *Hyperion* appeared, Saturn prepared to move through the aphelion of Mercury, and in 1855 when his *Hiawatha* came out, Saturn moved across the perihelion line of Mercury. At his death, 24 March 1882, Mercury was near its aphelion.

Mozart: In his last composition *Die Zauberflöte* (*The Magic Flute*) he tried to bring old traditions and some hidden elements of Freemasonry and of the ancient (Egyptian) temple mysteries to the experience of modern humanity. At his birth Pluto was near the aphelion in 258°, and at his death the Earth was in 73° near the perihelion.

### History of the Elements of Venus

The nodes of Venus: The ascending node of Venus is at present in the constellation of Taurus. It entered the latter between 747 BC and about the beginning of the AD Era, coming from Gemini. (The dates for the descending node are approximately the same, only associated with the opposite constellations.) In about 6800 BC, it moved from sidereal Cancer into Gemini. In the distant future, about 6700 AD, it will fall back from Taurus into Aries, all according to the present composition of the Zodiac.

The history of meetings of this nodal line with elements of the other planets is illuminating. Far back in the past, theoretically in about 18000 BC, the ascending nodal line of Venus was in conjunction with the ascending node of Mars. Later, but purely on a calculation basis, the nodal lines of Venus were identical with the perihelion-aphelion of the planet Mars in about 10000 BC. All these dates would refer to Atlantean times.

In about 6500 BC, the ascending nodal line of Venus was coinciding with the aphelion of Mars. This was during the Ancient Indian civilization. It was the time when that humanity, still carrying in itself the heritage and glory of an ancient clairvoyance, was faced with what it must have experienced as a harsh and pain-causing material world.

In about 1300 BC, the ascending node of Venus was in line with the perihelion of the Earth. This was close to the ingress from Gemini into Taurus. It was the time shortly after the Exodus of the Hebrew people from Egypt under the leadership of Moses and their settlement in Palestine. Moses, the initiate, inaugurated this by his clear awareness of the coming of Christ, fourteen hundred years later, and the necessity to prepare the latter events, with regard to their significance for the whole Earth evolution. Here the association of the node of Venus—being connected with the mysteries and the foresight which can be evolved in them—with the perihelion of the Earth—in a sense the external manifestation of the contemplative soul of the Earth—becomes apparent.

In 435 AD, the ascending node of Venus fell in with the perihelion line of Saturn. During the preceding century Augustine of Hippo presented in his writings to Western European humanity and Christianity, facts that were realized more and more in following centuries. He arrived at the conclusion that the grandeur and glory of earlier esoteric Christianity, standing on the spiritual experience of the Risen Christ, had come to an end. Practically all that was left were the scriptures, and these had to be followed strictly in future times. On this basis orthodox Christianity grew up. All else began to be regarded as heresy. Thus the Pope, Leo I (440 - 461 AD), for instance, fought Manicheism and other “heresies”. The ancient mysteries had gradually come to the end of their workings in humanity.



The finale of all this happened during the 14<sup>th</sup> century. In 1347 AD, the nodal lines of Venus were in conjunction with those of Uranus. Some thirty years earlier, between 1307 and 1314, the Order of the Knights Templars was destroyed. On March 18, 1314, the last Grandmaster of the Order, Jacques de Molay, was burnt at the stake (Uranus in 251° near aphelion of Mercury). A few days earlier the planets Uranus and Venus were actually in conjunction in their descending nodes. The executions were performed on the basis of false accusations, extracted from the members of the Order by severe torture. It was a deed which happened because of the consent of the papacy and the greed of King Philip le Bel of France, who wanted to obtain possession of the treasures of the Templars. With their final destruction another step had been taken by the anti-forces to try to eliminate the last remnants of the ancient mysteries.

In about 1879 AD, the nodes of Venus met the perihelion-aphelion line, or apsides, of Mercury. This coincided with the commencement of the Age of the Archangel Michael, which can give humanity the hope that the new mysteries, standing on a spiritual comprehension of the Christ Events can be awakened and set to work for the healing of humanity from the many forms of sickness having befallen it in all spheres of life.

The Apsides (Perihelion-Aphelion) of Venus: The movement of this line is very slow and against the progress of the vernal equinox point in the ecliptic. It is at present a difference of only 0.8 seconds of the arc per year. Thus the perihelion entered the fixed star space of present Cancer, theoretically coming from Leo, and only on the basis of calculation, about 25000 BC. And it will be in Cancer for tens of thousands of years AD. In fact, according to the present velocity the line of the apsides of Venus needs about 1,500,000 years to move once through the whole Zodiac.)

In order to understand the language of the Venus perihelion in Cancer, for instance, we can resort to the great imaginations of Norse mythology. Cancer was obviously there at one time and associated with the Bifrost Bridge connecting Asgard, the dwelling of the Gods, with Midgard, the dwelling of the human race. Then, at the "Twilight of the Gods", this bridge was destroyed, and no direct communication between the two realms was possible anymore. A deep abyss separated them.

This picture wants to tell us that in ancient times humanity had a universal but instinctive access of a clairvoyant nature to the realm of the Gods. At a definite moment of evolution the anti-forces of the Gods succeeded in disrupting and destroying this connection. In other words, humanity lost the ancient clairvoyance.

The increasing darkness, with regard to inner sight, that beset humanity after a definite moment in history is clearly indicated in the history of the perihelion of Venus in Cancer. In about 3200 BC, it met in conjunction with the aphelion line of Mars. This coincided closely enough with the commencement of Kali Yuga, the "Dark Age", in 3101 BC (see also Chapter II). The gentle, so to speak, contemplative element of Venus, which is so deeply connected with the mysteries as we demonstrated, was in constant danger of being attacked from then on by the will element of Mars, represented by the aphelion of Mars. The mysteries promoted the experience of our spiritual union with the cosmos, with nature and so forth. Mars had taken



upon the task of emancipating the human being from this experience of unity. The aim was to lay in the individual the foundation for the realization of selfhood. Mars perpetrated this aim to the point of atomizing our relationship to any thing or being in our environment.

The Kali Yuga lasted 5000 years. It came to an end in 1899 AD; at least it had the chance to come to an end then. It was Rudolf Steiner who offered ways and means to modern humanity to break through to renewed experience of the light and life of the spirit against the darkness of Kali Yuga. This was accompanied in the heavens by signs of challenge and encouragement. In 1899, Pluto moved through the ascending nodal line of Venus, in opposition to Saturn which was then, of course, in the descending nodal line of Venus.

In about 1600 BC, the perihelion line of Venus was in conjunction with the ascending node of Saturn. This was the time before the coming of Moses, described in chapter 1 of the Book of Exodus. It saw the Hebrews in severe bondage in Egypt, and yet, their experiences were a preparation for the task that Moses eventually bestowed on them: laying the foundations for the Coming of Christ. This became then the Redemption of the darkness—represented in the cosmos by all that which happened in the constellation of Cancer, the long-lasting domicile of the perihelion of Venus, for all those who “believe in” or who find a spiritual connection with Christ. This is the background of the words of John the Baptist who clearly recognized what was going to happen: (St. Matthew III) “Repent ye, for the Kingdom of heaven is at hand...”

As a matter of fact, much of the Three Years of Christ’s ministry (31-33 AD), or the Mystery of Golgotha, took place when Saturn was in the constellation of Cancer. During that time Saturn also moved through the perihelion line of Venus. In other words, the cosmic Christ descended onto the Earth with full knowledge and deliberation during a moment in the history of this planet when the heavens “remembered” (Saturn/cosmic memory) its Fall, together with that of humanity, offering salvation and new spiritual progress toward the future, to a humanity which was “living in the abyss”. Since that time humanity experiences increasingly this abyss of materialism and the consequences of segregation from the awareness of spiritual reality, whenever cosmic events happen in the constellation of Cancer. At those same times there always stands out the offer and possibility of a breakthrough toward healing and bridging the abyss. For instance, in 1917/18, during the final turmoil of the First War, Saturn moved into conjunction with Neptune in Cancer (1917), and in 1918 it crossed the perihelion line of Venus. Certainly, during those years the abyss opened up in many spheres of human life. However, in 1917/18 Rudolf Steiner was enabled to offer the “Idea of the Threefold Commonwealth”, whose practical adoption and realization would have meant healing for many of the social ills of present humanity. In 1933 Saturn moved through Capricorn and the aphelion of Venus, opposite Cancer. (Oppositions in this sense are also important, as they recall, as kind of memories, the earlier events in the conjunction.) Meanwhile, Pluto prepared to enter Cancer. This saw the social catastrophe in Germany that led to the Second World War. At the same time, again the spiritual world offered profound help, which meant salvation for all future. According to the spiritual research of Rudolf Steiner, humanity has the opportunity to experience the “Second Coming of Christ” from the year 1935 on toward the future, manifest-

ing not in a physical body but in an etheric form. (We were able to verify this on the basis of cosmological research. See the author's *Cosmic Christianity*.) Toward the end of the Second War, in 1945, Pluto moved close to the perihelion of Venus.

Similar occurrences also happen when the other planets move through these regions of the Zodiac and through the lines of the apsides of Venus. They are connected with experiences of the presence of the abyss, but can also awaken in the human being the experience of the Great Deed of Salvation in its many perspectives.

The further history of the apsides of Venus, after 1600 BC, refers to the future. The nearest event is the conjunction of the perihelion of Venus with the ascending node of Neptune in 2098 AD, according to ecliptic definition. At present (1973) the two elements are only 18' of the arc apart, so we can say that they are practically in conjunction and were also associated with the events we described above. The sphere of Neptune can be used by the human being to work in earthly deeds as a reflection of cosmic divine love. The anti-powers could turn it into a manifestation of hate, if we do not meet it in full consciousness and awareness of its potentials. This side of the sphere of Neptune is connected with the pending incarnation of Ahriman, *The Antichrist* of Soloviev, for instance. (It may be noteworthy that Neptune will move through its descending node in the beginning of the 21st century.) Ahriman's hate would want to turn us away, for all times to come, from a new conscious realization of the cosmic spirit world.

In 5500 AD, the perihelion of Venus will coincide with the spring equinox line of the Earth. (The perihelion of Venus will then be in  $180^\circ$  of the ecliptic. This is the point in the ecliptic where the Earth stands at the commencement of spring, seen in the heliocentric perspective, which we have to apply in this context, distinct from the geocentric.) It will be close to the commencement of the Capricorn Age of civilizations (in the cultural, not strictly astronomical sense) and we can expect that it will have a deep impact on the humanity of that era. Rudolf Steiner has visualized the Age of Capricorn as a time when the "great war of all against all" will take place—a time, so to speak, when the "descent into the abyss", reflected in the constellation of Cancer, will play out its final consequences. On the other hand it will open up a new era, as it were, clearing the road toward conditions where we will have less attachment to the material world, even in a physiological sense. This is "premeditated" already at present in the sphere of Venus by the spiritual beings working there.

The next event will be a conjunction of the perihelion of Venus with the perihelion of Saturn in about 8500 AD. (We must refer here to our earlier pleas for caution with regard to such far-flung dates at which we arrive purely on the basis of the presently available elements for calculation.) It will be followed by another conjunction of the perihelion of Venus with the perihelion of the Earth, in about 10000 AD. These events will fall into the so-called Sixth Epoch of evolution, which is described in the Apocalypse of St. John as the Seals of the Horsemen, with regard to the two dates, the White Horse and the Red Horse. There will be times when the human intelligence and mind will go through tremendous painful transformations, because the physical conditions on which our present intellect rests will have completely changed.





to deportation. At one point he was even threatened by execution. This had a lasting impact on his later life. Nevertheless, he too mastered these experiences in his later literary activity in a, one can well say, creative sense.

Thomas More died when Saturn ( $132^\circ$ ) was close to the perihelion, and Pluto ( $308^\circ$ ) to the aphelion of Venus. He was one of the victims who were destroyed by the darkness which lived in the English King Henry VIII.

Isaac Newton: At his death Saturn ( $308^\circ$ ) was in the aphelion line of Venus. Newton was spanning, as it were, the abyss with his very being. On the one hand he was the famous scientist, mathematician and cosmologist, who tried to contribute so much toward an understanding of the universe, though on the material level. On the other hand he had a positive relationship to religion. He wrote a treatise on the Revelation of St. John and other works.

Novalis incarnated when the Earth ( $310^\circ$ ) at his prenatal epoch was in the aphelion, and died when Jupiter was in the perihelion of Venus. He was a mining engineer who thus had to stand on a solid material ground. On the other hand he was, in a sense, the forerunner of that science of the spirit that, eventually, Rudolf Steiner brought to humanity. Thousands of remarks in his diary about all kinds of scientific subjects, art, etc., are witness of his deep connection with the world of the invisible and the spirit.

Paracelsus, the great physician and occultist of the 16<sup>th</sup> century, incarnated when Jupiter ( $129^\circ$ ) was in the perihelion (at epoch) and Uranus in the aphelion of Venus. At his death Mars ( $126^\circ$ ) was in the perihelion of Venus. He was in truth a selfless fighter against the darkness of tradition in medical practice of his age. Thereby he attracted powerful enmity from his medical contemporaries. In the end he became a wanderer and martyr who had nowhere a place to stay anymore. There exists even the (unconfirmed) suggestion that he was eventually killed by his colleagues.

Shelley incarnated when Mars ( $122^\circ$ ) was in the perihelion at his prenatal epoch, and the Earth ( $313^\circ$ ) was in the aphelion of Venus. He was, in a sense, also a martyr, partly due to his own restless mind. Already in school he was tormented by schoolmates, who called him "mad Shelley". In 1822 he perished in a strange boating accident in the Mediterranean Sea.

St. Francis of Assisi died when Saturn ( $305^\circ$ ), Jupiter ( $313^\circ$ ), and Mars ( $308^\circ$ ) were close to the aphelion, and Mercury ( $125^\circ$ ) in the perihelion of Venus. He resolved the "abyss of material existence" for himself in his own unique way. In his younger years he was involved in a military career, until he decided to move into a definite distance from the world of matter by becoming a recluse. He did it in spite of the strong opposition of his father, who even disinherited him.

Clara Barton was born when Mars ( $126^\circ$ ) was in the perihelion of Venus, and she died under the same aspect. She is best known as the founder of the American Red Cross Society. However, her whole life was ceaselessly devoted to healing the wounds that war, strife, and nature catastrophes caused all around the globe of the Earth. In this sense she was certainly a devoted apostle of the healing, harmonizing, and re-integrating impulses living and working in the sphere of Venus.

## CHAPTER VI

November-December 1973–January 1974

## The History of the Elements of Mars

The nodes of Mars: The ascending node of Mars is at present in the sidereal constellation of Aries, which it entered in about 1400 AD, coming from Taurus. This was close to the commencement of the modern Age (1413 AD) that will increasingly be devoted to the development of the Consciousness Soul. It gave the constellation of Aries, in which the ascending node of Mercury was residing since about 750 BC, a new character.

The spiritual powers and beings working in the sphere of Mars were principally associated with the evolution of the Earth during the first half of the unfolding of the Sun-Earth universe. In the beginning this universe was united in itself and integrated. The division into single planets had not yet occurred. This happened only in long intervals of cosmic development. It was especially the powers of Mars that worked with the impulse of slow segregation. They were also associated with the creation of the world of physical, and eventually material, objects on the Earth. (For this reason the human soul experiences, in the sphere of Mars after death, the spiritual archetypes of all physical objects that were met on the Earth.) The powers of Mars did this almost to the point of atomizing the originally integrated and harmoniously united world, thus inaugurating the perception of the object world through the senses of the human being. The original impulse of all this was to open the road toward egohood, to the capacity for human beings to distinguish themselves from the material environment and to grasp and handle it knowingly. This impulse can, and did actually, lead to all kinds of egotistical aberrations.

Approximately since the beginning of the Age of the Consciousness Soul, these Mars forces work toward the development of the sciences of nature and technology. This coincided with a Great Conjunction of Saturn and Jupiter in 1404 in the perihelion of Mars, and an opposition of the two planets in 1395, Saturn in  $217^\circ$  and Jupiter in  $37^\circ$ , close to the descending and ascending nodes of Mars.

Before 1400 AD, the ascending Mars node was in sidereal Taurus. It had entered this constellation, close to the vernal equinox, as far back as about 4500 BC. Thus it had sojourned in Taurus, mainly during the Egypto-Chaldean Age (Sentient Soul development) and during the Greco-Roman Age (Intellectual Soul development—see *Theosophy* by R. S.). During those times it met the perihelion line of Saturn in about 1700 BC, and the perihelion line of Mercury in about 1600 BC. What we described, at the end of Chapter IV, as the impulse “to descend into the material world in realistic ways” was chiefly connected with the impulses of Mars in Taurus.

In 750 AD the descending node of Mars moved from sidereal Scorpio into Libra; whereas the ingress of the ascending Mars node into Aries, in about 1400 AD, is associated with the potential development of modern intellectualism (Aries is the archetypal region of the human



head). The movement of the descending Mars node does suggest a momentum of possible weighing and decision in history, i.e., the impulse of Libra-Scales. This was indeed the case: on the one hand African Arabism had broken into Spain (711 AD) and came to establish an intellectual orientation in the sphere of knowledge, and on the other hand European humanity had arrived at a cross-road. This became apparent in the Church Council of Constantinople, in 869 AD, which decreed that human beings carried only body and soul but no longer the third principle of spirit, though they were granted a few spiritual attributes. Thereby, the old threefoldness of the human being as body, soul, and spirit was rejected. These developments constituted, in reality, a threat against the true nature and purpose of humanity. However, the spiritual truth was preserved and carried on into the future, not in many words but rather in life practice by the movement of the Holy Grail that apparently came into being around the time of 769 AD.

In about 2300 AD, a conjunction of the nodal lines of Mars and Mercury will take place. We have mentioned and discussed this with regard to their possible effect in history (see end of Chapter IV). Then, in about 5500 AD, the ascending node of Mars will enter the sidereal constellation of Pisces, and before that in about 4000 AD, the descending node will move into sidereal Virgo. This will be during the Sixth Post-Atlantean Age, or civilization (beginning 3573 AD), that will develop the aim to unfold the principle of Spirit-Self. Rudolf Steiner described, on the basis of his spiritual insight, that this Sixth Age will not create a science of its own but will depend on the science which the present Fifth Age will work out. For this reason the Fifth Age will have to bring about a union between the science of nature and the science of the spirit. In other words, the real task of this present Age is to evolve further, even redeem the potentials coming from the sphere of Mars. The latter must be made ready to associate with the challenges of Pisces (spiritual archetype of the human feet and hands, touching and standing upon that reality that is the invisible world) and Virgo (the exalted archetypes of all transmutation, the region of the substance-transforming chemistry of the human body).

In about 6230 AD, the nodal lines of Mars will then meet the perihelion-aphelion line of Jupiter which will still be in the constellations of Pisces and Virgo. All this will prepare the time in the far future that will see the nodes of Mars entering sidereal Aquarius and Leo. According to calculation with the presently available astronomical figures, this will happen in about 10800 AD, and it will coincide with a conjunction of these nodal lines with the nodal lines of Uranus. The time indicated is, of course, far outside the present cycle of the seven Post-Atlantean Ages or civilizations, and refers to times described somewhat in the Revelation of St. John as the "Opening of the Seven Seals" and the appearance of the Apocalyptic Horsemen. The physical conditions on the Earth will then radically change, which is well depicted in the ascending Mars node being in Aquarius, or rather, the then analogous sector of the Zodiac. The present Aquarius can be regarded as a rather ethereal manifestation: the Waterman pours water into cosmic space, which is "cosmic water", i.e., cosmic ether forces.

Perihelion-aphelion of Mars: The perihelion of Mars is at present in sidereal Aquarius, having entered it in about 33 AD, whereas the aphelion is in Leo where it had moved in about

1700 BC. In about 6000 BC the perihelion had moved into Capricorn, coming from Sagittarius, and at the same time the ingress of the aphelion into Cancer, coming from Gemini. Before that happened, in about 8000 BC, while the latter was still in the present equivalent of Gemini, it was in line or conjunction with its own ascending node, and the perihelion was in conjunction with the descending node in present Sagittarius, all determined on the basis of calculation.

These latter events coincided with the final stage of Atlantis, when it perished in those tremendous flood catastrophes of which we have heard. Before that happened the Great Manu lead a part of Atlantean humanity over to what is now the Asiatic East and started the cycle of the so-called Post-Atlantean civilizations. In the parting to the East we can see the earthly manifestation of those cosmic events in what we call now the constellation of Gemini, suggesting among other things, impulses of possible division and segregation. The Sagittarius, or Archer with bow and arrow, appears to depict the long journey of the Manu with his followers to the East.

The ingress of the perihelion of Mars into the equivalent of present Capricorn, in about 6000 BC, would indicate that the segregating and cleaving impulses of the beings in the sphere of Mars were checked, at least to a certain extent, by the impacts of this constellation. Capricorn is the region from which the spiritual archetypes of the joints, for instance, knees, etc., work into the formation of the human body. They are, in a sense, the gateways from the interior of the material body to the extra-corporeal world. Thus, in Greek mythology Capricorn was experienced as the Gateway to the Gods. The ingress happened during the first Post-Atlantean civilization, i.e., during the Ancient Indian culture, which carried an exalted spirituality but was faced with a painful material reality. Thus came into being what lives still in Indian culture as the traditional endeavors to follow one of many paths toward a cognition of the higher, spiritual worlds. The great battle started then with the increasing breaking-in of the impacts of physical material existence upon the human being. This appears strongly pronounced in the ingress of the aphelion of Mars into sidereal Cancer at the same time. Cancer was once conceived, in Norse mythology, as the bridge that connected Asgard, the dwelling of the Gods, with Midgard, the dwelling of the human race. It was the picture of our original, "natural" connection with the divine spiritual world. Then, the bridge was destroyed during the "Twilight of the Gods". We lost the possibility of the original, clairvoyant participation in the divine world, and fell into increasing and finally exclusive involvement in the material world. Thus Cancer, in a philosophical sense, had to be associated with Materialism, Capricorn with Spiritualism, a philosophy that recognizes the universe as the creation and manifestation of divine spiritual beings, or hierarchies. (See Fig. 15.)

These developments reached a kind of climax in about 3200/3100 BC, when the aphelion of Mars moved into conjunction with the perihelion of Venus in Cancer and the perihelion of Mars came into line with the aphelion of Venus, in the opposite part of the Zodiac, in Capricorn. This moment coincided with the commencement of Kali Yuga, the Dark Age. The forces working in Venus, so to speak, insisted on preserving that bridge, but they were obstructed and attacked by Mars.

The Kali Yuga should have come to an end in 1899 AD, after having lasted 5000 years. Thus was this moment in history prepared long before by the ingress of the perihelion of Mars into Aquarius in about 33 AD, which coincided with the Mystery of Golgotha. Much earlier even, in 1700 BC, the aphelion of Mars moved into sidereal Leo, leaving Cancer. This was the time when decisive events took place in Hebrew history, orientated toward the Coming of Christ. All these events prepared the eventual elevation and rescue of the positive constructive potentials of Mars toward the realization and manifestation of the Christian Word or Logos in the human being of the future—“people of goodwill”. Mars gives the human being, apart from all else, the capacity of speech. It is indicated in the present association of the perihelion-aphelion of Mars with Aquarius and Leo, both constellations that carry the potential cosmic impulse to unite the forces of the universe with the being of Earth and humanity.

All this will stand as a world of challenges in front of us, until in 6800 AD, the perihelion of Mars will enter sidereal Pisces, coinciding with a conjunction of this perihelion line with the aphelion of Uranus. Only 200 years later, in about 7000 AD, the aphelion of Mars will enter sidereal Virgo. These events will happen during the 7<sup>th</sup> Post-Atlantean civilization, which Rudolf Steiner saw as an age of “War of All against All”, when catastrophes will conclude the Post-Atlantean cycle, as nature catastrophes terminated Atlantis and Lemuria. (Another Manu will then lead a small number of followers into the Sixth Epoch.)

The termination of the whole Fifth cycle of the seven cultures can be well seen in the image of Pisces, the last of the twelve constellations of the Zodiac. The great transformations, the “chemical-physiological” changes, which must be expected in the course of this transition, we can fathom in Virgo—in the archetypal region, for instance, of the digestive and transubstantiating organism. The perihelion-aphelion line of Uranus would suggest a beginning development toward spiritualization, externally appearing as a possible slow dissolution of material conditions.

Only about 2000 years later (in about 8900 AD), the perihelion of Mars will meet the ascending node of Mars in sidereal Pisces, and the aphelion will be with the descending node in sidereal Virgo, of the present division of the Zodiac. This will still accentuate more what we said above about Mars and Pisces-Virgo. It will already be in the beginning stages of the Sixth Epoch.

In the far distant future the perihelion-aphelion line of Mars will come in contact with the elements of the sphere of Jupiter. (Calculation results of this kind must be taken with caution, because we cannot know whether the movements of these elements will not decisively accelerate or decrease.) In about 17000 AD, the perihelion of Mars would be in line with the ascending node of Jupiter and, of course, the aphelion in the same sidereal longitude as the descending node of Jupiter. A little later (about 18600 AD) the perihelion of Mars would move into line with the perihelion of Jupiter and the aphelion of Mars with the aphelion of Jupiter. According to calculation, both these events would happen in the corresponding areas of the present sidereal Aries and Libra. Shortly before, the perihelion of Mars will enter sidereal Aries (about 14000 AD) and the aphelion of Mars sidereal Libra (about 16500 AD).

We would see in these occurrences an imaginative, cosmic presentation of the fundamental changes in the physical constitution of the planet Earth, even affecting the whole solar universe, during the great Sixth Epoch. We can come close to a description of those events in the 6<sup>th</sup> chapter of the Revelation of St. John, or Apocalypse, when it says (v. 9/11) "... And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the Earth?' And white robes were given unto every one of them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled..."

We can see, in the "white robes", descriptive imaginations of existence in more spiritual organisms rather than material ones. These totally new conditions of existence are depicted in the correlations of those planetary spherical elements to Aries, which is the first "sign" and "head" of the Zodiac. The associations with Libra would indicate a possible new role of this constellation as a kind of "Gate" to the cosmic mysteries of life (Virgo), and to the mysteries of death and resurrection (Scorpio).

Another perspective is the connection of Aries and Libra with the cosmic Christ. Aries, the "Ram of God", is associated with the highest Principle of the Christ as being the Head of the Kyriotetes, and the lowest Principle, signified by Libra, would reach into the Life-Spirit principle of the human being (see Fig. 7). Thus can the description in the 6<sup>th</sup> chapter of Revelation, which we quoted above, receive a profound meaning, if we combine it with the events in Aries and Libra, the conjunctions of the elements of Mars with those of Jupiter.

Historic human data in connection with the nodes of Mars are almost identical with those of the nodes of Mercury. Even in the Middle Ages the two elements were only 5° apart.

Register IV

Birth (or Epoch)										Positions in Perihei-Aphel of Mars										Death									
♁	♃	♅	♁	♂	♁	♁	♁	♁	♁	♁	♃	♅	♁	♁	♁	♁	♁	♁	♁	♁	♃	♅	♁	♁	♁	♁	♁	♁	♁
																				♁	♃	♅	♁ <td>♁</td> <td>♁</td> <td>♁</td> <td>♁</td> <td>♁</td> <td>♁</td>	♁	♁	♁	♁	♁	♁

PRACTICAL APPROACH III

Birth (or Epoch)									Death								
P	♀	♁	♂	♀	♁	♂	♀	♀	♀	♀	♂	♁	♂	♀	P		
									Culpeper, d. 10 Jan, 1654 (OS)	143				327	142		
									Nicol. Cusanus, d. 11 Aug, 1464			327		337	334	150	
				<sup>E</sup> 332					Charles Darwin, b. 10 Feb, 1809								
							338		Dostoevski, b. 11 Nov, 1821 (NS)								
					337		332		Duerer, b. 20/21 May, 1471								
									Eddington, d. 22 Nov, 1944		333						
338				161	331				Emerson, b. 25 May, 1803								
									d. 27 Apr, 1882					151			
				161					Henry Ford, b. 30 July, 1863								
									d. 7 Apr, 1947					342			
									Benj. Franklin, d. 17 Apr, 1790	336				151			
									Galilei, d. 8 Jan, 1642					322			
				<sup>E</sup> 327	335				Goethe, b. 28 Aug, 1749								
									d. 22 March, 1832					337			
									Harunal Rashid, d. 24 March, 809				307				
337				154	150				Victor Hugo, b. 26 Feb, 1802								
									d. 22 May, 1885					158			
									Thomas Huxley, d. 29 June, 1895					151			
									Thomas à Kempis, d. 8. Aug, 1471				324				
									J. F. Kennedy, d. 22 Nov, 1963						157		
				<sup>E</sup> 334	153				Kepler. b. 27 Dec, 1571								
									Lenin, d. 21 Jan, 1924	154							
				321	<sup>E</sup> 140				Leonardo da Vinci, b. 15/16 Apr, 1452								
									d. 2 May, 1519					153			
				<sup>E</sup> 333					Abraham Lincoln, b. 12 Feb, 1809								
									Mohamed, d. 6 June, 632					306			
				<sup>E</sup> 143		148			Thomas More, b. 7 Feb, 1478								
									d. 7 July, 1535					329			
				<sup>E</sup> 328					Isaac Newton, b. 4 Jan, 1643								
									Nostradamus, d. 1/2 July, 1566		321			152			
				149	338	157			Novalis, b. 2 May, 1772								
									d. 25 March, 1801		144						
				<sup>E</sup> 322	151	<sup>E</sup> 143			Paracelsus, b. 14 Nov, 1493								
									d. 24 Sept, 1541						141		
									Pestalozzi d. 17 Feb, 1827			148					
									Pico della Mirandola, d. 17 Nov, 1494				152	344			
									Raffael, d. 6 Apr, 1520				334		329		
				325		334			Rembrandt, b. 15 July, 1606 (NS)								
									d. 14 Oct, 1669 (NS)				148	324	335		
153				156					Rousseau, b. 28 June, 1712								
									d. 2 July, 1778					153			
				<sup>E</sup> 334					Bernard Shaw, b. 26 July, 1856								
									d. 2 Nov, 1950					339			
				156					Rudolf Steiner, b. 27 Feb, 1861								
									Swedenborg, d. 29 Mar, 1772						148		

## Comments on Historic Examples

Pico della Mirandola: He is one of the most striking examples that can demonstrate how a Mars in its own elements is associated with the historic workings of this planet. At the moment of his death (17 November 1494) Mars at  $152^\circ$  was close to its own aphelion, and Saturn had already passed over the perihelion line to  $344^\circ$ .

Mirandola was one of the remarkable representatives of the spirit of the Renaissance. He attempted to create a new philosophical concept of the human being, of “*De dignitate hominis*”, about which he once intended to speak on the occasion of a public disputation. One of his writings turned against the dominant astrological fatalism of his age. His aim was to save the freedom of the human being. (Contained in *In astrologiam libri XII*.) We would see this impulse of Mirandola as having amalgamated with Mars in its aphelion at death.

In the history of the perihelion-aphelion of Mars, we said the aphelion entered into sidereal Leo about 1700 BC, coming from Cancer. This was the time when the Hebrew movement that Abraham founded established itself in history.

What was its deeper impulse? Abraham came from Chaldea, away from the places where the stars were “worshipped”, for the sake of guiding humanity. Likewise, he could not live in Egypt. He met tendencies in both regions that later on led into “fatalistic astrology”. Finally he settled in Palestine, where he developed the very first foundations of human independence in thinking, though even the Hebrew people were not yet ready for it and had to be guided by the “Law” of the divinity.

In these events we can see something like the prototypes of developments that reached a certain inner realization in Mirandola. Yet, it was only a stage on the road toward achievement. Saturn was, at his death, at a point in Aquarius that will only be reached at a future point by the perihelion of Mars. The perihelion entered Aquarius about the time of the Event on Golgotha. Mirandola had struggled with what he seems to have conceived as a universal, esoteric Christianity which, however, he did not meet in his immediate environment, but he appears to have seen it coming in the future.

Raphael Santi: Raphael’s Mars was in  $334^\circ$  at his death (6 April 1520), close to the perihelion of Mars, whereas Neptune ( $329^\circ$ ) was almost exactly in that line. In these positions we would almost see a “documentation” and verification of the fact that Raphael had a profound connection with the esoteric and even cosmic reality of Christianity. This is evident in his paintings and reaches a climax in his “Sistine Madonna”. It is obvious that she is not an “earthly Madonna”, for she stands upon the clouds in heaven and is surrounded by heavenly beings. She is really a picture of the Divine Sophia, who was called Isis in Egypt, carrying in Horus the prophecy of events to come. This was one spiritually constructive way of infusing new meaning into the sphere of Mars, which can so easily work destructively if it is left to itself.

Novalis: Mars in its own elements is usually closely related to the function of our perception. If another planet steps into these lines, it has mostly a different character. We see this at the birth of Novalis (2 May 1772). Venus was in  $157^\circ$ , still close to the aphelion of Mars, and



likewise it was there at his death (25 March 1801) in  $144^\circ$ . Venus promotes and represents, distinct from Mars, more the element of loving reunion and harmony with our earthly and cosmic environment, the healing of all that which Mars had “undone” in the course of its career during the first half of the Sun-Earth evolution. This impulse came out clearly in the life attitude of Novalis and manifested also in his writings. It was supported by a Saturn, which was at birth also close to the aphelion of Mars; whereas Mars itself was in the perihelion shortly before birth. This was “fulfilled” by Novalis in many of his creative publications, for instance, in one he entitled *Christianity and Europe*.

Paracelsus: At the time of his epoch Saturn was in  $332^\circ$  and near the perihelion of Mars. We would see in this the reflection of the fact that Paracelsus was essentially (karmically, i.e., Saturn activity) a Christian esotericist. The evidence of this is obvious in his writings, *The Lord's Supper* and *Interpretation of the Lord's Prayer*. At the same time, the Earth in  $143^\circ$  and Jupiter in  $151^\circ$  were near the aphelion of Mars during the embryonic development. Paracelsus tried indeed, as a professional medical doctor, to find a new, constructive perception of our modern connection with the cosmos of the stars. In his book *Astronomia Magna* he wrote: “It is indeed possible for one to get hold of and to enclose the whole of the world in one's grasp, and this with all its foundations and in clear perception of its perfect entirety...” or “...that science is truly Magic that is able to bring the forces of heaven into a medium and to set them into operation through the same... Like a physician putting his medicine into a small box, an extract weighing little yet containing great virtues, so can also a Magus put into a small stone much of the heavenly science and such (the said small stones) are the Magus' boxes in which he preserves the sidereal powers and virtues...” (Quoted from Basilio de Telepnef's *Paracelsus, a Genius Amidst a Troubled World*). Knauer's lexicon, Berlin 1939, describes him: “Paracelsus: An outstanding physician, many sided inquirer into natural sciences and mystical philosopher; founder of the modern art of pharmacology and therapeutics... His ideas have recently acquired great influence in medical science once more.” This appears like the description of the potential gathered up in a Uranus ( $141^\circ$ ) in the aphelion of Mars, where it was at the moment of the death of Paracelsus.

Leonardo da Vinci: Around the time of his epoch Mars was in  $140^\circ$  and close to its aphelion, where it also was ( $153^\circ$ ) at his death. Jupiter was in  $321^\circ$  at birth and close to the perihelion of Mars.

In the latter we can see the reflection of Leonardo's deeper connection with Christianity, which over and again broke through in his painting work. Eventually he was even able to master that Mars in its aphelion. He lifted up his Christianity to cosmic perspectives in his painting “The Last Supper”. There the apostles represent, indeed, the totality of the twelvefold Zodiac. They do it by their gestures as a reaction to the words just spoken by the Christ: “Verily, verily, I say unto you, that one of you shall betray me... (St. John, XIII, 21). For instance, the group to the left of the Christ (spectator view) represents John, Peter, and Judas. The facial expression of Judas and the gesture of his hands is typical for the old perspective of Cancer: withdrawal, retraction, even a falling back into darkness. Peter expresses strong emotional

reaction, caused by the words which have come to his ears (one aspect of Leo). John displays deep inner and loving understanding and acceptance of the inevitable (Virgo).

Goethe: He had a deep relationship to the perihelion of Mars through Jupiter in  $332^\circ$  during his embryonic development and at death in  $337^\circ$ . This he evolved during his life as a hidden, yet esoteric Christianity. It came out in such a saying—proclamation one could almost call it: “...If thou hast not this (experience): to be able to ‘Die and Rise again from death’, then thou art only a miserable guest on this dark Earth...”

Emerson: Shortly before his birth Mars was in  $161^\circ$  and at his death in  $151^\circ$ , near its own aphelion. Before his epoch, i.e., before he touched the earthly realm, Saturn and Jupiter had a conjunction (May 1802), near the aphelion of Mars. Furthermore, Venus was in  $331^\circ$  at his birth, close to the perihelion of Mars, and Pluto ( $338^\circ$ ) was in the vicinity. He was indeed a fighter for the spiritual freedom of the human being, even as it was painful for him. Also, he searched for a new, in a sense, esoteric relationship to Christianity, of which he gave proof when he spoke about *The Defects of Historic Christianity* in 1838.

### History of the Elements of Jupiter

The nodes of Jupiter: The ascending node of Jupiter is in the sidereal constellation of Gemini at present and the descending node in Sagittarius. It first entered Gemini, coming from what we see as Cancer, in about 3100 BC; the descending node entered Sagittarius, coming from what we now call Capricorn, in about 3200 BC. Thus they accompanied the commencement of Kali Yuga. (See History of the Elements of Venus and Mars.) We could say that the light of cosmic intelligence working in the sphere of Jupiter left Cancer, which facilitated the onset of the Darkness even more. A little earlier the descending node, or gateway of cosmic intelligence into Earth existence, departed from Capricorn, the “portal to the Gods” in Greek mythology. After that the ascending node combined with the mythology of Gemini, the Twins, which on Earth manifested as human intelligence being confronted with the departure of the heavens (in a spiritual sense) from the Earth. It resulted in the increasing struggle of humanity concerning acceptance of the reality of the spiritual world, or the refusal to believe in its existence. The association of the descending node with Sagittarius-Archer would then reflect the constant striving of humanity to find its bearings in that polarity of heaven and Earth. The whole image of the Archer is a picture of this striving: the Archer-Centaur aiming at rising out of the horse body, to enter the human body, and also “aiming” with the bow and arrow at an object in the distance. Long before this, still in Atlantean times, the ascending node of Jupiter entered Cancer, and the descending node of Capricorn.

From a certain angle, the perspectives of planetary elements in sidereal Gemini, for instance, the ascending node of Jupiter may appear as a dilemma for human experience. However, this situation of humanity finding itself, eventually, “in suspense between heaven and Earth” was an evolutionary necessity. Through this experience we have the opportunity of finding our own “self” and of building through this self, in full spiritual freedom and decision,

a bridge between the two apparently contradictory cosmic propositions. In fact, it is an active challenge toward the free cognition and acceptance of the reality of the divine world by the human being. This was inaugurated through the Deed of Christ.

As far as we have been able to obtain dates with regard to Christ's Ministry, through Rudolf Steiner's spiritual research and some historical resources, we have calculated the planetary events during those Three Years. (See the author's *Cosmic Christianity*). We certainly did not do it because we expected these events to be ruled by the simultaneous cosmic happenings. Rather we searched for evidence of the cosmic forces and potentials having been brought down to the planet Earth by the Christ for the Great Deed of Healing and Salvation, and we consider our research as successful; particularly, the planetary associations with Gemini are illuminating.

At the moment of the Baptism of Jesus by John, which we consider to have been the incarnation of the Christ, Saturn was close to the ascending node of Jupiter. In the words of John the Baptist himself, who beheld the event clairvoyantly, it was the moment when the "Kingdom of Heaven was at hand" (see St. Mathew III.), when "the heavens were opened" and "a voice from heaven said: this is my beloved Son..." The external cosmic situation reflected Saturn, standing for the "Father-forces" in the universe, moving through the nodal line of Jupiter (representing the "Son-forces"). Thus that "dilemma" of Gemini was resolved for those of Good Will and who "believe". The heavens had indeed come down to the Earth, for the Christ had descended from the spiritual sphere of the Sun unto the Earth.

Around the time of Golgotha and Easter Sunday the planet Jupiter moved into its ascending node. Now, the cosmic Christ had united with the Earth. This was expressed in the heavens by Jupiter (representative of the "Son") moving through the "gate" of its sphere down to the Earth, through its nodal point. Thus the cosmic events were "fulfilled" anew with spiritual reality. On this great background the historic repetitions of the planetary transits through their elements can, and did, bring home to humanity corresponding challenges with regard to the solving of the problems of sidereal Gemini.

In about 4500 AD, the ascending node of Jupiter will enter the area of present sidereal Taurus, and the descending node will enter sidereal Scorpio in about 5000 AD. We can understand the implications of these events on the basis of what we worked out in the preceding paragraphs. In about 4500 AD, i.e., about 5000 years after the Gautama Buddha Event, the one who goes now through humanity as the Maitreya Bodhisattva will rise to Buddhahood. Rudolf Steiner has given some information on this in lectures on the 18<sup>th</sup> and 20<sup>th</sup> of November 1911. (Printed in *The Mission of Christian Rosenkreutz*—Transcriptions and Notes of lectures given in 1911 and 1912). He says: "...The loftiest teachers of the successive Epochs are the Bodhisattvas, who already in the Pre-Christian era pointed to Christ in His full reality of being... (the new Bodhisattva's mission) is to lead humanity to an understanding of the Christ Impulse... (the Maitreya Buddha's) influence will flow into our hearts as a magic, moral power... there exists no larynx capable of producing the sounds of the speech that will be uttered when this Bodhisattva rises to the rank of Buddha... the words of his speech will contain the magic power of the Good..."

It is startling that this future Buddha Event, about 3000 years hence, should coincide with the ingress of the ascending node of Jupiter into Taurus. For Taurus is the cosmic archetypal region of the Word, of the larynx in the human body particularly. Furthermore, if we imagine all that which this nodal line of Jupiter carries with regard to the historic Christ Impulse (see above), then we can realize a possible decisive step on the road of a future humanity toward self-conscious activation of the cosmos in moral human deed.

Still further in the future, the ascending node of Jupiter would enter (theoretically, of course) the area of present sidereal Aries (about 13700 AD) and the descending nodal line would move into sidereal Libra (about 12700 AD). This will happen during the Sixth Great Epoch, the Epoch of the Seven Seals of the Apocalypse. In the dim past, theoretically about 14000 BC, the ascending node of Jupiter was in conjunction with the aphelion of Jupiter. Then, in about 3100 BC, the ascending node of Jupiter was in conjunction with the same nodal line of Uranus. This coincided with the entry of both nodes into sidereal Gemini, coming from Cancer, which strengthens our earlier suggestion that the moving away of the node of Jupiter from Cancer accelerated the spiritual darkness of Kali Yuga, (about 3101 BC) for the sake of our attainment of spiritual freedom. Obviously, this was further supported by the same gesture of Uranus.

The nodes of Jupiter have for some time been close to the perihelion-aphelion of the Earth. The latter is at present only little more than  $2^\circ$  ahead of these elements of Jupiter. The actual conjunction of the two lines happened in about 1646 AD, a most significant moment in the history of modern humanity. These perihelion-aphelion points of the Earth are deeply connected with the geological and historical development of our planet. Rudolf Steiner pointed out that their coincidences with the solstices (the Sun in  $90^\circ$  or  $270^\circ$  of the ecliptic, in the course of the year), are associated with the geological ages of the Earth. For instance, the perihelion of the Earth was in the summer solstice about 9200 BC and was connected with the last Ice Age, which accompanied the final Atlantean catastrophe, the submersion of the continent. Then in about 1250 AD, the perihelion of the Earth was in the winter solstice. Rudolf Steiner associated this event with a kind of psychological Ice Age, when the isolation of the human race from the spiritual world had reached a climax, so that even great individualities could not reach out to it anymore. After the conjunction with the nodal line of Jupiter, the situation seems to have eased up, as it were, when philosophers like Spinoza, and later Hegel, Fichte, Schelling and others, entered a new stage of realizing the Jupiter forces. They all had significant relationships at the time of their incarnation to the nodes of Jupiter, and the perihelion-aphelion line of the Earth.

The nearer future, about 2780 AD, will bring an alignment of the ascending node of Jupiter with the perihelion of Saturn. This may well bring a breakthrough of humanity to a new-born cosmology, or cosmogony, for instance, as we try to develop it in "embryonic" endeavors. Kepler and others already took the first steps (see end Chapter I and mid Chapter II). The combination with the nodes of Jupiter may then facilitate developments toward the realization in humanity of a real cosmic Christianity.

Already in times of the coming Sixth Great Epoch, about 12000 AD, the ascending nodes of Jupiter will also move into line with the ascending node of Saturn. Naturally, it is difficult to formulate imaginative pictures or concepts about these far-distant events. The best we can do is to take the descriptions of the Sixth Great Epoch, or “the Seals” in the Revelation of St. John, together with Rudolf Steiner’s comments in his lecture-cycle *The Apocalypse*, Nuremberg, 1908. The great physical changes that have to be expected at those times can give us an idea of what the combination of the nodes of Jupiter and Saturn could mean, because Saturn is connected with the very roots of all existence since the Ancient Saturn evolution.

We mentioned already that in the dim past, theoretically about 14000 BC, the ascending node of Jupiter met with the aphelion of Jupiter; and in the equally dim future, about 17000 AD, its ascending node will come into conjunction with its perihelion. We shall elaborate on this in connection with the history of Jupiter’s perihelion-aphelion line. (Theoretically in about 17000 AD, the ascending node of Jupiter will also be in conjunction with the perihelion of Mars, mentioned earlier.)

Perihelion-aphelion of Jupiter: The perihelion of Jupiter is at present in sidereal Pisces, and the aphelion in sidereal Virgo. One of the amazing features of these elements is that they have been in these positions a very long time and will be there still for a long period, coinciding almost precisely, at least as far as the perihelion is concerned, with the total length of the Fifth Great, or Post-Atlantean Epoch. This happens because the movement of these elements is only, at present, 7.7 seconds of the arc faster than the movement of the vernal equinox, the so-called precession. Thus the perihelion entered sidereal Pisces, coming from Aquarius in about 7200 BC, and the aphelion moved into sidereal Virgo from Leo about the same time. Rudolf Steiner put the commencement of the Ancient Indian Age, the first of the Post-Atlantean civilizations, in 7227 BC (from the cultural, not astronomical viewpoint). The perihelion will step over from sidereal Pisces into Aries in about 7900 AD. The last of the seven Post-Atlantean Ages will terminate in about 7893 AD. The aphelion will move into sidereal Libra later, about 13500 AD theoretically, because Virgo currently extends much further in space than Pisces. We have already reported on the background of these facts, as we see them, in Chapter II, inasmuch as we see in them the confirmation of Rudolf Steiner’s description of the meaning of the whole Post-Atlantean Epoch: “...the higher intention is to put humanity on its own feet...”

In about 1110 AD, the perihelion of Jupiter was in line with the vernal equinox and the aphelion in the autumnal equinox. This was also an important moment in history. It saw the founding of the Order of the Knights Templars, 1118 AD. Although this Order was destroyed in the beginning of the 14<sup>th</sup> century, some of the souls who were connected with it worked from the spiritual world and inspired, for one, the great geographical discoveries of the following centuries. Thus they contributed toward the impulse “...to put humanity on its own feet...”

We can also gauge, of course very approximately, how these elements of the Jupiter sphere prepared for the Post-Atlantean Epoch. This appears to be connected with the conjunctions of the nodes of Jupiter with the perihelion-aphelion lines of its sphere. Such a meeting took place in about 14000 BC, which coincided with the last “sub-races” of Atlantis (possibly the



fifth when the aphelion met the ascending node. The very first preparations for the following Fifth Epoch were then already inaugurated, as the faint beginnings of the downfall of Atlantis had become apparent. (See Steiner's *Cosmic Memory*, chapter III on "Our Atlantean Ancestors".)

The far future, about 17000 AD, will bring a conjunction of the perihelion of Jupiter with its ascending node. This will coincide, very approximately and theoretically, with the "Opening of the Fifth Seal" (Revelation, VI:9-11.)

Inside these vast cycles of time, meetings also happened between Jupiter elements with elements of other planets. However, before we concentrate on these, we should mention an important event that concerns our immediate age: In about 1935 AD, the perihelion of Jupiter was below the fixed star Alpha in the constellation of Andromeda, according to the ecliptic longitude. This was, and still is, an important moment with regard to the faculties we are challenged to develop during the Post-Atlantean Epoch. According to statements of Rudolf Steiner in lectures around the years 1910-11, this is the time, and on into the future, when increasing numbers of people will again acquire a kind of clairvoyant insight into the otherwise "invisible" spiritual worlds. This is also deeply associated with the experience of the Second Coming of Christ, which was patterned by St. Paul's Damascus experience when he realized the presence of Christ in the Earth sphere.

This challenge to modern humanity is clearly indicated in that event of 1935. The star Alpha, in Andromeda, is in the forehead of this star configuration, pointing to the two-petalled chakram or Lotus (see Steiner's *Knowledge of the Higher Worlds*). It is one of the important organs of "higher perception". The Andromeda constellation has this star Alpha in common with the star Delta of the constellation Pegasus, which is situated in the wing of the Horse. Thus it appears as if Pegasus, the Winged Horse, is rising out of the head of the Andromeda. A horse in mythological setting is always the imaginative picture of intelligence. As Pegasus, in this sense, is "winged" intelligence (not matter or Earth-bound), we can see in it, when the star Alpha combined with the perihelion of Jupiter, the challenge to develop "winged intelligence" with regard to thinking. This seems to point to the "clairvoyance" that Rudolf Steiner spoke of and which is expected to be developed in future humanity. Tentatively we may call it "clair-thinking", to distinguish it from the old clairvoyance that all ancient humanity had as a naturally developed, dreamlike capacity. In this context it is also useful to study Rudolf Steiner's *Philosophy of Freedom* (1964 Edition), particularly the author's additions in 1918 where he speaks about "intuitive thinking".

In about 7400 AD, the perihelion of Jupiter will be in line with the ascending node of Uranus, still in sidereal Pisces, and the aphelion of Jupiter will be in conjunction with the descending node of Uranus in sidereal Virgo. This will see the last stages of the seventh civilization of the Fifth Epoch, where Rudolf Steiner saw, not a big nature catastrophe, but a "War of All against All" as terminating this whole Epoch.

During the Sixth Epoch, in about 11000 AD, the perihelion of Jupiter will meet the ascending node of Venus, and the aphelion the descending node of Venus. This will happen in the areas of present sidereal Aries and Libra respectively.







It is only the book itself which can make clear that by “mystical”, its author does not imply a conception which relies more on vague feelings than on strictly scientific statements... In this book the word ‘mysticism’ is used in the sense of the representation of a spiritual fact, which can only be recognized in its true nature when the knowledge of it is derived from the sources of spiritual life itself...” All this coincides with the fact that at Rudolf Steiner’s death, Jupiter at 279° was in the descending, and Mars at 95° was in the ascending node of Jupiter.

Another example is the stigmatization of St. Francis of Assisi (14 September 1224). He had a deep inner experience: a winged seraph, nailed to a cross, flew toward him and instilled immense pleasure in him. Afterward he discovered on his own body the stigmata of the Crucified Christ. On that day Saturn was almost exactly in the descending nodal line of Jupiter.

In 1768 the young Goethe, who was then studying at Leipzig, went through a decisive inner experience. He fell sick and had a severe hemorrhage. Later in that year, when he had sufficiently recovered, he returned to his hometown of Frankfurt-am-Main and came into contact with occult philosophical ideas, alchemy, astrology, etc., which completely changed his life. About the middle of that year, Saturn moved through the ascending nodal line of Jupiter. Goethe, as we know, was the author of *Faust*, of the *Legend of the Green Snake and the Beautiful Lily* and many other writings.

During the years 1796-1800, the German physician Chr. F. Hahnemann reported on his discovery of the principle of homeopathy, the method of using potentized and highly diluted physical substances for medical purposes. Saturn moved at that time, in about 1797, through the ascending nodal line of Jupiter, and in 1800 Jupiter did the same. Apart from this, Saturn was in 284° at the time of his epoch and close to the descending nodal line of Jupiter.

Additional historic research can convince us of the fact that others with similar constellations in the mentioned positions in the sidereal constellation of Gemini, related to the node of Jupiter, are associated with that metaphorical experience of suspense between heaven and Earth, of which we spoke earlier. In other words, there is no guarantee, so to speak, that associations of a person with the nodes of Jupiter will, in all events, express connotations of the nature that we described above. It depends entirely on the inner efforts of a human being, whether a real spiritual connection with that great Healing and Redeeming Impulse that entered the Earth through the Christ Event, and which appears associated with the node of Jupiter in Gemini, will be found. The star affiliations of three philosophers can demonstrate this: Bishop Berkeley, De Lamettrie, and David Hume, all of the 18<sup>th</sup> century.

Bishop Berkeley, in response to the philosophy of John Locke, said that matter does not exist except as a form of mind. He maintained that Locke himself said that all human knowledge is derived from sensation. “A thing is merely a bundle of perceptions, i.e., classified and interpreted sensations ...All matter, so far as we know it, is a mental condition; and the only reality that we know directly is mind...” Here, one of the two twins of Gemini, the material Earth, is philosophically abandoned. Berkeley’s epoch Mars was in 89° near the ascending node, while the Earth was in 271° near the descending node of Jupiter, and at death Jupiter was in 102°, its own ascending node.

David Hume opposed this view: “We know the mind only as we know matter: by perception, though it be in this internal. Never do we perceive any such entity as the mind; we perceive merely separate ideas, memories, feelings, etc. ... there is no observable soul behind the process of thought...” (Quotations from *The Story of Philosophy* by Will Durant, who says also: “...The result (of the two philosophies) appeared to be that Hume had as effectually destroyed mind as Berkeley had destroyed matter.”). At death Mars was in 93° conjunct Jupiter in 98.7° in the ascending node of Jupiter.

De Lamettrie belonged to the French encyclopedists-philosophers of materialism. He eventually wrote the book *L'Homme Machine (Man a Machine)*. In it he proclaimed that all the world, including man, was a machine. For his pronouncements he was even exiled from his home country.

This kind of materialism which completely rejects the existence of the “Heavenly” Twin, spread far into modern humanity. Lenin adopted it as the gospel of the Bolshevik party—“dialectic materialism”. One can even detect an active cosmic relationship between Lamettrie and Lenin in this sense. At Lamettrie’s birth the Earth in 93° was conjunct Saturn in 103° and opposite Mars in 273°—both nodes of Jupiter. At Lenin’s death Pluto was in 101°.



Birth (or Epoch)										Death									
♁	♃	♅	♁	♂	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁
										Nostradamus	d. 1/2 July, 1566							193	
										188	Novalis	b. 2 May, 1772							
											d. 25 March, 1801							184	180
											Pestalozzi	d. 17 Feb, 1827						181	186
										186	Raffael Santi	b. 6 Apr, 1483							
											Ruskin	d. 20 Jan, 1900						14	
											Schweizer, Albert	b. 14 Jan, 1875							
										17	194	Shelley	b. 4 Aug, 1792						
												199	Steiner, Rud.	b. 27 Feb, 1861					
													d. 30 March, 1925					189	
										190		190	Swedenborg	b. 8 Feb, 1688					
													d. 29 March, 1772					189	
													Thomas à Kempis	d. 8 Aug, 1471					191
										14	199		Twain, Mark	b. 30 Nov, 1835					
													d. 21 Apr, 1910					191	
													Wagner, Rich.	d. 13 Feb, 1883				186	
													6	183	197	187	Washington, G.	b. 22 Feb, 1732	
																		186	2
													Whitman, Walt	d. 26 March, 1892					

Historic Events in Connection with the Perihelion-Aphelion of Jupiter

Affiliations of cosmic events with these elements of the sphere of Jupiter often carry a note of challenge, even exhortation of humanity with regard to its intrinsic spiritual tasks at certain moments of history. We can comprehend this on the basis of the movement of the perihelion of Jupiter through present sidereal Pisces, commencing with the start of the whole Post-Atlantean Epoch and terminating with the end of this Epoch.

The Great Conjunctions of Jupiter and Saturn in history illustrate these perspectives very clearly. Earlier we worked out facts connected with the Great Conjunction of 6 BC, which took place in the perihelion of Jupiter. It heralded for the Three Kings the birth of Jesus and the Coming of Christ.

In the year 213 and 273 AD, two Great Conjunctions happened close to the aphelion of Jupiter. They coincided, approximately, with the life-time of Mani, the founder of Manicheism, who experienced severe persecution toward the end of his earthly career.

In 848 AD a Great Conjunction and in 878 AD a Great Opposition occurred in the perihelion-aphelion of Jupiter. That century brought to a part of humanity, however small, the message of the Holy Grail and of Parsifal.

In 1762 another Great Conjunction happened close to the perihelion of Jupiter. This was the year when, for instance, the German philosopher Johann Gottlieb Fichte was born, [who experienced in his inner self—already then—the highest possible independence from the outer world. He insisted that it is only the inner life that can give us the standard of who we are.] As Rudolf Steiner mentions in his *The Riddles of Philosophy*: “Of himself we do not say ‘It is’, but ‘I am’. Thereby we have not only said that we do exist, but also what we are, namely, an ego.”



In 2011 AD a Great Opposition will take place with Jupiter in its own perihelion and Saturn in the aphelion. This will be followed in 2040 by a Great Conjunction in the aphelion of Jupiter.

It is remarkable that a number of composers appear to have formed associations of the planet Jupiter itself with these elements of the sphere of Jupiter, among others:

Joh. Seb. Bach's Jupiter moved through its aphelion during the embryonic development. At his death the same planet was still close to its perihelion in  $22.5^\circ$ .

At the moment of Beethoven's death, Jupiter ( $189^\circ$ ) and the Earth ( $185^\circ$ ) were in the aphelion and Pluto ( $57^\circ$ ) was in the perihelion of Jupiter.

When Mozart was born, Jupiter was in  $189^\circ$  near its aphelion; likewise, it was there when he died in  $196^\circ$ , and also accompanied by an opposition of Saturn in  $75^\circ$ , still close to the perihelion of Jupiter.

The two great painters of the Renaissance, Albrecht Dürer ( $185^\circ$ ) and Raphael Santi ( $186^\circ$ ) also had at their birth, associations with a Jupiter in its own aphelion. They were truly standing and working in line with the intrinsic tasks and impulses of Post-Atlantean humanity, as they were expressed in the elements of the sphere of Jupiter.

At Richard Wagner's death, Venus was in  $186^\circ$  and the aphelion of Jupiter.

The "prophets" of development of the modern science of nature and technology also had connections with these elements of Jupiter:

Francis Bacon, the founder of Empiricism in natural science, was associated with a Jupiter in its perihelion during his embryonic development.

Faraday, the discoverer of electromagnetic induction, entered incarnation when Saturn was in  $5^\circ$  near the perihelion of Jupiter. When he died Neptune was in  $13.5^\circ$  and associated with the same perihelion.

Also around the time when Edison, the great inventor, especially of electric devices, died Uranus was in  $18^\circ$  and still close to the perihelion of Jupiter.

Henry Ford obviously created in his incarnation strong associations with these elements, as Neptune was in  $4^\circ$  at his birth, approaching the perihelion of Jupiter, whereas Saturn ( $187^\circ$ ) and Jupiter ( $190^\circ$ ) were at the same time close to the aphelion. At his death the Earth ( $196^\circ$ ) and Neptune ( $189^\circ$ ) were near the aphelion line.

It's not always that members of the human race identify with the great constructive aims of the Post-Atlantean Epoch, but use the potentials of egohood and independence for egotistical and materialistic ends. Examples are:

Cesare Borgia, at whose death the Earth ( $181^\circ$ ) and Jupiter ( $192^\circ$ ) were close to the aphelion of Jupiter, and Lenin, whose Mars ( $17^\circ$ ) was at birth close to the perihelion line of this planet.

Of the great philosophers and writers of the modern age, examples who stand out are:

Goethe, at whose death the Earth ( $182^\circ$ ) was in the aphelion of Jupiter.

Dostoevski, who was associated during his incarnation process through Saturn ( $14^\circ$ ) and Jupiter ( $2^\circ$ ) with the perihelion.

Emerson, whose Uranus (190°) and Jupiter (186°) had at birth moved into the aphelion, and Mercury (12°) at his death into the perihelion of Jupiter.

Victor Hugo, at whose birth Uranus (184°) had moved into proximity to the aphelion line of Jupiter.

Mark Twain, with Saturn (199°) at the epoch still close to the aphelion and Pluto (14°) to the perihelion, and at death Jupiter (191°) in its aphelion.

### Elements of the Sphere of Saturn

The nodes of Saturn: The ascending node of Saturn since about 869 AD is in the sidereal constellation of Gemini, and it will stay there till about 6600 AD. In about 3000-2900 BC, it moved from sidereal Leo into Cancer. Thus, we see here the deeper connection of the workings of the sphere of Saturn with the destiny of humanity since the commencement of the Kali Yuga (3101 BC)—one could even say, the denial of these forces by the human race. One of their highest aims, with regard to human evolution, is the development of higher capacities of cognition, or “gnosis” (for instance, “Dia-Gnosis”, or “Pro-Gnosis”, in an ideal sense).

It was just these capacities which were gradually lost by humanity, approximately after the ingress of the ascending node of Saturn from Leo into Cancer. We have pointed out earlier how the constellation of Cancer was associated historically with the commencement of Kali Yuga, with the destruction of the “Bridge” that once connected Midgard with Asgard. (See history of the apses of Venus and Mars.)

Then, when the ascending node entered sidereal Gemini, in 869 AD precisely, humanity faced the consequences of what had gradually been developed while this node was still in Cancer. In 869 AD, the Fourth Church Synod of Constantinople took place. It decreed that the ancient idea of the human trinity, body-soul-spirit, was wrong, and that we consisted only of body and soul, with a few spiritual attributes. With the entry of the node of Saturn into Gemini, a great cleft between spirit and matter became apparent instead of a union between the two, which would have been the real and constructive realization of the spiritual potential of Gemini. As humanity moves toward the future it is challenged to rectify the negative perspective of the constellation of Twins. This can be done by realizing and identifying with the meaning of the Incarnation of Christ, when the God Being descended into the material body of Jesus at the time of the Baptism. This happened when the planet Saturn was in Gemini, when the heavens, so to speak, declared that in this moment the “division” of Gemini had been potentially resolved.


Once this is realized in humanity, it will make it possible to constructively meet the ingress of the ascending node of Saturn into sidereal Taurus, in about 6600 AD. It will then be able to rise to capacities associated with the Christian Creative Word, one could even say, with all necessary caution, to the new Magical Word. (Taurus is associated with the Word, or Logos.) Otherwise, that future humanity will fall into the pits of the most destructive “Wars of All against All”, which is one of the negative alternatives of Taurus.

All this is supported by the career of the descending node of Saturn. It entered what we now call sidereal Capricorn, coming from Aquarius, about 5000 BC. The ingress into sidereal Sagittarius happened about the same time as that into Gemini, and likewise will the entry into Scorpio coincide, approximately, with that into Taurus.

The perspective of the descending node of Saturn in Capricorn was met constructively by the cognition of the spiritual background of the “World of Matter” by the spiritual inaugurator of Ancient Persian civilization, the great Initiate Zarathustra, around 5000 BC. He presented it to humanity as the cosmic spiritual polarity of Ahura Mazda (the Sun-Aura) in the heights of heaven, and Ahriman, the Spirit of Darkness deep within the Earth.

In the ingress of the descending node of Saturn into Sagittarius we can see a possible conciliatory note of what we described above as one of the perspectives of Gemini. Sagittarius carries, in its higher meaning, the image of humanity in the course of evolution. Thus, it would speak of the necessity for modern humanity to move through the temporary phase of that great *split* between spirit and matter, in order to attain egohood and emancipation, or spiritual freedom.

The coincidence of the ingress of Saturn’s descending node into Scorpio, in approximately 7000 AD, is a further vivid picture of what we described above as the perspectives of Taurus. It will then be in humanity’s freedom to decide whether it wants to take the course toward destruction, in the image of the old Scorpio which is Death, or the redeemed and transformed potential of this constellation, implying “overcoming of Death by the Resurrection”.

The conjunctions of the nodes of Saturn with the elements of other planets speak a similar language. In about 6000 BC, the ascending node of Saturn was in line with the ascending node of Neptune. This was when both elements were still in what we experience now as sidereal Leo, a time when humanity (the weight of human civilization was then in Ancient India) had a vivid awareness and experience still of the world of spiritual beings in its environment. This is expressed in the traditional symbol of Leo: , relationship of the (human) being in the center to the periphery. Later, of course, we got “stuck” in that center and became an “egotist”. In Chapter V we mentioned the conjunction of the ascending nodal line of Saturn with the perihelion line of Venus. This was already in Cancer.

After this we have events of this connotation to come only in the future. In approximately 2700 AD, the ascending node of Saturn will be in conjunction with the ascending node of Pluto—as far as we can determine the positions of Pluto’s elements at present with the available astronomical means for calculation.

In about 3275 AD, the ascending node of Saturn will be in line with the perihelion of the Earth. This will be in sidereal Gemini. Then, in about 3900 AD, the ascending nodal line will coincide with the perihelion of Saturn, in the same constellation. It will take place during the so-called “Waterman-Age”, when the vernal equinox will have moved into that constellation. Waterman-Aquarius is “ruled”, according to ancient and still valid tradition by Saturn. Therefore, the conjunction of the two elements of Saturn will have a special significance. Conditions on the planet Earth will then have developed physically to a point where it will become increasingly necessary to sustain terrestrial existence, for instance, of human beings and of the

environment on which we will have to depend, by conscious deployment of cosmic forces and potentials. A new union, on a Christian foundation, between the heavens and the Earth—Gemini, where the conjunction of the Saturn elements will take place—will become paramount on a broad basis of human life.

In about 7400 AD, after the ascending node of Saturn will have entered sidereal Taurus, it will meet the perihelion of Mercury. This emphasizes still further what we said above about this element of Saturn in Taurus

In Chapter VI we mentioned already the conjunction of the nodal lines of Jupiter and Saturn in about 12000 AD, in times that we can barely imagine on the basis of the Revelation of St. John, especially in connection with the description of the Second and Third “Seals”.

Perihelion-aphelion of Saturn: As the nodes of Saturn fall back, because of their slow movement (31.503" per year), in relationship to the constellations, the apsides of Saturn move forward, because they move faster (70.503" per year) than the equinoctial points, against the present 50.2564" yearly precession of the vernal and autumnal equinoxes.

At the end of Atlantis and right into the Post-Atlantean times the perihelion of Saturn was in what we consider now as the constellation of Aries. Only in about 4800 BC, did it enter sidereal Taurus. In about 1413 AD, the perihelion moved into sidereal Gemini, where it will stay till about 6400 AD and then cross over into Cancer. The dates of ingress of the aphelion into sidereal Scorpio, Sagittarius, and Capricorn are slightly different.

These movements form an interesting background with regard to the workings of the spiritual Beings associated with the sphere of Saturn. As much as the nodes reflect the contacts of these Beings with the Earth, so are the apsides, perihelion-aphelion of Saturn, expressions of the “life” of the sphere of Saturn, of its cosmic “soul” and “spirit”, we might say. In this sense, we can see in them “echoes”, as it were, of the workings of the Beings effecting world and human karma.

Thus we would see in the ingress of the perihelion into Taurus a phase of human karma during which we were guided by the divine powers to descend into the world of matter, to gradually get onto the road toward independence and spiritual freedom. At the same time we were still supported and guided by these powers to retain an awareness and, more or less, dim consciousness of the divine world, externally manifesting in the starry heavens. These were the ages when human beings still had access to a vivid astrosophy. In the movements of the stars they heard the divine world speak to them, giving advice and commandments. Then followed a time when the rising egotism of the human being laid the foundations for an astrology, a star wisdom that related the movements of the stars to the destiny of the individual, finally even in a fatalistic sense. All this is expressed in the image of Taurus, the Bull, where the perihelion of Saturn was then. The heavy body of the Bull is the picture of the world of matter that we gradually had to face. The mighty horns of the Bull depict the connection with the cosmic world, the world of the stars, which the human being experienced. This coincided with the ages when the human race gradually realized the fact of the death of the individual, depicted in Scorpio, then the cosmic image of death. Before that, death was a different expe-

rience. On the background of our direct awareness of the spiritual world, we took death as a change concerning only the level of our existence.

The ingress of the perihelion of Saturn into Gemini, in about 1413 AD, indicates a fundamental change in all this. It coincided with the commencement of the modern age, whose task it is to develop a precise science of nature and, eventually, combine with an equally disciplined science of the spirit. First, it confronts this humanity with the perfect split between the heavenly (including the spiritual) world and the world of matter, signified by the constellation Gemini, the heavenly immortal and the earthly mortal Twins. One of the first manifestations of the new age was the development of an astronomy through the work of Copernicus, Kepler, Galileo, Newton, and others, which confronted modern society with a starry world moving away into gigantic distances, increasingly fostering the perspective of a mechanical material universe. In the course of these developments the ancient astrology was relegated to the place of superstition.

However, from the viewpoint of human karma, represented by the perihelion of Saturn in Gemini, this means that the old dependence and domination that traditional astrology served, especially that attitude, ought to be overcome and replaced by the development of a spiritually free and “brotherly” relationship to nature and particularly to the world of the stars. This is the “message” contained in the movement of the aphelion of Saturn through the constellation of Sagittarius, the imagination of “one who is to become”.

The ingress of the perihelion into Cancer in about 6600 AD, obviously indicates that during the last civilization of the Fifth Post-Atlantean Epoch, materialism must finally be overcome, unless the very foundations of human existence on the planet Earth will be shaken. (The constellation of Cancer is, in a philosophical sense, connected with materialism.) We draw attention to what we described already in Chapter IV, that the perihelion of Saturn will eventually meet the perihelion of Venus in Cancer. The latter carries all the memories of the suffering and pain of the human race during the long, necessary sojourn in the darkness of material existence. (It is interesting to note that it takes the perihelion of Venus nearly 100,000 years to move through the zodiacal space that for us is now the constellation of Cancer.) However, in the opposite part of the Zodiac, in Capricorn, through which the aphelion of Saturn will move, is pronounced the spiritually constructive perspective of all this; that is, in the future we will be able through our own efforts to find again the “gate to the Gods”, as Capricorn was experienced in ancient Greece.

In about 2750 BC, the perihelion of Saturn was in line with the zodiacal point in which the Sun appeared at the vernal equinox, seen from the Earth. They were both in sidereal Taurus, emphasized by what we described above.

Later, in about 1850 BC, the perihelion-aphelion of Saturn met the same elements of Mercury and in about 1700 BC the nodal lines of Mars. We have described the historic coincidences connected with these events in Chapter IV.

Likewise were the nodal lines of Venus in conjunction with these apsides of Saturn in about 435 AD. The history of these events is mentioned in Chapter V.







One personality who brought this, at least as an impulse into his incarnation, was Shakespeare. During his embryonic development Jupiter was moving through the ascending node of Saturn. Likewise, Richard Wagner had a similar challenge. After a long struggle, one might say, he succeeded in formulating the message in his last composition, *Parsifal*, the story of the Holy Grail that is so deeply connected with the Christ Impulse.

Goethe also had, one can say, an “inspirational” association with the element of Saturn. Neptune was conjunct Mercury in  $115^\circ$  during his incarnation close to that ascending nodal line, and at his death Neptune ( $295^\circ$ ) was close to the descending line. (Goethe lived exactly the time of half a Neptune orbit through the Zodiac [and very close to a full Uranus orbit].)

Hahnemann, who discovered the healing capacities of highly diluted medical substances (homeopathy) and the law of “*similia similibus curantur*”, incarnated ( $293^\circ$ ) and died ( $292^\circ$ ) when Saturn was in its own descending node. At his epoch this was assisted by the Earth ( $296^\circ$ ) being in that line.

Also the great composers Joh. Seb. Bach, with Pluto at birth in  $104.8^\circ$  and Neptune at death in  $117.5^\circ$ ; Beethoven with Pluto in  $289^\circ$  at birth and Uranus in  $295^\circ$  and Neptune in  $284^\circ$  at death; Mozart with Saturn in  $292^\circ$  conjunct Mercury ( $298^\circ$ ) and Venus ( $292^\circ$ ) at the epoch and Mars in  $112^\circ$  at birth, brought significant and inspiring “messages” to modern humanity with these strong connections of the planets with the elements of Saturn; and William Blake already had an association at birth with the ascending node of Saturn through Mars in  $105^\circ$ . This is emphasized even more at the moment of his death with Venus in the place where Mars was at birth, and also Saturn ( $101^\circ$ ), Uranus ( $296^\circ$ ) and Neptune ( $285^\circ$ ) join in with this perspective. (Positions of this nature at death indicate more a possible “inspiration” of later generations.) As we would expect, there were also the great painters of the Renaissance, who gave so much with their art to later humanity, who had strong connections with the nodal lines of Saturn:

Leonardo da Vinci brought such potentials already into his incarnation through Uranus in  $112^\circ$  and Jupiter in  $298^\circ$  at his epoch. At his death they appear as inspiring capacities through Saturn in  $287^\circ$ .

Likewise did Michelangelo incarnate with such capacities, through Saturn in  $113^\circ$  and Jupiter in  $295^\circ$ .

Raphael brought forward to modern humanity, through the many paintings of the “Madonna” and finally the “Sistine Madonna”, the mysteries of spirit birth. This found expression at his death in the association of Saturn in  $297^\circ$  and Pluto in  $281^\circ$  with the descending node of Saturn.

Rembrandt handled, in his many artistic creations, the deeper mysteries of Light and Darkness. This found expression at his death with Neptune in  $298^\circ$  and near the descending node of Saturn.

Of the great individualities who brought as writers and poets important messages to humanity, apart from Goethe mentioned above, we find the following connected with the nodal lines of Saturn:



Birth (or Epoch)										Death									
♁	♃	♅	♁	♂	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁	♁
		273	85							Herschel, Wm.,	b.	15	Nov,	1738					
										Hugo, Victor,	d.	22	May,	1885				87	
										Huxley, Thomas,	d.	29	June,	1895	272	277			
		267								Kant, Em.,	b.	2	Apr,	1724					
				90	271					Kennedy, J. F.,	b.	29	May,	1917					
											d.	22	Nov,	1963			274		
85										Kepler, Joh.,	b.	27	Dec,	1571					
										Leonardo da Vinci,	d.	2	May,	1519	79				
		264	83	261						Michelangelo,	b.	6	March,	1475					
										Mohamed,	d.	7	June,	632			239		
										Napoleon I,	d.	5	May,	1821			271	271	
										Pestalozzi,	d.	17	Feb,	1827			95		
										Raffael,	d.	6	Apr,	1520	266				
		266								Rembrandt,	b.	15	July,	1606, NS.					
											d.	4	Oct,	1669					91
										Reger, Max,	d.	11	May,	1916					92
										Rubens,	d.	30	May,	1640			271		
										Ruskin,	d.	20	Jan,	1900			267	86	
		85								Shaw, Bernard,	b.	26	July,	1856					
										Vaughan, Thomas,	d.	13	Feb,	1666					89
										Wagner, Rich.,	d.	13	Feb,	1883			91		
										Washington, G.,	d.	14	Dec,	1799	82	86			
85	264					c.272				Watt, James,	b.	19	Jan,	1736					
											d.	19	Aug,	1819			264	269	
			265			83				Wren, Christ.,	b.	20	Oct,	1632, OS.					
											d.	26	Feb,	1723			264	263	
										Wycliffe,	d.	31	Dec,	1384			87	87	

Historic Events in Connection with the Perihelion-Aphelion of Saturn

The movements of the planets through these elements of Saturn usually reflect sublime and in some cases crucial decisions that are not only of significance for the individual human being but for the evolution of humanity.

Decisions of this nature were inaugurated, obviously in view of the oncoming future problems and life situations of humanity, by the Christ. After the Baptism of Jesus (the incarnation of the cosmic Christ) by John, Christ was led into the wilderness, staying for 40 days. All the time, but especially toward the end, Christ was tempted by the Devil and Satan. (St. Matthew IV; St. Mark I: 1-13; St. Luke IV: 1-13.) Rudolf Steiner pointed out that there were two tempters: Lucifer is the same as the Devil and Ahriman is the same as Satan. Christ rejected their influence, and this first Deed was accomplished to help future humanity to move toward healthy independence. It coincided with Mars moving through the perihelion of Saturn.

A year later (about 28 February 32 AD), Mars moved through the aphelion line of Saturn. A little later, just about the spring full Moon of 32 AD, Jupiter was standing in the perihelion line of Saturn. All this was permeated by new meaning and “fulfilled” by the Christ in the

preparations preceding that Passover Festival and, eventually, the “Feeding of the Five thousand” (St. John V-VI). This event need not to be seen as a cheap miracle of multiplication of material bread, but it was a “spiritual feeding” of a multitude of human beings belonging to the Fifth, both Age and Epoch. The two fishes, which were available for the feeding, give a further clue. It is a reference to the “two fishes” of the cosmic magnitude of the constellation Pisces. This fixed star configuration is associated through the perihelion of Jupiter with the whole Post-Atlantean Epoch (see p. 103). The humanity of this whole Epoch received the “feeding”, i.e., sustenance for the human race was established that will come to manifestation during the present epoch. This is not just vain phantasy, as Venus moved in that very same moment through the perihelion of Jupiter in Pisces and was thus “fulfilled” by this Deed of Christ.

About the end of 32 AD to the beginning of 33 AD, Venus and Mars met in conjunction near the perihelion of Saturn. This is associated time-wise with the events around the Feast of Dedication (St. John X), after the healing of the man “who was blind from his birth”. In that moment the severe decision was demanded from the Jews to accept the Christ (St. John X:24-42); however, they rejected Him.

Associations of planets with the perihelion-aphelion line of Saturn usually work out as times of decision, sometimes decisions that go far beyond the concerns of the individual. For instance, Copernicus incarnated (1473) when Saturn ( $85^\circ$ ) was in its perihelion. About 29-30 years later, Saturn was again in the same position. Such returns of the planets to the places where they were at birth are like memories, reflecting the intentions leading to incarnation. Copernicus was then, in 1502-3, still in Bologna, studying canon law. Apart from this he also attended lectures by the astronomer, Novara, and became acquainted with Pythagorean heliocentric astronomy. Obviously, he adopted the heliocentric theory, which he worked out in following years. We know now that this decision was not only his personal matter, but it came to concern all modern humanity.

Likewise was the return of Saturn to the birth position ( $268^\circ$ ) of Tycho Brahe, in its aphelion, connected with basic decisions in his life. It happened in 1576, when Tycho Brahe was enabled to create the foundation of his own observatory and work community on the island of Hveen.

Johann Kepler was born when Neptune ( $85^\circ$ ) was in the perihelion of Saturn. This was activated in events in his life around 1588-89, when Saturn itself moved into that line. He was then studying theology at the University of Tübingen, preparing for ministry. At the same time he had private instructions by Michael Mästlin concerning Copernican astronomy. This seems to have brought a deep inner decision, probably not without pain, because we see him turn away from the career of ministry, to become a teacher of mathematics and astronomy. In this decision we witness the birth of the Kepler who had so much to give to modern humanity.

However, these kinds of “memories” are also present in star configurations at death, only they refer to events during the life-time of individuals. Here, we must refer to discoveries we made already long ago: the positions of the planets at the moment of the passing over of a human being contain the full biography of that individual. It is established by the places where

Saturn had been during the life, reverse to the returns of Saturn to the locations of incarnation. Thus, for instance, Saturn ( $96^\circ$ ) at Beethoven's death had returned to the position where it had been in about 1797-8. In other words, Saturn had noted down, as it were, in the Akashic substance of the cosmos (Saturn is the "organ of memory" of the cosmos) the events during those latter years in Beethoven's life. It was indeed a crucial time in his life and called for firm decision. The first signs of the approaching total deafness appeared, the worst handicap that could occur to a composer. Yet, by the power of his decision and insistence, he was able to give to humanity the wonders of his artistic musical creations, in spite of his deafness.

In the course of our researches we have also discovered that such "memories", in the moment of so-called death, are not lost. They live on in the cosmos and can even, under circumstances, inspire following human generations.

#### Elements of the Newly Discovered Planets: Uranus, Neptune, Pluto

Of the elements of the newly discovered planets, the perihelion-aphelion lines particularly are oscillating enormously in relationship to the ecliptic. Therefore, it is difficult to relate their positions to definite events in history and in the human sphere. The apsides of Neptune are especially difficult to define. Just to give an example: in the beginning of 1963 the perihelion was (according to the *American Ephemeris and Nautical Almanac*) in  $32.67^\circ$  of the ecliptic. From there it moved forward to  $57.6455^\circ$  in March 1968. After that it dropped back to  $18.5387^\circ$  in May 1972. In December 1974 it will have advanced again to  $36.8738^\circ$ , and will probably move forward after that still more.

The perihelion-aphelion of Uranus (for calculation of average positions see Table IV) are more stable, though they are oscillating also by  $4^\circ$  over the years. These elements have no immediate neighbors at present. Only in about 6800 AD will they meet the apsides of Mars (see Chapter VI). They have a significant connection with the Christ Events, which can contribute toward an understanding of their character.

Between 33 and 34 AD, Uranus moved toward its perihelion. In April 3-5, 33 AD the Mystery of Golgotha took place. In January 34 AD, according to calculation, Uranus was actually in its perihelion. Around that time the conversion of St. Paul took place. We have no proof with regard to the exact time, but the Christian Calendar remembers "St. Paul at Damascus" on January 25.

All this is, actually, a sublime description of the potential character, one ought really to say, Christian "fulfillment" of Uranus. St. Paul, whose original name was Saul, persecuted the Christians. He was "consenting" unto the stoning of the first Christian martyr, St. Stephen (Acts VIII.). He opposed the Christians, initially on the basis of the rejection of the Christ by the Jews, by not living up to their "political" aspirations, one might say. Furthermore, Saul could not accept what the Christians maintained: that the Christ had Risen from the Dead. He obtained letters from by the high priests at Jerusalem to go to Damascus in order to continue with the persecutions (Acts IX). Suddenly, at the gate of the city he was overwhelmed by a



“light from heaven” and a voice saying to him, “Saul, Saul, why persecutest thou me?” He realized in that moment that the Christ was alive and present in nature around him, and he became the great apostle of the Christ Impulse in the area of the Mediterranean Sea.

This Damascus Event of St. Paul will become the archetype of the experience of the “Second Coming” of Christ, which increasing numbers of human beings will have from now on into the future. In the past a very few people have had similar “meetings”. They happened in connection with events in the apsidal lines of Uranus, but they are difficult to discern. One example is the seemingly strange story of Bernadette, who eventually brought about the foundation of Lourdes in South France as a place where many sick people received healing. The initial experience of Bernadette, the vision of the “Lady” who told her that the water in the Grotto of Lourdes was of healing capacity, happened on February 11, 1858 (see Franz Werfel, *The Song of Bernadette*). About that time, Neptune moved through the aphelion of Uranus.

At the time of the approximate epoch of Raphael Santi, the Renaissance painter, Jupiter was moving through the perihelion of Uranus. If we look for the moment of possible activation by Raphael of the potential contained in this position, we come to the year 1508, when Saturn moved across this point of the perihelion of Uranus. This does not mean that something had to happen under all circumstances. Such transits of planets, as they are called, over portions at birth, or during the embryonic development, offer only possibilities of enactment. We find that in the year 1508, Raphael started on his first painting in the Stanza della Segnatura, the so-called Disputa. It is generally recognized that this painting “in its religious sentiment” far excels any of the later Stanza paintings, retaining much of the sacred character of earlier Florentine and Umbrian art” (Encyclopedia Britannica). Indeed, it seems to represent Christian humanity’s search for a real understanding of the Presence of Christ in the Altar-Sacrament.

Also, a very few “memory tableaux” contained in death configurations of historic personalities tell somewhat similar stories from the lives of human beings. (We have pointed out above that one can find, on the basis of preceding transits of Saturn over positions of planets at death, that these configurations carry the totality of the life story of a human being.)

When Emerson died (27 April 1882) Uranus was close to its perihelion. In 1832, when he went through that tremendous crisis in his life, Saturn was there. Thus Saturn “remembered” this event and brought it to realization again at the moment of death. Early during that year of 1832 his wife died. After that he retired from his pastoral office and eventually went on a long trip to Europe, where he came to a lasting and deep friendship with Carlyle. At the foundation of his resignation from the ministry, may well have been inner experiences that eventually lead to his “protest against the defects of historical Christianity” in 1838. Christianity for him was something much deeper than the orthodox versions that had developed in that time.

Paracelsus, the great medical genius of the Middle Ages, died on 24 September 1541, when Jupiter was close to the perihelion of Uranus. Earlier transits of Saturn lead us to the following dates in his life: The first was in about 1524, with Saturn in the aphelion of Uranus. Paracelsus was returning from a 12 years’ peregrination to the East. We do not know exactly where he had

been, but he met, among other things, ancient healing practices. He might have been to the territories of the Tartars, to Egypt, Palestine, Syria, etc. Some writers have come to the idea that he even had been “initiated” into the mysteries of shamanism.

Then, in about 1539, when Saturn was in the perihelion of Uranus, he seems to have written the fourth and last book of his *Astronomia Magna*. He says things in it that could only have come out of a deep esoteric Christian wisdom: “It is indeed possible for a person to get hold of and to enclose the whole of the world in his grasp, and this with all its foundations and in clear perception of its perfect entirety”... or ... “Like a physician putting his medicine into a small box, an extract containing great virtues, so can also a Magus put into a small stone much of the heavenly science—and such (the said small stones) are the Magus’ boxes in which he preserves the sidereal powers and virtues.”

The perihelion of Pluto was given as being in  $223.18^\circ$  for January 1958. The *American Ephemeris and Nautical Almanac* quotes the position of this element for February 1974 as  $224.3121^\circ$ . We were not yet able to discover the average yearly movement. However, it seems to coincide with the nodal lines of Mercury and Mars, and we have the impression, therefore, that a list of personalities with historic dates and positions would not offer much more practical help. The nodal lines of these inner planets seem to be more stable. However, they fall in with the elements of the classical planets; for instance, the nodes of Uranus are close to the nodes of Venus. As a matter of fact, they coincided in about 1347 AD, and are at present not much more than  $2^\circ$  apart. Therefore, we do not think that it is necessary, in this instance also, to re-list the historic personalities.

Likewise, the nodal lines of Neptune are practically coinciding at present with the perihelion-aphelion lines of Venus. In about 2098 AD, the two will be in identical positions of the ecliptic, Therefore, we can adopt these elements of Venus also for defining the historic character of those of Neptune.

The ascending node of Pluto is given in the above mentioned ephemeris for September 30, 1974 as  $110.007^\circ$  of the ecliptic. (The yearly movement seems to be  $48''$  forward.) This is between the locations of the nodes of Jupiter and Saturn, and we think that a special consideration for this element would not be of practical value for this present publication.

CHAPTER VIII

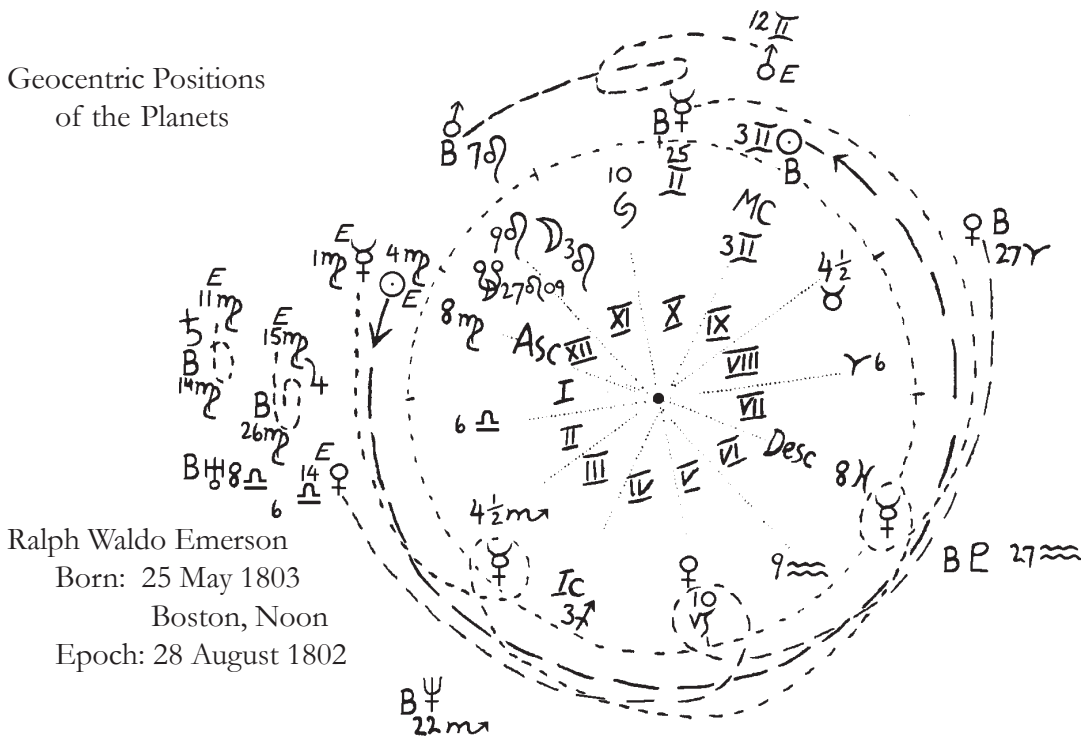
May-June-July 1974

Practical Application of the Information Concerning  
the Geocentric and Heliocentric Approach

The whole field of the elements of the spheres of the planets, i.e., their nodal lines and perihelion-aphelion lines, is so new that we feel we must give some indications of how to use them practically. We see in their application, roads toward constructive distinction between the geocentric and heliocentric perspectives. There are at present very few astrologers who take the heliocentric approach into consideration, and the few who do so, usually employ the latter as a kind of competition against the geocentric. In years of practice we came to the conclusion that there is no need for this attitude. Even more do we see in the one approach a most instructive complement of the other. However, we shall presently demonstrate this, together with other implications, on the basis of an historical example, in connection with the cosmic incarnation complex of Ralph W. Emerson.

Ralph W. Emerson was born on May 25, 1803, at Boston, Mass., "while his father was having midday dinner", as one source of information says. We will now produce the geocentric asterogram (Fig. 18a) for the time from the astrological epoch to birth, similar to the one we did for Kepler (see Fig. 3).

Figure 18a



Here we see straightaway some remarkable features: Saturn, Jupiter, Mars, Uranus, Moon and its descending node were all close to the “ascendent of birth”. This coincides with the place in the Zodiac where the Sun had been at the epoch. If we add to this the idea suggested in Fig. 4, that the path of the Sun during the prenatal embryonic time is a picture of the embryo image, then we see in the positions of prenatal Saturn and Jupiter remarkable relationships to the head organism. (This cosmic embryo image is, of course, a kind of compressed form of the real connection of the physical body with the whole Zodiac. We took the passage of the Sun through the meridian (MC), as the moment of birth.) Furthermore, we see Mars and Venus, during the embryonic development, in retrograde (loops) in opposite parts of the Zodiac.

One way to start with the interpretation of a chart is to investigate the implications of Saturn. This planet is, so to speak, the mainstay of the house which was built for human habitation during one incarnation. It is connected with the building of the human skeleton and the inherent “movement toward uprightiness” (see Rudolf Steiner’s *Man in the Light of Occultism, Theosophy, and Philosophy*.) Thus we can even see it as a threshold from the lower earthly sphere in which we live, to the “heavens”. In this sense can one take it as an expression of the karma of the individual.

Emerson’s Saturn moved, during his embryonic development, in the sidereal constellation of Leo. In order to define the significance of this more clearly, we can employ the suggestions in Fig. 12. There we connected Leo with the Sixth Round of Ancient Saturn. According to the description in Rudolf Steiner’s *Occult Science*, we find, from the viewpoint of Aquarius (opposite), the very first beginnings of a kind of “metabolism”, or relationship and reaction to an “environment”. Thus we can say that in this Saturn of Emerson’s lived the potential of an absolute coordination into the age and humanity in which he lived. He used this potential indeed, finding expression in the universality, in a sense of humanity karma, in his *Representative Men*. Thus Emerson can appear in modern cultural history like a “forerunner” of Rudolf Steiner, who associated at his incarnation also with a Saturn in sidereal Leo.

This was still further emphasized in Emerson’s connection with Jupiter. It started out in sidereal Leo. Here we would suggest a study of the Second Round of Ancient Sun evolution. The ancestors of humanity had in the meantime received an ether or life body. In Leo we see *remembered* the moment when cosmic *movements*—the archetypal beginnings of the present star movements—were reflected in this ether body, thus creating the archetype of, for instance, the circulation of the blood. In the very symbol for Leo ( $\delta$ ) this principle of relationship of the center, the heart, to the periphery is still preserved. In this sense, we can say that Emerson had the potential of a real “heart” relationship to his human environment. Altogether, Jupiter is more associated with the development, for instance, of the muscular system, as far as it is directed by the organism of the nerves. The ultimate aim of Jupiter is to promote in the human being the development of thinking, from merely reflective to “intuitive” thinking, in the sense of Rudolf Steiner’s *Philosophy of Freedom* (now published as *Philosophy of Intuitive Thinking*).

The potential of Jupiter is still more indicated in the movement of the planet during the later part of Emerson’s embryonic development into sidereal Virgo. This we see potentially

described in the First Round of Ancient Sun, according to *Occult Science* (Fig. 13), the moment in cosmic evolution when “life” was infused into an earlier humanity. Such an “infusion of life” we see realized in all that Emerson did for humanity of his age, particularly for the western humanity.

In Mars we can see a definite heritage of the developments during Ancient Moon evolution (see *Occult Science*). It laid the foundation, by the infusion of the soul or astral body into our ancestors, for our eventual power of distinction and separation from any environment. Through the many alleys, partly very misleading, of egotism, rejection, aversion, and even aggression, it is supposed to lead us toward the realization of real spiritual freedom. The chief means for the attainment of this is the development of speech. That the latter was a great potential for Emerson is obvious in the initial (epoch) position of Mars in sidereal Taurus, which is the cosmic archetypal region of the larynx and speech (see Chapter II).

We can, furthermore, employ this association of the epoch Mars with Taurus in the sense of the Rounds of Ancient Moon (Fig. 14). There Taurus is opposite Scorpio, which remembers the Third Round, or the moment of the Luciferic Rebellion. The “opposition” to the latter would suggest the possible impulse to redeem that “rebellion” constructively, in the sense of attainment of spiritual freedom, which one can certainly discover as having been an aim in Emerson’s life work.

The “loop” of Mars, mainly in sidereal Gemini, we can potentially interpret, in the sense of “opposition” to the Fourth Round of Ancient Moon. The latter is described as the influence, on the one hand of the Sun (heaven) forces, and on the other hand of the coarser (rebellious) Ancient Moon forces on our ancestors. The association of the loop of Mars with Gemini could suggest a potentially predominant influence of the “Sun” forces. Emerson employed this particularly in connection with the change-over and crisis in his life, around the age of thirty. The opposition of Mars to the Sun during the loop happened around the beginning of the 5<sup>th</sup> prenatal Moon cycle. This pre-reflected the age of about 29-30 years. Early during 1832 Emerson’s wife died, he retired from his pastoral office, and on Christmas Day he went for a trip to Europe, where he met several well-known writers and founded a lasting friendship with Carlyle. That crisis led Emerson to realize his “heavenly”, or Gemini potential. Finally, the position of Mars at birth, in sidereal Cancer, we can see as potentially associated with gradual redemption of the great split on Ancient Moon. (Cancer opposite Capricorn, i.e., Round Five of Ancient Moon.)

With regard to the prenatal path of the Sun through the Zodiac we can employ a kind of “summing-up” of the three earlier stages of evolution, Ancient Saturn, Ancient Sun, Ancient Moon. In this sense, the present Sun-Earth evolution is the organic integration of the three earlier ones. Thus we look at the epoch Sun in Leo, which reminds us basically of all that we said about the Sixth Round of Ancient Saturn (opposite), the Second of Ancient Sun, plus the implication of the Sixth of Ancient Moon (opposite). The latter saw the reunion of that divided universe in the past. This seems to justify the remark in the Encyclopedia Britannica about Emerson, that he emphasized “the essential unity of nature”.

The position of the Sun during the 5<sup>th</sup> prenatal Moon cycle (referring to the age of 28-35 years) was chiefly in Sagittarius. We can look here particularly at the memory implications of Ancient Saturn, according to Fig. 12, i.e., Gemini brought the separation into individual entities or “particles”, and Sagittarius brought certain hierarchical beings experiencing their own “human” stage through these entities. Contemplating all this we can understand other remarks in the Encyclopedia Britannica about Emerson: that he emphasized “the power and force of the individual, ...that the purpose of life seems to be to acquaint one with oneself... the highest revelation is that God is in every one ...”

Altogether, we can see in the Sun, during gestation and up to birth, the cosmic agent, as it were, which would help to integrate the star events and facts into a spatial corporeality. Therefore, we can also perceive the prenatal path of the Sun as a cosmic counter-image of the embryo form.

We will now indicate how the inferior planets—Mercury and Venus, also the Moon—can be interpreted. The superior planets—Mars, Jupiter, and Saturn—are demonstrating more what has been given to the human being as potentials, coming from beings of the divine world, also associated with karma, founded in previous incarnations. The inferior planets are describing more our own being, capacities and dispositions of soul, with which we will try to master the problems of life.

In this sense, Mercury, the planet nearest to the Sun, depicts how the individual decided to try to bring down cosmic intelligence into earthly intelligence and will. The prenatal rhythms of the planet, moving through superior conjunctions with the Sun, followed by inferior conjunctions during “loops”, can be related in connection with the prenatal Moon cycles to definite ages in life. The superior conjunctions—when the planet Mercury is “behind” the Sun, seen from the Earth, in other words further out in cosmic space—reflect times in life when one is possibly more inclined to “scoop up”, as it were, environmental, or rather, cosmic intelligence. Later, at times which are related to the following inferior conjunction—when the planet is between Sun and Earth—we may be able to incorporate what was “scooped up” into earthly intelligence and deeds (see also Chapter III).

In Emerson’s chart we find that Mercury was in superior conjunction with the Sun at the epoch. This was almost in conjunction with Saturn, and not very far away from Jupiter. We see in it an indication that Emerson had the soul-potential to integrate and scoop up the cosmic intelligence expressed by Saturn in Leo, of which we spoke above. This even had a connection with a past incarnation, as our researches on the basis of Rudolf Steiner’s indications have proved. Then he incarnated this, so to speak, as his own soul-potential at the time related to the following inferior conjunction of Mercury with the Sun, indicated by the loop in sidereal Libra. This refers to, approximately, the third prenatal Moon cycle, corresponding to the age of 14-21 years, the time of graduation and attempts to grow into definite forms of professional life. Eventually, just about the prenatal correspondence to the age of 22 years, he entered (1825) Divinity School at Cambridge, Massachusetts, in order to prepare for pastoral office. This time of inner decision, which it must have been for him, we see expressed in the



loop of Mercury in Libra, or the Scales, still further emphasized by Neptune in the Scales. (About the outermost planets, see Chapters II and III.)

After that we see Mercury eventually moving into another superior conjunction, toward the end of the 5<sup>th</sup> prenatal Moon cycle, in sidereal Sagittarius. As we said above, these events refer to the possibilities offered for inner development of the individual. Therefore, we can employ here, in connection with the inner planets, the Zodiac which is presented in Fig. 7. Sagittarius appears connected with the ego there. And indeed, in Emerson's life we witness at the age of 35 (corresponding to the end of 5<sup>th</sup> prenatal Moon cycle) a preparation for a breakthrough to egohood, in a higher sense. It was then that he gave an address to the Divinity School at Cambridge that was "a protest against the defects of historical Christianity". He was obviously reaching out for a higher, spiritual Christianity which laid the emphasis on the development of a greater one than the ordinary human ego.

During the 7<sup>th</sup> prenatal Moon cycle, referring to the time of about 1848, Mercury moved into another loop, in sidereal Aquarius and close to Pluto, reflecting when he went to England a second time in 1847-8. After his return, and partly as a result of this second visit, he published his *Representative Men* (1850), *English Traits* (1856), *The Conduct of Life* (1860). What he had gathered up earlier as independent cosmic intelligence, he brought down in these writings to splendid earthly intelligence, in the sense of the potentials of Mercury.

Later, in the beginning of May 1803, Mercury moved through the last superior conjunction, referring to the time of 1866 and after. It took place in sidereal Aries, with the Earth opposite, in conjunction with Neptune. It is interesting to note that Emerson delivered in 1870, at Harvard College, a course of lectures on *Natural History of the Intellect*.

Finally, we see Mercury at birth entering sidereal Gemini. Here we only suggest taking a look at Fig. 7 and contemplating what it says about this constellation; and also that it is connected with the Fifth Principle (compared, on a higher level, with the Spirit-Self) of the Christ. Furthermore, we also notice that in 1872, to which this final position refers, in the sense of the prenatal Moon cycles, Emerson went on his third journey abroad, taking him as far as Egypt.

Just to mention an approximate similar of this Mercury: At the birth of Pascal, a Frenchman, (born 19 June 1623) Mercury was also in sidereal Gemini. He is well-known as a mathematician and scientist, but also as a "religious philosopher". Once, when he was in retreat at Port Royal, he had a deep inner experience, which was sometimes called "conversion, the mystic experience suffered and described by many of the great religious thinkers" (*Encyclopedia Britannica*).

We proceed now with Venus. This planet depicts the potentials that the human being uses to build up the feeling life. Therefore, it acts also as a kind of counter balance to Mars.

Emerson's Venus started out from the constellation Virgo. This was similar to Goethe's epoch Venus. In a sense, Emerson succeeded to represent something like an equivalent of the more Central-European Goethean life relationship to western humanity.

Mainly during the 5<sup>th</sup> prenatal Moon cycle, Venus moved through a loop in Sagittarius. It happened almost at the same time as the loop of Mars (see above) and was, therefore, in

opposition to the latter. These conjunctions of Venus have, on the basis of the regularity of their appearance, a strong connection with history and can eventually be traced back to the Christ Events, as we have previously suggested.

In order to work out these relationships, we must deduct for each century that has passed since the time of Christ,  $33.5^\circ$  from the present position. Thus, to find the background of Emerson's Venus loop we take the position of the conjunction, according to ecliptic degrees, i.e.,  $279^\circ + 360^\circ$  in order to operate mathematically =  $639^\circ$ . Then we deduct  $17 \times 33.5$  for each century since 0 AD =  $570^\circ$ , so  $639^\circ - 570^\circ = 69^\circ$  of the ecliptic. This leads us close to the 3<sup>rd</sup> conjunction of Venus during the Three Years of Christ's Ministry which happened in 32 AD and in  $66^\circ$  of the ecliptic. We have mentioned it in Chapter III. Even as that conjunction was a superior one, whereas Emerson's was inferior, we can see a definite relationship, in the sense of the three stages of the renewal of the Mysteries by the Deed of Christ.

We have already mentioned that the loop of Venus in Emerson's chart coincided with the 5<sup>th</sup> Moon cycle (5<sup>th</sup> seven year cycle), or the event of that great crisis around 1832. He did eventually break through, in all that we have indicated about that time, to a new and deeper relationship to the esoteric meaning of Christianity, or the new mysteries inaugurated by Christ. This was still further held out like a challenge in the position of Emerson's Venus at birth, which was in  $27^\circ$  of the ecliptic. This came close to the place of Venus ( $16.3^\circ$ ) at the first Whitsun in 33 AD.

Finally, how do we approach the Moon in such a chart? Generally speaking, it serves as "incorporator" of all that which is implied in the events concerning the planets into the etheric and physical organisms. It does this in connection with the average 10 Moon cycles during the embryonic development. We have demonstrated how these cycles reflect themselves into the seven-year periods of life on the physical Earth. Thus we can see the "incorporating" activity of the Moon.

At birth the Moon was almost in conjunction with Mars. This we can take as emphasis on what we said above. At the epoch, the Moon was in the place of the ascendent of birth, which was close to the epoch Sun, i.e., a new Moon. This too reminds us of the implications concerning the epoch Sun (see above).

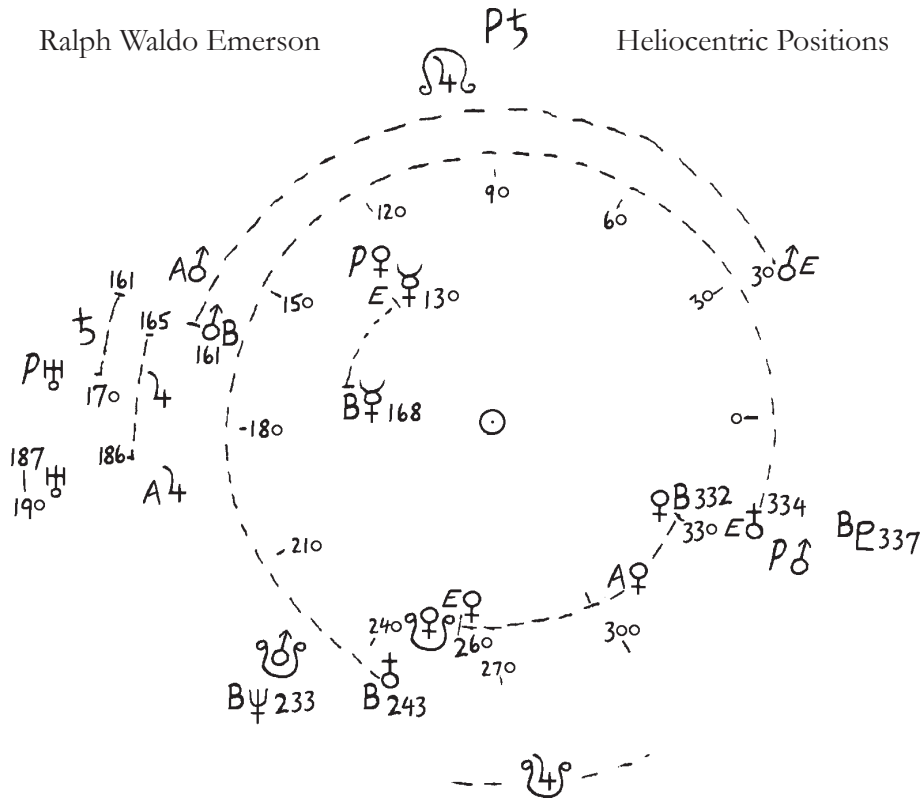
However, we can choose another approach with regard to the indications coinciding with the position of the Moon, the perspectives associated with the nodes of the Moon, which we worked out in connection with the incarnation chart of Kepler (Chapter IV).

In relation to Emerson's chart, the descending Moon node moved through the place in the ecliptic where the Moon was at birth in September 1804. This might contain an indication with regard to the "spiritual nativity" of Emerson. Saturn by then entered sidereal Virgo, and Jupiter was still in that constellation. Virgo is associated, according to Rudolf Steiner, with philosophical Phenomenalism, Saturn with Gnosticism and Jupiter with Logism. If we study Emerson's *Representative Men*, we can come to the conclusion that it is built on a phenomenalism concerning the individualities of which it speaks: Plato, or the philosopher; Swedenborg, or the Mystic; Montaigne, or the skeptic; Shakespeare, or the Poet; Napoleon, or the man of

the world; Goethe, or the writer. However, these personalities are seen in the light of Logism and yet, of Gnosticism. (With regard to possible philosophical world conceptions see Rudolf Steiner's *Human and cosmic Thought*, and our Fig. 15 on page 70.)

We shall now concentrate on the heliocentric perspectives in Emerson's incarnation chart. As we have pointed out repeatedly, we do not do this in order to create a competition of the geocentric. We see in it a kind of complementation. In the geocentric we look at the planets, Sun and Moon, and study what they do, for instance, with regard to the signs of the ecliptic, and the sidereal constellations of the Zodiac. In the heliocentric we take the elements of the planets, nodal and perihelion-aphelion lines as starting points, thus concentrating on the spheres of the planets. By studying the history of these elements, the movements of the planets through these lines, we try to discern the life that is proceeding in the spheres of the Sun cosmos.

Figure 18b



We start with the perihelion of Uranus, which is independent, and the perihelion-aphelion of Mercury (whereas the nodes of Uranus are close to the nodes of Venus). It is at present close to the point of transition from sidereal Leo to Virgo. Furthermore, we pointed out

(Chapter VII) that this line has a significant connection with the Christ Events. We would therefore expect that the incidents in this line would give us, possibly, some important indications with regard to Emerson's deeper association with Christianity. We say this not because we expect "compelling" factors in any of these happenings, in the sense of old prediction, but descriptions of the soul's own decisions in the life between two incarnations and based on individual karma.

The planet Saturn at the moment of Emerson's birth was standing exactly in the perihelion line of Uranus, whereas Jupiter moved through it during the embryonic development. Thus we see the importance of this Uranus perspective impressively demonstrated. Did Emerson work this potential out during life, and how?

Again in 1832, Saturn moved through the perihelion of Uranus and Jupiter through the aphelion. This was, as we said earlier, the great crisis in his life, when he moved away from a form of traditional "historic" Christianity. The events in the heavens would suggest that a spiritual Christianity woke up in him. This is, furthermore, emphasized by the fact that Jupiter proceeded through the perihelion line of Uranus in 1838, during the year that he gave the address on the "defects of historical Christianity".

All these events must have had a tremendous effect on Emerson's inner development. This found expression in the position of Uranus, which was close to its own perihelion, in the moment of Emerson's death on 27 April 1882. Positions at death present a sum-total of the life experiences of a human being.

Thus we can also understand that we find in the description of historic similars of the perihelion-aphelion of Uranus the name of such a "non-orthodox" Christian like Raphael Santi. At the approximate time of his epoch, Jupiter moved through the perihelion of Uranus. The greatness and universality of his artistic work is a sure proof of his greater-than-traditional Christianity.

Also Paracelsus the medical doctor, at whose death Jupiter was in the perihelion of Uranus. The radius of his inner life was so great that he succeeded in writing so-called theological books such as *The Last Supper* and *An Interpretation of the Lord's Prayer*. They show that here was a consciousness of a Christianity far greater than the traditional and exoteric one.

We go on to the elements of Saturn. Both the perihelion line and the ascending-descending nodal lines of Saturn were engaged during the 5<sup>th</sup> prenatal Moon cycle, thus referring to those decisive years in Emerson's life, 1832-1838, from another angle.

First, the conjunction of Mars and Earth—mentioned in connection with the geocentric, where it appeared as an opposition of Sun and Mars—happened close to the perihelion of Saturn. Shortly after that Venus moved through that line. We said earlier that we can see in these lines "echoes" of the workings of higher beings, effecting world and human karma. Thus we face, with the ingress of the perihelion of Saturn into sidereal Gemini in 1413 AD, the beginnings of the deployment of Mars and its forces in the development of a science of nature and technology in the modern age, so to speak, as the milestones, sometimes misleading, of humanity's quest for freedom.

Thus we can understand that some relatively “independent” historical personalities were associated with these elements:

Tycho Brahe, at whose birth the Earth was in the perihelion of Saturn and Mercury in the aphelion of Saturn. At his death Venus was in the perihelion of Saturn.  
Michelangelo had Venus in the perihelion of Saturn at his epoch.  
Leonardo da Vinci had the same planet in this line at his death.  
Copernicus, at whose death Mars was in the perihelion of Saturn.

Emerson obviously used this potential during the critical period of his life as a means of achieving and sustaining his “independence”, in keeping pace with the cultural aims of the present Age of the Consciousness Soul. Thus Emerson was “born”, whom we know in history and of whom Rudolf Steiner said “...he was one of the greatest spirits of the 19<sup>th</sup> century”. (November 9-14, 1914, “Kalevala Lectures”.)

Events in the perihelion-aphelion elements of Saturn are often worked out in connection with severe and crucial decisions. In this sense, Emerson indeed experienced and used constructively the potentials prepared during his 5<sup>th</sup> prenatal Moon cycle.

Toward the end of that cycle we see first Venus moving through the ascending nodal line of Saturn and a little later the Earth. This is related to the years 1837 and 1838 in later life. Mars moved through this line at the end of the 6<sup>th</sup> prenatal Moon cycle. Events in these nodal lines are, as a rule, more connected with significant messages to humanity, and to the individual. In Chapter VII, there are mentioned numbers of personalities who obviously had received such messages and handed them on to humanity. However, we see also in this context that the happenings in the heavens do not act as guarantors, so to speak. It is left to the decision of humanity to identify with such impulses in action, or to drop them. An example is mentioned (in VII) in connection with the ingress of the ascending node of Saturn into Gemini. This happened in 869 AD when the Fourth Church Synod of Constantinople took place, which decreed as postulate that the human being consisted solely of body and soul, and had only a few spiritual attributes but no spirit. This was the beginning of a long development of psychological doctrinal systems. They increasingly prepared the grounds for materialism, and finally it even became a question for part of humanity whether they had a soul, not to mention spirit.

Emerson, a man who wrote those essays on historic personalities in his *Representative Men*, surely did not fall in with these postulates of the Council of Constantinople. In a sense, his address concerning “the defects of historical Christianity” included in the latter “defects” also of that Council. One who could state that the highest revelation is that God is in every one, did not deny the spirit in the human being.

Similar in history demonstrate the complexity of these problems. When the philosopher Bishop Berkeley died (14 January 1753) the Earth was in the ascending node of Saturn. Here we have the opposite version of what the Council of Constantinople implied. He insisted that matter does not exist except as a form of mind, a “thing is merely a bundle of perception; all matter, so far as we know it, is a mental condition; the only reality we know directly is mind.”

At the birth of Bernadette of Lourdes (7 January 1844), the Earth was also close to the ascending node of Saturn. She experienced “in spirit”, as a child still, the presence of a Spiritual Being, whom she called “the Lady”. This experience later gave her the impulse for the inauguration of the well in the Grotto of Lourdes as that great healing potential which it became.

In the sense of the above propositions involved here, we find also significant positions of Venus in the nodal lines of Saturn. (It is acceptable to also include here positions in the descending nodal line of Saturn. In any case, Venus moved through the descending node of Saturn at the end of the 9<sup>th</sup> prenatal Moon cycle, referring to 1866, when Harvard College conferred on Emerson the degree of LLD.)

Blavatski, founder of the Theosophical Society; Venus at birth in the descending node of Saturn.

Mozart - Venus at epoch in the descending node of Saturn.

Claude de Saint Martin, French spiritual philosopher; Venus at birth in the descending node of Saturn.

Leo Tolstoi - Venus at epoch in the descending node of Saturn.

Rudolf Steiner - Venus at birth in the descending node of Saturn.

Similar of a Mars moving through these nodal lines of Saturn are also quite illuminating. For instance, we find them at the birth of William Blake, Byron, Mozart, and at the death of Tycho Brahe, Novalis, and Mark Twain. They all certainly brought important messages to humanity.

We will now study the events in the elements of Jupiter. The ascending nodal line of Jupiter was engaged during the embryonic development of Emerson, by Venus, Earth and Mars during the incidents referring to the time of 1832 to 1838, which we mentioned earlier. Actually, the inferior conjunction of Venus with the Sun, which took place according to heliocentric perspective in about 99°, was exactly in the line of the ascending node of Jupiter.

Here the history of these nodes becomes most useful in discerning the potentials with which Emerson associated. We need to take only the two facts, the connection with the commencement of Kali Yuga and the time of the Buddhahood of the Maitreya in the future, in order to come to inspiring suggestions. Considering the shortcomings of the age in which Emerson lived, we come to the conclusion that he did as much as he could, first to overcome the prevailing spiritual darkness of Kali Yuga, and also to orientate himself in his teaching capacities toward an activating renewal of the Word (associated with the node of Jupiter in Taurus at the coming Buddhahood of the Maitreya).

The most significant implications that can be seen as potentials in the nodes of Jupiter are their connection with the Christ events during the Three Years (Chapter VI) Events in these elements work, as a rule, as challenges in human life, to break through to the real, esoteric meanings of the Deed of Christ. In Emerson's life such challenges were obviously active, just during those years when the above mentioned happenings in his prenatal development referred. It made him move away from historical, one might also say, traditional, Christianity and seek the real, spiritual Christ Impulse.



At the birth of Albrecht Dürer, the German painter, who displayed a deep, inner connection with Christianity, Venus was in the ascending nodal line of Jupiter. Likewise Swedenborg had such a potential in his epoch configuration, which returned in his asterogram of death. Also similars of Mars in the ascending nodal line of Jupiter are illuminating. At the time of Raphael's birth and at Michelangelo's death, Mars was in that line. The two had deep roots, as their artistic creations reveal, in spiritual Christianity. We find also Mars in this place in the death configuration of Rudolf Steiner, which can give us a lot to think about [in regard to] the position of Emerson in modern spiritual life. The movement of Mars through this line during Emerson's prenatal referred to 1838, the year when he protested against "the defects of historical Christianity... In the soul let redemption be sought... Cast conformity behind you, and acquaint men at first hand with Deity..." (Encyclopedia Britannica).

In Emerson's incarnation configuration, there was also a relationship of Uranus and Jupiter, in a broad orb, to the aphelion of Jupiter. Here a study of the history of these elements can be of great help, but especially the comments on historic events and personalities (Chapter VII). For instance, the story of the Great Conjunctions in the aphelion of this planet can give us an idea of what might have lived potentially in the soul of Emerson, who incarnated soon after the Great Conjunction of June 1802, in about  $158^\circ$  of the ecliptic. The latter was still far away from the aphelion of Jupiter, but for an interpretation of a chart we would nevertheless see its significance in the aiming at the event which was to come. (The Great Conjunction of 1981 will see both planets close to that element of Jupiter.)

Next, we concentrate on the elements of Mars, first the events in the nodal lines. The most striking occurrence was the position of Neptune in the descending node of Mars. The history of these nodes can give a lot of inspiration toward the interpretation of the potentials contained in such an event, for instance, the connection with the commencement of the modern age that wants to develop the consciousness soul. That Emerson was deeply associated with these impulses becomes obvious in the fact that he died when Neptune was close to the ascending nodal line of Mars.

Emerson's Neptune was similar to that of Michelangelo's epoch Neptune, which was also in the descending node of Mars. Here we might say that in Emerson there was an "inspirational" element present as a potential that was, in a sense, similar to the capacity that was manifest in the great artistic works of Michelangelo, though Emerson expressed it in writings, which were, in a figurative sense, "sculptures" of great personalities in human history.

The commentary on historical similars in the nodal lines of Mercury (which are the same as those of Mars) in Chapter V, can open many avenues to an understanding and interpretation of such a chart as that of Emerson. Even if different planets, i.e., not only Neptune, were associated with the nodal lines of Mercury-Mars, we can, nevertheless, find here illuminating occurrences that eventually throw light on Emerson's association with these elements. Of course, the nature of the potentials of the sphere of Mars is varied according to the planets involved in the individual historic case, but they still carry something of the fundamental nature of the planetary sphere which is activated.

The perihelion-aphelion lines of Mars were also activated during Emerson's prenatal development. Saturn was still in orb of the aphelion line at the epoch and Mars was there itself shortly before birth. The Earth was in the perihelion at the time of the epoch, and Pluto was still in orb of it. In the history of these elements we find useful hints, for instance, the association with about 8000 BC, 1700 BC, and 33 AD. In this sense, it is also helpful to contemplate the conjunction of the aphelion of Mars with the perihelion of Venus in about 3100 BC, and vice versa, at the time of the commencement of Kali Yuga. If we study the events on the basis of the Register in Chapter VI, we can come to the conclusion that the Saturn of Emerson, moving through the aphelion of Mars, carried the challenge to create the foundations for a constructive overcoming of the heritage of Kali Yuga, as humanity moved toward its termination in 1899 AD. We can indeed see how Emerson made efforts to contribute his share toward these endeavors. Rudolf Steiner was one of the most outstanding personalities in this regard, devoting his whole life to these aims: constructively answering the challenge of Saturn in his incarnation asterogram, which was in the aphelion of Mars.

Historical associations of the Earth with the perihelion-aphelion of Mars, similar to that of Emerson at the epoch, can also create helpful suggestions. At Goethe's birth, the Earth was in the perihelion of Mars. Although this may at first appear as a contradiction, because Emerson had the same event at his epoch, we have come to the conclusion in our research that such facts can, nevertheless, be of essential help in the interpretation of a chart. In this sense, we also refer to what is said about the connection of Paracelsus and the connection of Goethe with these elements in Chapter VI. We feel it is not too great a suggestion that Emerson worked out the potentials that were present in the corresponding facts of his prenatal star configuration, and thereby became, in a certain sense, the equivalent of Goethe in the English speaking world.

The elements of Venus were also engaged in Emerson's prenatal star complex. The planet itself started out from its own descending node. (The latter coincided, approximately, with the aphelion line of Mercury and the descending nodal line of Uranus.) Therefore, we can review the comments in Chapter V for our investigations. Here we find that William Blake and Dostoevski had similar epoch positions of Venus. With regard to death configurations we discover that Emerson died when Venus was in its ascending node. This we take as an indication that he did "fulfill" the potentials contained in his epoch Venus, as impulses of reintegration and reunion in the soul of humanity and all that Mars had to divide, separate, and contradict in the course of its historical workings. Furthermore, we see that at the moment of the death of Mark Twain and Albert Schweizer, Venus was in its descending node. Although we cannot speak here of possible "inspiration" of an incarnating soul by earlier generations, we can still take them as indications of "similar" in history.

The perihelion of Venus was engaged at Emerson's epoch by Mercury. This planet is associated with the impulses of bringing down cosmic intelligence, or wisdom, into earthly intelligence. This is expressed, for instance, in the double-triangle that Mercury "writes" into the heavens by its superior and inferior conjunctions (see 10a & 10b).

With regard to this element of Venus, and how Emerson was connected with it, we find it potentially useful to contemplate the associations with the Christ Events. The only similar, and that only in connection with birth, is Raphael Santi's Mercury (132°) at birth, which can be inspiring, nevertheless, if we recall Raphael's profound incorporation of cosmic intelligence in the intelligence manifest in his paintings. Opposite, in the aphelion of Venus, we find Mercury in the epoch (309°) of Dostoievski and birth (310°) of Mozart. In death configurations, Mercury was in this perihelion at the death of St. Francis of Assisi (125°) which, of course, offered an enormous "inspirational" potential.

The elements of Mercury we need not to work out specially. The nodal lines of this planetary sphere are at present identical with those of Mars. And the perihelion-aphelion lines coincide with the nodal lines of Venus (and approximately with those of Uranus.) Both perspectives we discussed earlier.

What we have presented here is, of course, only a basic picture of the possibilities with regard to an interpretation of the potentials contained in such a chart. We took only positions at the epoch and birth. If one works out a graphic chart of the events from epoch to birth, like the one for Kepler in Fig. 8, one can find many more opportunities of discovering coincidences in the elements of the planetary spheres, especially as far as the fast-moving planets, Mercury, Venus, and Earth are concerned. According to the prenatal Moon cycles adopted here from the geocentric approach, we can even relate events to definite times after birth.

We will finally concentrate on another aspect of the heliocentric approach with regard to planetary positions at epoch and birth, and during the embryonic period. This is the return of the planets to the same places in the Zodiac after birth. These events are also called "transits". They can convey ideas of how the potentials indicated by the events around the time of incarnation may be realized in later life. However, we emphasize over and over again that we see here only potentials, not, by any means, foundations for prediction.

In 1825 Emerson entered Divinity School at Cambridge (USA), to prepare for a pastoral office. During that year Saturn moved through the ascending nodal line of Venus and was opposite the position of the planet Venus at the epoch. We can see here how this obviously became a challenge arising in Emerson of working toward that spiritual reintegration and reunion implied in the workings of this planetary sphere.

In 1826 he was "approbated to preach" which was accompanied by a return of Jupiter to its place during the embryonic development and at birth. We witness here that Emerson did realize, of course in degrees, the potentials contained in his Jupiter.

In 1829 he married and became more settled with regard to his vocation. Jupiter moved then through the place where the Earth was at birth. He took this challenge, so to speak, and realized it in "finding his feet on the Earth", which would be indicated in the Earth-Sun position at birth, generally speaking.

Then in 1832, the great crisis came into Emerson's life, which seemed at first to break down the earlier decisions and accomplishments, as far as his career was concerned. Early during that year his wife died, and this was a deeply depressing shock for him. A short time

later, he came into conflict with his congregation over the teachings concerning the Last Supper and its application as a permanent sacrament. Consequently, he retired from his pastoral office. On Christmas Day of the same year he started on a trip abroad, visited England, met Coleridge, Carlyle, and Wordsworth. He entered into a most productive friendship with Carlyle, and he returned in 1833 to Massachusetts in the US, starting a career as lecturer at Boston.

These events in their initial phase were accompanied by a return of Saturn to its positions during the embryonic development and at birth. If Emerson had not developed the initiatives that he actually did, he may have easily fallen into utter despondency and defeat. However, he took the challenge and developed constructive and creative aspects. It might have helped him to a certain degree, that Jupiter during those years (1832-33) moved through the points opposite its own positions from epoch to birth, one might even say, that he managed these “oppositions” in a positive sense.

In 1835 Emerson married a second time. He had become a well-acknowledged lecturer at Boston by then. Here we see how a human being can constructively “handle” Mars. During those years, 1835 and 1836, Saturn moved through the point opposite Mars during Emerson’s epoch.

Then came 1838, when Emerson gave that famous address to the graduating class of Divinity School at Cambridge about the “defects of historical Christianity”. This was accompanied in the heavens by a return of Saturn to the positions of Neptune, and especially of the Earth, at birth. At the same time, Jupiter returned to its place during Emerson’s embryonic time.

In 1847, till July 1848, he went for a second visit to England, and also to Europe. Saturn had then returned to a place opposite its own positions at epoch and birth, a strange coincidence if one remembers that at the time of the first visit Saturn was in conjunction with those same positions.

These coincidences in Emerson’s life do not stand alone. They have been found in many other historical asterograms. There exist numbers of examples demonstrating that the personalities connected with them were indeed able to develop the potentials contained in them constructively, though there are also others who were incapacitated to do this for their own reasons. All these researches demonstrate vividly how necessary it is for us now and into the future to break through to a spiritually therapeutic attitude with regard to these matters. Only then can we hope to create the foundations for a new astrology, or astrosophy.

With the present issue we conclude these *Letters*, at least, for the time being. Much more could be said, and we are fully aware that we have given, so far, only the most necessary directions for further studies. However, we realize that too much information at this point could easily lead to a sense of confusion and frustration. Therefore, we think it is only prudent to insert a pause in our publications.

Cordial Greetings,  
Willi Sucher

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*Isis Sophia II - Outline of a New Star Wisdom*

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*How to Know Higher Worlds*

*Human and Cosmic Thought*

*Intuitive Thinking as a Spiritual Path*

*Life Between Death and Rebirth*

*Cosmic Memory*

*Theosophy*