

ISIS SOPHIA I

INTRODUCING
ASTROSOPHY

By
WILLI SUCHER

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ISIS SOPHIA I

INTRODUCING ASTROPHYSICS

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

FOREWARD

In 1938, Willi Sucher and his wife Helen packed a suitcase and left Germany for England “for a short time to study”. They knew that they would not be going back until the conditions in Germany had radically changed, as it was becoming impossible for Willi to carry on his chosen work because he was already under suspicion by the Nazi government.

Early in his life, Willi had felt the need for a new star wisdom, and after meeting the ideas of Rudolf Steiner in 1919, this search became his life task. His wife Helen, whom he married in 1927, greatly supported him in this, as did Dr. Elizabeth Vreede, whom he met in that same year. Dr. Vreede had been given the task by Dr. Steiner to research and build up a new star wisdom compatible with the present stage of consciousness in humanity. For this she had set up a Mathematical-Astronomical Section in the Goetheanum at Dornach in Switzerland. She became Willi’s guide and encourager during 11 years of fruitful collaboration until they were cut short by the rise of the Nazi regime in Germany and the ensuing World War II.

Willi and Helen had been invited to Sunfield Children’s Home (for children in need of special care) by Fred Geuter, its co-founder with Michael Wilson. Soon after the outbreak of the war, all the men who had recently come from Germany were interned, and Willi was sent to the Isle of Man. Anticipating this, Willi had already packed his astronomical tables and by good fortune was able to take them with him and thus carry on his research. Ever after, he regarded this as an especially fruitful time in his life where he could work intensively, both alone and with like-minded colleagues interned with him.

The letters, published in this book, were systematically written soon after his release and sent out to a number of subscribers. Their rich content is the fruit of years of meticulous research, consolidated and refined during the time of internment. Willi’s penetration into numerous areas of humanity’s connection with the stars continued up to his death, in 1985. While his various publications exhibit only a portion of the enormity of his researches, the basic foundations are contained in these *Letters*.

As a long time associate of Willi and Helen Sucher, I am delighted and deeply grateful that these *Letters* are now available to a wider circle of those following up this search for a new star wisdom, which moves toward *ASTROSOPHY*.

Hazel Straker
June 1999

NOTE FROM THE EDITORS

One can read from the biography of Willi Sucher, included in his books *Isis Sophia II* and *Cosmic Christianity*, how he was able to immigrate to England in 1937-8, and was held in a detention camp during World War II from about 1940 to 1942. When he was released, he went first to Scotland and then back to Sunfield in London about 1944. These letters were written at the end of the War, which is somewhat “carried” as a reality in the deep feeling often expressed in them.

From the background of his immense amount of research, Willi writes of historical events in connection with star events over the course of humanity’s physical evolution. Using historical examples, he tries to awaken an understanding of our past and future tasks. Although the reader is not required to do the same research, understanding and application of it does require the same kind of dedication and desire to uncover the mysteries of one’s own and humanity’s destiny. To aid in the understanding and application of this work, the Astrosophy Research Center opens its doors to all questions—by phone, mail, fax, e-mail, or from visits—at no charge except for a small fee for those who would like to visit and reserve a room at the Center for research or study.

These letters have been slightly edited to conform to a more modern style of punctuation, capitalization, and gender use; omitted are the monthly calendars of star events that were appended to the letters—except where the content seemed to be part of the letters. The notations or additions that appear in [brackets] in the text are made by the editors.

Our thanks go out to all the individuals who helped to make this publication possible, with special thanks to Shirley Latessa for her long and ongoing support. And thanks to Robert and Irene Jaros for their help with this publication.

FIRST LETTER - April 1944
Structure of the Solar Universe

It is the intention of these astronomical letters to elaborate the relationship between the starry universe and the Earth. The human being as the main representative of the Earth will be chiefly the subject of consideration, but also the other kingdoms of nature will be considered. Of course, it is altogether a vast field, and we in our age are limited in our knowledge. Yet, thanks to the key knowledge that was given by Rudolf Steiner, it has been possible during more than twenty years of quiet and persistent work to gather many facts about those relationships. Taken together, these facts are already forming an organism that is still in its early childhood but may become the seeds for further and more elaborated investigations in the coming centuries and millenniums.

First we will have to establish through these letters a clear insight into the structure of our solar universe and its relationships to the starry worlds beyond our own universe. Then we shall have to speak about the constellations that we perceive in the sky. Mainly we will have to consider the constellations of the Zodiac, and we will have to find out their spiritual nature as it is connected with the evolution of Earth and humanity. After that, the world of the planets—the moving stars—will be considered. This will be done mainly in connection with the human being's life after death and before birth. We will also have to take into account the relationship between the planets and the life of nature, as far as science has been able to prove this fact. In connection with humanity, the problem of necessity or fate and the realm of human freedom will then arise. In the end we shall have to inform ourselves about the relationship between the stars and humanity as a whole and also about the future evolution of the planet on which we live.

The question arises, by what name should we call the kind of knowledge for which we intend to search in these letters? To call it astronomy wouldn't be correct, because the mathematical facts of the starry world will be dealt with only as much as this is necessary. Neither can it be called astrology, because it will not become a foundation for horoscopic practices in the sense of astrology as it is performed today. We need to study the spiritual background of the relationship between the stars and the Earth with its inhabitants. We may call it astrosophy. What is astrosophy?

Movement is the essence of the world of the stars. Everything is moving in the sphere surrounding the Earth. We enter a gigantic world of rhythms when we look into the manifoldness of the starry heaven.

There is the rhythm of day and night. The whole firmament seems to be revolving around its heavenly axis within 24 hours. This is one of the fundamental movements in the universe that creates the change of day and night. We are taught by modern astronomy that this revolution is brought about by the daily rotation of the Earth around its axis. Only the observers on Earth perceive it reversed, as if the firmament were rotating.

Then we can observe the rhythms of the Moon, the change of the phases from New Moon to Full Moon and back to New Moon. We know by observation that this rhythm takes place roughly within a month.

If we go farther out into the universe, we will find longer rhythms, such as those of Venus and Mercury. There is the rhythm of the Sun and the time in which it takes to move through the Zodiac. We call this rhythm a year. Again we are told by modern astronomy that this movement of the Sun during one year is an illusionary one. It is the Earth that moves around the Sun during one year, and we on Earth perceive the Sun in different parts of the sky during this circular movement of our globe. Still farther on we find the rhythms of the so-called superior planets: Mars, Jupiter, Saturn, and the lately discovered planets of Uranus, Neptune, and Pluto. Here we find rhythms that extend over tens, even hundreds of years.

Besides this, we can find changes in the structure of our universe that also go on in long rhythmical intervals. They comprise whole ages of human and earthly evolution, thousands and even tens of thousands of years. We know that the fixed stars are also moving, although these movements would, for the most part, only become visible to the naked eye in intervals of time that are beyond the grasp of ordinary human time conception.

Hence movement is the foundation of the world of the stars. We can look at this world of movement in different ways. We can regard it as a gigantic mechanism. The facts, which we find in the universal movements, do indeed inspire this idea. We can calculate the movements, and we can even pre-calculate the rhythms of the stars. The discoveries of Pluto and Neptune were achieved by the application of pure mechanical laws to our universe. And yet, the idea of a universe as a mechanism comes to grief at a certain point. We can compare it with a rotating motor. The movements of the motor—its behavior—can be calculated. Every detail can be explained by mechanical laws. But it would not move an inch, not even a single screw of it would exist, if the human mind had not invented it. The gigantic work of the inventors in the realm of mechanics has created each single detail of the motor. The human mind is the true origin of the motor and without it the motor would not exist.

How is it in our universe? This mechanism of innumerable movements exists, but who has created it and put it into rotation? A mechanism cannot create itself, otherwise it is no longer a mechanism. There must have been something like a gigantic planning mind or even a congregation of such minds, before any universe could have been created.

From this we are led to another outlook. Just as the motor is an expression of the capacities of the human mind, even perhaps of its weaknesses, so our universe can be regarded as the expression of a world of inner life—if not soul life.

We see the human being moving. All the movements of the limbs can be explained in terms of physical and mechanical laws. Still, there is always a reason why a human being moves his limbs. He has intentions to do something or to go somewhere. There is an inner life; a soul life behind the visible movements of the body; a life that gives reason and justification to these movements.

So we may look at the single star, we calculate its movements, rhythms, and many things connected with its general condition and its relationships with other stars. But then we must go one step farther and find the inner cause of its particular behavior. We must find the soul life of the star that has created it and has its expression in the so-called mechanical laws.

We will probably not find, within its own realm of inner life, reasons for the movements of the single star. We must perhaps search in the realm of the community of stars. In the communities of humanity, the single being has his or her own world of soul qualities causing movement and activity. Still, the actions of the single being come into contact with those of other human beings. Moreover, these actions make sense only when they are related to the whole community life. In fact the common ideals of the community are the measure of the activity of the single being.

In the same way, each star has its own world of soul movement, which causes its visible movements, making it a useful and creative member of the universe. Further, it is also related to its fellow stars. Seen from the Sun as the center of our universe or even seen from the Earth, the planets sometimes meet in a certain way, or they may separate and go into opposition to each other, and so on. All these activities are related to the whole solar system and to the Sun, especially, as its center. Thus the single planet must take part in the common aim of the whole solar universe.

To learn to know—of course starting with the simple facts—the soul world of the single star, the social life of their communities, their common ideals and goals—this is astrosophy. We are not only searching for the soul world of the stars that is the manifestation of their beings and activities within a limited time, but we will also have to gain some knowledge about their spiritual life. Only then can we understand their full being. Their spiritual life would be: their history (their biographies, so to speak), their struggles and achievements, and their destiny in regard to the future.

Why astrosophy?

The question may arise: Why should we as human beings on Earth strive for such a knowledge of the stars as has been outlined? The world of the stars may form an interesting subject of study, but aren't the stars too far away to be able to affect our life on the Earth?

Our planet is a part of the whole star community, and just as the activity of the Moon influences the rhythm of the tides, we can also find that the organism of the Earth is influenced by all the stars of the celestial community. This may be found through different kinds of observation. We as human beings live on this star-influenced Earth; therefore, whether we like it or not, we take part in the life of the whole universe.

As earthly people, we have the natural tendency to submerge into the world of our human horizon. In the main this horizon comprises very little of the great universe. It may be only the world of our small personal wishes, wants, or ambitions. It may also be a philosophy or religion that may unite us with different groups of humanity, or again, it may separate us from the rest of humanity. It may also consist of the part we may play in the life of the nation or race into which we are born. We know that very often—one might even say always—these differentiations lead to the quarrels and wars. If we only live within the small horizon of our human world, then the danger arises of a narrowness of outlook toward life. This narrowness of our soul life may easily lead to the misjudgment of our own affairs within the framework of the whole universe.

However, if we are able, at least from time to time, to confront ourselves with the world of the stars, with their soul life, their spiritual life, and we may grow in our being beyond the world of our own problems and comparatively small and unimportant matters. We may then be able to put ourselves consciously and more appropriately into the stream of evolution of our whole universe. If only we would sometimes do this, we could enter a world of grand cosmic ideals and spiritual goals that would not divide humanity into groups of religious or philosophical beliefs, race, theories, and the like. The stars would teach us that the ties binding the human being to the realms of life, as for instance: family, nation, race, or even a certain religion, are justified as long as the boundaries of these realms are not overstepped and do not overrule other spheres of human life.

The appropriate place for the philosophy of idealism in our human world, as well as that of realism, or even materialism, would then be discovered. In the universe, all these life conceptions and life attitudes are kept in correct and peaceful order within the soul life of the starry world. It is only we human beings who very often suffer from narrowness and shortsightedness, and who cannot find the correct order in our own soul world. This disorder is then reflected in the quarrels and wars amongst humanity.

The stars, if we look at them deeply and unveil their mysteries, can unite humanity. They shine on all people. All the phenomena in the universe of the stars concern all humanity in the same undifferentiated way. There is no distinction like the distinctions brought about on Earth through the necessity of living under certain social or geographical conditions. In the course of time, the whole surface of the Earth, and with it humanity, receives the light and the teaching of all the stars.

Thus the gateway is opened to the world of true peace and freedom, or freehood. The world of true peace, because this is where we can learn to know the intentions and evolutionary goals of the Gods. The application of this knowledge to our daily life, step by step, can bring us true peace and the world of true freehood, because it frees us from the fetters of our small and narrow earthly matters and problems. Therefore astrosophy, as a new wisdom of the stars, will even in the future become a necessity within the realm of the spiritual culture of humanity.

The Structure of Our Solar System

Before we start to find out the details of the soul and spiritual world that are manifest in the cosmos, we must create a certain knowledge of the physical structure of our solar universe and its connection with the worlds in the depths of the celestial space. We must form clear concepts about the rhythms of the stars and their arrangement or order in space. This means the elaboration of a certain amount of astronomical knowledge. Of course we cannot extend it too far, because it is, in fact, a very vast field of complicated mathematical facts and other details. We can only do it as far as it is necessary to create a common understanding or language about the cosmic facts, with which we shall have to deal later.

If we look up to the firmament of the stars, we can distinguish between two kinds of heavenly bodies. First, there appear the so-called fixed stars. They are called fixed stars because they appear to always keep the same positions and distances among themselves. There is, for instance, the well-known constellation of the Great Bear or Plough. Four fixed stars form the body of the Bear and three others the tail. We can look at this constellation night after night for years. It will not happen that suddenly one night we would discover that one of the four stars that form the body of the Bear has moved away from its relative position. Thus many groups of fixed stars form constellations, and the single stars do not move away from their relative positions. The same stars, for instance, always form the constellations of Cassiopeia, Orion, and many others. But, in fact, the fixed stars are moving, too. After thousands of years, the stars that form the familiar image of the Great Bear will no longer be in the same positions, and in a far future one will no longer perceive the outlines of the Great Bear as we do today. However, these movements are very slow. They are beyond the grasp of the human eye and also beyond human time conception; therefore, we justly call them “fixed” stars.

We also perceive the moving stars—the planets—which belong to our solar system. A very good example to use for observation is the Moon. We may perceive it during a clear night in the realm of those fixed stars that form the constellation of Bull. If we look at it two or three days later, we may find it in the constellation of Twins. So it must have moved in the meantime from Bull to Twins. Our Moon is not the only moving star; there are several others. Altogether we may count nine (other) major planets in our solar system besides the Moon, which are:

Mercury	Mars	Uranus - discovered in 1781
Venus	Jupiter	Neptune - discovered in 1846
Earth	Saturn	Pluto - discovered in 1930

Another distinction between fixed and moving stars, according to modern astronomy, is that the fixed stars have their own light. They are, so to speak, suns like our Sun and produce their own light. The moving stars or planets, which belong to our solar system, have no light of their own. They only reflect the light that they receive from the Sun in the center.

Besides the fixed stars and planets, most of which are visible only during the night, there is the Sun, which we see during the daytime. The light of the Sun is so overwhelmingly strong that we cannot see the other stars as long as the Sun is shining; therefore, it is difficult to find its relative position to the fixed-star constellations. Still, by certain astronomical means, we can learn that the Sun, too, like the planets is moving, and it completes a circle during one year. However, modern astronomy tells us that it is not the Sun that moves. The Earth revolves around the Sun that holds the center of the circle of the Earth’s orbit. Through this movement of the Earth, which is completed in one year, we see the Sun’s disc always in different cosmic directions. This creates for us the illusion of the Sun’s movement along the circle of the ecliptic or Zodiac.

We can now distinguish between three main features in the structure of our solar system: there is the Sun in the center, around this Sun the planets are circling, and the orbits of the planets are in approximately the same plane while their centers are roughly in the Sun. Therefore, we would have to imagine our solar system being in the shape of a lens or huge disc with concentric rings as the orbits of the planets.

This huge disc has its circumference in the orbit of the outermost planet. This circumference, as a circle, has a relative connection with certain of the fixed stars. Seen in perspective, so to speak, from the center of the disc, it passes in front of a certain number of fixed stars. Those fixed stars form a kind of ribbon or ring around our solar universe. This circular ribbon beyond the circumference of the planetary system in which we live is what we call the fixed-star Zodiac. It is formed by twelve of the constellations that we see in the starry sky. These are the three components of our solar universe:

- 1) The Sun, as roughly the center of the disc.
- 2) The orbits of the planets at different distances from the central Sun.
- 3) The circumference of the disc, beyond which appear the twelve constellations of the Zodiac.

We can still make another distinction within the disc. The Earth, on which we live, moves along the third orbit from the center. The orbits of Mercury and Venus are within the orbit of the Earth. They are called inferior planets. As their orbits are smaller than that of the Earth, they circle around the Sun in a much shorter time than the Earth. Mercury completes a full circle around the Sun in about 88 days. Venus does the same in about 225 days, because it is already farther away from the Sun and the orbit is bigger. The Earth completes its circle around the Sun in about 365 days. Around the Earth, in a comparatively small distance, we have to imagine the orbit of the Moon. It circles around the Earth in about 27 days.

Those planets that have their orbits outside the circle described by the orbit of the Earth are called superior planets. The distances of these orbits from the Sun are relatively much bigger than the Earth's orbit from the Sun; therefore, these planets need a much longer time to circle the Sun along their paths. Mars needs about 687 days to complete its circle. Jupiter completes its circle in about 12 years. Saturn needs about 30 years. Uranus takes about 84 years for the same movement. Neptune is still farther away from the Sun, therefore, its orbit is very big, and the planet needs about 164 years to go around. Pluto needs still more time, about 250 years. For our researches it will be very important to differentiate between inferior and superior planets.

The twelve constellations of fixed stars, which form the ribbon of the Zodiac beyond the outer circumference of the disc of our solar system, are:

Ram or Latin:	Aries	Scales or Latin:	Libra
Bull	Taurus	Scorpion	Scorpio
Twins	Gemini	Archer	Sagittarius
Crab	Cancer	Goat (Ibex)	Capricorn
Lion	Leo	Waterman	Aquarius
Virgin	Virgo	Fishes	Pisces

SECOND LETTER - May 1944
Relating to the Seasons

In the last letter we spoke about the three components of our solar universe. Now it will be our task to elaborate the details of the structure of our universe, especially of the Sun and the orbit of the Earth.

The Earth revolves around the Sun in the course of one year, as we have stated. For us on Earth this appears as the movement of the Sun along the path of the Zodiac. This movement is not only an astronomical fact, it is connected in time with definite rhythmical events on Earth. This is the rhythm of the seasons. We will now look at this rhythm of the seasons from the point of view of the northern hemisphere of the Earth.

Every year on the 21st of March spring starts in the northern hemisphere. This does not change in the course of time. It does not happen that suddenly spring starts on the 21st of April; it is the 21st of March. We say then that the spring equinox takes place or the Sun is in the vernal point—that is to say, according to the world system of Copernicus—when the Earth has finished its orbit around the Sun and starts a new circle.

Spring lasts till the 21st of June. During this season the processes of germination, growth, expansion, and blossoming take place in the plant world that surrounds us. It is the season during which creation mainly takes place in nature.

Then on the 21st of June summer begins. Now the Earth has moved through one quarter of its orbit. Seen from the Earth, the Sun has moved during the preceding three months through the signs of Aries, Taurus, and Gemini. On the 21st of June it enters the sign of Cancer—from the aspect of the Earth. We are confronted with the phenomena of the summery season in nature around us. The flowering processes have reached their climax. The plant world is perfected. Fructification takes place, and toward the end of this season the fruits ripen. During this time the Sun has moved through the signs of the ecliptic of Cancer, Leo, and Virgo; or according to Copernicus, the Earth has completed another quarter of its orbit.

On the 23rd of September the Sun enters the sign of Libra. On Earth in the north we have the beginning of autumn. Nature enters a time of crisis. A separation between the fruit and the mother plant takes place. The mother plant (it is different with trees) withers away. The fruit and with it the seed is buried in the soil. The light and the warmth fade away.

The Sun has moved through the signs of Libra, Scorpio, and Sagittarius. Then on the 21st of December it enters the sign of Capricorn, and while it is going through Capricorn, Aquarius, and Pisces we have the wintry season on Earth. During this season the seeds slumber in the soil; perhaps covered by ice and snow, but then a great awakening takes place—a great miracle—as the seeds bring forth the same kind of plant forms as the mother plant that had withered away in the preceding autumn. Then the Sun enters the sign of Aries again on the 21st of March, and the whole cycle of the year and of the seasons starts once more.

We can ask: where do the forces come from which make the plants grow and also wither away after having produced the seed for the following cycle of seasons? From a materialistic point of view, one can answer that the increase of light and warmth toward summer makes the plants grow, and the decrease in autumn withdraws life in the plant world. However, this is too easily said, because there are plants that grow even if the light and warmth have faded. They cannot only receive light and warmth as the sole influence of the Sun. There must be forces radiating from the Sun that are more than only warmth and light. The seeds do not germinate if they are only exposed to light and warmth; they must even be put into the darkness of the moist soil. The Earth must receive influences from the depths of the cosmic spaces, which penetrate the Earth more deeply than only warmth and light. These more hidden forces are indicated by the movement of the Sun through the signs of the ecliptic, and this does not even interfere with the Copernican conception of our solar system. Even if we imagine the Earth moving and the Sun fixed in the center, we can still imagine the globe of the Earth receiving certain cosmic influences through the Sun from the different directions of the Zodiac. We could imagine the Sun being like a huge optic lens that gathers the activities of the various parts of the ecliptic and sends them down to the Earth. We could also imagine the

inferior planets engaged in this collecting and transforming activity of the Sun. Only materialistic superstition would make it impossible to imagine that besides light, warmth, and certain magnetic influences, nothing else is radiated by the Sun.

If we can agree with this, we could then imagine a differentiated and fourfold activity of the Sun during the course of the year according to the four seasons. The relative position of the Sun in the different signs of the ecliptic would then bring about the changes. The position of the Sun between the spring equinox and the summer solstice would send down to the Earth the forces of creation. Between the summer solstice and the autumn equinox, the Sun would collect the forces from the Zodiac that manifest themselves on Earth as perfection and ripening. Between the autumn equinox and the winter solstice, we would receive forces from the Sun that bring about the crisis in nature, and the forces gathered by the Sun through its zodiacal positions during the time between the winter solstice and the spring equinox would bring about the miracle of the new birth in nature on Earth.

We can still elaborate more on the differentiated activity of the Sun indicated by the positions in the ecliptic. Then we will come to the twelvefold Sun activity according to the twelve signs.

In April the Sun stands in the direction of the sign of Aries. From there the plant world receives the power of shaping-out again and again the same forms. It never happens, for instance, that the buttercups or daisies suddenly take on a different shape from that which they always had in the past. Forces of remembrance, so to speak, radiate from this part of the ecliptic and connect the past with the present and future.

In May when the Sun is in the sign of Taurus we see the growth of the plants and their expansion in space. Everything rushes into existence and wants to get as big as possible. In this development we can recognize the strength and power of increase and propagation coming from the sign of Taurus.

Then in June the Sun enters the sign of Gemini. The plant reaches the limits of its expansion in space, and from the universe—by the medium of the Sun—it receives the power to develop two tendencies: with the roots it reaches down into the darkness of the soil as deeply as possible, and on the other side it reaches up into the sphere of light and warmth. There it creates the flower. In this twofold activity we see the polarity of Gemini; the heavenly twin in the flower and the earthly twin in the root. Polarity in all kinds of forms and metamorphoses radiates from the region of Gemini in the ecliptic.

In July the Sun is in the sign of Cancer. Now the plant is saturated in itself. It no longer has the tendency to expand; the flowering processes have reached their climax. The plant does not want anything more. From the universe it receives the impulse to give away its properties. This is done by the scent and the manifoldness of colors that radiate into the world from the flowers. It is the serving attitude of the scarab, which carries above its head a huge ball of earth as the sign of the Sun and the heart. The scarab is the ancient image of the sign of Cancer. The transformation of the hitherto more earthbound forces into sun-like, radiating forces is the dynamic power of the sign of Cancer.

Then in August we find the Sun in the sign of Leo. Now the plant has received the impulse to sacrifice itself. The harvest time has come and the processes of fructification take place. Like the rays of the self-sacrificing Sun, the plant fills the space around itself. Union with the whole Sun-universe is the tendency of the sign of Leo.

In September when the Sun can be found in the sign of Virgo, the fruits and the seeds are ripening. The light and the warmth of the summer are now transformed into the sweetness of the fruit that bears the hope for the future as the seed; like the holy Virgin, the Child bearing the hope of the world. Fruitfulness, as the result of the union with the universe, is the power that radiates from the sign of Virgo.

In October when the Sun appears in the sign of Libra, the separation between the mother plant and the seed takes place. From the universe come forces that cut the world of the plant into two: that which has been and that which will be in future. It is a time of peace in nature; a balance between past and future, like balanced scales. Care for the Child of the Virgin and the withdrawal of the creative forces of the Mother into the heavenly realms are the influence of the sign of Libra.

Then the Sun enters the sign of Scorpio. Now come forces of destruction and disintegration from the depths of the universe. The plants wither away. The image of the scorpion with the deadly sting is indeed a true picture of those forces that are active in nature during this time of the year. It takes place roughly in November when the light is also dwindling away and the summery warmth is overcome by the wintry coldness.

In December the Sun is in the sign of Sagittarius. It is the time of the year when human beings on Earth light the Advent candles and wait for the birth of the soul light of the world. In nature the seeds are now resting in the soil. If one imagines the numberless seeds in the soil, one can have the impression of millions and millions of little flames of hope waiting patiently for the new birth of light and warmth. These forces of hope are well expressed in the imagination of Sagittarius/Archer. He aims at the goal that is still far away. Awaiting and seeking the light of the soul is the message of the sign of Sagittarius.

In January when the Sun has entered the sign of Capricorn, the light increases again. The new birth of the light has taken place. It is the time during which Christianity celebrates the birth of Christ, who has come into the world as the renewing power in all nature and humanity. The seed may be buried in the soil, perhaps covered by ice and snow, but it has survived darkness and coldness; it has been saved from destruction. The creative light from the spiritual world radiates from the sign of Capricorn.

After this, the Sun enters the sign of Aquarius. Now there streams down to Earth from this region the renewing and awakening forces. Here it is that the hidden forces of the Sun's activity enter the sphere of the Earth; forces that are not only light and warmth but, like life-giving water, invisible life-forces. The image of Aquarius/Waterman pouring out the heavenly water into the cosmic spaces is truly a picture of these events in February. The influx of the renewing and up-building forces of the cosmos comes from the region of the sign of Aquarius.

Then at the end in March, the Sun enters the sign of Pisces. In nature the germinating processes take place. The seeds in the soil are swimming like fishes in a sea of the life-giving cosmic water. They open themselves and taste this water; they germinate. And by tasting the water, they are now drawn into the activity of those forces coming from the direction of Pisces, which want the event—the deed in nature—in this case the event of the new start in the rhythm of the year. The incorporation of the cosmic laws and spiritual aims of the world into the single earthly being is the influence of the sign of Pisces.

Thus the position of the Sun indicates the rhythms of the events that take place within the sphere of the organic life on Earth. This is especially obvious in the plant kingdom, but it is not only an indication. We can speak of real forces that radiate from the Sun toward the Earth, just as the Earth also receives light and warmth from the Sun. The Sun is like a huge optic lens that collects the activities located in the different spheres of the ecliptic; for instance, if we on Earth perceive the Sun in the sign of Aries, we can imagine the Sun collecting the activity of the region of Aries, which is then behind the Sun, and sending it down to the Earth.

If the twelve signs of the ecliptic—around the Sun and within the orbit of the Earth—are a dynamic reality, we would have to think of the possibility that the other planets, especially those within the orbit of the Earth, are able to collect and radiate the forces of the ecliptic signs in a similar way as the Sun. This would mainly concern the inferior planets Mercury and Venus and to a certain extent also the Moon.

We do, in fact, find such activities of the inferior planets according to their positions in the different signs of the ecliptic. Only the realms in which these activities manifest themselves on Earth are different from those of the Sun's activity, as described above. The Sun's activity becomes visible in the plant life during the year within the world of physical matter, but it would not be possible for the Sun alone to create the living plant; the Moon has to help, and it helps by working through the liquid substances; for instance, it works in the saps of the plant. The Moon must necessarily be waxing at the same time. In other words, only if the waxing Moon, after the 21st of March when the Sun has entered Aries, is moving through the creative signs of Aries, Taurus, Twins, Cancer, can the festival of Resurrection-Easter take place in nature. This is the reason why Easter can only be celebrated after the first Full Moon following the spring equinox.

Even the combined activities of Sun and Moon are not enough. Also the other planets of our universe must contribute their share, especially the inferior planets Mercury and Venus, in connection with the plant growth. They bring the variety of events in nature in the different years. They are more connected with the sphere of light and warmth.

The activity of the twelve signs of the ecliptic as they manifest themselves through the differentiated Sun activity during the year is a kind of fundamental language, only it is expressed in a transformed way through the medium of Moon, Venus, and Mercury. It may happen, for instance, that Venus in the sign of Taurus gathers the strong expanding forces of Taurus and exhales them into the atmosphere of the Earth. The result may be, under certain conditions, terrific storms in parts of the Earth. Mercury may do something similar in the thermostatic sphere of the Earth. But it may also happen that the two planets exchange their activities, i.e., that Venus attacks the thermosphere and Mercury the atmosphere of the Earth. In regard to Venus and Mercury, the language of the twelve signs of the ecliptic, therefore, has to be translated into the terms of the activities and events within the sphere of light and warmth, if one wants to live with and to read the dynamic influences of these planets.

The same applies to the Moon. The Moon works in the liquid substances of the Earth. We know the influence of the Moon on the rhythm of the tides, and we also know that the tides are stronger in the beginning of spring and autumn when the Moon receives the light of the mighty, creative Aries-Sun or is in Aries itself. (The elaboration of these facts would be the subject of researches mainly in connection with agriculture. As these letters have a different task, it is only possible to give a few indications.)

We have now been speaking about the forces that weave between the Earth, Sun, Moon, and the planets. The differentiation of these forces is partly due to the difference of the nature of the planets and also of the twelvefold ecliptic. According to the system of Ptolemy—where the Earth is in the center of the universe and all planets, even the Sun, move around the Earth—the Sun and the planets would change their character through their own movement, but according to the Copernican system it would be the Earth itself that exposes itself by its own movement to any one special aspect of the Sun's activity. The orbit of the Earth would then create the reality of the ecliptic with its twelve signs in our universe. It would be a relative reality that concerns only the Earth, but the manner in which our universe is constructed in reality, whether Ptolemy is right or Copernicus is right or whether we have to search for a totally new outlook, is a mere astronomical question.

What we have described so far in this letter about the influences of the planets, Moon, and Sun upon the organic life of the Earth, is connected with the ecliptic. Whether we look at our solar system from the point of view of Ptolemy or Copernicus, the ecliptic with its twelve signs is a reality within our solar universe; we must imagine that it is either brought about by the movement of the Sun or the movement of the Earth. However, so far we have not connected or based it upon the circle of the fixed-star Zodiac, which is beyond our solar system. Within the Zodiac of the fixed stars we have twelve constellations, which were mentioned in the last letter. This is a reality that starts where our universe comes to an end. We shall have much to say about this reality in the following letters. We have to be absolutely clear about the fact that, besides the fixed-star Zodiac, there exists the ecliptic, which is another reality but within our solar system. How it works has been indicated above in connection with the Sun year. How it is related to the twelve constellations of the fixed-star Zodiac will be elaborated in following descriptions.

The difficulty, which can create confusion, is that the same names are used for the twelve fixed-star constellations and for the twelve divisions of the ecliptic. This even has a certain justification, but it can create confusion. In these letters the twelve constellations of the fixed-star Zodiac will be distinguished from the twelve divisions of the ecliptic as constellations; for instance, the constellation of Ram or Bull means the fixed-star constellation of this name beyond the outermost circumference of our universe, and for the twelve divisions of the ecliptic—the twelve parts of the orbit of the Sun, or the Earth—we will use the nomination sign, [and use the Latin name] as the sign of Aries would be that part of the ecliptic through which the Sun appears to be moving between the 21st of March and the 21st of April.

THIRD LETTER - June 1944
The Spiritual Nature of the Fixed-Star Zodiac

The universe of our solar system with its planets revolving around a common center is a rather complicated organism. According to the opinion of Ptolemy, the Earth is in the center of this organism; according to Copernicus, the Sun is in the center and holds a firm grip on the planets so that they do not leave their orbits. (Rudolf Steiner has indicated the lemniscatory movement as the basis of the future conception of the planetary universe. It is the intention to come back to these problems in due course, especially when we will have to deal with the nature of the planets.) The Ptolemaic as well as the Copernican universe has the form of a circular plane, with the orbits of the planets lying within this like concentric rings of a disc. This circular plane is surrounded by a girdle of twelve constellations of fixed stars, which we call the fixed-star Zodiac. The names of these twelve constellations are given in the first letter.

We have now to speak about the nature of these twelve constellations of the Zodiac. They form the “external” world of our solar system, and they are related to our solar system as our external world is related to us.

How are we related to our external world? We find in our earthly surroundings the solid substances, the liquid substances, the gaseous substances, and warmth. All this we find within the human form only in transformed conditions. The origin of these substances we find in our surroundings. They form the basis of our physical existence. We take them in, and we are continuously taking them in as we live on Earth, as we breathe and eat. In looking at these substances and finding them again in a transmuted condition within our body, we can read the story of the creation and organization of the human being. Of course, we must not only look at these substances from the point of view of materialistic thinking in order to learn the story of the creation of our body, it is also necessary to find their spiritual qualities.

One can imagine that the relationship between the fixed-star Zodiac and the solar world is constituted in a similar way. Our solar system must have come into being in times about which we can not judge according to earthly standards. Where did it come from? Just as the substances that we find within the human body once must have been part of the surrounding world, so the essential being of our universe may originate in the surrounding world of the fixed stars. There, too, we would have to consider this world of the fixed stars not only from a purely quantitative point of view but also from a qualitative aspect.

If we accept this, then we can look at the fixed stars, and among them especially at the fixed stars of the Zodiac, as the realm where we can learn something about the origin and creation of our solar universe. Searching for the traces of creation may reveal to us the inner nature of the Zodiac.

Rudolf Steiner has given the key for an understanding of the evolution of our universe in his book *An Outline of Occult Science* [currently titled *Outline of Esoteric Science*]. There he describes the various steps of creation down to the universe in which we now live and perceive with our senses. He describes the process of evolution as it presents itself to the spiritual perception of the clairvoyant who has gone along the path of modern and western initiation. We can follow his explanations because he also gives, in the book mentioned above, the methods for the attainment of the modern clairvoyance. What he says about the evolution of the world is not a hypothesis incapable of being proven true; anyone can find the proof who is willing to follow the path of modern initiation as there described. Thereby, Dr. Steiner describes three great stages of the evolution of our universe, which then lead to a fourth stage in the creation of the world in which we live. These three great stages of evolution, according to the occult tradition, are named: Ancient Saturn evolution, Ancient Sun evolution, and Ancient Moon evolution. The fourth stage is called Earth evolution, which in fact means the evolution of our present solar universe. These four stages of evolution represent the condensation of something into solid matter with all the states of condensation in between, which in its origin is of purely psychic nature; indications of which are still to be found today in the gaseous, liquid, and solid substances in nature. (The idea of materialization of “thoughts” as the process of evolution has even been entertained by modern natural science.)

The step of evolution that is called Ancient Saturn is the state where pure psychic being (in the sense of modern natural science, the “thought”) was condensed to warmth. With this, the very first step of creation of physical substance was accomplished. (It may be that, according to modern science, warmth or heat cannot easily be regarded as physical substance but only as a condition assumed by physical substance. We shall have to speak about this later.)

The Ancient Sun evolution is the state where the previously created warmth substance is condensed into the gaseous condition. In the cycle of Ancient Moon evolution, the formerly created gaseous substances are then condensed to the liquid state, and in the fourth stage—within the Earth evolution—a further condensation takes place, and the liquid substances are transformed into solid matter.

This is, of course, only a very brief outline of these four states of evolution, and it will now be our task to elaborate them more in detail and find the link to the fixed-star Zodiac.

The Ancient Saturn Evolution

If one goes back to the very beginning of creation by the means of higher knowledge—in the sense of modern initiation—there is no physical substance to be found. Everything is still in psychic and spiritual condition. Whereas one cannot, for instance, imagine thoughts without their being connected with the individual psychic existence of a human being, so we will find this psychic nature of the universe existing in the inner life, not of physical, but of spiritual beings. And as we have to distinguish in the realm of human thought life between human beings who have the capacity to create ideas, and others who are able to realize and put them into practice, so we must also distinguish between hierarchies of spiritual beings who have different capacities of materializing the psychic, archetypal substance created in their midst.

Thus we will find there, in the beginning, spiritual beings that have attained, in a certain moment of their inner, timeless evolution, the capacity of pouring forth the original psychic substances; the “idea” or the “thought” or whatever it may have been. This substance can then be taken on by other beings.

If nothing exists in a physical sense, the first thing is that the “will to (physical) existence” comes forth—and so it is. Exalted spiritual Beings, whom Dr. Steiner calls Spirits of Will, have attained the capacity to pour forth Will as a psychic substance. This Will becomes the foundation of everything that, in the course of evolution, becomes physical.

These Spirits of Will were only able to stream forth their Will-substance after a long inner evolution. What was a beginning, from the point of view of the creation of our universe, must have meant for these spirits the end of an inner development. This first act of creation is a conclusion and new start in one.

Can the “mother-ground” of our solar universe, the fixed-star Zodiac, tell us anything about this event as a kind of cosmic remembrance? We can find it written into the constellation of Fishes as it presents itself today in the sky. (Rudolf Steiner, in *Outline of Esoteric Science*, has not indicated any connection between the events during the various stages of the evolution of our universe and the constellations of the Zodiac as it is done here. How it is done in these letters is entirely the writer’s own responsibility.)

The Fishes, as we see it today according to the imaginations of our ancestors, consists of two fishes swimming in opposite directions, and yet they are tied together by a kind of star ribbon. The Fishes is between Waterman and Ram. It forms the twelfth constellation of the Zodiac. There the Zodiac comes to an end and starts anew with the constellation of Ram. Thus Fishes is the image of the end of an evolution that took place within the being of the Spirits of Will before they were able to pour forth the original substance of our universe and also the image of the commencement of the evolutionary cycles of our universe.

The constellation of Fishes is swimming in the water that Waterman pours into the universe. In this water we can perceive, with the organs of higher knowledge, the image of the all-creative substance of the spiritual universe—the creative spiritual bloodstream of the spiritual world. It has all the possibilities of manifestation in itself. The archetypes of all existing things in the physical and soul world are as though dissolved in this stream. They have not even come into a psychic form yet, but now Fishes appears in this

heavenly water. The first traces of a psychic solidification of single objects appear. The archetypes of the will—the foundation of physical existence—are consolidated within the sea of creative possibilities.

Now, after the primeval substance has been created, the evolution of Ancient Saturn begins. Other spiritual Beings unfold their activity and direct it toward the primeval Will-substance. Dr. Steiner calls them Spirits of Wisdom. They have attained another capacity by then. They are able to pour forth forces of Life, and they direct these forces toward this “planet of Will”, which had come into existence. This planet, which we now call Ancient Saturn, is not able to receive life. It has not advanced so far as to become alive. It is still like a lifeless substance that can only reflect what is going on in its environment, and so it reflects those life forces that are coming from the Spirits of Wisdom. Reflected life is wisdom, because the inner being of life is wisdom. Thus it happens that these cosmic wisdom-forces in the environment of the planet form something like a sphere.

We can find this stage of evolution remembered, as it were, in the constellation of Ram. The Ram bears a white fleece. The head of the animal image is crowned with horns wound like two inverted spirals.

This cosmic process can be experienced like a gigantic embryonic development of our universe. In itself, it bears the archetypal image of everything that is embryonic process in the various stages of evolution and also within the single beings of this universe; for instance, the embryonic development of the human being. We know from the science of embryology that during the first stages of the embryonic condition the head is predominant and the trunk and the limbs are only a kind of attachment to the head. One could even say that during the first weeks, when the brain of the embryo is not developed in detail, the whole embryonic organism resembles a brain as it is wound like a spiral. Out of it, all the parts of the organism grow step by step.

The first stage of Ancient Saturn evolution is the creation of the archetype of the brain. The human brain today is but a faint copy of this cosmic brain, and yet it still bears the imprints of its spiritual form. It has to be to a high degree lifeless—without blood—for only then can it function. It functions so that the life in the surroundings of the human being is reflected in it. This reflection, being only a shadow of the true life, can produce thinking; the knowledge of the objects in the outer world.

This we can find in the image of the resting Ram, revealing the stage when the Spirits of Wisdom were active, the still lifeless Will-substance, the reflection (expressed in the head of the Ram, which is turned back looking over its shoulders), and the creation of the white fleece of Wisdom. Even in the horns of the Ram we can see the image of the curves of the brain, or the spiral of the embryo as a primeval “brain”, reflecting and reproducing form as though in an act of remembrance.

The following step of Ancient Saturn evolution is connected with an influx of soul forces, or consciousness forces, into the planet. These forces come from spirits whom Dr. Steiner calls “Spirits of Motion”. They are able to pour forth forces of inner Motion, of soul movement. Thus the substance of the planet would be animated, but as it was not able to receive Life from the Spirits of Wisdom, it is still less prepared to be animated. Therefore, these forces are also reflected by the planet into the environment of Ancient Saturn, and as they are reflected, they penetrate the sphere of wisdom representing the reflected Life previously emanating from the Spirits of Wisdom. Forces of animation—of soul consciousness—thus penetrate the halo of Wisdom around Saturn. We have a somewhat similar process to that which happens when, within the soul life of the human being, the reflection of the objective world by the function of the brain is penetrated by forces of consciousness; then we create concepts of the world around us. For instance, the fact of the fading away of the daylight, perceived by our senses, reflected by our brain, and then penetrated by consciousness, can create the concept of night. This process is even the foundation of human language. Certainly today the human being expresses the same facts by different sounds and words according to the different languages, but once, in times long ago, the human being through forming sounds and words could express and indicate the true inner nature of objects.

We can experience something similar in this period of evolution of Ancient Saturn only on a gigantic and much more powerful scale. By the interpenetration of the Wisdom forces with the soul forces, which

originate in the activity of the Spirits of Motion, archetypal concepts, archetypal sounds, and words are created though not of a passive and reflective nature as in human language of today. A kind of cosmic archetypal language comes into being, which is creative in its nature and is a magic power in the universe. It is the Word of God through which all things that exist were made.

We can find this step of evolution written into the constellation of Bull. It can be found between the constellations of Perseus (above) and Orion (below). One can only see the front part of the Bull's body, but altogether it resembles an animal of great strength; the symbol of fertility. This primeval process of evolution has also left its imprint in the human organism. If we look at the constellation as it is mostly depicted, only with the head of the Bull and the huge horns reaching out into the universal space, then we have an image of the human larynx and the inner ear. The head is the larynx, and the horns are the connecting canals leading to the middle ear where the tiny bones connect the outer part with the innermost parts of the ear.

During the following period of Ancient Saturn evolution, other spiritual Beings begin to be active that are called "Spirits of Form". They radiate forces into the universe that want to divide and to individualize what is still united in one huge planetary body. Yet the planet is still less able to take these forces in. Only the reflection of this activity remains with the substance. This reflection affects the planet in such a way that the substance is divided into many single bodies, and the planet, which hitherto has been one single body, appears like a huge mulberry. The small berries, resulting from the individualizing influence emanating from the Spirits of Form, cannot achieve inner individualization during this period of evolution, but they produce a kind of outer image; the division into single bodies. These single bodies become the formation of all later manifoldness of beings in our universe; in all the different realms of existence. We can find this event commemorated in the constellation of Twins, which can be found in the sky to the east of Bull and above the Little Dog of Orion. It shows two beings, similar to human beings, which are closely related to each other and yet are individual beings.

The process of division within Ancient Saturn evolution can also be found as a kind of remembrance still today in nature. It is the process of cell division. We know that it is the physical foundation of growth. First we find the one original cell. As soon as it is taken over by the forces of growth, it is split into two. The oneness is destroyed; however, a twofoldness is created instead, and we have the image of Twins. Then, of course, the two are split into four as the process of growth proceeds, and so on. Thus manifoldness is created that may also have the appearance of a mulberry, after some time.

This event is remembered also within the human form but in a very peculiar way. It is present in the symmetry of the human form. That our body has two sides, two ears, two eyes, two hands, two feet, and so on, is due to this influence. This twofoldness separates us from the rest of the world. It makes it possible for us to exist within a body that is the foundation for the individuality. Symmetry shows the last traces of a long evolution, whereby the human form was separated from the neighboring forms so that an individuality could dwell in it. Also the other twins—head and feet—separate the human form from that which is above and below. This is also necessary for the free development of individuality.

We have now arrived in the middle of Ancient Saturn evolution where important changes and transmutations take place. Until now everything on Saturn is still in a more or less psychic condition. We have been speaking of substance, but this substance is the Will that is derived from the Spirits of Will. As Will it is still in a psychic condition. In the following letter, we shall see how this psychic substance is transmuted into physical substance in the middle period of Ancient Saturn evolution.

FOURTH LETTER - July 1944

This undertaking may seem extremely difficult, especially for those readers who are not very deeply acquainted with the book mentioned by Steiner, but one must realize that there is no other way to acquire a real and fundamental knowledge of the inner nature of the fixed stars and planets. There exist, of course, many astrological works describing the differentiated influences of the Zodiac; however, these descriptions mostly derive from tradition and do not give any explanation about why the twelve signs of the Zodiac act in the way indicated. Thus the scholars are confronted with a universe in which the influences have to be taken into account but that surrounds the human being with an insurmountable wall of incomprehensible necessity.

The intention of these letters is to create a real understanding of the nature of the universe, because only through understanding and clear thinking can the human being become free and self conscious when confronted with the influences of this universe. Therefore, we have to do some hard work, especially in the beginning, and it must be strongly emphasized that it is necessary to study these passages about the connection between Zodiac and evolution again and again until they become real inner pictures; real imaginations. It should be done together with the study of the book *Outline of Esoteric Science*. Only then will it become a source of knowledge that will enable the student to find the manifold connections between the heavenly and earthly worlds that simply cannot be comprehended all at once by a human being. The student must come to a point where he or she feels like an artist, who, taking this subject into their hands and by power of imagination, divines the many possibilities of the cosmic influences. We can start with the one great fundamental imagination—the creation. W. Sucher

The Spiritual Nature of the Fixed-Star Zodiac (continued)

We described in the last letter the first three great cycles of evolution within that primeval universe that we called Ancient Saturn. There was only Will-substance, derived from the sacrifice of the Spirits of Will, which formed a somewhat chaotic universe of more or less psychic nature. During the first cycle there was a reflection of life created within this Will-substance. In the course of the second cycle, a reflection of animation was created by other spiritual beings, and during the third cycle an outward reflection of individualization was effected that resulted in the division of the one single body of the “planet” into many separated bodies.

Further on we found the imprint of these primeval events in the constellations of Ram, Bull, and Twins. Thus we have found the inner nature of these constellations, because, impregnated by these events, they still today radiate forces as a kind of cosmic memory.

Now we will go on with the description of the evolution. So far everything is still of more or less psychic nature. Single, separated bodies have been created, and now within these bodies the first traces of an inner life, or inner experience, begins. Thus for the first time there comes into existence a kind of universal twofoldness—an outer world and an inner world. The inner world has, to a slight degree, been separated from the outward world. The outward world becomes something objective that is “perceptible” by the inner world, even if it is only on the level of a very dull “consciousness”. The outward world is Will in itself, but, experienced as object, it becomes warmth or heat. We all know the subtle connection between human will and heat. As long as we are submerged into our will sphere, we work and operate out of the world that we may consider the realm of our soul impulses. For instance, as soon as we get slightly tired or detached from the impulse—we may still call it our duty—so that we experience the effort caused by an “outer will”, we at once experience production of heat in our body. Of course, our bodily existence today is too complicated to provide a good example for the explanation of the facts within the Ancient Saturn evolution.

This transmutation of Will-substance into heat or warmth is brought about by spiritual Beings whom Rudolf Steiner calls “Spirits of Personality”, or “Archai”, in his book. They go through experiences similar

to those of the human being on Earth, for they acquire the consciousness of the ego; however, they do it under quite different conditions. As they do it, they work into the bodies that have been created during the preceding cycle. As the Will-substance could not take on the previous influences, it is far less able to retain the influence of the Spirits of Personality. Again, only a kind of reflection remains. Within those Saturn-bodies there is now a “reflection of Personality” that creates those very dim traces of an inner world within these bodies. Thus it happens that the tendency of a split between an inner world and an outward world comes into existence, which then allows the inner being to “experience” the will in the outward world as heat.

The description of these facts may already inspire the idea of the “Twins”—outward world, inner world—and, in fact, one can find it written into the constellation of Twins. There we already had the event of the individualizing influence of the Spirits of Form, which was described in the last letter. Here we must imagine that the constellation of Twins brings not only “Twin-tendencies” into the world but that it is or had been, in times long ago, really two constellations: the one recording the activity of the Spirits of Form and the other the activity of the Spirits of Personality. But the fact that there is only one constellation today also reveals a deep mystery. In the language of cosmic memory, it reveals that something has disappeared. So it was. One would have to imagine that the Spirits of Personality, in the course of their evolution, moved away from their spiritual “locality” in the circle of the spiritual hierarchies and moved into the opposite “direction”, into the sphere that today is symbolized by the constellation of Archer.

We can find the constellation of Archer, during midsummer nights, exactly above the southern horizon beneath the constellations of Eagle and Ophiuchus. It does not rise very high in our latitudes and creeps along the horizon. In old star maps it is depicted as the centaur—a Being half horse and half man. He carries bow and arrow and appears to be aiming at a certain goal. Very often it is only depicted by bow and arrow.

This image of Archer, especially of the arrow, reveals a great deal about the events and developments inspired from the opposite constellation of Twins. Through the twofold influence coming from Twins, the single Saturn body has been given outer form and the dim experience of an inner world. Thus a principle that is of utmost importance for all further evolution, especially human, has come into the world. This twofoldness is the reason for the creation of a “physical world” and also of a human “soul world”. It already contains the germ of the long story of human evolution: the age-long struggle of the human being’s becoming, the harmonization between the outer, physical world, and the soul and spiritual world. It is really like an arrow that starts in this age of evolution and aims at a far away goal. It also contains the story of the human being as a being ascending from low, subhuman stages of existence to high, even godlike forms, because this evolution is only possible through the continuous fight between the lower nature, which is related to the outward world, and the higher, inner nature of humanity that carries the spark of the godhead. Thus we have the image of the centaur, half human and half animal-like.

In the previous description, we found that the constellation of Ram contains something like the archetypal image of the brain, Bull the archetype of the speech organism, and Twins the archetypes of twofoldness, such as the symmetry of right and left or the twofoldness of head and limb. Then from Twins we jumped over to Archer. We can also find this event imprinted into the human form. It is the progression from head and larynx into the arms. The upper arm is the bodily image of Archer. The human body is directed toward an outer world with the arms, as opposed to the inner world of the head. In this tendency we have the arrow of Archer. Our arms are moved by muscles and sinews, and they indicate the string of the Archer’s bow. With our arms we work in the world, and by our work we carry the evolution of humanity and the world forward.

Having now established this twofoldness of an outer and inner world, we can easily imagine the further evolution. A kind of link is created between the two worlds during the following fifth cycle of Ancient Saturn. The very first beginnings of the sense organs are created within those heat bodies. These archetypal sense organs are, of course, by no means similar to the sense organs of humanity on Earth. The

surrounding world is only perceived as warmth, so one can imagine that the senses and other organs are only existent in a very primeval condition. One would have to imagine something like a skin-like organ but only consisting of warmth; something like a sheath of limitation between different degrees of warmth, between that within the single body and that without. We know that which we call our lowest sense, the sense of touch, is connected with the separating capacity of the skin, but the other sense organs already in the embryonic processes are to some extent connected with the development of the skin.

This development is brought about by two hierarchies of spiritual beings. The warmth or heat bodies, which are in fact the origins of the human physical body, are, so to speak, inhabited by spiritual Beings whom Rudolf Steiner calls “Sons of Fire” or “Archangels”. They hadn’t yet achieved the consciousness of the human being of today. Their consciousness could be compared with the consciousness of the animals of today but only in the degree of awakensness. As these Beings work and dwell within the heat bodies, there arises a desire to come into a sensual contact with the outside. However, this would not be enough to create even those primeval sense organs. Other Beings of a very exalted order, whom Dr. Steiner calls “Spirits of Love” or “Seraphim”, come into action. They “perceive” the events within Ancient Saturn, and their perception is not reflective, for instance, as the perception of the human being today, but creative. They are able to elaborate, together with the Archangels, the subtle, ethereal outlines of the archetypal sense organs.

So, we have in this fifth cycle two influences, and we can now ask, where can we find these events remembered in the Zodiac?

The events of the fourth cycle appeared connected with Twins and Archer, as transition from Twins to Archer. Now we only have to proceed in the order of the Zodiac and we will find the answer. It is an interplay between forces that today are remembered in the constellations of Crab and Goat. We can find Crab, in January midnights, exactly in the south. Above it, toward the north, is the head of the Great Bear. It consists only of very faint stars. In old star maps it is depicted as a crab surrounded by a hard shell with huge scissors in front. This image gives us a kind of picture of how the Archangels dwelt in the heat bodies of Ancient Saturn. As the crab is surrounded by the shell, with the soft organs important for the life of the animal inside the shell; so the Archangels live within the heat bodies. Still, they grasp or develop the desire to grasp the outside world with scissor-like organs.

On the opposite side of the Zodiac is the constellation of Goat. One can find it at midnight, toward the end of July, exactly in the south and very near the horizon. The majestic constellation of the Swan is then exactly above it. In old star maps it is depicted as an ibex, but it has no back legs. Instead one sees a kind of fish-tail that is curved like a spiral. This imagination gives us an idea of the activity of those exalted Beings the Spirits of Love. Like the ibex climbing the highest peaks of the world’s highest mountains, reaching out with its horns into the sphere of light, so must we imagine the Spirits of Love. They dwell in the highest sphere of the spiritual universe. They perceive the events within the universe from a high vantage point, although their perception is not passive, but creative. In the act of perception they create. They do not hold back their creative perceptions; they give them away to the Archangels. This is an action of pure love. The absolute perception combines itself with the desire of perception within the Archangels; thus the sense organs are created. They are not created as mechanical organs. The divine love within the light images, which the Spirits of Love perceive, creates organs that enable the creature to perceive the reflex of the supersensible experiences of those divine beings. This creative “involution” of higher experiences into a lower sphere appears in the fish-tail of the Goat. It indicates that it reaches into the sphere of “water”. This is, of course, not yet real water because there exists only warmth on Saturn, but it indicates the sphere of reflection that, indeed, the warmth is.

We can also find the image of these events within the human form. The human chest is a real picture of the Crab. The chest surrounds and guards the inner organs, especially the heart and the lungs; and yet, in as much as the chest separates the inner organs from the outside, there lives within the chest the desire to come into contact with the outside world. This desire can even go as far as egotism; the desire to possess everything that comes within reach of the being. We must now imagine that this picture of the human chest is

only dimly indicated in the events described above, because the beings connected with the Crab events of Ancient Saturn are still very dependent upon the help of the Spirits of Love. They have not even reached the humanlike ego consciousness, so, somehow we must see the weight of these events in the constellation of Goat. This appears now as the joints in the human form, especially the elbows and knees. Thus we find again the connection with the events in the fourth cycle of Saturn. We said that Twin-Archer happenings appear within the human form as the upper arms followed by the elbows. However, one can ask, "What have the elbows to do with sense organs?" If one does not make the mistake of imagining sense organs only as the human being has them today, one can find the solution. If we imagine the supersensible perceptions of the Spirits of Love penetrating the heat bodies and, in the act of penetration, creating organs of perception, so to speak, on the surface of the "skin" of those bodies, then we can experience the following: outside the heat bodies—the dwelling place of the Archangels—the influence of the Spirits of Love is something like "straight" lines, but in penetrating the skin of those bodies it is twisted, and thus a kind of organ—like a joint—is created that transmutes the outside "direction" into an inside "direction". Only by the exact connection between both "directions", through a kind of joint-like sense organ, can the correct perceptions take place. This is how, for instance, the human eye acts as a kind of archetypal, joint-like sense organ. In the case of the elbow as image of the Goat-period of Ancient Saturn, we would have an active sense organ, because it is used for our activity just as we have to imagine the sense organs inspired by the Spirits of Love as active, creative organs.

The next step of Ancient Saturn, the sixth great cycle, leads further along this line. So far, there were faculties of perception created within the heat creatures, and now during this cycle a kind of digestion is established. The events within Saturn are not only perceived, but the heat-substances in the surroundings are also taken into the heat being. There they go through a kind of primeval "metabolism"; thus processes of nutrition and excretion take place.

This evolution is also brought about by two kinds of spiritual Beings: the "Angels" or "Sons of Twilight", and the "Spirits of Harmony" or "Cherubim". The Angels have still a lower consciousness than the Archangels within Ancient Saturn. Their consciousness could be compared with the degree of consciousness that the plants have today, and they also act upon the heat bodies in a faintly similar way. They bring about this primeval metabolism that is like the circulation of saps within the plants, but they could not do it alone. Exalted Beings called the Spirits of Harmony, help them. They have acquired the power to direct the cosmic streams of warmth. If we were able to direct our blood stream voluntarily, then we would have a faint idea of what these Beings can do. As this cosmic blood stream consists of warmth, it appears from outside like sound. It is the "Harmony of the Spheres"; therefore, these spirits are called Spirits of Harmony. The order in which they direct the cosmic streams, which is warmth from one side and will from the other side, is so beautiful and harmonious that it appears like heavenly music.

Both hierarchies together create the primeval metabolism. We can find this stage of evolution remembered in the constellations of Lion and Waterman. The constellation of Lion can be found, in February at midnight, high above the southern horizon. It is a very remarkable constellation. Beneath it is Hydra and above it, toward the northern sky, the body of Great Bear. Into this constellation are inscribed the deeds of the Angels. It is also closely connected with the heart. The lion on Earth has a very peculiar connection between heart beat and breathing. One could even say that the body of this animal is mainly directed toward the heart. It is, as a whole, a great "heart", and, therefore, it is the "king of the animals".

Without great difficulties, we can now see in this region the metabolism of warmth as it has been created within the heat bodies on Saturn, because the heart is still today the central organ of the warmth metabolism connected with the warmth of the blood.

The constellation of Waterman can be seen, toward the end of August during the midnight hours, between the constellation of Fishes and Goat. Old star maps show it as a human figure pouring water from a jug into the heavenly spaces. Into this region are inscribed the deeds of the Spirits of Harmony. The water that is poured into the universe is, of course, not earthly water. It is the stream of warmth that the Spirits of

Harmony direct through the universe of Ancient Saturn. Within the human being, the circulation of the blood stream is still the image of the activity of those divine beings. We know that we even speak sometimes of the rushing sound of the blood stream. The lower arms and the calves are also connected with Waterman. Those who have some experience in nursing know that the lower arms and calves are an excellent means for the measurement and regulation of the heat metabolism, as well as checking the heart rate.

In the following letter we shall conclude the description of Ancient Saturn evolution and summarize our experiences about the Zodiac, which will enable us to make the picture more complete. This will be very necessary after our somewhat rapid journey through this great round of cosmic evolution. May the readers not become impatient if these descriptions seem to be very difficult. We have to do this hard work in order to establish a real and fundamental knowledge of the starry universe that will prove useful in many ways.

FIFTH LETTER - August 1944
The Spiritual Nature of the Fixed-Star Zodiac (continued)

In the previous two letters we elaborated some of the twelve constellations of the Zodiac according to the events of the Ancient Saturn evolution. Now we must finish this picture by describing the seventh great cycle of this planetary existence of our universe.

During the preceding six cycles, a being had been created that consisted of warmth, bore the semblance of life, animation, individualization, and showed the first traces of an inner life. Now in the last and seventh cycle, this being appears to have reached a certain completion within this great round of evolution. Its actions are automatic and in accordance with the events and activities that take place in its environment. Different spiritual beings once more have a possibility to penetrate these heat beings with their forces. These are the Spirits of Will who were already mentioned in connection with the beginning of Ancient Saturn evolution. In the beginning they sacrificed their Will-substance, and this substance became the foundation for the activities of the other spiritual beings. This substance also became the foundation of the physical substance of heat or warmth that was created within Ancient Saturn. In fact, it is the origin of all physical substances that have been created in later stages of creation. After this Will-substance has been transmuted into warmth, the Spirits of Will are again able to work into the heat beings, which are the origin of the human physical body today. So the beginning of this great round of cosmic creation is connected with the end, and, thereby, the events reveal the inner meaning of the whole world existence in the midst of which we are today. During this last cycle on Ancient Saturn, the Spirits of Will created, within these heat bodies, capacities that even today cannot be developed consciously by the human being but still slumber and have to wait for a distant future of cosmic evolution. In order to describe this, we have to start from another end.

We described this phase of evolution in letters three and four as it can be read in the constellations of Ram, Bull, Twins, Archer, Goat, and Waterman, with Crab and Lion in the background. Also, we found its traces in the human form, in the head or brain, the larynx or speech-and-sound organization, and in the arms with upper arm, elbow, and lower arm. The last cycle of the Saturn evolution can be found written into the constellation of Fishes. The constellation of Fishes is visible, during the midnight hours at Michaelmas, exactly above the southern horizon. The constellations of Andromeda and Pegasus are above it.

Thus we come back again to the beginning of Ancient Saturn, and as we found the sacrifice of the Spirits of Will written into Fishes, so we now find their activity during the last cycle indicated in Fishes. Within the human form it is pictured in the hands. The two hands are an image of the two Fishes that swim in the sky in opposite directions, yet are connected by a faint ribbon of stars.

With our hands we work in the world. All the achievements of art, science, building, as well as the millions and millions of small deeds that make human life on Earth possible, have, in the last resort, been brought about by human hands. They have been and are constantly flowing down from human heads into hands. If we once try to imagine the vast amount of human labor of all kinds that has been done in the past and which will be done in the future, we can look with admiration and reverence at the human hand. However, we do not know how it happens that our thoughts are realized by our hands, or how it is possible that we can handle the pan or the spade. This is still hidden from our day consciousness. But we could imagine a future condition of the human being in which we would be conscious of what goes on when we move our arms and limbs and work with our hands. We can even imagine that sometime the human being will be able to use the hidden faculties in the hands for radiating forces that today are only indicated by the form of the hand.

In fact, we meet our destiny with our hands. The hands are that part of our organism with which we are constantly confronting the world. Meeting the world with the reality of our working hands, we meet our destiny. Destiny appears to most human beings as something that hovers above them, which is foreign to them and that takes them in the one direction or the other by surprise. It is experienced like a superhuman

will power. As we have now found the connection between the hands and Fishes and read behind Fishes the deeds of the Spirits of Will, we can see working behind Fishes, also in our hands, the cosmic Will forces that we call the forces of destiny. In the way in which we experience those Will forces today is hidden the last trace of the mirror-like Will forces of our Ancient Saturn ancestors, as described above. We can also imagine that one day, in a very distant future, we shall be able to be one with those Will forces that are still foreign and incomprehensible to us; that we, in full consciousness, could fulfill what the cosmic Will desires to do through us. Then we would be “God like”. We would be united with the Will of the Father-God. This capacity, which can only ripen in us in the future, was put as a spiritual seed into those Saturn-heat-beings by the activity of the Spirits of Will. Rudolf Steiner calls it the germ of Spirit I, or Spirit Man.

This we can find written into the constellation of Fishes: the Will-substance of the Spirits of Will in the beginning of the world evolution, its crystallization into “Earth” and “destiny”, which we experience most directly with our hands, and the germ of union with the Will of the Father in a fully conscious and fully active way.

Thus we have now found the ethereal image of humanity as it was created by the Gods and its connection with the universe of the stars. It is an image of the upper human being, the head with the brain, speech and sound organization, and arms—right down into the hands. It is also an image of the destiny of the world and the human being (as the Will of the hierarchies when the world was created), the thinking and the witnessing of the thoughts of the Gods in all that surrounds us, and their realization in Earth existence until the Will of the Father is awake and active in the will of the human being.

This ether image of the upper human being is an image of one’s higher being. It does not enter, in reality, into the bodily being, it only creates a semblance within the body. In the Middle Ages one will still find that the human being faintly experienced the Angelic Beings in the spiritual world in this way; Beings with heads only, without a body, and with wings instead of arms. Raphael Santi, for instance, painted them like this in the Madonna Sistina. It is an image of what human beings will become in the future when they have acquired more subtle and ethereal forms of existence.

As shown below, we have achieved a picture of the link between the human being, the starry universe, and the world evolution:

ANCIENT SATURN

I	Reflection of Life	Ram	Head—Brain
II	Refection of Animation	Bull	Speech Sound Organism
III	Reflection of Individual- ization and Personality	Twins	Arms—Symmetry
IV	Ancestors of Human Beings	Archer	Upper Arms
V	Primeval Sense Organs	Goat	Elbows
VI	Primeval Metabolism	Waterman	Lower Arms
VII	Will	Fishes	Hands

The question can arise: what has happened to the five other constellations of the Zodiac—Crab, Lion, Virgin, Scales, Scorpion? As we have already seen in connection with the creation of the primeval sense organs and the primeval metabolism, aided by the Angels and Archangels, these constellations are an image of “inner life”, but, as there is only a semblance of life within those heat bodies on Ancient Saturn, the five constellations from Crab to Scorpion are still, so to speak, in the background. They are veiled in the clouds of the cycles of evolution that follow Ancient Saturn. They manifest themselves later when the human being is able to acquire life and animation. We must imagine them standing “behind” the events on Ancient Saturn, revealing the highest motives and the innermost experiences of the Gods. In the following descrip-

tion of the characteristics of the twelve constellations of the Zodiac, according to Ancient Saturn evolution, we shall nevertheless, undertake to elaborate the five “missing” constellations in order that we may have a more or less complete picture. Explanations will follow in later letters.

The constellations of the Zodiac are the chronicle or record of the creation. The imprints that have been made into these spheres of the universe are still working through the visible constellations. The destiny of the world appears there as the planets move in front of the constellations. The human being can be a witness of that which is the outer expression of the Will of the world, thus trying to understand and comprehend the Will, or, if one does not want to become a witness, become subject to the Will—meaning, subject to the forces of destiny. To try to understand and comprehend the Will of the world means to step along the path that leads toward freedom. Therefore, it will become more and more necessary to listen to the language of the stars in order to hear the Will of the world—the Will of the Father—which has its visible expressions in the movements of the stars. Thus we will not hear our “destiny” or our unchangeable fate, but we will hear our spiritual tasks on Earth. We can then perceive them in the sphere of active thinking, or spiritual activity. It is the sphere where we can achieve freedom, or freehood, in our present age of civilization.

We can already try to read the script of the stars as the planets move through the constellations of the Zodiac. Of course, we can only find general indications so far, because the various planets do not always form the same “letter” as they pass in front of the constellations. The different planets modify their character according to the character and special activity of the planet that is in front of a certain constellation.

The Constellation of Ram

If anything happens in the constellation of Ram—if one or several planets are in this constellation—it means that a new impulse desires to come into the world. We are then reminded to open our eyes for something new, a new age of humanity, new aspects of life, or perhaps even new inventions that will bring about a change in our earthly life. It may still be hidden and we may have to seek it, but it may be like a message of the spiritual world to the beings on Earth to listen to changed conditions, to ask new questions and to do new tasks. This, for instance, happened in the times preceding the birth of Christ when the prophets of the Hebrew people spoke of Christ’s coming. Then in the 8-9th century BC, when the prophet Elias lived as the great Forerunner of the Christ event, the vernal point was about in the center of the Ram.

The Constellation of Bull

Events in Bull call, so to speak, for cosmic “animation”. They are mostly a reminder that we have to break through walls of tradition and routine that may have been piled up by previous ages. Impulses and new aspects, which may have been born in silence and human loneliness, want to shape themselves into reality. It is as though the vowels and consonants of a new language, which hitherto were not known, have to be learnt and practiced in life. If humanity or the single human being does not respond to the call of Bull, then the cosmic forces “animate” evolution by means of catastrophes; for instance, the Thirty Years War started when Saturn was in the constellation of Bull, and it came to an end when Saturn was there again. In those times, even still today, humanity had a certain task that it did or did not wish to understand, and the result was the Thirty Years War. About this special task we shall have to speak later.

The Constellation of Twins

Star events in Twins indicate that humanity should awaken for tasks and quests in connection with the development of ego-forces. When Jesus was born ([Midnight] 24th of December, 1 BC), Saturn had entered Twins, and 30 years later, at the time of the Baptism in the Jordan when the “I AM” entered the body of Jesus, Saturn was again in Twins. It was then the task of humanity to witness the life of Christ on Earth. Only a few did it, but they were enough to carry the stream of human evolution further.

Just in these days (August 1944) Saturn has again entered the constellation of Twins. Again humanity will be confronted with the task of cognition of the “I AM of the World”, only on a higher level. Let us hope that enough human beings will listen to the call of the spiritual world.

The Constellation of Crab

In previous descriptions we have seen that Crab is connected with the creation of the sense organs within Ancient Saturn evolution. It was an interplay between the Spirits of Love and the Archangels, or in the language of the stars, Goat and Crab. Thus events in Crab are calling for “life in the senses”. We are then asked to direct our attention toward that which we can perceive with our senses in the world of matter. If we can do this without any prejudice, then we will be able to perceive the deepest mysteries of the universe. We can then perceive the mystery of death and rebirth in all spheres of life.

This happened in the time of Christ’s life on Earth. At that time, even in the moment of the Mystery of Golgotha, Saturn was in the constellation of Crab. There the Kingdom of Heaven was open even to the world of human senses, because the God was present in a physical body that could be seen with the eyes, and God’s Words could be heard with ears—the Godhead could be approached not only in the spiritual world. Thereby, in the Mystery of the Death on Golgotha and the Resurrection, the rejuvenation of the whole universe could be perceived by a few who were awake. Others who were not awake in their senses could only see death and destruction. This happens if the call of Crab is not heard, as it took place in the event of the destruction of Jerusalem (70 AD) when Mars was in Crab.

The Constellation of Lion

Events in Lion ask for the opening of the human heart toward the language of the universe. We have found Lion connected with the primeval metabolism on Ancient Saturn, where the Spirits of Harmony together with the Angels established the digestion of warmth within those heat beings. These were like cosmic hearts through which the Gods could perceive the harmonies of the worlds.

Thus Lion still acts in this manner today. It asks the human being to transmute itself into a great heart, into a kind of cosmic musical instrument through which the stream of the universal existence can flow and create a new harmony of the spheres. This is the language of Lion: that all existing beings want to be awakened and reborn in the human “heart-perception”.

Many great individualities in the spiritual history of humanity have, each in their own way, answered this call as they were connected by their birth with Lion. Among them are the famous poet Novalis, H.P. Blavatzky, and Rudolf Steiner. They all have Saturn in Lion at the time of their birth.

The Constellation of Virgin

The Virgin is opposite the constellation of Fishes. The sacrifice of Will-substance by the Spirits of Will, which became the foundation of all physical matter, is connected with Fishes. Therefore, if we look at the constellation of Fishes—and even more at Virgin—we are at the gate to the mysteries of substance and matter. As these mysteries are, still today, not within easy reach of the human being, events in Virgin ask very much from human beings. They ask for the highest devotion and love toward the spiritual world and the world of physical existence. An inner attitude has to be developed there; for instance, that which Goethe had when he looked at the world that the senses presented to him and which enabled him to experience the “Urpflanze”—the archetypal plant. There the correct attitude must be found in which to develop meditation and also religious sacrament. The mystery of substance and also of transubstantiation can thus be found. The mysteries of transubstantiation, as they take place in the working of the powers of destiny, can reveal themselves if the human being cultivates the hidden capacities of the soul.

The Last Supper took place when the Moon was in Virgin. This does not mean that Christ’s deeds were dependent upon the constellations or the stars, but it reveals a new attitude toward the stars that came into the world through Christ. Today we are still far from this attitude; we can only learn it step by step.

Our starry universe has become a mechanism, the movements of which we can calculate like the structure and the movements of a machine. Yet Christ while on Earth has written deeds and words into the events of this mechanical universe so that it is rejuvenated. Thereby Christ impressed into this position of Moon in Virgin, the new mystery of transubstantiation that was founded by Christ for the sake of the future of humanity. Since then the Moon may have gone thousands of times through the constellation of Virgin and nothing important may have been done within the family of humanity. However, that it has happened once may give humanity in future the possibility to fill this constellation with new spiritual content that will not be calculated but which will be the result of human deeds of moral imagination.

In the preceding descriptions of the constellations of the Zodiac, a few planets—Saturn, Mars, Moon—have been mentioned. They should only be regarded as examples. The significance and the activities of the planets have still to be worked out in further letters. So far, they should only be taken as indicators, as the hands on the big clock of our universe. They are acting like mediators between the Zodiac and the Earth. The character of the zodiacal influence is modified according to the different planets that are in these constellations. Saturn certainly has quite a different power of modification than, for instance, Mars or Moon. But these modifications have still to be worked out in detail.

SIXTH LETTER - September, 1944
The Spiritual Nature of the Fixed-Star Zodiac (continued)

In the last letter we had to stop at the description of the constellation of Virgin. We found it in relationship to the opposite constellation of Fishes and also in connection with the mysteries of substance. It is the manifestation of the Father forces of the universe that gave and still gives “existence”. Indeed, if we look at Fishes as the veil of those forces that, through their sacrifice, gave the foundation of all physical existence and we start from there, we can count seven constellations until we reach the opposite position in Virgin. These seven constellations are like the heavenly countenance of a spiritual Being that, with its highest manifestation in Fishes, we can call the “Will of the Father” and which descends—or ascends—toward Virgin into the sphere where it can manifest itself in the manifold forms of substantiated existence. Hence, we can see in Virgin the sphere of manifestation of the Father forces in physical existence.

The Constellation of Scales

Opposite Scales we have the constellation of Ram. In the course of the description of the Ancient Saturn evolution, we found the activity of the Spirits of Wisdom located, so to speak, in Ram, or we ought rather to say that their activities start from this realm. Life forces emanated from these Beings, although they were not yet able to penetrate existence with Life. Just as in the case of Fishes and Virgin, we can now start with Ram and go through seven constellations. Then we come to Scales and can perceive in the seven constellations the image of a heavenly Being, or of several Beings, whom we can call the Givers of Life. They have actually given Life in later cycles of evolution, which we still have to speak about in coming letters. Just as we can find the original source or impulse of Life in the universe behind Ram, we can experience here, through Scales, the sphere whence emanates the manifestation of the life forces within substance. As we found the manifestation of the Father forces in Virgin, we can see the realm of the manifestation of the Son forces in Scales. The Father forces gave existence, but the Son enlivens it. We can find this illustrated quite clearly in the Mystery of Golgotha. In Christ, the Son was present in a physical body. Through the sacrifice of Christ on the hill of Golgotha, the Earth, which was then at the point of cosmic death, was endowed with eternal life. The manifestation of the cosmic life forces took place on Earth, and at the same time the Moon was in the constellation of Scales (Good Friday, 3rd of April, 33 AD).

We can find further illustrations in many star events in Scales. Saturn was in Scales when Johann Wolfgang von Goethe was born (August 28, 1749), and we know that he was the modern initiate of the life forces or, as we call them, the ether forces. Thus he could say, “Nature has invented death in order to have much life.” This reveals that he was a better Christian than many imagine.

The famous painter Raphael Santi was born when Saturn and Moon were in conjunction in Scales (March 26, 1483). The life-endowing and healing forces are revealed in his paintings. The cosmic life forces of the Son shine through his whole being like an eternal Sun, and these life forces at the same moment become cosmic Love.

The Constellation of Scorpion

The Scorpion is opposite the constellation of Bull in the circle of the Zodiac. We must remember that this constellation was once perceived as the image of an eagle. We can again proceed in the same way as before. Behind Bull we find the seat of the activities of the Spirits of Motion. Forces of animation emanated from them. They were cosmic “concept and word-endowing” forces. Again, if we go through seven constellations of the Zodiac, we find ourselves in the constellation of Eagle-Scorpion and there perceive the features of hierarchical beings who in Eagle-Scorpion descended into their manifestation within the world of substance. Then we find in this constellation the manifestation of the Holy Spirit that descended upon the apostles in the first Whitsun event and gave them the power of “speaking and understanding all the

languages of the world". It is the power of the creative Word of the world as it flowed forth into the manifold different forms of existence in the universe.

Star events in Scorpion are always connected with the "spiritual call" that strives to reach single human beings, requiring us to perform a certain task of which we are capable through our own destiny. Out of the manifoldness of such "spiritual calls", or "creative words", the gigantic picture of human evolution and spiritual development is composed. This is the revelation of the Holy Spirit.

We can find such an event in the beginning of the 17th century. Many souls living in those times expected a fundamental change of spiritual nature within humanity. And there were many who based their expectations and hopes on events that they read in the starry world; for in the year 1603-4, a "great conjunction" took place in Scorpion. Saturn and Jupiter had a conjunction in this constellation and in the second half of 1604 Mars was also there. Together with this event a new star—a Nova—appeared in the sky and was visible for several months. Those who knew expected something like a great Whitsun for humanity but nothing visibly happened. However, great events were taking place in the spiritual life of humanity, and Rudolf Steiner spoke of these.

For some time before 1603, a rapid decline had set in on the planet Mars. From the 15th century onward, this decline began to be reflected in the development of human knowledge through the impulses that human souls brought down into their earthly incarnations from their prenatal experiences in the sphere of Mars. There arose the danger that human striving for knowledge and way of living fell too deeply into materialism, while the bearers of the spiritual culture on Earth became more and more like strangers on this planet. However, toward the end of the 16th and the beginning of the 17th century, when this great conjunction took place in the constellation of Eagle-Scorpion, the Spirit inspired various members of the human family with tasks that, flowing together in the end, caused this danger to be avoided and gave the possibility of a new spiritual outlook.

Christian Rosenkretz, one of the greatest spiritual guides of humanity, perceived the danger. He had a great friend, the soul of Gautama Buddha, who was in the spiritual world and who no longer incarnated in a physical body. For the soul who has reached the degree of a Buddha no longer descends into a physical body. Christian Rosenkretz now sent his friend, Gautama Buddha, to Mars in order to restore the decline on that planet. We know that Gautama Buddha was the Teacher of Love and Compassion. The nature of Mars in its decline was aggressive and cold; therefore, the impulse of love and compassion was transplanted to that planet in order to heal its fall. Thus the Holy Spirit, working through the highest members of the human family, opened the way for positive development in the future. This is indicated in the events in Eagle-Scorpion in 1603-4, and we can always find similar happenings in connection with events in this constellation.

The Constellation of Archer

Whereas we find Eagle-Scorpion forces using groups of human beings from different directions for the accomplishment of impulses of the spirit of the world, we discover events in Archer that reveal the connection of the single human being with the spiritual world. Achievements of human beings, which appear to be of a singularly ingenious character, are mostly related to Archer.

Opposite Archer is the constellation of Twins. From there we saw the impulse of individualization coming as the result of the age-old working of the Spirits of Form and the Spirits of Personality upon the ancestors of the human race. We saw the Spirits of Personality experiencing their human stage through the warmth beings on Ancient Saturn. Similarly, we can find indicated today in the events in Archer, the way in which the "Genius" of single human beings want to experience and develop themselves. Very much depends on the moral attitude of the human being as to whether the Genius—the higher ego—fails to express itself or finds the path to a positive development. Today it is within the realm of human freedom to help the Angels or to cause them to fall.

When Richard Wagner was born (May 22, 1813), Saturn stood in Archer. In studying his nativity, we find expressed through the position of Saturn in Archer his life long struggle for the adequate expression of his innermost impulse through the many stages of his life. For him the old mythology and the world of music were the mediums for bringing about the appropriate entry of the higher ego into earthly existence. In Parsifal, which was his last poem and composition, he created the imagination of the striving of the human being through darkness and doubt toward the source of life within the chalice of the Holy Grail; therefore, the constellation of Archer becomes the cosmic image of human striving through the valleys and abysses of life toward the heights of the spirit.

The Constellation of Goat

Events in Goat indicate tasks and quests in human life that should lead further toward the cognition of the spiritual world and the Godhead. They demand “perception” of the God in humanity and in nature.

Opposite is the constellation of Crab. From previous descriptions we know that both Goat and Crab are connected with the primeval creation of the sense organs. The Crab is filled with the history of the development of the sense organs more within the life of the creature. It gives the call to develop the use of the senses, while in Goat we find engraved that which is beyond the physical senses, that which is derived from the once exalted perception of the Spirits of Love on Ancient Saturn. They sacrificed their experience so that an image of it could be created within the Saturn ancestor of humanity, and this was the origin of the physical senses. Thus we have in Goat the gateway to the “supersensible”. When coming into connection with this constellation, we can pass through this gateway or stay back. To go through it, in our age, we can win our freedom. Therefore, we can find in Goat the struggle for or against the cognition of a spiritual world.

For this reason, we have the strongest human contradictions in Goat, especially in connection with horoscopes of death. Saturn was in the constellation of Goat when St. Francis of Assisi and Raphael Santi died (October 4, 1226 and April 6, 1520). Certainly both are personalities who, as their biographies prove, had a higher “perception” of the Godhead. However, Mars was there when the philosopher Kant died (February 12, 1804). During his life on Earth he denied the possibility of supersensible perception, although he may have had different experiences after death.

Both Nietzsche and Mozart had Saturn in Goat at the time of their birth. Unfortunately, Nietzsche could not find the way to the knowledge of a higher world; therefore, he broke down and became mentally ill. In Mozart the supersensible was present in the beautiful world of his music.

As you see, we can always find in connection with this constellation the fight in humanity for or against the cognition of a higher world in which spiritual beings are active, and from which they penetrate the physical world. Fundamentally, two events reveal this. The first is the birth of Jesus when the Sun was in Goat. Then the shepherds through their inborn clairvoyant capacities could perceive the spiritual meaning of this birth. The second was thirty years later when the Sun was in Goat, and the Baptism in the Jordan took place where Christ entered the body of Jesus. Then another personality, St. John the Baptist, could behold clairvoyantly the Being that entered the world of the senses. Therefore he could say, “Behold the Lamb of God.” (The “Lamb of God” is Christ within the hierarchical order of the spiritual world.)

The Constellation of Waterman

The foundation of that primeval warmth metabolism, of which we have spoken in previous letters, is deeply connected with Waterman and the opposite constellation of Lion. Waterman is especially the realm from which the activity of the Spirits of Harmony emanated. They are the masters of the eternal order of the hierarchies and later of the heavenly bodies. This order in its inner essence is the “harmony of the spheres”. It was perceived in olden times as a gigantic cosmic and musical composition. Kepler, the famous astronomer, speaks of it in *Harmonices mundi*. And it is wonderful to see that he had, during his embryonic development (born December 27, 1571) and in the moment of his death (November 15, 1630), the planet

Jupiter in the constellation of Waterman. Thereby, we can find that events in Waterman always reveal the last traces of an old universal star wisdom, as well as the first beginnings of a new Christianized knowledge of the starry world and its connection with the Earth and humanity.

We can find many examples of this fact in the lives of people of modern times. For instance, there is one outstanding personality in the Middle Ages, Pico of Mirandola (born February 24, 1463), who in his nativity, as well as in the moment of his death (November 17, 1494), had several planets including Saturn in Waterman. Although he died very young, he was an eager scholar of the science of those days. On his long journeys, he visited all the important universities in Italy and France. He deeply studied Christian philosophy, but one thought reveals his innermost striving. He wrote that no science could give so sure a conviction of the divinity of Christ as a knowledge of the secrets of the heavenly bodies, although he was a very strong opponent of astrology. He knew that the highest secrets of the spiritual essence of our universe are hidden within the stars, but on this very account he opposed the star wisdom being used for egotistical purposes, which was very widespread in those days. Behind these thoughts, stand the fact that the old star wisdom had come to an end and had died in the so-called astrological practices, so that now we have to strive and look forward to a rebirth of the script of the stars.

This fact has found another expression in the destinies of the Hapsburg emperors Rudolf II and Wallenstein. Both were strongly connected with Waterman. Rudolf II (born July 18, 1552, died January 20, 1612) had Saturn in Waterman in his nativity and in the moment of his death. Wallenstein (born September 14, 1583, died February 25, 1634) had Saturn and Jupiter in Waterman during his prenatal development. In the moment of his death, the Sun and all the inferior planets had entered Waterman. Both personalities were under the spell of the old, decadent astrology. They ignored the fact that the old star wisdom was dead, and that a new connection between the human being and the stars had to be found. This fact contributed strongly to their final tragic downfall. Rudolf II was completely deprived of his imperial power and died in extreme melancholia. Wallenstein, as we know, was murdered.

We could find many historical examples, but they would all show how difficult it is for modern humanity to find the way toward a new star wisdom. For this true spiritual “Waterman-knowledge” belongs more to the age when the vernal point will be in Waterman. We are still today in the “Age of Fishes”, i.e., the vernal point is still in the constellation of Fishes. This does not exclude the fact that in the hidden background of human culture, these future faculties are already being prepared in our time.

The Constellation of Fishes

Coming to the constellation of Fishes, we again enter the cosmic sphere of which we have already written. It is the veil that hides the activity of the Spirits of Will within Ancient Saturn and later. Through this constellation, the Will of the Father finds its expression. The workings of destiny, which are sometimes so incomprehensible and that, in spiritual science, we are accustomed to calling the forces of karma, have their spiritual “locality” behind this constellation. Mostly, we cannot judge the working and weaving of these forces in the events of one single human life or even in a limited age of human history. They reveal their divine plans only if we are able to view the sequence of incarnations of a human being or long ages of human development. From Fishes is active the long, almost timeless education of the human race by the spiritual world.

We find, for instance, that in the moment when the so-called Dark Age started (3101 BC), Saturn stood in the constellation of Fishes. In the eastern wisdom this epoch is called the Kali Yuga. Its beginning marks the point in human history when the old natural experience of a spiritual world came to an end, and humanity started to use the physical senses more fully, which cut humanity slowly away from the realization of the existence of a spiritual world. From one point of view, this was a very sad event that was expressed in many old myths and legends, and yet it was a necessity for the spiritual development of the human race. Only by being cut away from the natural and inborn experience of a real spiritual world could humanity become independent and free. It is the hard and stony road of destiny that leads humanity to the unfolding of new

capacities and also to a new experience of the spiritual world born in the sphere of free and self-conscious activity. Before the Dark Age, experience of the spiritual world was a gift of the Gods, now it has to be born in the sorrows of human striving.

There is also another event connected with Fishes. In the beginning of the year 1910, Saturn stood in Fishes. At this moment, Dr. Steiner revealed the secrets of the “Second Coming of Christ” in our time. (He gave his first lecture on this event on 12 January 1910 at Stockholm.) He showed that this new revelation of Christ cannot take place again in a physical body but in a supersensible form—in an ether body. And he revealed that from the year 1935 onward, many would be able to perceive Christ in this form as their Guide and Comforter.

The Dark Age had come to an end in 1899 AD, having lasted for 5000 years. It was announced by Saturn standing in Fishes. Although the new age had started, the dark powers still did not seem to give way, and yet, the gateway leading out of the darkness into the spiritual light was shown in the days of 1909-10 when Saturn was in Fishes. The prevailing darkness cannot be overcome by outer means, but only by the efforts of human hearts to recognize Christ in this new revelation.

We have now completed the description of the twelve constellations of the Zodiac, and we can see how as the background of cosmic evolution they are interwoven into the existence of the Earth and humanity. We can experience the starry universe, especially the Zodiac and the movements of the planets within it, as a gigantic Being that precedes all existence in the universe. It is like a representative of humanity in the cosmos, leading and advising humanity on its path of destiny.

The human form on Earth is indeed but a semblance of this cosmic form. The twelve parts of the human body, as known in olden times, are related to the twelve constellations of the Zodiac, and has been partly indicated, for instance:

head	originates in	Ram
larynx	originates in	Bull
arms	originate in	Twins
chest	originates in	Crab
interior of the chest above the diaphragm	originates in	Lion
interior below the diaphragm	originates in	Virgin
hips	originate in	Scales
reproductive organs	originate in	Scorpion
thighs	originate in	Archer
knees	originate in	Goat
calves	originate in	Waterman
feet	originate in	Fishes

But the human form on Earth has fallen from its cosmic origin. In the course of long ages it has come under the influence of the forces of the Earth too much. Therefore, if we speak of that heavenly Being that goes before humanity, helping and guiding its development, we must imagine it in a different form from the present human being. We must imagine it more in the form of that Angel-like Being that we described in the conclusion of the description of Ancient Saturn evolution in our last letter. A Being with mighty wings instead of arms who, without a body, can perform organic functions as life-endowing activities in its surroundings. The planets in their rhythms and movements are then like its active manifestations in the universe.

We shall have to speak more about this cosmic representative of humanity so that we may learn to hear other sounds of the heavenly language.

SEVENTH LETTER - October 1944

The readers of these letters may sometimes wonder what to make of the indications that are given in the Calendar. [The Calendar events of 1944 are not included here, but these words are germane to the reason for the letters.] Some of the main events that take place during the respective months are selected, but it is not possible to follow the subject far enough to give them all. The question is often asked: what does this or that event or aspect between two or more planets mean or signify? It is my intention in these letters to give some guidance so that readers may be able to live more intimately with the Calendar and its indications.

It was, of course, the aim of the previous letters to give a fundamental knowledge of the constellations of the Zodiac; however, we must not only learn to know something about the starry universe but also how to live with it, and there are indeed possibilities of living with the events in the universe as we live on Earth among human beings.

W. Sucher

Connection between the Human Being and the Universe

In olden times, humanity was still really able to live with the stars. We experienced spiritual beings behind the stars who guided life on Earth. But all this beautiful wisdom has come to an end in our days in a kind of fatalism. We have lost the perception of those spiritual beings, and all that is left, which is known today as astrology, is the experience of being exposed to unknown powers in the universe that rule the destiny of human beings on Earth. As the nature of these powers cannot be penetrated any longer by a true knowledge, the study of astrology can lead only to fatalism.

It has often been said that we must create a new conception of our relationship to the starry universe. However, we can only do this if we find ways to a new perception of the spiritual beings who are connected with the stars.

Previously, we have tried to indicate that we can really see the gigantic outlines of the archetypal human form in the twelve constellations of the Zodiac, but this archetypal form is more than an image. One who lives with it for a long time finds that it is the visible form, or one can even say the body of a spiritual Being who is very near us, because it bears the features of the human form. It is a spiritual Being who goes before and beside us and who can be of comforting help to all those who really seek it. It can be felt as the guiding and healing hand of an older Guide or Teacher. It is the great representative of humanity, to whom we can lift up our hearts and who will never fail to give us help when we are in need.

Human beings on Earth have to live within a physical body. It is the expression and the means of existence within the world of the senses, but it is also a limitation, and sometimes it may even be experienced as a hindrance. This limitation and hindrance reveals the story of the Fall. Our physical body has fallen into the fetters of matter. Quite different is the “body” of that heavenly Being who goes before us. Its body is the starry universe itself with its eternal depths. Whereas the human body on Earth is limited, the body of that Being has the capacity of never ending expansion and uncountable possibilities of transmutation.

We have tried to “sketch” the forms of this Being—an Angel-like Being with mighty wings. But even so, we must imagine that the inner dynamic powers of this form are of a different intensity from those in the physical form of humanity. We look at the head of the human being. It gives our physical appearance its individual countenance. It is the root of our day-conscious existence within the world of the senses. Yet it is closed by the mighty helmet of the skull. This is its limitation, and very often this enclosure is a mighty barrier for a universal understanding and penetration of the facts by which we are confronted on Earth. If we look at the “head” of that heavenly Being, at the constellation of Ram, and if we want to gain a true image of it, we must form a different conception. Just as the earthly head is closed by the skull, this “head” is open as if the skull were turned upside down, forming a kind of vessel. And into this vessel flows the wisdom of the universe, the cosmic wisdom of the Spirits of Wisdom whose visible expression we have found in the constellation of Ram. It is the wisdom that has since flowed into the existing forms and objects

of the Earth; the cosmic ingenious wisdom that we experience if we look at the structure of the skeleton or the incomparable ingenuity of the organism of a plant. The horns of the Ram reach out into the cosmic spaces and bring this cosmic wisdom through the spiral form down into existence, and the shining white fleece of the Ram is the image of the vast sea of this all-penetrating and life-giving wisdom. Thus we must learn to imagine the “head” of the cosmic Forerunner of humanity. (Later on it will be shown how we can find this image in connection with star events in Ram,)

In the human body we then find the larynx. It is the instrument with which we produce sound and speech, but this organ is also very limited, especially in our age. We can speak about objects, but in forming words we can only reflect the nature of the objects around us. The human language is divided into many languages, and this process of division and estrangement has steadily increased. In our time it is even difficult for those who speak the same language to understand the meaning of one another’s words. If we look at the “larynx” of that heavenly Being, the constellation of Bull, we experience that its words are creative and universal. The Bull is the outer expression of the Spirits of Motion who founded the one archetypal creative language of the universe that has its expression in the vowels and consonants of the starry movements from which the human languages derived their origin. The alphabet is the earthly representative of the Zodiac and the planets. Only the cosmic “alphabet” in the composition of the language of the starry events is still creative and uniform in the events within the kingdoms of nature. This is how we should imagine the “larynx” of that cosmic Being when we look at the constellation of Bull—it is still a “magic organ”.

Then we find the arms in the human form, which are related to the constellation of Twins of our heavenly Guide. The human arms are surely mighty organs with which we can enter actively into the world, and yet, how often does the activity that flows through our arms into the world divide and estrange us from each other. Human beings fight and even kill one another with the arms. This organ of our arms, with its tremendous incorporated capacities, very often becomes the instrument of destruction. The arms (Twins) of the heavenly Being whom we want to approach are different. They are like mighty wings that can be experienced by the inner senses of the human being as a protective silver garment around those who really seek the help and the guidance of their heavenly Forerunner. The “feathers” of these wings stream down, as it were, to each single human being and thus to each single ego, and although we may feel separated from the others on Earth, we can experience our spiritual union with all humanity within the Being of our heavenly Guide. And these wings can be felt not only as a protecting power but also as an inner reality that can uplift and free the soul, as though it were to rise on wings.

In previous letters we have explained how the upper arms are related to the constellation of Archer. In our human form on Earth the upper arms continue and experience, so to speak, the split that goes through both the individual human being and humanity, of which we have spoken above. The Archer of that cosmic Being again is different. The silvery “feathers” of the wings reach down to each single human being on Earth, and when individuals in earthly darkness are touched by these feathers, we can say—if we wish to express it poetically—that they find the experience of their own Angels and are reminded of their own task on Earth or, perhaps, the soul is warmed or comforted.

There the manifoldness of humanity becomes Oneness. The picture of the wings streaming into each single human being may also be put into another imagination, which Christ created with these words, “I am the vine, ye are the branches.” The single sweet, and juicy grape can feel itself united in the vine that gave its life to the grapes. Thus we may learn to imagine the Twins-Archer organ of the cosmic Teacher of humanity.

If we follow up the structure of the arms, the human form then shows us the elbows and in the lower limbs the knees. Their cosmic counterpart is the constellation of Goat. However, this part of the human organism has fallen too deeply into the fetters of matter, so far that we can hardly see its cosmic origin. In the fourth letter, this was described in more detail, especially how Goat is connected with the creation of the

archetypes of the sense organs, and indeed if we try to find the features of our cosmic Forerunner in the Zodiac, we detect that each single “feather” of the wings, in the end, becomes a very “sensitive” organ implanted into every human being on Earth. The wings of which we have spoken are, as it were, covered with millions and millions of sense organs—like eyes. As these eyes are implanted into the single earthly being, our cosmic Guide wants to perceive the world from countless individual viewpoints. Each human being, whether good or bad, with his or her attitude to life, philosophy, and outlook, becomes an “eye” of the heavenly Being. We are not very often aware of the fact that our thoughts, our feeling, and our willing are not only existent for our own sake but also for the sake of God. If we are aware of this, then our soul life must, necessarily, change considerably. That is where our heavenly Teacher with its “Goat-organ” may also go before us, if we truly read the language of the starry events in this constellation.

The lower arms are connected with the constellation of Waterman. Whereas Goat is the region where the differentiated thought world of humanity flows together into one gigantic panorama of the world situation, the “lower arms”, or Waterman of the Angelic world above us, pour forth healing and comforting forces of warmth. We know that Waterman is connected with warmth, as is described in the fourth letter. There the heavenly wings touch human beings especially in the world of feeling. They ask each one of us to direct our striving toward healing, compassion, and love and against the dark forces of hate and destruction that often spring up simultaneously. There we find that the heavenly Being can become a very strict and severe judge of humanity or of its single members.

We have shown in detail that the hands are connected with the constellation of Fishes. There we have found the realm of humanity’s destiny and will. This world cannot yet be penetrated by our full consciousness. We are still deeply asleep in this realm, although the full cosmic consciousness of it is alive in the “hands” of the Fishes of the godlike being. Like unseen hands they reach down into the depths of the human will. They guide each of us through our individual destiny. They lead us along our individual path of life and work on Earth. These ways may appear strange and impenetrable to us, yet by those wing-hands, the course of life is ordered according to the all-overlooking wisdom of the cosmic Guide. It is here that the hand of the Judge, of whom we spoke, sometimes has to recall its erring sheep on Earth by catastrophes in nature and amongst humanity. This unerring Will then leads humanity to decisions from which no one can escape, for each has to find an individual answer for or against the evolution of the world. Thus this Being is not only a Guide of earthly humanity but also a pedagogue on a grand scale.

We have now tried to approach one step nearer to the image of the cosmic Guide of humanity in relationship to the spiritual background of the constellations of Ram, Bull, Twins, Archer, Goat, Waterman, and Fishes. We must be aware that we have found only its countenance but not yet its “inner life”. This is revealed by the other constellations of the Zodiac: Crab, Lion, Virgin, Scales, and Scorpion. Before we can approach these, we must do some more strenuous work of cognition; therefore, we have to wait until we have achieved this knowledge in future descriptions.

Many readers may now say, “This is an outlook that we can accept as more or less beautiful in a poetic description” (though even this is doubtful owing to the handicaps of the writer). “But”, they may continue, “how can we find this outlook realized in the realm of the visible starry world?” This is justifiable and the writer of these letters has devoted much time to finding an answer to the question. He must confess that, for him, this cosmic image appeared for years without any proof, and only very much later, he found that the star events reveal this image if only we know how to look at them in the right way.

We shall now look at a certain event in the starry world that repeats itself in short intervals. It is the conjunction of the two planets Jupiter and Mars that takes place about every second year. On Earth we then see these two planets very near each other. It can even happen that Mars covers or occults Jupiter. This event takes place at intervals of about two years, only in different constellations. In between this rhythm is another rhythm of the opposition of Mars and Jupiter that also takes place, roughly, every two years. If we then see Jupiter in the sky, we must imagine that Mars is exactly opposite, that is, at the other end of an

imaginary line from Jupiter, through the center of the Earth and toward the other invisible half of the heavenly sphere. Thus it happens that we have, roughly speaking, every year either a conjunction or an opposition of Mars and Jupiter.

We have not spoken in detail about the character of either Mars or Jupiter, but it may suffice at this moment if we imagine that Jupiter is the representative of cosmic wisdom and Mars that of cosmic strength.

In February 1819 AD, a conjunction of Mars and Jupiter took place in the constellation of Goat. If we now follow up the sequence of these conjunctions in the following years, we find, among many others, another conjunction in 1848 AD in Twins. Let us leave these for now and go on to an opposition in June 1914, where we find Jupiter in Goat/Waterman, a conjunction taking place in Crab in September 1919, an opposition where Jupiter was again in Waterman in September 1938, and a conjunction in Fishes in January 1940.

Thus we have a sequence of these events in the constellations of Goat (1819), Goat/Waterman (1914), Waterman (1938), and Fishes (1940). Now we are in that sphere of the Zodiac where we have drawn the wings of the heavenly Being as it touches the human soul in its thinking, feeling, and willing. It is the realm where it perceives the situation upon this planet through the soul organs of humanity and acts according to these perceptions.

It is obvious that those cosmic “perceptions” and “conceptions” are connected with the first and Second World War. So, why do we start in 1819 AD? We could also start earlier and find the most astonishing things. However, in 1819 the Congress of Carlsbad took place, where the representatives and princes of all the German states, which then were not yet united in the “German Reich”, met in order to introduce measures for the suppression of the revolutionary activities in their states. The result was an unbelievably severe limitation and restriction of the activities of the universities and strict censorship of the Press. This was one of the reasons that led to the revolution of 1848, which broke out in all the countries of Central Europe. We can almost perceive how that heavenly Being looked down on Earth through the souls of humanity and saw the struggle for spiritual freedom. This impulse appeared again and again in many historical incidents after the year 1819—all in connection with the rhythms of Mars and Jupiter. It was manifest again in the catastrophe of 1914, and in 1938 it fully entered the sphere of Waterman. The impulse penetrates the world of human feeling and calls for the awakening of the forces of healing, compassion, and love against the ever-increasing wall of hate and destruction. When everything seemed to have been in vain, the conjunction of Mars and Jupiter in Fishes on the 6th of January 1940 revealed the unerring cosmic Judge who could not, from what it experienced on Earth, do otherwise than educate and recall humanity to the straight path of positive evolution through one of the greatest catastrophes that this planet has ever seen. Thus the cosmic Will fulfilled what the human will could not fulfill.

If we now ask, what does the world of the Gods demand from humanity?, we can find the answer if we follow another sequence of the Mars-Jupiter rhythm. In September 1916, an opposition of both took place when Jupiter stood in Ram. In the following year, in June 1917, a conjunction appeared in Bull and in November/December 1918 an opposition when Jupiter was in Twins.

These events took place during the last years of the First World War in the constellations of Ram, Bull, and Twins. If we try to imagine in these constellations the features of that spiritual Being who goes before us, we find in them the head, open for the all-embracing wisdom of the universe; the larynx, the organ for the creative Word in the universe; and the wings that reach down to the single human beings, trying to inspire and uplift them to ideals that strive to lead them toward the creation of true Christian brotherhood. And what happened on Earth as the expression of the activity of the spiritual world?

In September 1916, Rudolf Steiner spoke about the spiritual background of human history. There we can already find the fundamental ideas of the image of the threefold human organism, which he elaborated more in detail in his book *Von Seelenraetseln (Riddles of the Soul)*. Behind this, the idea already dawned of the threefold commonwealth. At the same time, the Jupiter-Mars event took place with Jupiter in Ram. It

is as if at this moment a gateway was open from the “head” of the Godhead, from the world of the all penetrating, all overlooking wisdom of the spiritual universe. This healing jewel of cosmic wisdom, the idea of the threefold commonwealth, came down to Earth, was conceived by the individuality of Rudolf Steiner, and was born as the social idea that was the answer to the striving and fighting within the depths of millions and millions of human beings.

Then we can see how during 1917, in June/July, this idea that strove to become the solution of the burning social problems, gained definite forms more and more in conversations of Rudolf Steiner with his friends and even in a printed memorandum. Mars and Jupiter were then in conjunction in Bull, and spiritual beings spoke with mighty and creative words to humanity.

The year 1918 (November) brought the end of the First World War and with it the rise of the hidden social problems and revolutions in Central Europe, which had hitherto been artificially concealed. Immediately afterwards, we see Dr. Steiner in the midst of a gigantic activity, speaking in many lectures and meetings to thousands and thousands of people about the manifold social questions and means for their solution through the idea of the threefold commonwealth. Here we can see how the wings of the cosmic intelligence—Twins with Jupiter—touch the single human being in order to bring humanity further on the road toward a social organism that can become the bearer of true Christianity.

We see how these events, which bear more the imprints of the revelation of our cosmic Forerunner, are interwoven into the events of the other sequence of Mars-Jupiter connections in Goat, Waterman, and Fishes. Humanity did not listen to this revelation of the true form of its own social organism. After the fall of human feelings into the abyss of extreme nationalism in Central Europe, there was only one way out—the cosmic judgment beginning in 1939-40.

EIGHTH LETTER - November 1944
The Nature of the Planetary World

We have tried to create up to this point a knowledge of the Zodiac. In this and the following issues it will be our task to lay the foundation for an understanding of the planetary world.

The world of the fixed stars, which surrounds our solar system, is concentrated in the circle of the Zodiac. There are many constellations outside the fixed-star Zodiac, but all these groups of stars are somehow deeply related to the twelve constellations of the Zodiac. We find, for instance, above the constellations of Ram and Fishes those of Perseus, Andromeda, Cepheus, Cassiopeia, and many others. If we penetrate more deeply into the spiritual background of the myths connected with these constellations, we find they are an expression of the same facts that appear in the constellations of Ram, Fishes, etc. If we pass across the Zodiac and look at the constellations above and below the familiar images of Bull, Twins, and Crab, we find in them a kind of cosmic “commentary” on the twelvefold Zodiac.

Thus the world of the fixed stars is represented by the twelve constellations of the Zodiac. This twelvefoldness is the manifestation of space. There we find the facts that led to the creation of our universe, which exists in space, and also the archetypal image of the human form which on Earth manifests itself in space.

In previous letters we described the creation of this universe in space as the Ancient Saturn evolution. We have not yet described those stages of evolution where this universe, extending in space, was penetrated by the forces of life and consciousness. This remains to be done in future issues. We did establish an outlook into the creation of our universe from the point of view of space, and this we connected with the twelvefold Zodiac.

We enter quite a different world if we look at the planetary universe. There we are confronted with a sevenfold relationship. In olden times human beings counted five planets in addition to the Sun and Moon. This was the planetary world that could be perceived with the naked eye. Today it no longer seems to be sevenfold, because we have detected a few more planets—Uranus, Neptune, and Pluto—with the help of the modern telescope. It may happen in the future, with still mightier and stronger telescopes, that many more planets will be detected belonging to our universe. Still, we must bear in mind that all these planets, which were found with the help of the telescope, are beyond the realm of the human universe, because they cannot be seen by the unaided human organism. They can only be seen through instruments, through a mechanism—the telescope—which as a machine is “beyond” human nature and which belongs to a different world. As we are speaking here about the relationship between the human being and the stars, we must limit our outlook strictly to the limitations of the unaided human organization. This does not prevent us from learning of the nature of those newly discovered planets, but for such a knowledge we should have to enter the world of the superhuman. In later issues we may have an opportunity of doing this, but at present we want to keep within the boundaries of the human realm.

We find a sevenfold planetary world in connection with the human being. For the normally developed human senses, without artificial means, seven heavenly bodies within our solar universe are approachable, the planets: Saturn, Jupiter, Mars, Venus, Mercury, and besides them, the bodies of the Sun and Moon.

Everything that appears in the universe in connection with the number seven is an image of time. Movement within time is evolution, that is to say creation in stages or intervals. When we had to describe the evolution of Ancient Saturn, we were forced to present it in a sevenfold aspect (the seven cycles of Ancient Saturn), because that which was created could only be done “in time”. However, the essence of this evolution, the archetypal image of the human form, appears in “space” in the twelvefold Zodiac.

The sevenfold, as an image of time, is also manifest in the seven days of the week. They are an imagination of our whole world evolution, not only of Ancient Saturn but also of past and future stages.

Why is sevenfoldness the image of time? The fact that twelvefoldness, which is represented by the Zodiac, is connected with space can be comprehended from a geometrical point of view, because the circle

is the form which has come to a rest and has potentially the other geometrical forms of two-dimensional space within it.

We must find the fundamental law of sevenfoldness. Once we have found it, we have a foundation for an understanding of the inner sequence of the seven steps. If, for instance, we look at anything that exists in our surroundings, we find that it has a past and also a future. In between past and future, it exists at the present moment. If we look at the flowers on our table, we know that they were growing in the past, and that they will decay or wither in the future, but in between these two stages they are here at the present time. Thus they do not only exist in space but also in time.

As far as the objects in nature existing in time, we can observe three steps: past, present, and future. These three steps are nothing but a simplified sevenfoldness. We find that the first three steps are always drawn together into that which we call “the past”. Everything belonging to the past in reality always bears the mark of three stages of development. If our observations are made thoroughly, we find this everywhere as a fundamental law. Also, that which we call the future reveals itself as a threefoldness. In between these two, past and future, stands the present as a single moment in time. Thus evolution or development in time reveals itself as a sevenfoldness.

Moreover, if our observations are made still more exactly and carefully, we find that the three steps on either side of the scales of past and future have an inner relationship to one another. Thus the first step of the past appears to be connected with the last of the three steps on the side of the future. The first stage of the sevenfold sequence of any evolution is related to the seventh stage, the second to the sixth, the third to the fifth, and in between stands the fourth, which as present links the past with the future.

If we try to realize this as an imagination, we begin to form a picture similar to the “sevenfold candlestick” of the Old Testament, and we realize that the sevenfold candlestick, which stood upon the altar of the Tabernacle, was an image of that which the Hebrew people had to develop in time. Moses, the founder of the Hebrew nation, knew this task. The Hebrews had to create an able body to serve as a true vessel for the descending Christ Being. This could only be accomplished in the course of time. Therefore, Moses created the image of time in the sevenfold candlestick as the comforting light on the long and weary path of his people.

Today, if we could realize this fundamental law of time, then our cultural and personal life would be less chaotic and disturbed. In many circumstances we escape from spiritual quests with the excuse that “we have no time”, or if we have an impulse, we very often become impatient and want to realize it at once. We cannot recognize that from the time of its conception to its realization it has to develop step by step until it has evolved to fulfillment; otherwise, this seed can be spoiled by a premature birth. Sometimes we forget that we may have to wait seven years, or three times seven years, or even a longer interval until our impulses and ideas can be realized.

We must again learn the secret laws of time in order to become healthier in our soul life and even the life of our body. Sevenfoldness is the fundamental law of time, but there are other mysteries of time of which we cannot now speak.

This law can be found everywhere in our universe, but it reveals the essence of its inner dynamic rhythm in the life of a human being. If we look into the life of a grown-up human being, we can also distinguish between his or her past, present, and future. The past of each of us is our youth, which includes childhood, infancy, and even the prenatal embryonic life. The farther we go back into the past the more we find a dependence upon the protecting powers surrounding us. We are not yet our own master; other beings have to take care of us. However, as we advance in life we gradually become independent. Whatever age we have reached at present we find that we have, to a certain extent, freed ourselves from some protecting power. The newborn baby has been separated from the body of its mother. Later on, as fully-grown persons, we separate ourselves from many other connections. Whatever may be the “present” of a human life, it is always the manifestation of a single being that has freed itself from a preceding condition of

existence. This single being, having become independent of previous conditions, is the determining power in its own third step of evolution—the future. Inasmuch as the single being has become independent in its “present”, it will be able to manifest itself in the future as a single being against the background of the conditions from which it has emancipated itself. Thus, human life reveals three steps of evolution in time:

- Past: Dependence upon many other conditions and beings.
- Present: Emancipation and independence.
- Future: Manifestation and activity as a single individual being.

Thereby, we have found the fundamental character of the three steps of past, present, and future as they reveal themselves through our life. As time is sevenfold, we must now find the fundamental character of the three steps of the past and those of the future and in between them the one step of the present. If we succeed in finding the character of this sevenfoldness, we will not only solve the riddle of one of the laws of time but we will also be able to read the inner characters and capacities of the five planets and of the Sun and Moon. We finally come to the reason why we have undertaken this seemingly dry and weary task of discovering the law of the sevenfoldness of time.

The essence of evolution is emancipation. Some being that hitherto has been submerged in an ocean of general existence moves toward individual existence. In order to start our observations, let us take the newborn baby at its present stage and then look back into its past. First, at the moment of conception it came into existence through father and mother. Mighty Will powers, which we call destiny, entered the lives of the father and mother. Through these Will powers the gateway into physical existence was opened for the soul of the baby. This was the first step, but this would not have been enough. Life forces penetrated the germ of the physical body and brought it more and more into a human form until it was born. Even a third step was necessary to enable the organism from a certain time onward to have sensations and to feel pain or satisfaction through its own bodily needs.

We have now described three stages of creation during which powers in the universe, beyond the control of the human being, help to bring into existence a being:

- First: mighty Will powers bring about physical existence. The germ of a single individual body is created.
- Second: this germ of an individual body is permeated by life forces that mold the germ into an image of its parents.
- Third: as the germ is molded more and more into an image of its parents, it is also permeated by Soul forces and by forces of consciousness.

In describing these three stages we have also described the characteristics and the capacities of the three superior planets—Saturn, Jupiter, and Mars.

Saturn appears always as the manifestation of those forces in the universe that create the germ of single, physical existence for all kinds of beings, whether they need the bodies of stones, plants, animals, or human beings for their earthly presence. Tremendous Will powers emanate from these Saturn Beings.

From Jupiter, Life powers stream forth that endow the germs of single physical existence with forces of vitality. Here, however, we meet a difficulty. We can perceive that the plant is still permeated by life forces, but we cannot see these in the mineral. We have to recognize that the minerals cannot be vitalized by the Jupiter forces, although these forces are reflected. The second stage of the sevenfold evolution works in a different way within the mineral kingdom. The crystal forms of the minerals arose from the reflection of the Jupiter forces in past cycles of evolution, revealing the magnificent wisdom of the cosmos. We shall also see later how these forces of cosmic wisdom are connected with Jupiter.

Mars is the giver of Soul forces. By Soul forces we mean the powers that enable creatures to have sensations and emotions, aroused either by events in the outer world or by activities from within their own body. These perceptions may awaken either sympathy or antipathy. Thus, for instance, the newborn baby is capable of experiencing any impression that is made by the surrounding world either as painful or comfortable. A needle piercing the skin can be explained merely as a mechanical occurrence, but this does not explain the fact that the baby begins to cry. The injury caused is experienced qualitatively in a different sphere from that of the mere physiological event.

The capacity for soul experience is already there in the newborn baby, but what about the lifeless substances and the plants? We cannot say that soul capacities are inborn in these objects, still the Mars forces work upon everything that comes into being. The lifeless substances, like the minerals and the simpler living beings such as the plants, have only a "reflection" of them. Soul forces reflect themselves in the chemical properties of these objects. If I look at the pen in my hand, then I certainly cannot say that it has anything like sensations, but while it was still in the making, before it came into my hands, the seed of disintegration was already implanted into it. This destiny, which brings inevitable disintegration, seems at first to negate life, yet we have to deal with it. Here the aggressive nature of Mars appears that ultimately destroys what has been created. We also find that where Mars creates soul capacities it sows the seed of disintegration as well, because the soul forces and the emotions of pleasure and pain finally destroy the body of a human being. These forces flow into all created beings before they enter the phase of their present existence.

The Sun forces create or cause the present state of being in all objects of creation. In the present age they also cause emancipation and striving toward independence. Let us again think of the newborn baby. It has just been born, that means it has been separated from the body of its mother, which it has physiologically been a part of before birth. Now it is physiologically separated, and as it grows up it strives toward independence. This is also shown by the fact that one of the first acts of those around the child is to give it its own name. It is recognized as an individual being. With our senses we can realize that it has its own body, and we even hope that this body will grow more and more independent of the necessities of life in which it is involved during its early infancy and childhood.

We cannot speak of an impulse of individualization within the lower kingdoms of nature in the same way as we can within humanity, although the Sun impulse is also working there. The sunlight brings the existing objects in nature into the sphere of our sense experience. The sunlight makes them visible to our eyes; we perceive their outlines and their colors. Let us think of the construction of the first steam engine. First, the idea came to the inventor; this was the Saturn stage. Then the inventor had to ponder over his idea and consider it in connection with mechanical and physical laws, with the technical achievements of his age. He had to enter the world of universal wisdom as far as it was revealed to humanity; this was the Jupiter stage of the making of the steam engine. Then as the inventor went further in the realization of his plan, he had to use the earthly substances, such as iron and steel, into which were already implanted chemical reactions that determined the stability of the metal, to consider the reactions of the steam, etc. These facts later might have caused the failure or the unpopularity of his machine; this was the Mars period of the steam engine. Then one day the engine was completed. It could be seen as an entity and everyone could perceive how it moved and worked. Now as a machine it had entered the phase of its "present state of being". It had also entered the realm of empirical perception; this was the work of the Sun forces. They create the realm of "empiricism", which shines like the light of the Sun upon the individualized object.

We have now described the working of the Saturn, Jupiter, and Mars forces as processes in time. These forces, through which all beings that enter into existence must pass, are connected with the "making" of the objects in the universe. They represent the past. The three stages of the past can, however, greatly differ in time according to the nature of the object. They can last through ages of "astronomical" duration, or they can also shrink together into a few seconds, but they can always be found.

Now let us think of the last three steps of the sevenfold cycle of evolution. The fourth step was the emancipation of the creature from its origin. In the following steps the individualized being strives according to its capacities to manifest itself as a free being, and in manifesting itself, which is possible only if it steps into the future, it can reveal and free all that which has been born into it during the first stages of the past.

For instance, as the baby grows up it becomes more and more active in life. However, as the human being becomes active, there appear as the background of its activity all those soul forces that already were implanted in it before birth: its likes and dislikes; its inborn capacity for painful or joyful reactions, either furthering or hindering its actions; and as life goes on, its activity becomes a kind of teacher and redeemer of those inborn soul qualities. Very often this teacher within the realm of our activity is wiser than we are ourselves, and It becomes our spiritual guide, gifted with the authority of destiny.

These forces come from the planet that is called Mercury in astronomy. Thus Mercury is the redeemer of the Mars forces that we described above. The ways of destiny, along which the spirit of Mercury leads the human being for its redemption, are often strange and incomprehensible. It is only if we strive for the spiritual understanding of our own destiny that we can consciously find a connection with the spirit of Mercury who represents the fifth step in the sevenfold law of time.

The planet called Venus in astronomy represents the sixth step. The sixth step is related to the second, to Jupiter. As Jupiter is the giver of the forces of Life and Wisdom, Venus is connected with the development of these forces of creating life by the human being. Still, the human being of today is far from being able to create life within its sphere on Earth, although in deep unconsciousness we are actually doing this. There are activities in the unconscious depths of our organism, which not only destroy life but also create life; however, we do not yet have any control over these.

In a far future time, humanity will be able to develop similar activities consciously, and then we will be able to create not only objects like dead machines but also beings like the plants that bear life. Thus Venus works in the depths of the human organism. Human art is a faint dawning glow of those forces that one day will be fully awake in humanity.

The seventh step is brought about by the Moon. Although the Moon is near to the Earth, the capacities that are connected with its sphere are very far away from the consciousness of humanity. The seventh step, the Moon, is related to the first step, Saturn. Saturn appears connected with that stage of all evolution where an impulse or a soul being, penetrated by mighty supernatural Will powers, enters the physical realm and creates for itself a bodily vessel. Now, after having gone through all the stages of creation and individualization, at the seventh stage it has reached such perfection as an individual being that it can endow pure soul existence with physical existence.

In human beings today there lives only a dim reflection of this capacity. It is only a prophecy of that which one day in a far off future time will be a fully developed and consciously controlled activity. It is the capacity of "re-production", deeply rooted in our organism and guided by spiritual beings. This power today is only a very dim image of its real spiritual counterpart.

NINTH LETTER - December 1944

In letter eight we developed a method of understanding the activities of the celestial bodies in our planetary system, and we showed how the imagination of the seven-branched candlestick is a picture of the planetary influences. In this and in the following letters it will be our task to go into more detail with regard to these activities. W. Sucher

The Nature of the Planetary World - Saturn

Saturn

We looked in our last letter at the essence of time within space and we came to the conclusion that Saturn must be active everywhere; wherever mere soul existence enters physical existence. In order to take a further step in our investigations into the nature of Saturn we have to consider two indications given by Rudolf Steiner in his books *Outline of Esoteric Science* and *Theosophy*. We can use them, so to speak, as keys to open the gateway into the realm of knowledge.

In *Outline of Esoteric Science*, especially in Chapter IV, “Cosmic and Human Evolution”, Dr. Steiner gives an outline of the conditions that preceded the creation of the universe in which we live. He speaks of various stages of pre-earthly evolution that are called, according to occult tradition, Ancient Saturn, Ancient Sun, and Ancient Moon. In previous letters we have already mentioned Ancient Saturn evolution but so far we have not come further. Nevertheless we have an idea of how our universe came into existence through the mighty work of spiritual beings who are active behind the curtain of physical events.

During Ancient Saturn evolution for the first time in the course of events, physical substance came into appearance, although it did not evolve beyond the state of warmth or heat. This was not brought about by only one category or group of spiritual beings but by the co-activity of all the beings of the hierarchical order. We will now recall the names of the hierarchical beings who are concerned with this activity in order to assist the reader to understand this and the following letters. The names differ in various occult teachings; therefore the different groups are given here showing their correspondence. [In the following chart, the column headed Occult Science refers to the terms used in Rudolf Steiner’s *An Outline of Esoteric Science*.]

	Occult Science	Bible	Dionysius the Areopagite	Greek
First Hierarchy	Spirits of Love Spirits of Harmony Spirits of Will	Seraphim Cherubim Thrones	Seraphim Cherubim Thrones	
Second Hierarchy	Spirits of Wisdom Spirits of Motion Spirits of Form	Dominions Powers Mights	Lordships Powers Authorities	Kyriotetes Dynameis Exusiai
Third Hierarchy	Spirits of Personality Spirits of Fire Spirits of Twilight	Principalities Archangels Angels	Principalities Archangels Angels	Archai Archangeloi Angeloi

All the hierarchies worked together to bring about the essential stages of Ancient Saturn. Each hierarchy had, so to speak, a certain task. After this task had been accomplished, another hierarchy carried evolution forward to another level of perfection. This whole great round of evolution that we call Ancient Saturn, together with all that was created in it, is inherited in the body that we observe astronomically as the planet Saturn in our solar universe. Nothing is lost in the evolution of the world; nothing that once has been can disappear. It all still exists, though it may be hidden behind the outer appearance of the world of the senses. Thus Ancient Saturn is not only something that has been, for it can be found everywhere; for

instance, in the activity of the planet Saturn and also in many other connections, some of which we shall have to speak about later.

The Saturn of our solar universe is the outermost of the seven “old” planets, i.e., of those planets that the human being can still perceive with the unaided eye. Therefore its orbit is the biggest of all the “old” planets, and we know that Saturn needs about 30 years to move once through its orbit. We also know that Saturn has a peculiar shape. We perceive it as a globe that is suspended or resting within a huge, luminous circle. If we look through a telescope toward Saturn, we perceive this luminous circle and within it the lit-up globe of the planet. A really satisfactory explanation of this phenomenon has not been found, but if we look at the Saturn of today as the perceptible “memory” of Ancient Saturn, we may accept the following suggestion: in the description of Ancient Saturn evolution in the book *Outline of Esoteric Science*, Dr. Steiner mentions the fact that this “planet” was surrounded by an “atmosphere” of a spiritual character. From this surrounding spiritual atmosphere the hierarchies poured forth their activities into the body of the planet. This fact is remembered in the rings of the present day Saturn.

Now, we must have in mind that the actual “body” of the Ancient Saturn planet was created from the Will-substance sacrificed by the Spirits of Will or Thrones. Thus we can state that the Thrones were the leading spirits of Ancient Saturn, because in the substance of Ancient Saturn, which in later stages became heat, their substance was present, and this must be inherited in all later transformations in which the original substance underwent. It must, therefore, also be present as a heritage in the essential nature and activity of Saturn in our solar universe. Or, in other words, Saturn must be especially the realm where the Spirits of Will have engraved their own activity in a kind of cosmic memory, and this activity must somehow still emanate from this planet. Rudolf Steiner’s indications confirm this, as he pointed out that the sphere of Saturn today has the size which was occupied by the Ancient Saturn planet. If we take the huge orbit of Saturn as a great circle of a spherical form, then we can call this the sphere of Saturn. This sphere today is as big as the Ancient Saturn planet, and furthermore, Dr. Steiner indicates that it is the domain of the Spirits of Will.

We have now arrived at two terms of reference with regard to the activity of the Saturn of today: it is the domain of the Spirits of Will, and it is a memory of the Ancient Saturn planet. (Later on we shall make use of these descriptions.)

The descriptions in Rudolf Steiner’s *Theosophy* open another way of approach. There he describes the nature of the soul world and the Spiritland and the experiences of the human soul in these realms in the life after death (Chapter III). What interests us most in connection with our present task is the description of the third region of Spiritland. There Dr. Steiner says, “The third region of Spiritland contains the archetypes of the soul world. All that lives in this world is present as living thought Being. One finds in it the archetypes of desires, wishes, feelings etc. ...All that a person has carried out in his life on Earth in the service of the community, in selfless devotion to his fellow men will bear fruit here. For through this service, through this self-giving, he has lived in a reflection of the third region of the Spiritland. The great benefactors of the human race, the self-sacrificing natures, those who render great services to communities, have gained their ability to render them in this region, after having acquired for themselves the readiness for a special relationship with it during their previous earthly careers.”

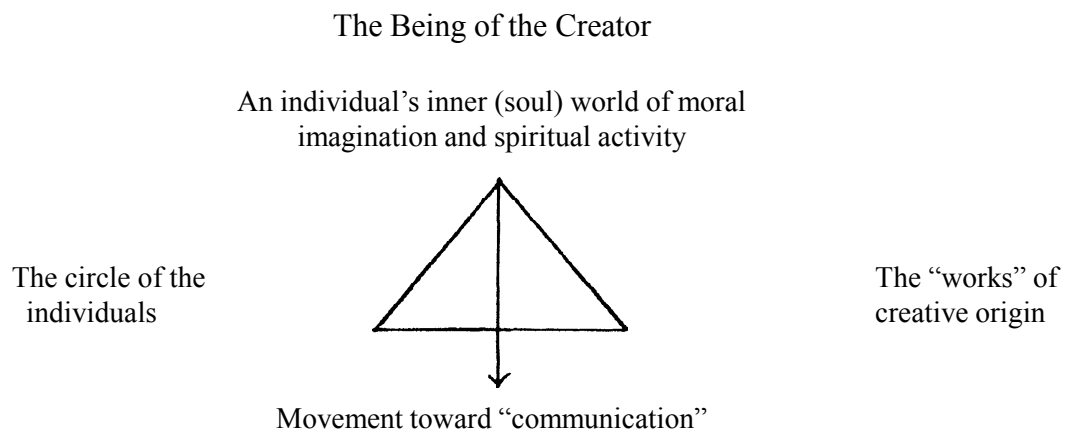
Hence we have come to another aspect of Saturn. This third region of Spiritland is the sphere of Saturn through which the human soul has to go in the life after death. This is indicated in Rudolf Steiner’s lecture cycle *The Life Between Death and Rebirth* (Berlin, 1912-13), where he speaks of the cosmic aspects of that which he has given in *Theosophy*.

This third aspect of Saturn adds to the other two the connection with humanity. It is the Will that emanated in the beginning from the Spirits of Will and lives as the source of the services of “the great benefactors of the human race”. It works through members of the human family as an urge to a new beginning, thus serving the “Will to existence and evolution”.

The question is how this Will power, which is the essence of the sphere of Saturn, was able to create physical existence in the beginning. In our last letter, where we elaborated the sevenfold sequence of time-activity, we stated that from the realm of Saturn, mighty Will powers emanated bringing about physical existence.

Let us now imagine the Thrones sacrificing their Will, which was then the lowest principle of their whole, sevenfold Being. As this separated from its origin, it already became a world for itself though it was still in a pure psychic condition. It was “soul formation”, though it still inherited Will in a chaotic form. This Will strove toward evolution. The essence of this evolutionary Will power is the “I”, because while it was still united with the Thrones it had achieved the quality of the “I”. We can, therefore, read in *Esoteric Science* that actually out of this Will power the foundation for the human “I”, the single body, was created with the help of other spiritual beings called the Spirits of Form. Then soon afterward the original psychic Will substance was transformed into heat. Thus we can grasp one of the greatest laws of evolution: on the one hand a step was taken toward individualization; on the other hand, as a consequence, psychic substance descended to the lower level of physical substance.

Perhaps we can explain this by an example. Let us imagine a spiritually active human being, who may perhaps be an artist, a poet, a scientist, and who lives in a soul world that is full of creative impulses and moral imaginations. This soul world belongs to this person just as the body does, yet it inherits the impulse to bring moral imagination to the knowledge of fellow human beings for their benefit and inner evolution. That which was the artist’s own world is going to be separated, in a certain way, and move toward communication. As it moves toward communication, it meets the circle of readers, the audience, the admirers of art, etc., but at the same moment it becomes the work of the author, such as literature or the perceptible products of art. It has in its outer appearance dropped away from its soul origin and has entered its “physical existence”. Therefore, we can perceive all primeval creation and its further evolution in the image of the triangle:



We can now look upon Saturn in this way: the huge sphere of the Saturn of our solar system is the realm or region in which dwell the archetypes of all soul formations. Behind these archetypes is hidden the Will that came from the Spirits of Will. We can also call this the Will of the Father. This Will is the spiritual kernel of all soul life. It is the essence of human soul life when it strives toward perfection. As this Will separated from its origin in the Being of the Thrones and implanted itself into the individual, it came under the great cosmic law, which is mentioned above. Then as the individual went through the various stages of its progress toward perfection, the original psychic Will substance fell back, or was peeled off like a shell and became physical substance. Therefore, if we look at this Will or the activity of Saturn, we have to distinguish between its connection with the soul world, such as the soul world of humanity, and its influence upon physical substance.

We will first consider how the archetypes of the soul world—or Saturn—work as Will in the soul world of human beings. They work especially in the sphere of the human will, but in this sphere we are still deeply asleep. We are fully awake in our thinking. In feeling we are already further away from the bright light of our day consciousness—there we dream. As for willing, we cannot grasp it at all with day consciousness, for it is a deep sea of unknown impulses, emotions, desires, and wishes. This incapability of the human mind to penetrate these depths of human soul life has led to many misjudgments of the nature of the human being. If we seek the cosmic counterpart of the realm of human willing, we come to Saturn. The particular position of Saturn, at the time of the descent of a human soul into earthly life, is always an image of those deeper realms of the will. It may be in the constellation of Lion or Fishes, it may be in conjunction or opposition to other planets, but wherever it is, it reveals the secrets of the willing of the person who is concerned with it. We must be able to read the language of Saturn as it goes through the twelve constellations of the Zodiac, and these letters were written to give an understanding of this language. For instance, if a person has descended into earthly life when Saturn was in Lion, we can then take what has been said about this constellation, and at the same moment listen, as it were, to the deeper will impulses of the person concerned. Many destinies in life could be corrected if we could do this without egoism. We would then perceive the higher task and the individual spiritual purpose of our life on Earth.

It may be the higher task and deeper life impulse of such a person to experience and to listen to the hidden cosmic harmony of all existing beings in the heart of the universe and to bring this “heart-perception” into a balance with the head forces. This may involve a gigantic struggle in life, but surely it must be different in each individual case according to the language of the other planets. A number of positions of Saturn in various constellations of the Zodiac are given in the 5th and 6th letters.

Saturn in the nativity of an individual can reveal much more however. Above we have mentioned the human being’s higher task in life as it appears in the image of Saturn, although the fulfillment of this task is hardly ever accomplished within one short life time. Many earthly lives or incarnations are necessary for the human “I” to achieve what is asked of it, and it is Saturn that spins the thread from one incarnation to the other. Thus in the image of Saturn, at the time of a soul’s descent into an incarnation, there appears not only the soul’s innermost task or call but also the background of past incarnations.

Saturn is not only, so to speak, the “star” of the soul above the gateway of birth, it is again present at the moment of death and collects the fruits of our individual earthly lives. At the gateway of birth, it distributes the higher tasks of our life which lies ahead; at the threshold of death it gathers or harvests the fruits of the life that has passed, whether they are good or bad, whether they are a fulfillment of the life task or a failure. Now as the human soul enters the spiritual world, Saturn carries the image, the archetype of the soul, in front of it like a continuous judgment of the caricature that it has, more or less, made of itself during past lives on Earth. Then, after some time, the soul decides to descend into a new life on Earth, and now in going through the gateway of birth, Saturn stands there again and holds up the archetype of the soul with the new aspects and resolutions that have been added to it during the life between the last death and this new birth. Surely most people while living on Earth have no consciousness of this presence of Saturn before the moment of birth, but it is active in the human organization as the unknown will forces in the depth of the soul.

An example will make this aspect of Saturn clearer. Francis Bacon of Verulam was born on the 22nd of January 1561. Then Saturn stood in the constellation of Bull. This position reveals the background of his former incarnation. Let us recall what we said about Bull in previous letters. It is connected with the mighty creative Word, the cosmic Word. We can see behind it the realm of the Spirits of Motion whose task it was to create out of inner soul motion, an outer motion—the manifoldness of appearance in the physical world. Therefore, Bull is a sphere in the universe from which strong forces of motion and of power emanate. This is concentrated in Saturn. It indicates that Francis Bacon was a powerful personality in his former life who had the power to penetrate the world around him with inner motion, a personality who was

especially concerned with the word, i.e. literature, science, etc. This Saturn was opposed by Mars, which stood in Scorpio. This gives Saturn another face. We have mentioned in previous letters that Scorpio, which was once the Eagle, is connected with the decline of the evolution of the planet Mars in the universe. Therefore, this opposition of Saturn and Mars indicates a mighty, even brilliant leader of some nation, yet with a certain darkness in this brilliancy, as it is connected with decadent Mars forces.

Saturn can even become a guide in finding the interval of time during which this soul was in the spiritual world. In the case of Francis Bacon it can lead us back into the 9th century AD as the time of his last life on Earth. This is confirmed by the indications of Rudolf Steiner who, according to spiritual knowledge, revealed that this soul was incarnated in the beginning of the 9th century AD as a mighty prince who was connected with the culmination of Arabian culture.

In these letters we have not yet reached the point where we can fully elaborate this aspect of Saturn, which leads back into previous lives on Earth, from their qualitative point of view as well as in regard to time, but as we want to speak about the nature of Saturn we have to mention this.

Saturn is the great historian of the universe, as Dr. Steiner calls it. It is the great memory of the universe; therefore, everything that belongs to the sphere of history is penetrated by Saturn's activity: the spiritual biography of the human being, the connection between the generations, the histories of nations, and even the history of the universe is alive in Saturn's memory. It is really the Will of God that emanates from this planet. In recalling the past stages of evolution in the universe and in humanity, it brings the present back from its erring to the God-Willed path of the great plan of evolution, even though it may lead through tragedies and catastrophes.

Thus the activity of Saturn, or the sphere of the archetypes of the soul world, is manifest in the willing of the human soul. This activity can also be found in the physical world that came into being as Will moved away from its origin—the Spirits of Will—and became the region of the archetypes of all soul formation. We have tried to explain this development above, where we found that the creation of the individual necessitates the bringing into being of the “works”.

We can now find Saturn's presence everywhere in the physical world. Saturn must be its innermost essence, because we found that the original Will of the Thrones was condensed into physical warmth which later became the foundation of all physical substance. But the will is somehow hidden in the physical substance; for we cannot perceive it with our senses. Now, many of our readers may have had the experience of absolutely barren rocks; for instance, in the high mountains or on the seashore, where no plant is able to live. If we listen very attentively to the language of such an existence, we have the experience of an absolutely unmovable, stern Will that is much stronger than anything which appears as will power in living beings. We may not experience this inflexible, rigid Will while we stand in the midst of such a landscape, but if we recall such an experience in our memory, it reveals especially its might and superiority. This is not only a subjective reflection in the human soul and, therefore, without any significance or reality. It is a “soul reality” and reveals the origin of physical existence in the Will derived from the Thrones. This is especially manifest in the mineral world in the barren rocky landscapes, and, in fact, it is present in everything that has a physical, bodily existence. In this soul phenomenon, it is the realm of the activity of Saturn that we face.

We can perceive this inherited Will power in physical substance with our soul capacities, because in our physical body we are related to it. In nature we perceive it especially in connection with the mineral kingdom, which is like the hard skeleton of the whole organism of the Earth. As the Saturn forces have their purest manifestation in this realm, they are active in the dynamic foundation of the human and animal skeleton.

The skeleton fundamentally outlines the physical body. We cannot imagine what the human body would be like without the skeleton. The main outlines of the body—head, trunk, and limbs—are indicated by the skeleton and filled out with soft matter. This outlining power, which bears within it the archetypal

idea of human existence on Earth, comes from the planet and the sphere of Saturn. It forms the head, especially the skull, so that it appears to be an image of the spherical universe above us. It is like a seed that has dropped down from the universe and that still resembles its origin. From this head the organism grows down toward the Earth. In the head the soft matter is enclosed in the skull, but as we go downward we find that the lower bones are surrounded by soft matter. The spherical tendency of the skull is transmuted into a radiating tendency that points toward the center of the Earth. In the animal the direction of the skeleton is more or less horizontal with the surface of the Earth. In the human being this line is vertical, in an upright position. In this physiological tendency to direct the existence from what appears to be an image of the whole universe and to turn it around into an upright position in human beings, there is a gigantic Will power hidden. It binds human existence to the spiritual universe. It is the physiological expression of the Will of the Father that releases the human being like a seed of the cosmos so that it can grow into Earth existence, as it were, like a reversed plant in order to fulfill a God-Willed task. Thereby, we meet the activity of Saturn in nature as we have met it in our soul life. It is the Guardian of the Threshold and leads our soul being into physical existence. It guards the thread connecting us with our spiritual origin, with our archetype, and it also recalls us from the earthly realm to the spiritual world at the moment of death.

TENTH LETTER - January 1945
The Nature of the Planetary World - Jupiter

Jupiter

In order to understand the activity of the planet Jupiter, we will again have to build our investigations upon indications of Rudolf Steiner in his two books *Outline of Esoteric Science* and *Theosophy*.

We came to the conclusion that the Saturn of our solar system is a kind of repetition or memory picture of Ancient Saturn evolution. The question now arises whether the spheres of the other planets carry within them, in a similar way, the memories of the following cycles of the world evolution. For instance, the sphere of Jupiter, that is to say the space which is enclosed in the orbit of this planet, is the next after Saturn, and we could imagine that it is connected with the second great cycle in evolution called, according to the language of *Esoteric Science*, Ancient Sun evolution.

In these letters we have not spoken in detail, so far, of the evolutionary cycles following Ancient Saturn evolution; therefore, we will now try to give a very short characterization of Ancient Sun evolution, which is described elaborately in *An Outline of Esoteric Science*. [Also see the authors *Isis Sophia II*.]

The physical image of humanity was created on Ancient Saturn. It didn't have life yet or consciousness. It was like an automaton or a mirror that reflected the activities of the higher beings around it. After this very first ancestor of humanity had been created and brought to a certain completion, the planet was dissolved again into a pure spiritual state of existence. All the hierarchical beings withdrew to higher regions of the spiritual world. A kind of "cosmic night" ensues during which nothing of a physical nature can be recognized by clairvoyant perception. After this interval of "cosmic sleep" had come to an end, a new cycle of evolution started called Ancient Sun. In the first stages, a repetition of Ancient Saturn evolution took place until again a physical image of humanity came into being in the same form as it had already existed on Ancient Saturn. Then an entirely new impulse altered the course of evolution. The physical form of the ancestor of the human race was penetrated by life forces. Through this influx, which was brought about by the Spirits of Wisdom or Kyriotetes, everything was changed, even the substance of the planet itself. Hitherto it had consisted only of warmth. Now, at the time of the penetration by the life forces, a part of the warmth changed or was condensed into "air" or light. (In the following cycles of this planetary evolution, the other hierarchies besides the Spirits of Wisdom worked upon the human ancestor, which consisted now of a physical and an ether or life body.) We must now have in mind that the decisive impulse of this cycle came from the Spirits of Wisdom or Kyriotetes, who in sacrificing a part of their own Being created the ether or life body of humanity.

We will now come back to the description that Dr. Steiner gives in *Theosophy* of the experiences of the human soul in the life after death. In the last letter we spoke about the third region of the so-called Spiritland in connection with the sphere of Saturn, where the soul experiences the archetypes of the soul world. In the preceding second region the soul experiences the archetypes of life. Rudolf Steiner says of this region [on page 99] in *Theosophy*, "The next region is that in which the common life of the Earth world flows as thought Being; as a fluid element, so to speak, of the Spiritland. As long as we observe the world during physical embodiment, life appears to be confined within separate living beings. In Spiritland it is loosed from them and, like life blood, flows through the whole land. There, it is the living unity that is present in everything."

Of this region Rudolf Steiner says, in the lecture cycle *The Life Between Death and Rebirth* (Berlin 1912-13), that it is the sphere of the planet Jupiter. Thus we have gained two points of view: the sphere in which the soul experiences the archetypes of life after death is the sphere of Jupiter, and the cosmic moment when life entered and penetrated the physical forms was during Ancient Sun evolution. Further on Dr. Steiner indicated that the sphere of Jupiter in our solar system is the dwelling place of the Kyriotetes who endowed physical existence with life forces.

It is now quite clear that we can look upon the planet Jupiter and its sphere as the source of the life forces in humanity and the universe. This fact we shall have to set forth in the following pages.

We live today in an age that has gained an elaborate knowledge of the physical world of matter. It is the world of the mineral kingdom, the lifeless substance that modern science has investigated thoroughly. But the world of life is still a great mystery. We can experience its traces and expressions everywhere in nature, but we do not know from where it comes. We cannot yet get hold of those forces that, in all living organisms, lift the matter out of its purely mineral reactions and chemical activities. They cannot be perceived with the physical senses as they are hidden from them. The methods that we use, so far, in modern science are insufficient to penetrate into the realm of these forces, yet spiritual science speaks of them as a supersensible reality that can be perceived by clairvoyant capacities. It even speaks of an ether or life body of the living organism as the active entity of life. Therefore, we certainly cannot say that it is here or it is there; we can only prepare our own being according to the instructions of spiritual science so that it may become an instrument with which we can perceive the life forces. However, we can try to understand the activity of these life forces with our thinking capacity. This is even the first step of preparation upon the path to higher knowledge.

The question is: what is life? What is the ether or life body? Rudolf Steiner calls it the architect of the physical body, that which builds up the physical body according to a preconceived plan. We can now ask: why is it that the physical body needs the activity of another higher member that carries the plan of its form? According to what we read about the creation of the physical body within Ancient Saturn, we can have the impression that this body was the complete image or mirror of the activities and intentions of the Gods. Thus we might imagine that it has in its own existence the imprint of the plan of its form. It may seem difficult to understand why another “body” should have to be active to create this form. Still we cannot solve this riddle if we do not understand the sense and the spiritual goal of the whole evolution of our universe through the stages already described as Ancient Saturn, Ancient Sun, Ancient Moon, Earth, and so on.

In the very beginning on Ancient Saturn, a physical image of the human being was created by the Gods. This image was a picture of their own being. Thus the deeper meaning of all creation reveals itself as the creation of a being in the universe that is an image of the hierarchies, or of God. But the Gods did not want to create only a kind of automaton or mirror that is only able to reflect the beings of the spiritual world “mechanically”. They wanted to create a being that is able, at a certain moment, to attain self-consciousness. This being would be able to ascend from the state of the reflecting creature to the state of creator, for the state of being an image of the spiritual worlds would then be combined with the state of self-consciousness. The spiritual universe—that is, all the hierarchical beings—would then complete and elevate their own existence through the being of humanity, who could not only be their image but also have a self-conscious knowledge of it. Thus creation would complete itself in self-perception; the choir of the beings in the spiritual world would experience their own existence and activity.

The being that was created as the Saturn ancestor of humanity was bound to become a vehicle toward self-consciousness. However, self-consciousness is at first a contradiction to the cosmic consciousness, to the consciousness of the Gods. Therefore, this Saturn being, which then came into existence, had to go on the long journey toward its “self”. This meant a dropping away from the Gods, step by step. And those steps are already indicated in the smaller cycles of Ancient Saturn; for instance, the division of the Saturn planet into the many single warmth Beings, which became the origin of the human physical bodies of today, was already a step upon the long path leading into the loneliness of the self.

Here we have to make a very definite distinction that the physical body is the image of the existence and the activity of the hierarchies. As it is an image, it can never drop away from the Gods, because it is part of their own being. But this body is invisible to earthly senses; it is, so to speak, the highest archetypal idea of humanity, which dwells in the realms of the Gods. The body that became the vehicle on the road to self-consciousness, or ego-consciousness, is the matter-body that is composed of the solid, liquid, gaseous, and heat-substances of the Earth. It bears the imprint of the physical body, of the archetype of humanity, but it

has moved away from its origin, even from its archetypal origin—from the Gods—in order to become a “self”. This was a necessity. Moving away from the Gods means we become more and more defective as we sink further into the body of matter. It necessitates the experience of illness and death, and this is the destiny of the matter body of humanity. We could not experience illness and death if somewhere there did not live within us the reality of eternal health and life. As humanity has moved away from its God-Willed origin more and more, illness and death have overtaken it on a much wider scale than is usually realized. All the misery of earthly existence, all the imperfection and incapacity to master our earthly tasks are only a part of the illness that has overtaken humanity on its road from the Gods to selfhood. If, after having attained the self—the “I” we can win back in the future the divine image of our own being step by step and with it the image of the whole spiritual universe of the hierarchies and the physical world, then we can redeem our great illness. Then the Gods, who do not know illness, will live in us and through us. They will give us their eternal youth and life, and we will give them the self-consciousness of their own existence.

There is one mediator between that which has fallen into the abyss of imperfection and the cosmic archetypes. This is the ether body. It received and continually receives, during life on Earth, the divine images of the cosmic form of humanity and works them into the earthly body. Thus it works against the forces of decline and illness. From the very moment when life enters the embryo, it builds up the body out of tremendous resources of cosmic memory. In the development of the single embryo, which is called the ontogeny—the course of the phylogeny—the history of the development of the whole human race is repeated. The ether body can do this, because it comprehends the history of the oldest stages of human development. Thus it defies the God-denying forces that dwell in the human being, which tend to lead it still further away from its spiritual origin. The ether body cannot bring the falling human form back to the spiritual archetype at once. It can only do it from step to step and over and over again, and then it overcomes the forces of illness and death. Every night the ether body receives anew, the cosmic archetypal forms and impulses that it impresses again and again into the matter body. We feel it then as health-bearing and refreshing forces after sleep. Thus the ether body can only accomplish its task of mediation in time; therefore, we can also call it the time body, because only in time can it achieve the redemption of the fallen matter and restore it to the archetypal image.

The patience and the memory power of the ether body indicate that there is a gigantic world of universal wisdom present in it. We can understand this if we imagine that the ether body was created by the Spirits of Wisdom. It is wisdom that carries in itself the thoughts of the Gods from the very beginning of the universe, and the thoughts about the ultimate goal of this universe. As the thoughts of the Gods live in the ether forces as a kind of reflection, we can also imagine that they are alive in human thinking. What lives in the human being as the impulse, the capacity of thinking, is only the other aspect of the ether body besides its up-building and regenerating activity.

During the great cycle of the Earth evolution, the ether body was mainly engaged in safeguarding the matter body from decline and a too-strong estrangement from its cosmic origin. But the development of thinking, which is not so very old in humanity, indicates that the ether body—or now we can say, the forces derived from the Jupiter sphere—not only preserves the past, but also belongs to the future of the universe. At present the ether body is completely incorporated or submerged into the matter body. In olden times this was different, as the ether body was partly outside the matter body, and through this the human being was able to perceive the higher, spiritual regions of the universe. However, it could only do so in a dreamlike way because the self-consciousness was not yet fully achieved. There will again come a time when the ether forces will be freed from the matter body and will no longer only be engaged in building it up but will unfold their bright, shining light of cosmic memory and foresight. Then they will be penetrated by self-consciousness, by the forces of the “I”, and then they will reveal not only a reflective capacity but a creative faculty that will be able to build up a new universe according to the great Imaginations of the Gods. This will be the true, spiritual image of humanity. In the language of the Revelation of St. John, this is called the New Jerusalem.

Now we can understand when Rudolf Steiner says in *Esoteric Science* that the present Jupiter is a dwelling place of beings who are too advanced to take part in the evolution of the Earth as a planet, and who will be able to unfold their activity in a future great cycle of evolution that *Esoteric Science* calls “Jupiter”. These beings only “touch” or “float above” Earth existence at present, while the ether forces work as healing and refreshing forces for a whole life time, preventing the living organism from natural decay.

We will now try to recognize the activity of Jupiter in a number of historical nativities, and show how it appears as an indication of the archetypal nature of the ether forces of these personalities, as their ether-aura, so to speak. We will also see how Jupiter appears in all that which is not only a matter of personal destiny in human life but is connected with the striving and the progress of humanity as a whole; that which is useful and precious for the spiritual life of humanity, even if the personality who has created such works of healing spirit has long gone over the threshold of death. Jupiter will always reveal itself as the sphere of which Dr. Steiner says, in connection with the life after death, in his book *Theosophy*, “...It is there the living unity which is present in everything. Of this also, only a reflection appears to a human being during earthly life. This reflection expresses itself in every form of reverence that a human being pays to the whole, to the unity and harmony of the universe. The religious life of humanity is derived from this reflection. Human beings become aware of how far the all-embracing meaning of existence does not lie in what is transitory and separate. They regard the transitory as a “similitude”, a likeness of an eternal and harmonious unity. They look up to this unity in reverence and worship. They offer up before it religious rites and ceremonies...The fruits of the religious life and all connected with it make their appearance in this region...The capacity to know oneself as a member of a whole develops itself here.”

Thomas More (born February 7, 1478): In the nativity of Thomas More, Jupiter had just entered the constellation of Ram. During the whole period of his embryonic development it made a loop in that part of the Zodiac where the image of Fishes joins hands with Ram. Altogether it was in a very prominent position.

This position of Jupiter indicates the primary conditions of the etheric organism of Thomas More. Jupiter gathers, at this moment, the impulses of Ram behind which live the activity and the Being of the Spirits of Wisdom themselves. Thus the cosmic wisdom and the creative life forces of Jupiter are still more exalted into a sphere of all-embracing cosmic thinking. We can experience this in More’s attitude to life and his striving for knowledge. With a vitality such as is indicated in this Jupiter, he could not do otherwise than devote and order his life according to universal wisdom. Therefore, it is not astonishing that he became a disciple of “humanism” when still only nineteen years of age and when Erasmus of Rotterdam came to England. Later in his life, we see how he decided all his actions from the point of view of this universal wisdom. He was not a fanatic, in fact just the opposite, as he developed an attitude of absolute calm and self-mastery about whatever happened around him. He was steadfast and unshakable in his concepts and convictions, like Ram with its mighty horns. Even the threat of death could not change him. He could die for his ideas without being fanatical or fearful. The life attitude of Thomas More is the ideal description of Jupiter in Ram.

Dante (born May 1265): When Dante was born Jupiter stood in Bull where it was in conjunction with Saturn. Thus it is in a very prominent position, although the weight of a turbulent destiny (Saturn) presses down upon it. Bull is an expression of the Being and the activity of the Spirits of Motion. We can read in this indication that Dante’s primary life tendencies were strongly directed toward the Word, the creative Word of the Gods, as well as the human word that has its origin in this constellation or in the spiritual realm behind it. It does not need much explanation to show how this universal Word was present in Dante as a life power. As the poet of the *Divina Comedia*, he really knew the “eternal names of all things and beings”—they were written into his ether body.

Dante’s tragic destiny in connection with the political constellations of his age is expressed by Saturn in Bull. There the creative Word descends into the sphere of the will, and forges with mighty blows the

manifold forms of earthly conditions that, from a super-individual point of view, are necessary for the whole of humanity.

Gotthold Lessing (born January 22, 1729): Jupiter stood between the constellations of Bull and Twins when Lessing was born. During most of the time of his embryonic development, it made a loop in the stars at the beginning of Twins. Twins is the cosmic expression of the forces of individualization in the universe. In their spiritual background, we found the Spirits of Form who prepared the human form until it was able to become a vessel for the “I”. Lessing’s Jupiter was penetrated by these impulses, and again we can find this made manifest in the life attitude of this personality. We can say that he was the first journalist, but he had a very wide and comprehensive knowledge of the spiritual and cultural life of his age. Yet his strongest life impulse was his fight for the freedom of the individuality. He was one of the few modern personalities who, through logical thinking and a true impulse for education, came to the idea of reincarnation. In his last drama, *Nathan the Wise*, he expressed his convictions of the unity of all religions, confessions, and races in one worldwide Christendom. In his ether body, he inherited from the world of the archetypes of life the gift to recognize the eternal kernel of humanity’s being, in spite of the misleading appearances of his earthly existence.

Richard Wagner (born May 22, 1813): When Wagner was born Jupiter was in Crab, but in opposition to Mars, which was then in Goat. Jupiter in Crab indicates a strong forming tendency. This case is very interesting because the opposition of Mars creates a contradiction in this personality. His soul forces, indicated by Mars, were not fully formed, at least not during his earlier life; they were almost explosive and sanguine. But the archetypal forces of his ether body were striving for strict form, which he actually achieved in his musical dramas. Yet he had to struggle almost a whole life time until he overcame those soul forces in himself that were too strongly living in cosmic spheres and were not easily transformed into earthbound forms.

Jupiter in Crab also indicates a special connection with the sphere of the Archangels, the folk spirits. This is also expressed in Richard Wagner’s musical poems, which take up the thread of the great imaginations of Nordic mythology. In fact, he has formed in his life work the drama of the birth of the individuality out of the womb of the folk spirit.

Rudolf Steiner (born February 27, 1861): During the first half of Rudolf Steiner’s embryonic development, Jupiter was in Crab; later it made a loop in Lion and stood in Lion at the time of his birth.

Here we meet Jupiter again in Crab. We have already said that this indicates a strong forming power of the ether body. We can find this tendency very well in Dr. Steiner’s life. It is in the first half of his life that he was led by his particular destiny to the development of a very strong discipline of his thinking capacity as the only way of being able to bring to humanity a new and modern method for the cognition of the higher worlds. This is reflected in his fundamental book *The Philosophy of Spiritual Activity*. [Paperback re-titled *Intuitive Thinking as a Spiritual Path*.]

Later in his life, this disciplined thinking became the bearer of a gigantic and comprehensive message of the higher worlds that he brought to modern humanity as Anthroposophy. In it a true human reflection appeared—a microcosmic realization of the innermost soul of the macrocosm. This is indicated by Jupiter in Lion, and in Dr. Steiner’s earthly life, we have an ideal representation of such archetypal ether forces, as this divine content flowed into the vessel of a disciplined thinking.

Raphael Santi (born March 26, 1483): In the prenatal life of Raphael, Jupiter moved through the last stars of Lion, but soon it entered Virgin where it also stood at the time of his birth.

With regard to Jupiter in Lion we have to give a similar description to that given for the case of Rudolf Steiner. Raphael was also one of the few who had listened to the heart beat of the universe. This was imprinted into his ether body as a great capacity of love.

The character of his ether forces changed into the mood of Virgin after his childhood. This change found the purest possible expression in Raphael’s life, in the world of his manifold and uncounted pictures

of the “Madonna with the Child”. The constellation of Virgin was able to find, through him, such a strong earthly manifestation, because as a painter he lived especially in a sphere of picture consciousness and imagination that is related to the world of the archetypes of life, the source of which is in Jupiter.

Raphael’s pictures of the Madonna are not only representations of the birth of the Jesus child; they have a much deeper meaning. They reveal the experience of the birth of the Son of God, the Lord of Eternal Life into the soul world, even into the world of all creation. This is the true meaning of the constellation of Virgin.

ELEVENTH LETTER - February 1945

With the next (12th) letter the first year of the Monthly Astronomical Letters comes to an end. As far as we can judge in these difficult times it should be possible to continue them for another year. However, we intend to alter their content in the second year. The introduction into astrosophy, although not yet finished, has reached a point where we can risk bringing the knowledge that we have gained one step nearer to the realities of life. Therefore, we are now trying to give a few leading ideas about the current events in the starry world. Besides this and the introduction, we will also start with a series of descriptions of the events in the world of the stars during Christ's life on Earth. Later on we may be able to go into details about some of the historic nativities.

W. Sucher

The Nature of the Planetary World - Jupiter/Mars

We will now continue the examples given from historical nativities in regard to the nature of Jupiter.

Count Leo Tolstoy: At the time of the birth of Tolstoy on Sept. 9, 1828, Jupiter was in Scales where it had also made a loop during the prenatal development. It was in a very prominent position. Mars was in conjunction with Jupiter in Scales about the time of conception. At the moment of his death Jupiter was just about to enter Scales and Mars was again in conjunction with it.

In this position we have the indication that the ether body had a strong tendency to establish peace and balance in an organism which otherwise might have been overwhelmed and shaken by aggressive emotions and other soul forces. In fact the whole life of Tolstoy is an example of this tendency. All his works and activities and especially his diaries speak of his dramatic fight against forces that are always adverse to peace and the manifestation of justice and goodwill on Earth—this is the language of Scales as it speaks through Jupiter.

Maximilien Robespierre (born May 6, 1758): During the embryonic development of Robespierre, Jupiter moved through Scales into Scorpion where it stood at the time of his birth, probably in mid-heaven.

From the beginning, according to this position, the ether aura of Robespierre was more directed by impulses coming from Scales. It reveals a striving for the manifestation of justice and goodwill on Earth. It was this that brought him into a leading position during the French Revolution. The Gods tried to bring to life in him a similar attitude toward the goals of human evolution as they did later in Tolstoy. Then we see Jupiter entering Scorpion. This is like a probation of the primary impulses, because they are exposed to a mighty onrush of soul forces—astral forces as we call them in occultism—which come from the region of Scorpion. The question then always arises whether the building up and positive forces in the human being can stand against this storm. If they can, then a most positive power can develop, a strength for the accomplishment of unique deeds for humanity. Then the dangerous Scorpion can be transmuted into the keen-sighted Eagle that, with the eye of the Holy Spirit, can look into future stages of universal development. There is always the danger that such a personality can be torn to pieces by tasks and impulses that are beyond his vital capacities. Something similar happened to Robespierre. His being, which was good and noble in its primary impulses, was torn to pieces by the storm of the French Revolution. He could not master the astral forces that worked in the background of the events of his time, and he could not bind them to a body social that was based on freedom, equality, and fraternity.

Friedrich Schiller: Schiller was born on November 10, 1759 when Jupiter was in Archer. It was also in this position during his whole prenatal development. This indicates that this ether body was penetrated by archetypal impulses that endowed the bearer with the faculty to experience and to perceive past stages of either human or cosmic evolution. This type of ether body can become an organ for the comprehension of the deeper impulses and laws in human history. Schiller had this faculty, as it is shown by his dramas and his strong connection with history. For some time he was a lecturer of history at the University of Jena. Not only a relationship to human history is implanted by these forces into the ether body, but also it can become

an organ for the comprehension of primeval forces that have left the traces of their past activities in the features of the various kingdoms of nature and in the universe.

Schiller's historical faculty is also connected with Saturn, but it would be too difficult to go into the details now of the relationship between Saturn and Jupiter in this nativity. Perhaps a later occasion may give a possibility.

Novalis (born May 2, 1772): During his embryonic development, Jupiter moved from Archer through Goat and into Waterman. Here we have an example which shows that such an ether organism is capable of expanding outward through the whole universe. In the opposite constellation of Crab we found the tendency toward strict form. Here we have almost the opposite, the overcoming of the form and the tendency to unbind the ether forces for flight through universal spaces. We can experience this in the writings of Novalis, especially in *Fragments*. There is not one province of life, art, science, or religion about which he does not give, in a few words, the most inspiring, yet mysterious suggestions; which we can only understand if we imagine that they are derived from an etheric organization which was open to the heights and depths of the whole universe. Further, we know that during the last years of his life he literally faded away into the realms of the dead. He had a deep connection and a consuming longing for those of his friends who had passed over the threshold of death before him. His *Hymns to the Night* betray this mood, as do his diaries of that time. This was the source of his intuitive remarks about all branches of life and human knowledge. This is an excellent example of the influence of Jupiter from the position of Goat.

Johann Kepler: Kepler has been mentioned already in previous letters. Both during his prenatal state (December 27, 1571) and at the moment of his death (November 15, 1630), Jupiter was in Waterman. This indicates a condition of the ether body that enables its bearer to create a strong connection with the starry universe. In the case of Kepler, this is obvious because he was a mathematician and astronomer by profession. This example reveals that the connection is not at all necessarily an abstract one. Kepler was inspired by the idea of harmony in the starry universe. He listened to the "harmonies of the spheres"; he even wrote scores of the music (*Harmonices mundi*) produced by the planets, according to his perception. Therefore, such a formation of the ether organization need not tend toward professional astronomy. It can reveal itself simply as a capacity for arranging earthly life so that it is in harmony with cosmic rhythms, sometimes even without being consciously aware of it. Another example is Goethe, whose Jupiter was in Waterman during most of the prenatal time. Also Wattenstein, the famous general of the Thirty Years War, tried to arrange his activities according to the course of the stars. He had Jupiter in Waterman in his prenatal horoscope.

Virgil, the famous poet of the *Aeneid*, had a strong connection through Jupiter in the constellation of Fishes, because when he died (September 22, 19 BC) Jupiter stood there. Such a position at the moment of death does not show the primary gifts of a human being through the process of incarnation, yet it shows something even more. During life on Earth, all the deeds of a human being are imprinted into his ether body. After death, the ether body is dissolved into the ether spaces of the universe. The position of Jupiter then indicates that which flows from a human soul as a fundamentally important achievement taken into the cosmic regions, and thus it is preserved for further progress in the future.

In this position of Jupiter in Fishes, we can find human achievements expressed that flow into the ether realms of the universe as an understanding and comprehension of the Father forces of the universe. In the *Aeneid*, Virgil described the adventures of Aeneas, the mythological father of Rome. And with one phrase he reveals his deep connection with the Father forces of the universe. He calls Jupiter "Omnipotent Father Ether". Thus he expressed what he experienced in the depths of his striving soul as Jupiter in Fishes, which then actually appeared in the sky at the moment of his death. He described the planet Jupiter as the source of the archetypes of life and Fishes as the realm of the Father forces of the universe.

Mars

The orbit of the planet Mars encloses that of the Earth. Mars is, therefore, the first of the superior planets that are beyond the orbit of the Earth, whereas the inferior planets are inside this orbit. Through the

aspect of the Copernican system of the universe, we are used to looking at the Earth as moving in a circle around the Sun. The Earth as a planet is certainly moving, but the time may not be very far hence when we have also to consider the movement of the Sun, and the fact that both Sun and Earth are moving not in circles but in one lemniscate form—the one drawn behind the other. The time has not yet come to expound this outlook, and also this is not the place to speak of it in detail. At this point, if we only imagine that Sun and Earth are moving in a lemniscate form, and that this lemniscate is, so to speak, wrapped into the path of the planet Mars, then we have the picture necessary for our investigations in these letters. Further, astronomy tells us that the planet Mars is smaller than the globe of the Earth. We naturally expect the opposite, but its diameter is only slightly under a half that of the Earth. We have found during this century and the last, a great number of tiny planetary bodies which are so small that we cannot see them with the unaided eye and which are moving within the orbit of Mars. Some of them go even beyond this orbit into that of Jupiter. Thus we have in Mars a planet that is smaller than the Earth, yet a great number of tiny planets—the planetoids—are within its orbit. We can thus look upon Mars, from a certain point of view, as a celestial body consisting of a main planet and a multitude of tiny bodies, which have the character of planets, within the whole solar system.

How can we approach this planet Mars and its sphere from a spiritual point of view? In the last letter we spoke of Saturn as the cosmic memory picture of the Ancient Saturn period of evolution and of Jupiter as the heritage of Ancient Sun. This suggests looking upon Mars as a kind of recapitulation of Ancient Moon, which precedes the Earth evolution—that is, which precedes the evolution of our present-day solar system. We have not yet in our letters described Ancient Moon evolution in detail. We shall certainly have to do so sometime in the future, but for the moment we must confine ourselves to a few guiding comments. Of course details can be found in Rudolf Steiner's *Outline of Esoteric Science*. The Ancient Sun evolution had come to an end at a certain point of its development. Then all the substances and physical beings that had been created disappeared. A "cosmic night" ensued during which all the hierarchical beings and their creation ascended to higher planes of pure spiritual existence. After this "cosmic night" had ended, a new "planet" came into existence. First of all, everything had to be recreated that had already existed upon Ancient Saturn and Ancient Sun. Thus these past evolutions were repeated in shorter evolutionary cycles of the newly created "planet", which in occult language is called Ancient Moon. There, substance was still more densified and partly became "water". Besides this, there still existed warmth and "air" or light as remnants of the previous cycles of Ancient Saturn and Ancient Sun.

The following facts of Ancient Moon evolution are essential for our investigations: together with the densification of physical substances that took place and which in reality was another step further away from the divine origin, the ancestors of the human race were now endowed with the power of consciousness. We must remember that within the preceding evolution of Ancient Sun, the ancestor of humanity had become the bearer of an ether or life body. It had not yet achieved the capacity of experiencing events around and within it in relation to its own being as a separate entity that could feel these events as joyful, painful, moving inwardly, etc. As the plants come into existence with the rising Sun in spring and summer and fade away with the decline of the summery warmth and light, thus the Ancient Sun ancestor of humanity submerged itself entirely into the events around it without relating them to itself as a being with a separate inner existence.

This capacity was implanted into the ancestor of humanity at a certain moment in the Ancient Moon evolution by the activity of the Spirits of Motion who sacrificed a part of their own Being. Connected with the implanting of the consciousness body or "astral body", there is an event that changed the whole course of evolution. Certain spiritual Beings brought about a rebellion within Ancient Moon against the normal course of development. It may sound strange that within the world of the Gods a rebellion should take place. From a certain point or level of hierarchical experience, it may seem an act of opposition against the normal course; however, from a still higher "plan" of cosmic evolution, it can be seen as a necessity that the highest beings of the hierarchical order initiate for the necessary execution of their divine "plans". As our

ancestors of humanity were endowed with the faculty of experiencing the events in their surroundings and the events within them as their own pains and joys etc., the rebellious powers came and made use of this faculty to lead them into the temptation of believing that the inner world, created by the sensations of the astral body, is a “reality” in itself, separated from the existence of the rest of the universe. Thus a split came into the whole Ancient Moon universe. There were the objective facts and spiritual beings on one side, where everything that existed was a part of their own being, and on the other side was an inner world of experience within our ancestors that was gradually drawn away by those mighty but rebellious spirits from its “origin”. These rebellious spirits began to dwell within humanity as another “reality” besides that of the outer world. This development was accompanied by a densification of physical substance. We can understand that this was perhaps another most decisive step of the human being toward its independence and toward the acquirement of the power of the “I”. Yet it was a moving away from its spiritual origin—from the Gods. As the human being on Ancient Moon could not do this for itself, because it had not yet reached the state of self-consciousness, mighty but rebellious spirits did it through the human being. We can understand this event better if we alter the expression from, “another reality was created within the world of humanity’s inner experiences”, to, “this inner reality was more and more regarded as the only reality in the universe and the other was forgotten.” This has happened from the time of that event on Ancient Moon onward through long ages of evolution, and we as human beings of the “historic age” have, in fact, reached the deepest point of this descent into the separation from the divine origin. This is the main event of Ancient Moon evolution. It changed many things; for instance, the relationship between the spiritual and the physical world and the character of the kingdom of humanity, as well as those kingdoms that then existed below it. A study of the *Outline of Esoteric Science* would contribute immensely toward an understanding of what has been indicated so briefly in the above description. This whole planetary evolution of Ancient Moon is “remembered” in the sphere of Mars. The space, which is enclosed in the orbit of Mars, is equal to the space that the Ancient Moon planet occupied; moreover, the sphere of Mars, that is the space which is enclosed in the planet’s orbit, is the domain of the Spirits of Motion. This hierarchy was just the one that endowed the ancestor of the human race with the astral body, which from the beginning was not intended to fall away from its origin but later became the vehicle for the rebellion in Ancient Moon. Therefore, we have now come to the following conclusions:

1) Mars and its sphere are the memory picture of Ancient Moon and the fundamental activity of the Spirits of Motion must be connected with the endowment of the human being with an astral body.

2) As these astral forces were used by rebellious spirits for their world intentions, there must also be a “memory” present in our Mars of this fact and its consequences. This is the creation of the impulses of egoism and aggressiveness as well as self-activity in the human astral body by Mars and its spiritual inhabitants before we entered the life on Earth.

3) The impulse to create an inner, independent world of sensations, feelings, and emotions, although caused by the outer events and beings, yet distinct from them, has a far deeper significance. For as we said, this inner “reality” became the “sole reality” for the consciousness of the human beings of our time.

Therefore, our present-day perception of the world as consisting of material substance is due to the activity of Mars upon the human being, especially upon the astral body in the time of incarnation. It may sound fantastic, yet it is true, that the fact that we experience the world as material is due to the evolutionary history of the human astral body. We, ourselves, have created the world of hard and solid matter; we ourselves have created materialism, for the rebellious spirits in the universe have taught us, have spoken into our astral body through long ages of cosmic evolution that our own sensations and soul experiences of the surrounding universe are a reality in themselves, and in the end that they are the only reality. They taught the human being to forget our divine origin, to trust only our own soul experiences. The astral or soul body originally was intended only to make the sense perceptions conscious so that the senses could become a clear, unspoiled mirror of the universe. The human senses still today are in themselves a clear mirror of the universe, but the consciousness—the soul body—which makes its perceptions conscious,

bears the heritage of egoism and of self-preservation. And the “great egoism”, living in the astral body like a poisonous injection, in the end desired to have everything for its own that came within range of the senses. Not a trace of any outside action coming from a spiritual world was to be left in it. We have actually achieved this. In our consciousness, we have really created a world in which the spirit is no longer manifest. A world becomes conscious to us through our senses, which is the image of our own cold egoism. The impulse to break away from the Gods and be independent, which was injected into the astral body, leads us to interpret the sense perceptions as coming from a world that is deserted by the Gods; which is only a mechanism, an image of our own incapacity of perceiving life and spirit.

This capacity of creating our own world through the forces of the astral body is expressed in the position of Mars in the nativity of a human being and in the gestures and movements of Mars during the prenatal embryonic development. We will presently illustrate this in examples.

The capacity inherited in the astral body to create “the world of the senses” has only come about through impulses of rebellion against the God-Willed universe. If we imagine that this impulse might not have worked or might have been overcome, we perceive quite a different world around us. The rebellious impulse has led us into a world where we are ourselves and alone and surrounded by a universe that, in its spiritual coldness and lifelessness, leaves us free. However, after we have achieved the self-consciousness—the “I”, the rebellious impulse has lost its cosmic justification. Now, and still more in the future, the astral body must become the vehicle for the creation of a consciousness that interprets the sense perceptions as coming from the world of the “origin”—from a spiritual world. Spiritual science strives for the perception of the spiritual world that is working and manifest behind the curtain of the sense experiences. Therefore, it must accept the scientific method of our age, but it cannot accept the theories of an age that suffers severely from that great “rebellious impulse”.

As Mars is connected with the astral body, it is surely connected with the great “rebellious impulse” that we have described, but we also find in it an expression of those forces in the human soul that strive to overcome the negative and destructive activities of the astral or soul body. The astral body has been penetrated by the impulse of egoism and aggressiveness. This impulse can only be overcome by a power that is the opposite—the power of love and compassion. When we spoke in previous letters about Saturn in the constellation of Scorpio, we mentioned the fact—revealed by Rudolf Steiner—that Buddha, the teacher of love and compassion, went to Mars in a certain moment in order to overcome the decline upon this planet. The decline upon Mars was caused by that rebellious impulse that created egoism and aggression. Thus we can see in Mars the warrior—the maker of wars—as he was experienced in olden times. But since Buddha has come to Mars, there is also another impulse that strives to bring love and compassion right down into the human perceptions of the objective world. It is the impulse that strives to free the world from the spell of the illusion of the existence of matter. This illusion is created where the sense perceptions meet the activity of the astral body and there it must be overcome. The astral body has already been created before birth; therefore, the act of redemption can be most effective only in the “status nascendus” of the soul body. This takes place within the sphere of Mars, and it is there that Buddha is now active. The teaching of Buddha can very well be regarded as a teaching of the purification of the sense perceptions. If we imagine this impulse transferred to the sphere of Mars, where the “great rebellion” is engraved, we can very well understand that in time to come it will grow to a power that will overcome the world of Maya, or illusion, and change the nature of Mars.

The human soul also passes through the world of Mars in the life after death. If we take the descriptions of Rudolf Steiner in *Theosophy* about the life after death, we find a confirmation of what has been said above. The sphere of Mars corresponds to the first region of Spiritland described in *Theosophy*. In this first region, the soul meets the archetypes of the physical world, of the physical objects. Dr. Steiner says, “In the first region of Spiritland we are surrounded with the spiritual archetypes of the earthly things. During life on Earth we learn to know only the shadows of these archetypes that we grasp in our thoughts... We move among thoughts, but these thoughts are real Beings... We are, as it were, in the thought workshop in which

earthly things are formed and constructed.” Human beings experience, even in this sphere, how we belong to the physical corporeal reality as a unity; how we are interwoven into the existence of physical things. Dr. Steiner speaks of one of the fundamental thoughts of ancient Indian Vedanta wisdom: “The sage acquires, even during his earthly life, what others experience after death, namely the ability to grasp the thought that he himself is related to all things; the thought ‘Thou art that’. It is the fact that the human being is related to the primordial Being in Whom all beings have their origin.” If human beings bear within themselves the power of that all-creating, primordial being, then we must be responsible for the appearance of the physical world through our Mars nature that has bound us to the physical world through our sense perceptions and our consciousness of them. There we meet the same fact that we have elaborated above, only from a different angle. After death the human soul experiences in the sphere of Mars the spiritual archetypes of the physical objects in the world. We can experience them in this sphere, because before we entered it we have been freed and purified in our soul from forces such as egoism and aggression. Now we are able to experience the theory of material objects as illusion. We become a follower of Buddha who has overcome the deception caused by the earthly senses. Before birth, we acquire in the sphere of Mars the capacity to perceive with our bodily senses the earthly world into which we enter, yet through our sense perceptions we are able to create a world of illusion—of matter—or a world that is the manifestation of the archetypes, of the thoughts of the Gods. By Mars we are gifted with the capacity of doing the one or the other; this is left free to us. It will always be a struggle within our individual soul where we will individually go; the way of the new creation or that of world decline. This individual struggle appears in the movements of Mars before birth. It shows the possibilities that a human being has brought down to Earth, but it does not show the decision which lies within the realm of human freehood.

Coming back to the beginning of this description of the nature of Mars, we can now understand better why it consists of that main body, which in astronomy we call Mars, and a multitude of those “asteroids” as well. The sphere of Mars is a region of a cosmic fight where an old and rigid world fights with a young, light-filled universe that is there only as a germ of future world evolution. Therefore, we can imagine that the main planet once was split up into many tiny planets by a fight which took place in the universe. Thus the main planet has become smaller even than that of the Earth. In the following letter we will elaborate the Mars-positions in the horoscopes of a number of historic personalities, which will enable us to verify much of what has been said about Mars in this letter.

TWELFTH LETTER - March 1945
The Nature of the Planetary World - Mars

In our last letter we described in detail the nature and the sphere of the planet Mars. We will now try to illustrate this knowledge in a number of historical nativities. In such a consideration, we need to take into account not only the actual time of birth but also the period of prenatal embryonic development. For although the position of Mars at the moment of birth gives the decisive picture of the Mars nature of a human being, the movements and gestures of this planet during the embryonic development are also of importance. They show the inner evolution of the soul forces toward the final manifestation of the Mars nature. In order to understand the essential quality of Mars in relationship to the twelve constellations of the Zodiac, we have to start with the constellation of Virgin.

Mars in Virgin: When Joan of Arc was born, January 6, 1412, Mars had left the constellation of Lion and was about to enter Virgin. This example gives us an impression of how such a human being perceives the world and how this world awakens consciousness in the soul. In this case Mars, not having yet fully entered Virgin after having passed through the constellations from Fishes to Lion during the embryonic development, was still free from the influence of the Fall that happened during the evolution of Ancient Moon and which we have described in our last letter. It still had a sun-like quality and was not yet impeded by the darkening influx of the “rebellious” powers in the universe. The soul body was still in a state of cosmic innocence. This helps us to understand the strange power living in Joan of Arc that enabled her to intervene so decisively in the course of history. It was not only enthusiasm that gave her such strength and fearlessness, but it was the unshakable certainty of her spiritual call. As the forces of her soul body were beyond the darkening and weakening powers of hindrance due to the Fall, the sun-like magic of her appearance worked like a strange and irresistible miracle upon the people of her time.

When Friedrich Nietzsche, the famous philosopher, was born (October 15, 1844), Mars had already entered Virgin. It had entered the realm of the Zodiac that reflects the entry into that great cosmic epoch during which the rebellion of which we have spoken took place. This Mars of Nietzsche also passed through the constellations from Fishes to Virgin. This indicates that in Nietzsche’s soul body there also lived something like the cosmic innocence, which we found in Joan of Arc, yet in his case this cosmic innocence became the victim of destructive, superhuman powers. Nietzsche’s life is one of the greatest tragedies. Mars on its way from Fishes to Virgin could not overcome an opposition of Saturn, which took place in the second half of Nietzsche’s embryonic development. The innocent, sun-like soul power that was hidden in Nietzsche and which shyly tried to break through in some of his writings—as well as in his relationship to Richard Wagner—could not really descend from its spiritual heights into the realities of earthly life. Thus his soul being was torn, and he became insane at the age of 44.

Mars in Scales: Mars entered Scales when Thomas More was born on the 7 February 1478. Here Mars had already taken one step further into the cosmic realm that reflects the Fall within Ancient Moon evolution. From what we know of his destiny, if we try to put ourselves into the place of Thomas More, we find that he was surrounded by a world in which dark impulses worked to oppose the manifestation of spiritual truth. However, Thomas More stood upright in the midst of this darkness. He was so great a character, and his soul or consciousness body was so filled with bright Sun forces, that he was able finally to be victor over the trials of destiny. We can find this soul power reflected in the prenatal movement of Mars. At the time of his conception Mars was in Bull, and it then moved through the constellations of Twins, Crab, Lion, and Virgin until it finally passed into Scales. Thus we find here again the cosmic innocence of the Mars forces that we also found in the two examples given above. This gave Thomas More his great strength of character.

Mars in Scorpion: Mars in Scorpion is the precise cosmic reflection of the Fall within Ancient Moon evolution. It is an expression of soul forces that are engulfed in one way or another by the consequences of

the event which we have described; that event which after long periods of evolution finally made the Earth appear purely material.

We can find this influence of Mars in Scorpion in such nativities as that of Bacon of Verulam, born January 22, 1561, and the Archduke Rudolf of Austria, born August 21, 1858.

Bacon of Verulam, especially toward the end of his life, was defeated by the impulse that led to the modern conception of natural science. He has even been called the father of the empiricism that became so important in scientific method. This is an empiricism that does not take into account the presence of any spirit in nature. It considers the phenomena of nature simply as the result of the more or less mechanical reactions of material substances. Thus those forces, which had their origin in the Fall, brought humanity to the deepest point in the whole course of its evolution, for humanity came to experience the world as pure matter.

The Archduke Rudolf of Austria became so dissatisfied with the narrow and very materialistic life, which as heir to the Austrian and Hungarian crown he was obliged to live, that he committed suicide. This shows that the Mars impulse of the Fall, when not taken up, can even destroy a human life.

Mars in Archer: Mars in Archer reflects a condition of the astral body that brings to human beings an experience of the conflict of the material world with the spark of the spirit within them.

When Goethe was born, August 28, 1749, Mars had entered the constellation of Archer. At the time of his conception Mars stood in Virgin. From there it moved through Scales and Scorpion and in the last months of Goethe's embryonic development made a loop in Scorpion and Archer.

Because of the individual nature of Goethe's soul body, the effect of the Fall could be fully seen in this personality, and he recognized within himself the conflict due to this world event. He speaks of the two souls that lived in him. The one always strove to drag him down into the realm where the senses are found to experience a world of pure matter, and the other called him back to the heavenly world where those spirits live who are the exalted ancestors of humanity's own being. We can also experience that Goethe, in his struggle between these forces in his soul body, overcame the consequences of the Fall. He purified the consciousness of his sense experiences. He could see the spirit working in nature and described it in his writings of the archetypal plant. He perceived this as the supersensible prototype of all existing plant life, which appear modified in the peculiarities of the visible types of the plant world.

Another personality who had almost the same gestures of Mars in his nativity and during his prenatal development is Count Leo Tolstoy, born September 9, 1828. If we read his biographies, his diaries, and his books, many of which reveal the struggle of his life, we can detect in him that discord which originates in the Fall caused by the development of the human astral body. He felt himself continuously torn between a world of matter which caught him through his senses, and a world that was the manifestation of the spiritual evolution of humanity and the universe. He suffered severely from this discord, yet he too, to a great extent, overcame that Fall. This is revealed not so much in his doings and writings, but in the way in which today he appears as a human being to the soul life of humanity. The mere sound of his name has a certain weight in the cultural life of today, and this cannot easily be put aside.

Mars in Goat: Mars in Goat reflects a condition of the human soul body that enables it to overcome the consequences of the Fall. Now the human being can finally redeem the duality created by humanity's temptation through the forces of the great cosmic Fall.

When Richard Wagner was born, May 22, 1813, Mars had entered the constellation of Goat. At the time of his conception it stood in Lion. Thus it had moved during the prenatal development through Lion, Virgin, Scales, Scorpion, and Archer until it entered Goat. This signifies, so to speak, a long journey of these forces before they reach their final goal. We can find this confirmed in Richard Wagner's life. There was something in his soul nature that was like the heritage of a sun-like innocence, derived from past stages of humanity, when it had not yet entered so deeply into the abyss of the separation from the spiritual world. This we find reflected in the position of Mars in Lion. Then we see it entering the constellations that reflect the Fall. This is connected with a long period of inner struggle and difficulty. However, later in his life he

reached the goal of his striving. He found that which he called “peace from the powers of illusion” in his own soul, and out of this peace of the soul he could create the music of his last great drama Parsifal. Mars in Goat strives for the pacification of the soul forces that wandered through the deep valley of human denial of the spirit and loneliness within the material world, resulting from the development of the human soul body since the rebellion within Ancient Moon evolution.

Mars in Waterman: With Mars in Waterman, there arises the problem of whether the human being can not only strive for the purification of the Mars nature, but even redeem the duality that has entered the soul as the result of the Fall. The striving for the redemption of the discord in the human soul body is mostly—seen from a superficial point of view—connected with catastrophes in human life. From a more spiritual point of view, it is mostly a struggle between the head and heart forces. In the head those forces of the astral body are active that are apt to connect humanity through the senses too strongly with the world of matter, whereas those forces that are working through the heart want to establish the connection of human beings with the universe through the power of love. The head and the senses are open to the Ahrimanic temptation; the heart must be guarded from Lucifer’s temptation.

This can even lead to physical malformation under certain circumstances. The astrologer Alan Leo reports the case of a child that was born “without posterior cranial development or brains, with merely a frontal mask in fact.” When this child was born, Mars was in Waterman. Of course this was not the only fact in the nativity that indicated the cause of this malformation. We have as a historical example the nativity of Mary, Queen of the Scots. When she was born, December 7, 1542, Mars had just entered Waterman. At the time of her conception it stood between Scales and Scorpion, where it started to make a loop, or retrograde movement.

Thus we have a very good example of a personality who through her astral organism was involved in the Fall. The position of Mars in Waterman at the time of her birth indicates that this was only one side of her nature. Her life story proves that she was continually absorbed by the struggle between her head and her heart consciousness. We can only understand in this way the chaos through which she had to pass at times. The last act that happened in her life, the beheading, is like a materialized symbol of the gigantic struggle within this personality.

From an outer point of view it may appear that she did not succeed in reconciling the head and heart forces, as her head was severed from her heart. Although during her long captivity, she gradually established within herself peace between the opposing forces in her soul. Finally she remained as spiritual victor on the battle field of her own being, and the details of her death are only a grim reflective caricature painted by the powers of jealousy that oppose spirituality.

Mars in Fishes: Mars in Fishes can lead to the realization of peace as the result of the reconciliation between the contradicting forces described above, that is, between the powers of Heaven and Earth. This realization may come only after a lifelong struggle through the deep valley of the Fall. Here a consideration of the prenatal movements of Mars is exceedingly important.

We have knowledge of one ideal example of Mars in Fishes. When Novalis was born, May 2, 1772, Mars was in this constellation. About the time of his conception Mars entered Virgin. This indicates that there was present in the astral body of Novalis a manifestation of the seven aspects of the soul body about which we have spoken above, and which we have described from the point of view of Mars in the constellations from Virgin to Fishes. In Novalis the sun-like cosmic innocence of the astral forces was manifest, as well as the great “Fall and Rise”. All this grandeur of astral power was then finally accumulated in the position of Mars in Fishes. It became a healing power of peace and reconciliation permeating all those who lived in the surrounding of this wonderful being. We have many accounts of this fact. His astral forces were brought into harmony and awakened to the reality of the spiritual world after he had gone through the most agonizing soul experiences, which brought home to him the reality of the Fall in the garment of death, for he met death in the loss of one of his most beloved friends.

Mars in Ram: Mars in Ram indicates a soul body that, if it is associated with certain other facts, provides a suitable foundation for cognition of the spiritual world. Mars in the constellations from Virgin to Fishes is connected with the cosmic development that led into the Fall and with its redemption. The constellations from Ram to Lion are opposite those which we have described above; therefore, they reflect those powers that gradually withdrew to higher spiritual regions when the great Fall occurred.

We have an example in the nativity of Swedenborg. At the time of his birth, January 29, 1688, Mars stood in Ram. We know that he developed a capacity of clairvoyance in his later life. In this case we need to add several facts in order to understand this clairvoyance of Swedenborg, but we cannot do it now. Perhaps later there may be an opportunity for us to elaborate the details of this nativity.

Mars in Bull: When Raphael Santi was born, March 26 or April 6, 1483, Mars had entered the constellation of Bull. At the time of his conception, Mars was in Waterman where it performed a loop in the first stages of Raphael's prenatal development.

Mars indicates a condition of the consciousness body that, from the beginning, carries the impulse of reconciliation between the astral forces of head and heart and also of forming a conscious relationship between Heaven and Earth. Indeed, if we look at his portrait or read his biography, we can find it confirmed that in this amiable personality there was not the shadow of discord between Heaven and Earth but a warm, radiating love for all existence in the universe.

Finally, in his case Mars had entered Bull, which is opposite Scorpion. When Mars is in Scorpion, we have a manifestation of the Fall written into the human astral body. Although this position marks the beginning of the decline of universal development into matter, it also marks the opening out for humanity of the beauty of the world of the senses. The beauty of the world of the senses is the last remnant of the manifestation of the spirit within it. It radiates from Bull through Mars and can penetrate the opposite constellation. Therefore, if Mars is in Bull in a nativity, it manifests itself in the astral body of such a human being as the power to recognize the spirit in the physical world as beauty. It can come forth as an inclination toward poetry, but in the case of Raphael it revealed itself in the beautiful world of color. If we stand in front of his paintings, for instance, as those of the "Stanza della Signatura", we can experience the soul condition that must have inspired Raphael. There the world of material objects has become a revelation of the spirit through the language of color.

Mars in Twins: The famous philosopher Schopenhauer was born when Mars stood in the constellation of Twins, February 22, 1788. It started its course in Fishes about the time of his conception. During the last months of this prenatal development, it made a loop in Twins.

The Twins are opposite Archer. In the aspect of Mars in Archer, we found an astral condition that can make human existence appear as a discord between the material and the spiritual world. With Mars in Twins, this fight is, so to speak, decided in favor of the spiritual world.

Schopenhauer's philosophy, which to a certain extent is connected with the individual condition of his soul body, is an expression of this tendency. A human being's experience of the world is, according to the world conception of Schopenhauer, the result of his own soul condition. Therefore, if we experience pain and sorrow, it is due to the fact that we ourselves have created this world through our soul connection with it. For the sake of salvation from pain and sorrow, we must turn away our soul life from this world. In this outlook, there appears some vague connection with a misinterpreted Buddhism. It is a kind of spiritualism that does not want to purify the sense perceptions so that the light of the spirit can again shine through the objects of the physical world but longs to escape that world which is rigid and uncomfortable and leave it unredeemed.

This is the danger of Mars in Twins, but of course the goal that it demands is the realization of the necessity for that struggle in us as a matter of importance for the whole world destiny.

Mars in Crab: When the poet of the *Divina Comedia*, Dante, was born (May 1265), Mars was in Crab. It started during the prenatal development with a loop in Bull. Therefore, we can recall what we said about Mars in Bull. In this case the poet shed the light of the spirit upon the events of the material world that were

dark and tragic in the personal life of the poet. Then in the aspect of Mars in Crab we find indicated another capacity engraved into the soul body of Dante. In the opposite constellation, in Goat, we found indicated the impulse to pacify the contradicting forces in the soul. Here in Dante's poem, overshadowed by Mars in Crab, we find the manifestation of the cosmic grandeur of this process of pacification and purification. The gigantic scenes of the Inferno and the Purgatorio are the cosmic background of those experiences through which every human being has to pass after death.

Mars in Lion: Lion is opposite Waterman. Mars in Waterman indicates the striving for the union between the astral forces working in the heart and the head. When Mars is in Lion we can experience the striving for the cosmic realization, the spiritual achievement of this union. This appears as enthusiasm in the head or realm of thinking and in the heart or realm of willing.

Such a kind of substantiated enthusiasm we can detect in the poet Schiller. When he was born, November 10, 1759, Mars had entered Lion after it had started its journey in Waterman about the time of his conception. The enthusiasm and the striving for the union between head and heart literally consumed his body.

At the birth of Napoleon I, August 15, 1769, Mars was also in Lion but in conjunction with Neptune. It had started in Ram with a loop and in conjunction with Uranus. The power of the soul body, indicated in the gesture of Mars, could also have become a realized enthusiasm, let us say, for the ideal of the French Revolution. However, it was estranged from the physical world and became instead a kind of mechanical spiritualistic dynamism, which rather destroyed the union between the physical and the spiritual world. This tragedy manifests itself in the conjunctions of Mars with Uranus and Neptune, which imposed a superhuman, even inhuman mood upon the qualities of Mars.

The Events in the Sky

The planet Saturn is in the constellation of Twins. It entered this constellation at midsummer last year when it was in conjunction with the Sun; that is to say, it then stood directly behind the Sun. During Christmas time, on the 29 December, it was in opposition to the Sun. The Sun had then moved into the opposite part of the Zodiac and stood in the constellation of Archer. From October 24 until March 6 Saturn performed a loop. It then moved backward or against the general direction in which the heavenly bodies of our planetary system are moving. However, during this retrograde movement it did not leave the constellation of Twins.

We should look upon such an event as we look upon the movements of the hands of a clock. It is not the clock that determines our life, but we arrange our life according to the time which the clock indicates. Thus we cannot speak of any determination of earthly events by the influence of the heavenly bodies; for instance, in this case by Saturn in Twins, but we can read in this event the cosmic "hour" into which humanity has entered. It is left to us to fulfill the needs of this hour.

Saturn is reflected in the depths of the soul life of humanity. It announces the hour of the deeper historical impulses that come to life in the unknown realms of human will. The last time when Saturn was in Twins, humanity was in the midst of the First World War, for this was during the years 1914 to 1917. Now we are in a similar position and it looks as if all the unanswered problems of those past years have risen and stand again at the threshold. Very often it looks as if they had grown even greater.

The constellation of Twins reflects the age-old duality of human beings when they experience themselves as single individualities. On one side they experience, more or less, clearly in themselves the divine spark that connects the individual with a spiritual or cosmic world, and on the other hand they find themselves placed into the earthly world that they experience through the senses and which rigidly imprisons within them their truly "human" nature.

No reconciliation seems to exist between the two worlds that meet in the human individuality. These two worlds are at enmity and this hate grows greater every day. This is the position where humanity stands

today. Saturn in Twins announces the “hour” of the “I”. These problems have to be solved during this hour, or humanity will be overtaken by a much mightier catastrophe at a later time.

This is the great question that appears reflected in the position of Saturn in Twins: how can the human soul guide itself between the spirit and the body? The revelations of the spirit are very powerful and will become still more powerful. In our time these revelations can be very strange and almost shattering. Those who are in the center of events, and those who have to fight in the different theaters of war know this only too well. Still there is the danger that the human being may not be able to take these experiences sufficiently seriously any longer, or that their souls may be overpowered and their lives brought into disorder. The spirit of humanity and of the world is in danger of becoming a disturbing phantom for the soul experience of humanity.

The world to which human beings are attached through the body is becoming more and more hardened and painful. Positive hatred of everything connected with spirit or even with soul seems to be innate in it. Because of this cold hatred, the Earth planet is in danger of becoming utterly unfit for human souls and suitable only for mechanized phantoms of the human being. The problem in the depths of the human soul that is reflected in the position of Saturn is this: how can humanity today overcome this twofold danger? We must overcome the power in ourselves that causes the world to which our body belongs to appear to us as rigid, cold, and hateful. If we purify our senses from the old-world, innate egoism, we can learn to perceive the physical world as a revelation of the spirit. Spiritual science gives us the power to look into nature and see the light of the spirit penetrating it. When the spirit reveals itself in the realm of the human soul, we need to recognize that there is a true path by which we may attain definite knowledge of the higher worlds. The realization of this knowledge, and the power to communicate it to those who are in need, is the task of those who have already followed the path that spiritual science has revealed. This knowledge alone can enable human beings to overcome the dangers arising from spiritual experiences for which the soul is unprepared and which work as disturbing phantoms.

This is the present situation of humanity as it is reflected in the position of Saturn in Twins. It shows the general outline of the forces that are working in the depths of human souls as a world destiny. Further influences are reflected by the position and movements of the other planets, but we shall speak of these in the following letters.

THIRTEENTH LETTER - April 1945
The Nature of the Planetary World

The Sun I

In the 11th letter we indicated the lemniscate form of our solar system. A conception of this world outlook may sooner or later transform the Copernican system so that a more spiritual understanding of the universe is awakened. As we have now to speak about the Sun, it will be of great help if we try to imagine this form of the Sun moving in the course of one year through space in a lemniscate and drawing the Earth behind it in the same lemniscate. Thus this form would constitute the path of both Sun and Earth. This picture can help us to create an understanding of the sphere of the Sun. The Copernican system alone cannot bring us an imagination of the sphere of the Sun, but the lemniscate of the Sun-Earth path creates the picture of a spatial form, which we can also find inscribed into the human form in connection with the contradictory activities in head and body. We can find this form also in many other connections. The lemniscatory movement is only the fundamental principle. The movement of Sun and Earth is in reality much more complicated, so that the Sun appears to us on Earth to be moving through the circle of the Ecliptic in the course of one year. However, these details need not concern us now in our approach to the spiritual nature of the Sun.

In our previous descriptions we saw that Saturn is the sphere or the garment of the Spirits of Will, Jupiter is the sphere of the Spirits of Wisdom, and Mars the sphere of the Spirits of Motion. In the sphere of the Sun—the sphere that is the spatial form indicated by the movement of the Sun and which we can fundamentally imagine as a lemniscate—we can see the realm of the Spirits of Form, the Exusiai of the Greeks and the Elohim according to the Hebrew esoteric teaching (see 9th letter). The spiritual biography of the Spirits of Form will give us an impression of the forces that work through the sphere of the Sun. We can already find the activity of the Spirits of Form within Ancient Saturn evolution. They radiated the impulse of individualization into the Ancient Saturn universe, and yet this planet was far from being able to take on and evolve this impulse. Thus there remained only a reflection of the impulse of the Exusiai, which appeared as the division of the hitherto united planetary body into many single bodies, the predecessors of the human physical body of today (see 3rd letter).

Therefore, Spirits of Form appear as those Spirits who prepared the way for the final entry of the individuality, the “I”, into the world. They continued this through all the cycles of evolution until the time of the fulfillment of their impulse had become, in the creating and refining of the vessel of the “I”, the human physical form. This fundamental impulse of the Spirits of Form is woven into their cosmic garment, which is the sphere of the Sun. It is preserved there and is still connected with the entry of the human individuality into the bodily form through the gateway of birth.

The position of the Sun at the moment of birth shows which part of the human body is especially evolved at the time of entry into earthly life. This is very complicated, because the, more or less, one-sided development of the body can be a hindrance as well as an enhancement of certain capacities derived from past incarnations. This hindrance has to be overcome just as much as the capacities have to be developed further during life on Earth. An investigation of the details of the nativity can reveal these peculiarities.

The positions of the Sun in the signs of the ecliptic at the moment of birth give the foundation for forming a judgment about the particular relationship of the human being to its bodily form. Here we must clearly distinguish between the fixed-star constellations of the Zodiac and the ecliptic with its twelve “signs”. (In the 2nd letter we have already indicated this difference.) The twelve constellations of the fixed-star Zodiac are beyond the whole of our solar system in the depths of the fixed-star universe. They represent the visible image of the original creative Spirit of the hierarchical order. Also present in them is the eternal archetypal astral image of the Individual Being as it was planned by the Gods. In the ecliptic, which is the annual path of the Sun through space and that is brought about by the movement of the Sun in a lemniscate, we have to see those forces that descend as a kind of double of the human form into the physical body and

strive to make it an image of the astral archetype. They are etheric forming powers. As the astral archetype of humanity, visibly manifest in the twelve constellations of the Zodiac, is a twelvefold entity, also the forming powers of the ecliptic are twelvefold and related to the twelve principal regions of the human body. Still, we must imagine these twelve regions of the ecliptic separate from the Zodiac of the fixed stars. For instance, the ecliptic commences differently; it is entirely a matter of the relationship between Sun and Earth. This is expressed in the change of the seasons on Earth. The year of the seasons starts with spring or at the time when the Sun is in the vernal point. This is the point of commencement of the ecliptic. It is related to the head of the human form, or Ram, because it is that realm in the sphere of the Sun where the subtle formative forces that imprint the astral archetype of the head into the human body are centered. Thus the Sun—and also the Earth—goes through the twelve regions of the ecliptic in the course of one year, which correspond to the twelve regions of the human body. The Sun enters the sign of Aries on the 21st of March, the sign of Taurus on the 21st of April until the 21st of May when it enters the sign of Gemini, etc.

The position of the Sun in one of the twelve signs of the ecliptic at the time of birth shows the final “form” that has been created during the embryonic development out of the consequences of former incarnations. During the whole time of the embryonic processes, the Sun moved on an average through nine signs of the ecliptic. This is an image of the evolutionary metamorphosis of the body toward the peculiar and individual final form, and it is also imprinted into the human form so that it appears as the picture of the various periods in the development of the body during the life after birth.

We will now give a short description of the Sun in the twelve signs of the ecliptic, but we should not forget that all these descriptions are insufficient for forming a judgment about the influence of the Sun in the nativity, because there are so many individual facts to be considered besides that of the position in the ecliptic. Therefore, it is impossible to fix them into definite rules.

The Sun in the sign of Aries is especially active in forming the head of the human being. The subtle etheric forces that build up the head are then used more strongly than in any other case to express the individual peculiarities of a personality. Those forces may then become the vehicle of the enfolding of great initiative and energy. They make possible the introduction of new ideas, new methods, and new outlooks in any branch of life. Such a personality may be the bearer of an impulse, the execution of which is left to others. It is another question whether such an impulse is constructive or destructive. We have examples in Hahnemann—the founder of Homeopathy, Johann Seb. Bach—the composer, and Prince Otto of Bismarck—the founder of Prussianized Germany.

The Sun in the sign of Taurus gives a tendency toward a strong formation in the region of the larynx. A personality may build almost the whole of its earthly life out of the forces that find their expression in this realm of the body. This may appear in the predominating use of the forces of speech and sound, as in the case of the composer Tschaikowsky or of the poet Shakespeare; but these forces can also be misused for the sake of power as, for instance, in the case of Robespierre and Lenin, because the position of the Sun does not bestow upon the personality any moral judgment on the expression of its powers.

The Sun in the sign of Gemini impresses upon the body the formative forces that are especially connected with the arms. A personality in whom these powers are active may feel centered in this realm and use these subtle etheric forces for self-expression in life. Examples are the novelist Bulwer-Lytton, whose gifts of expression are shown in writing and not through speech, and also the painter Albrecht Dürer.

The Sun in the sign of Cancer centers the capacities of the personality in those forces that form the chest of the human body; therefore it gives a tendency to embrace the personal world, may it be large or small. From this tendency, love can spring forth in the personality for that which is entrusted through destiny to its care, or even longing for conquest. Examples are Alexander the Great, Charles XII of Sweden, and Maximilian of Mexico.

The Sun in the sign of Leo strengthens the formative forces that work in the circulation of the blood and the breathing. A personality with this endowment can display a kind of royal attitude in any sphere of life

for the streams of life flow forth from the innermost heart. This can, however, also become the source of an extreme egoism. Examples are H.P. Blavatsky, Shelley, Napoleon I, [and Willi Sucher].

The Sun in the sign of Virgo concentrates the abilities of a human being in those forces that express themselves in the region below the diaphragm. Such an individuality can, as it were, digest the world, whether it be pleasant or hard. Examples are Goethe, Elizabeth Queen of England, Cardinal Richelieu, and Leo Tolstoi.

The Sun in the sign of Libra favors the employment of those capacities that are inherent in the hips or in the various organs of balance in the human body. A person in whom these are developed may become a master in balancing out differences or smoothing out difficulties in the human world. Such a person can become an incorruptible judge as well as an insincere juggler with destiny. Examples are Savonarola and Cesare Borgia.

The Sun in the sign of Scorpio gives the power to employ forces that bring about progress, and often this progress is won by the destruction of that which is outworn and reactionary. The sweeping away of prejudice and tradition can open the way for human progress, but it can also become a solely destructive force. Examples are: Erasmus of Rotterdam—the humanist, Martin Luther, and Friedrich Schiller—the poet.

The Sun in the sign of Sagittarius gives the opportunity in life of especially using those forces that form the thighs of the human body. It takes the human being into the ever-changing waves of the outer world. Such a personality can be very spirited, but if this capacity is too one-sided it can also be swept away by its power. Examples are Mary Queen of the Scots, King Charles I of England, Beethoven, and Heinrich Heine.

The Sun in the sign of Capricorn strengthens those forces that form the knees and elbows. They are forces that establish the link between the outer world of objects and the inner world of consciousness. The sense-organs, especially the eyes, inherit a similar capacity. Those who are born when the Sun is in Capricorn, are faced with the problem of balancing the relationship between the inner and the outer world. On the one hand, one may attain absolute confidence in the objective reality of one's inner experiences; or on the other hand, one may suffer the loss of this confidence and strive vainly for an objective and sure picture of the world outside the boundaries of the human soul experience. Examples are Joan of Arc, Nostradamus, famous for his prophecies, and Isaac Newton.

The Sun in the sign of Aquarius favors the development of those forces that build up the lower legs. They are apt to carry the human consciousness into the realm "beyond its skin" into the vast sea of the cosmic ether. For a personality with these endowments, the decisive problem is whether the ego is strong enough to hold and to orientate itself upon this sea. Examples are John Ruskin, Byron, Mozart, and Swedenborg.

Finally, the Sun in the sign of Pisces is connected with the formative forces of the feet. A person born when the Sun is in this sign experiences the Earth upon which the feet tread and, as it were, "tastes" it. According to the power of the individual ego, the Earth is then experienced as a fallen body or as a heavy and depressing burden, which it is humanity's task to transmute and redeem. Examples are Michael Angelo, Victor Hugo, Schopenhauer, and Cardinal Newman.

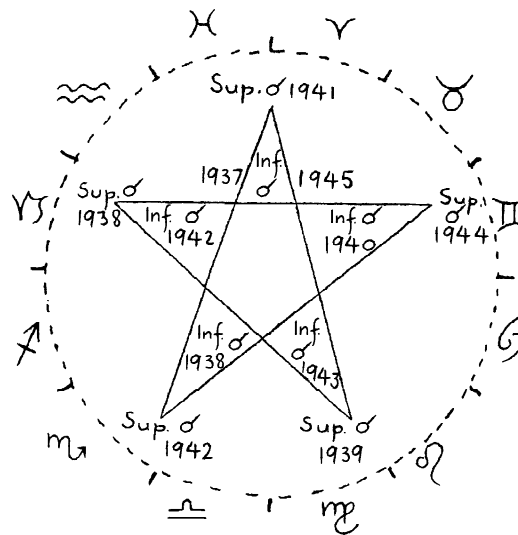
Thus the Sun has the power to carry the astral archetype of the Individual Being down into the individual life of the individual on Earth. The members of this archetypal being are thrown into the whirlpool of individual human destiny. The Sun of our solar system draws this virginal astral substance, which is the origin of all physical substance, from the depths of the world of the fixed stars toward the center of our universe. This archetypal substance passes through various degrees of densification before it reaches the Sun. On Earth it reaches the state of matter and of manifestation in the sphere of the individual.

But this is not the final step of the activity of the Sun. Of this we shall have to speak in the following letter and we will then see that the Sun in reality is a threefold Being. We will then have to touch on the greatest mysteries in the universe. In this letter we have been able to describe only one side of this problem.

The Events in the Sky

The most important event in the sky at present is the loop of Venus in the constellation of Ram and Fishes. During the past months we have seen Venus as the bright evening star in the western sky, but soon it will disappear completely from our sight. It is moving backward in the Zodiac toward the Sun, and on the 25th of April it will stand straight above the Sun. We must imagine that in reality Venus stands between the Sun and the Earth; only the angle in which we see it from the Earth makes it appear to us as if it were standing above the Sun.

These loops of Venus, which occur when it stands in front of the Sun—that is to say in the space between the Sun and the Earth—take place in rhythmical intervals of about 19 months, and each time they take place in different constellations of the Zodiac. If we were to draw an image of the Zodiac as a circle on a piece of paper, and after observing the movements of Venus for a period of 8 years, mark the loops—inferior conjunctions when Venus is in front of the Sun, and superior conjunctions when Venus is behind the Sun—we would make a surprising discovery. We would find that all the conjunctions take place at the 5 corners of a regular pentagram drawn within the circle. In an interval of 8 years we would always find one loop and one superior conjunction in each corner of this pentagram.



The present loop of Venus takes place in Ram and Fishes. We must now imagine that at this point in the Zodiac one of the 5 corners of a huge pentagram stands suspended in the heavens. Therefore, this corner in Ram and Fishes must have been the scene of other conjunctions of Venus with the Sun, and also similar events must take place in the future.

The last loop and also the culminating event, which was the inferior conjunction, took place at this corner about Easter 1937. Four years later, about Easter 1941, a superior conjunction occurred in approximately the same position.

A close comparison shows that this corner of the pentagram has slightly moved backward since 1937. In 1937 it was exactly between the head of Ram and one of the Fishes. Now in 1945 it has completely entered Fishes, and during the coming 100 to 120 years this corner will slowly move through Fishes. Not only this corner is in movement but also the whole pentagram is slowly turning in the Zodiac like the spokes of a gigantic cosmic wheel. We live at a time during which this one spoke of the wheel is turning away from Ram and entering Fishes. Only after about 300 years will humanity witness this event again.

Just as the countenance of a human being betrays his inner emotions and experiences, this event expresses the inner life of the spiritual worlds. In the sphere of Venus, we can meet the spiritual beings who

are the Guides and Guardians of human communities; for example, of the nations. Thus, if the “five-pointed star” of Venus (which is the pentagram [created by] the conjunctions of Venus with the Sun) starts a new cycle by entering Fishes, we must expect it to be an expression of great decisions in the sphere of the Folk-Spirits. In looking into the events in the sky, we might say that we can perceive something like a great council of the Folk-Spirits because of the alarming situation of humanity on Earth.

A similar event took place at the end of the 17th century when Peter the Great became Tsar of Russia and westernized his country with great energy. It would be very interesting to study the history of those days closely in connection with the events of today, and through such a study we should find a better understanding of many of the tendencies that are becoming apparent in Europe today.

The present loop is also connected with the year 1937, which was the time of the so-called Civil War in Spain, and especially with the period preceding the outbreak of the war between Germany and Russia in the spring of 1941. This indicates also the problems of humanity as they reveal themselves from a spiritual point of view. The transit from Ram to Fishes suggests the West-East problem of modern humanity that is represented in Europe in a kind of miniature way in the polarity of Spain and Russia. Thus, if we are conscious of this Venus-event in the sky, we learn to listen to the Apocalypse of the coming fifty or even a hundred years, which is the necessary result of the spiritual judgment of the events around us.

FOURTEENTH LETTER - May 1945
The Nature of the Planetary World

The Sun II

Modern astronomy regards the Sun as a more or less gigantic ball of fire. There exist many theories about the nature and the source of its activity, yet none of these can really provide a satisfactory answer to the manifold problems connected with the various phenomena of the Sun.

According to all these theories, the Sun is a body of gaseous or even of solid matter. Rudolf Steiner indicated a different conception with which we can solve many riddles of the nature of the Sun and our whole universe. He gave us the conception of negative or “anti-space”, and according to this anti-space, the Sun that we see in the sky exists because the space of our universe disappears and anti-space is created. Thus the Sun is something like a hole in universal space, and the activity of the Sun is a kind of sucking power drawing the substance in space into the realm of anti-space. Such an activity was referred to when, in the last letter, we spoke of the Sun drawing the astral substance of the universe toward itself.

However, before it reaches the Sun, this astral substance goes through an evolution into densification that obviously reaches its culmination on Earth. This does not exhaust the activity of the Sun, which can be compared with the process of digestion within a human being. In order to digest, a person must eat. However, one cannot say that the ultimate goal of digestion is to make people eat. The final goal of digestion is the dissolution and decomposition of the food. In order to achieve this, people have to take in the food, which they experience with their senses. Similarly, the Sun’s impulse is to dissolve the universal substance in order to create the etherized foundation for the spiritual progress and the renewal of our universe. The Sun is the organ of “digestion” of the great cosmic Being of the universe in which we live. The Earth is the realm within this universe where the “food”—the substance—is taken in and realized by the senses.

Thus the Earth and also the creation of the individual human form, as it was described in the 13th letter, are only, so to speak, an indirect result of the Sun’s activity. The final goal is the dissolution of the human form in order to transform the inherited forces and substances into the ethereal germ of a future universe. We call this process of the dissolution of the human form, death. Therefore, the Sun is the gateway of the dead or, we can also say, the gateway to the dead.

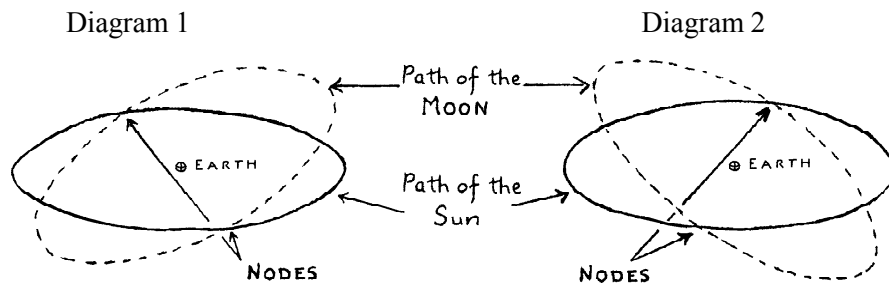
The position of the Sun at the moment of death is of great importance for the life in the spiritual world after death. We shall have to say much more about this when we study the “horoscope of death”. The position of the Sun at the moment of birth is also very significant for it shows the connection of the human being with the world of the dead in a very peculiar way.

We must accustom ourselves to the fact that the single details of a nativity are the indicators of events that took place during the life in the spiritual world before birth, or they may be the key for an understanding of spiritual events or influxes into the life after birth. In order to find the key for an understanding of that which is thus hidden behind the Sun of the nativity, we must discuss some astronomical peculiarities of the paths of Sun and Moon.

If we could mark the movement of the Sun as a white streak upon the background of the blue sky, we should detect that its path appears as a complete circle in the course of one year. Furthermore, if we could observe the Moon in the same way during a period of 28 days and draw its path as a line upon the sky, we should find that it also appears to be moving in a circle around our globe. Yet if we were very accurate, we should discover that the Moon does not move in the same circle as that in which the Sun appears to revolve, seen from our standpoint upon the Earth. It is a different circle lying within the other, but it is slightly deviated, therefore it intersects the circle of the Sun in two points that are opposite each other.

These points of intersection are called the Moon Nodes. Of course, we cannot see them in the sky, we could only see them if we were able to draw the two circles of the movements of the Sun and Moon upon the sky. However, we can calculate their position. We must now imagine the path of the Sun as a huge

circle around our globe within which lies another circle, that of the Moon with a deviation of 5 degrees. Now, further on we must imagine that the two opposite points of intersection—the Nodes—are moving, or in other words, the second deviated circle slowly moves counter clockwise and thus moves the points of intersection, or Nodes, upon the first circle of the Sun. A complete revolution of the inner circle of the Moon path at the points of the Nodes takes place in about 18 years and 7 months. Then the Nodes have returned to their original position upon the circle of the path of the Sun. Within this period of 18 years and 7 months, the Nodes move through the entire Sun circle, which is indicated through the daily positions of the Sun in the course of one year.



In the two diagrams above, the solid circle represents the apparent path of the Sun around the Earth, and the dotted circle is that of the Moon around the Earth in the center. The drawing shows the two circles as if seen from a standpoint outside and above the sphere of movement of Sun and Moon. If, therefore, we can place ourselves into the center, where the Earth is indicated, we can create the proper imagination. Diagram 1 shows the position of the path of the Moon and the Nodes at a certain moment. Then after some time (diagram 2), this circle and the Nodes have moved backward and are in a different position.

These Nodes are of great spiritual significance. They show how the sphere of the Sun and that of the Moon are interlaced at a certain moment. The Nodes are the points where the sphere of the Sun touches the sphere of the Moon and thus provide a kind of gateway from one sphere into the other. The Sun represents, as we have said, a kind of “digestive” activity in our universe. When the soul leaves the body at the moment of death, it is drawn toward the Sun. The Moon and its sphere bring about an activity that can be compared with the inhaling and exhaling of the human body, but not the processes which take place in the lungs and which depend upon the breathing. It is an activity that stands between the head of our universe, which is represented by the Earth, and the “digestion”, represented by the Sun. It is a balancing activity between the taking in and the dissolving of the cosmic substances.

Thus the Moon Nodes—the gateway from the Sun to the Moon—provide a connection between the dead, who are in the sphere of the Sun, and the Earth. Therefore, if we look at the position of the Sun in the nativity, we can recognize it as the individual connection with the realm of the dead. Yet in order to make this connection effective within the earthly life of a human being, there must be established a gateway from the Sun to the Earth through the Moon. This is possible through the movement of the Moon Nodes.

An example will make this clear: Goethe was born on the 28 August 1749. The Sun was then in 5 degrees of the sign of Virgo. The first aspect of this Sun position is that which we have expounded in the 13th letter. Besides this, we can recognize Goethe’s connection with the realm of the dead in this position of the Sun. However, this connection could only be realized at the moment when the Moon Nodes opened a gateway from the realm of the Sun sphere to the Earth. It was not possible at the moment of Goethe’s birth, because the Nodes were not there where the Sun stood, but it happened some time before Goethe’s birth, when this soul was still in the spiritual world. In the year 1747 one of the two revolving Moon Nodes came to the position in the path of the Sun where the Sun stood two years later, on the 28 August 1749. Thus the link between the Sun and the Earth was established. It does not matter that the birth-Sun of Goethe was at this spot of the ecliptic much later. The gateway between the Sun, the Moon, and the Earth

can be opened already long before birth and in some cases even after birth. In this realm we are confronted with different time conceptions from those we are accustomed to on Earth.

The position of the planets in the time when this gateway is open reveals something of the individual connection that Goethe had with the dead in his later life. In the year 1747, at the beginning of March, we find, for instance, Saturn in the constellation of Virgin, exactly in the position where it stood when Paracelsus died on the 23 September 1541.

We must now imagine that into this position of Saturn in Virgin there flowed all the striving of Paracelsus, especially the spiritual essence of his deeds as far as they concerned the progress of the whole of humanity two hundred years before Goethe was born. In Goethe's "Sun-gate-horoscope", as we might call it, Saturn has returned to the same position as is connected with Paracelsus in the realm of these deeds in the past.

What is the spiritual essence of the deeds of Paracelsus? He was a famous physician of the 16th century who courageously opened the road to the development of modern medicine. He demanded, and himself fulfilled his demand, that the physician should no longer read the antiquated treatises about medicine any more, but read the "great book of Nature" in order to find the cause of illnesses and the remedies for their cure. However, he could still read the "great book of nature" in a different way from that of modern natural science. His striving was to find in the meeting with nature the way to the roots of its existence. If we read, or at least try to read his books, because it is very difficult to understand their language, we discover that he really had a deep knowledge of the spiritual roots of nature. This was his grand deed for the sake of humanity. He stood like a guardian at the threshold from old wisdom to the new age of science as one who reminds us of the spirit that works in the kingdom of nature. This gift to humanity was taken up by Goethe and developed further. Goethe was striving to find the spiritual roots of nature, and he succeeded. The supersensible perception of the archetypal plant, as the spiritual Mother-Being of all existing plants and of which Goethe spoke very clearly, is the proof that he was strongly connected with the great impulse that had been alive in Paracelsus. Therefore, Dr. Steiner was able to call Goethe the Father of spiritual science, i.e., the science that recognizes the working spirit behind the phenomena of the world of the senses.

Here we can conceive that one personality in his age may be allowed to develop a certain idea or impulse only up to a certain point. Then another individuality may take on this impulse long after the first has died and through a real connection with the dead, carry it further. And indeed Goethe had a real connection with Paracelsus. We find in Goethe's biography that at a time of deep inner crisis in his life he intensively studied Paracelsus.

The famous philosopher Spinoza was born on the 24th of November 1632. The Sun was then in the sign of Sagittarius. This "Sun-gate" was opened by the Moon Nodes two years before Spinoza's birth, in 1630. Saturn was then in the constellation of Scales. This leads us back to Giordano Bruno who died 30 years before, on the 17th of February 1600, when Saturn had also been in Scales.

Giordano Bruno was burnt at the stake by the Roman Inquisition. In the earlier part of his life he had been a monk, but his enthusiasm for the truth and his attachment to the new scientific outlooks, as illustrated for example in the Copernican system, brought him into conflict with his ecclesiastical superiors. He fled from his monastery and made long journeys through Europe and taught the new ideas of science. Then he was caught by the emissaries of the Roman Church and, as he did not recant his teachings, he was burnt alive. In Spinoza this spirit of unshakable enthusiasm and devotion to the truth and freedom of philosophical conception was also present. Truly we can say of him that, like Giordano Bruno, he was a martyr of this fight for spiritual freedom. His whole life was a series of persecutions by all kinds of institutions that were anxious to preserve obsolete spiritual traditions. He died at an early age in misery caused by the lifelong misunderstanding of those around him.

Another famous philosopher and mathematician, Gottfried Wilhelm Leibniz, was born on June 21, 1646 o.s. [Julian Calendar]. The Sun was then in the ecliptic sign of Cancer. This Sun-gate was opened by the Moon Nodes in the year 1647, one year after his birth. We find Jupiter in the constellation of Lion

where it had been when the already mentioned Giordano Bruno died. Thus we can also find a connection between Leibniz and Giordano Bruno, but here it was Jupiter that established the link. Therefore, the quality that Leibniz, so to speak, spiritually inherited was of a different nature. It was the thought-world of Bruno that came to life again in Leibniz and which was developed further. The kernel of Bruno's teaching is his idea of the monads as the fundament of all existence in the universe. The original universal unity, which he calls the *Monas Monadum*, sunders itself into the multiplicity of single beings or monads that are living beings, and each of them is a universe in itself. The soul of a human being is a thinking monad. Leibniz based his philosophical teaching on his "monadology" and the idea of the "pre-arranged harmony" (praestablierte Harmonie). Like Giordano Bruno, he imagines God as the *Monas Monadum*. The single monads derived from the *Monas Monadum* have various degrees of consciousness. They are, so to speak, the souls of things and of beings, but, also for Leibniz, each monad is in itself a representation of the universe in degrees.

The Events in the Sky

Already in April the planet Mars has entered the constellation of Fishes. It moves through this constellation during the whole of May. An unusually great number of historical personalities have Mars in this position, either at the moment of birth or death.

If we look more closely at this gathering, we can detect that there are the greatest contrasts among these people. It seems more like a gigantic fight between people who are solely devoted to the spiritual life of humanity and others who had deeply descended into the world of matter and political action.

Among them is one great personality who can teach us much about this spiritual fight. It is the Pope Nicholas I. When he died, the 13 November 867, Mars was in Fishes in the same position where it will be at the beginning of May. This Pope, who sometimes is called "the Great", was deeply involved in the causes of separation between the Western and the Eastern Church, which then arose. They led to the schism between the Church of Rome and the Greek Church. His great opponent was the Patriarch Photius at Constantinople.

This schism is much more than the difference of opinion of a few ecclesiastical dignitaries. It is a problem of humanity, and since those days its importance has not decreased but increased. Humanity in our time has to find the right solution or else face tremendous catastrophes even greater than those we have so far had to endure. Therefore, the individuality of whom we speak can teach us a great deal about these gigantic tasks.

We know that he was again incarnated in a physical body during the 19th and 20th centuries and again he was confronted with a problem for humanity similar to that which had come into appearance when he was Pope of the Roman Church. But this time he was faced with the world situation that had evolved from the separation and enmity between the East and West.

Pope Nicholas I had to face the situation that in the East—in Greece, Asia Minor, and Egypt—a Christianity was followed that was still deeply connected with the ancient mysteries and with the old wisdom, which had survived the downfall of the culture of the old temples. The Greek Church was only a kind of outpost toward the West and there were many others that have survived to this day. Standing behind it spiritually was the huge continent of Asia, which was regarded as the mysterious domain of the Gods. The highlands of Tibet are still today experienced as the very seat of the Gods. Western Christianity went a different way, coming to Rome at a very early date. Political Rome was strongly opposed to the Christian faith in the beginning. After the age of the persecutions, Roman Christianity and the life of the Roman State amalgamated more and more. Hence, there developed the practical and colonizing Christianity that possessed the inheritance of the Roman Empire. It went forth into the wilderness of the north beyond the Alps and founded the monasteries that became the centers for agriculture and learning. Nicholas was strongly connected with this western development. Almost with the perception of a seer, he beheld the necessity of

western Christianity preparing the path toward the cultural development of the West in which the modern age of natural science of the great discoveries and of technique should develop. The West had to look down upon the Earth and take it into its hands. The East did not want to descend from its spiritual heights but preferred to renounce the conquest of the physical Earth. Therefore, Pope Nicholas saw the great schism between East and West coming as historical necessity. He could not avoid it. It had to come for the sake of the evolution of humanity.

However, this schism has evolved since the 9th century into a gigantic problem for humanity. Humanity in the West has achieved almost complete mastership over dead matter. The human being has become, in the course of its historical evolution, an individual and an emancipated being. The individual has become so emancipated that it can doubt or even deny the existence of a spiritual world. The machine is the ideal. Therefore, the ideal of the social organism is also more or less a machine. The human being in the East stayed behind. The center of life there is still today the worship of the Gods, involving submission to the Will of the spiritual world. One's existence as a single human being does not count. Death is more or less a welcome transition. The social organism or state-life is built up according to this spiritual conception. It is guided by religious impulses; the representative of the state is even regarded as of heavenly origin. But the single member of the social organism cannot experience itself as an individual being. The individual member is more or less an insignificant part of the whole.

These widely opposing concepts of human existence must sooner or later lead to a tremendous conflict between western and eastern humanity unless the true Imagination of Our Being is found and practiced. Both concepts are far from this imagination: in the West, spiritual emancipation leads one to a point where earthly existence becomes senseless and ghostlike, and in the East, the single human being is drowned in an uncontrollable flood of religious or racial fanaticism. In both concepts, humanity ultimately eliminates itself. Both concepts will fight for their existence, the one against the other, and humanity will be destroyed between them if the true Image of Our Being, the cosmic Christ, remains unrecognized—not the simple person of Christian tradition of the 19th century, but the God Who entered bodily existence and Who came to remind earthly humanity of its cosmic citizenship. Christ did the Will of the Father, represented the whole universe in the full consciousness of a body-bound earthly existence, and showed the path to the attainment of this representation of the fulfillment of the Will of the Father. The first Christians experienced Christ when they drew their secret symbol, the Fish. Thus we should find Christ again as the representative of humanity, the Fish who is the cosmic Image of Humanity in the sea of the ether clouds around the Earth. Then we will not find ourselves confined solely to earthly reality any longer, nor will we be submerged into group-soul-domination, but we will experience ourselves as having descended from cosmic heights in order to transform the Earth into the Image of the Spirit-Man (Essence), as Novalis, Rudolf Steiner, and others have done. This is the language of Mars in Fishes.

FIFTEENTH LETTER - June 1945
The Nature of the Planetary World

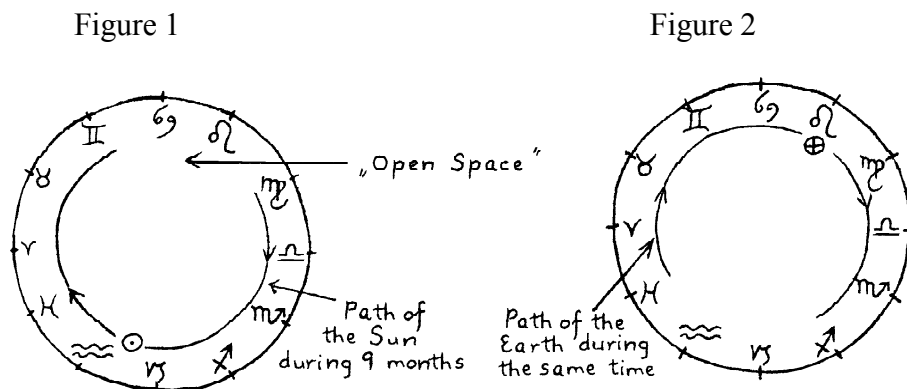
The Sun III

In the last two letters we have spoken of the Sun and its activities in connection with the moment of birth. Now we will look at the Sun from the aspect of the prenatal development of the human being.

We know that the embryonic development of a human being lasts about nine months. This time is differentiated, of course, in each individual case. If we take the time of nine months as an average, then we find that the Sun moves through three-quarters of the Zodiac, or through nine constellations, whereas it would go through the whole Zodiac if the embryonic state lasted a whole year. This is the reason for the fact that in each horoscope there are about three constellations through which the Sun has not passed during the prenatal evolution. They are those between the positions of the Sun at the time of conception and the time of birth. They are different constellations according to the birthday of the human being. For instance, if somebody is born on the 21st of June when the Sun enters the constellation of Twins, then we can assume that the Sun has not been in the constellations of Twins, Crab, and Lion, because it began its course nine months previously in the constellation of Virgin.

If we could imagine ourselves placed upon the Sun, we would see the Earth in the opposite direction from that in which we observe the Sun from the Earth. For instance, if from the Earth we see the Sun entering the constellation of Twins, then from the Sun we should see the Earth entering the constellation of Archer.

In one individual horoscope, all the constellations of the Zodiac are penetrated by the activity of the Sun except those three that we have mentioned above. However, in the middle of the embryonic development, from the standpoint of the Sun, we could see the Earth in those constellations. In Figure 1 below we see the path of the Sun during the nine months of an embryonic evolution. It starts in the constellation of Virgin and stands in Twins when the supposed birth takes place. Thus it leaves open Twins, Crab, and Lion. Figure 2 shows the path of the Earth at the same time. The Earth can be seen from the Sun in Twins, Crab, and Lion when the Sun itself is in Archer, Goat, and Waterman, i.e., during the middle period of the embryonic development. Therefore, those three constellations in the "open space" are particularly connected with the planet Earth and its special significance in the universe.



It is the Earth onto which we as human beings have descended, and we will seek and perhaps find our task and where sorrow and joy are waiting for us. The three constellations in the "open space" of the prenatal horoscope indicate the nature of those Earth experiences that await the soul. We said that it is the position of the Earth which can be observed from the Sun in about the middle period of the embryonic development during the fourth, fifth, and sixth months. This period and the cosmic events that occur during it are a reflection of important stages in the life between the last death and the new birth. It is also a kind of forecast of the middle period of the coming life on Earth, especially the time between the 30th and 35th years.

So far this appears to be entirely a matter of the Earth and the connection with the Sun seems to be only indirect. Yet, a deep mystery is hidden here concerning that which weaves spiritually between the Sun and the Earth.

Since the Death on Golgotha, the Christ Being has united with the Earth and is the guiding spirit, the cosmic individuality, so to speak, of this planet. Christ descended to the Earth from cosmic heights and dwelled in the body of Jesus. The descent was observed by the initiates of the pre-Christian cultures. They knew that Christ was the Sun-Spirit, the Guide of the Sun Beings who descended in order to safeguard and embrace the evolution of the Earth. It was the fundamental deed that reaches far into the future, for through this event the present condition of our universe will change completely, and the Earth will become the “Sun” of a new universe. Thus the Earth is carried by the Spirit of the Sun, by the Christ Being, and when the soul goes through the sphere of the Sun in the life between death and new birth, it can no longer find the Christ Being in that realm.

We can now imagine that as soon as the soul becomes penetrated by the desire to descend into a new incarnation on Earth, it looks down upon this Earth as the only place in the universe where, since the time of the Mystery of Golgotha, it can experience the Christ Being. This longing of the soul to descend to this place where Christ can be experienced finds its reflection in that part of the horoscope that we called the “open space”.

We can read in it the impulses and decisions that the soul has taken on while it was still in the womb of the spiritual world. It shows how, out of experiences and failures in previous earthly lives, the soul wants to unite with the Earth in the great work of love in order to transform it into the shining garment of Christ. When the soul is then born on Earth and lives within a body, a veil of unconsciousness hides all these prenatal experiences. However, they are alive in the striving of the soul for the Truth, in the manifold ways in which destiny leads one until he or she finds the Truth and the Peace of the soul. We may never realize our own prenatal intentions and impulses, we may even betray them, but then we will realize after death where we have failed, and this knowledge will help us to build up the foundations of new incarnations on Earth in order to redeem our own past. The time may now have come when each one of us should strive for a conscious recognition of our own prenatal resolutions, and for this purpose we might be allowed to look at our own nativity, in this case especially at the “open space” and its background of spiritual events.

In order to illustrate and elaborate that which has been said about this third aspect of the Sun, we will now consider a few nativities of historic personalities.

In previous letters we have spoken about Thomas More who was born on the 7 February 1478. The Sun was then in the constellation of Waterman. His conception must have taken place about the beginning of May 1477. The Sun had then entered the constellation of Bull. Thus it happened that the Sun had not been in the constellation of Waterman (it had only entered it at the time of the birth), Fishes, and Ram. They constitute the “open space”. In this “open space” the planet Jupiter had made a loop in the transition from Fishes to Ram during Thomas More’s embryonic development. If we had been able to witness from the Sun the descent of this soul into incarnation we should have seen at a certain moment—about the fifth month of his embryonic state—the Earth in Fishes and behind it the brilliant light of Jupiter. The Earth in Fishes is the constellation that illuminates Thomas More’s striving for the recognition of the divinity in the earthly life, but we must also consider the constellations of Waterman and Ram.

Thomas More appears, perhaps much against his own will, as a very strong figure in the social and political life of his age. Several times he was on the point of withdrawing completely from the political sphere and following a life of study and devotion, yet destiny brought him again and again to the political stage. When he was 37 years of age he wrote his *Utopia*, which made him famous. Then he expounded his views on how to create an ideal state, and he passes severe judgments on the corrupt social and cultural institutions of his time. Yet he based his ideal of a perfect state entirely on an absolute sovereignty of religion, even the sovereignty of the Church.

Therefore, he experienced the essence of earthly existence in the sphere of the social life. He was a deeply religious and pious man. Still destiny urged him again and again to seek the experiences of the divine, not only in the peace of the soul but also in the face of humanity in the body social. It was the sphere where he searched for the presence and realization of the Sun-Spirit who had united Itself with the Earth through the Mystery of Golgotha. The Earth in the constellation of Fishes inherits the striving for the experience of the Sun-Spirit in the body of humanity, for it is the Christian realization of the Spirit-Man, which was created at the beginning of the evolution of the world (see 5th letter) and is working from beyond Fishes. This experience of the divine from the Earth in Fishes was further aided in Thomas More's life by the other two constellations in the "open space", Ram and Waterman. The Ram gave him the power to realize the divine in humanity through purified thinking. We know that he was a humanist and a devoted scholar of Erasmus of Rotterdam. The aspect of the Earth in Waterman gave him the power to experience the Sun-Spirit of the Earth in his heart, which was open in kindness and love to all creatures in the universe. His learning was not a matter of formality, but connected with a deep reverence and devotion for the universe of the Creator.

Another example of universal significance is Ralph Waldo Emerson. He was born on the 25 May 1803. The Sun was then in Bull. At the time of his conception it was in the constellation of Lion. Thus the "open space" comprises the constellations of Bull, Twins, Crab, and part of Lion, with Twins in the center. The Earth in Twins indicates a searching for the experience of the Sun-Spirit in the sphere of the ego, in the innermost soul life. And indeed we find this realized in Emerson's striving to such a degree that we can only look with deep admiration at this personality. At the age of 30, on his return from a voyage to Italy, France, Scotland, and England, he wrote: "A person contains all that is needful to its government within itself... All real good or evil that can befall one must be from oneself... There is a correspondence between the human soul and everything that exists in the world; more properly, everything that is known. Instead of studying things without, the principles of all things may be penetrated from within oneself... The purpose of life seems to be for one to become acquainted with oneself... The highest revelation is that God is in every-one." He then settled down at Concord and developed that which is usually called his Transcendentalism. However, in everything that came forth as his teaching, he revealed himself as a master of independence. "I wish to say what I feel and think today, with the proviso that tomorrow perhaps I shall contradict it all." This is the experience of the Sun-Spirit within the human individuality or the Earth in Twins. (About Twins, see letters 3 and 5.) It was seconded by the Earth in Bull, which brought the experience of the presence of the divine in the manifoldness of created things. This appeared especially in the lectures and essays on *Great Men in History* and the *Philosophy of History*. But his inner attitude to history and to the great people in history revealed yet another experience of the Sun-Spirit. If we read his essays on Napoleon I, Swedenborg, and others, we soon will become more aware that he does not act like a critic or a judge but as the bearer of the chalice into which have flown the deeds, the achievements, and failures of those people. He was a true priest who carefully and devotedly bore the cup of human striving on Earth and offered it for transubstantiation to the divine spirit working in humanity. This is the searching for the Sun-Spirit who works from the Earth in Crab or Chalice.

Count Leo Tolstoy was born on the 9 September 1828 n.s. [Gregorian Calendar]. On this day the Sun was in the constellation of Lion, very near the point of transition from Lion to Virgin. At the time of his conception the Sun was in Scorpion. Thus the "open space" comprises the constellations of Virgin, Scales, and part of Scorpion, but Virgin is the dominating constellation. This is the constellation that is opposite Fishes, which we have found so strongly connected with Thomas More. Therefore, the striving for the experience of the Sun-Spirit in the Earth was alive in Tolstoy in quite a different way than in Thomas More, and yet it was on the same level, for it sought the Sun-Spirit within the social order. Thomas More experienced the divine of the Earth in the vision of a perfect state that is entirely guided by religion. The single human being is taken into the influence of this objective religion, which orders his existence within the community.

For Tolstoy the striving for a just and harmonious community revealed just the opposite problem. He could not start from an objective religious institution that was able to take the human being into its guiding and guarding arms. In fact, at a certain time of his life he severed all the bonds that bound him to the Orthodox Church. He had to start from his own inner being. The question for him was, "How can I find in myself the eternal 'religio', how can I transmute my own imperfect being?" We can find this search for the true "humanism" in such early books as *The Cossacks*. Thus he arrived at the experience of the divine in the life of communities, in the intercourse of humanity even where it borders strangely on social chaos. All his novels show this, especially the book *Resurrection*. Thomas More in his vision of *Utopia* looked into the face of the divine as it revealed itself in the social order. Tolstoy had to descend into the unfathomable depths of human nature in order to find, beyond the individual caricature, the shining image of the divine realized in human brotherhood. Thus he found the Sun-Spirit of the Earth or the Earth in Virgin, the "secret revelation" of the riddle of life. There was still another revelation to him of the divine spirit of the Earth that brought the Virgin experience to a higher completion. Through his own destiny, he had been brought to the conviction that balance of soul was the medicine that we needed in order to become really human. In his youth, he had lived the unrestrained and wild life of a young Russian noble until he recognized the ruinous effect of this kind of life on his true humanity. From that moment we see him striving and fighting for balance, and in many figures of his novels we can find this balance of life realized in wonderful descriptions. They are the healing centers within the turmoil of events. It is the realization of the search for the Divine Spirit of the Earth, which is indicated in the position of the Earth in Scales as it took place in Tolstoy's horoscope. Yet he had to fight hard for balance in his soul. Again and again he had to go through crises where everything that he had achieved so far seemed to be torn to pieces and to become unworthy. But again and again he rose and stepped forward to higher stages of human perfection. These continuous death experiences became the source of his tremendous activity and productivity. It is the experience of the Earth in Scorpion. As the opposite constellation of Earth in Bull inherits the striving for the revelation of the divine in the manifoldness of creation, so does the Earth in Scorpion kindle the impulse to search for the manifestation of the Sun-Spirit in the unconquerable creative spirit rising from death and destruction.

The famous astronomer Tycho de Brahe was born on the 14 December 1546, when the Sun was in the constellation of Archer. At the time of his conception it had just entered Fishes. Therefore, the Sun had not been in the constellations of Archer, Goat, and Waterman, and they form the "open space" or the Earth aspect of this nativity.

Tycho was born into a Danish noble family. His father wanted to bring up his son to enter a political career, and so he sent him, under the guidance of a tutor, to the university for the study of jurisprudence. None of the tutor's severity could prevent Tycho from going his own way. While the tutor was asleep Tycho climbed onto the roof of the house and observed the stars with very primitive instruments. By the age of 16 he had made important discoveries. None could then prevent him from becoming a mathematician and astronomer. After many journeys, with the help of the King of Denmark, he settled down on the small Danish island of Hveen. In his 30th year he built an observatory there, and for a long, peaceful time he was able to make extensive astronomical observations. He produced, among other things, a catalogue containing the exact positions of about a thousand hitherto unnoticed stars. This was a remarkable deed, when we consider that he still had to make his observations with the unaided eye.

The determination, with which this individuality went his own way from early youth, shows us the direction of his search for the Sun-Spirit of the Earth. It is the Earth in Goat that penetrated him with the impulse to seek the spirit in that which his eye could reveal to him of the multitude of the stars above him. In the opposite constellation of Crab we met, in connection with Emerson, the experience of the chalice into which flowed human deeds, sins, and hopes in the course of history. Tycho de Brahe observed and became the High Priest of the other chalice where human souls go at the moment of their death and whence they come when they are born; the chalice of the cosmos in which the Earth is embedded. In the revelation bestowed through the activity of his eye, he experienced the divine Spirit of the Earth. The universe above

him was surely not only a mechanical world. For him it was a living Being with whom he could float through cosmic space, whose heart beat and language he could understand. He was not only what we would call today an astronomer, he was also an astrologer, although we must imagine that in his day this had a different implication from what it has today. He predicted the death of the Turkish emperor Solyman nearly to the day in which it actually happened. He also predicted other events that became true after his death. In this inner connection with the stars and in the perception of their language we detect yet another experience of the Sun-Spirit of the Earth indicated by the Earth in Waterman, but this does not entirely comprehend the universal character of this personality. There was still more. His observatory on the small island of Hveen was a very strange building. On the roof, where the astronomical observations were made, the instruments were standing and used for the measurement of the angles of the starry positions. But in the basement of the house was something like an alchemistic laboratory, where the substances of the Earth were boiled and examined with regard to their connections with the stars. This striving for a knowledge of the cosmic nature of the substances of the Earth reveals yet another relationship to the Sun-Spirit who has connected Himself with the Earth. It is indicated in the position of the Earth in Archer that actually occurred in Tycho's horoscope as we have pointed out above.

These are only a few examples that may show how the soul descending from cosmic heights experiences the Earth as the only place where one can now meet the Sun-Spirit of our universe. When the soul passes through the sphere of the Sun in the life between death and new birth, it has a sorrowful experience. It finds the Sun deserted by its once leading Spirit, because Christ united with the Earth. Therefore, the soul becomes filled with the desire to return to the Earth in order to experience the Sun-Spirit there. The revelations of the divine Spirit of the Earth are manifold and the human being can receive them according to the conditions of "perception" acquired in previous incarnations. The direction of these possibilities is indicated in the "open space" of the horoscope and what happens in it. This comprises, of course, only a part of the twelfold revelation of the Christ-Being. It is the "pound" (or "talents", according to the proverb of the Gospels) that was given to us by the Lord of Destiny, but it is our task to increase the gift and it must become the Christian ideal to experience the revelation of the Sun-Spirit more and more comprehensively.

Needless to say, it is impossible to give any definite rules about the character of the Earth-Sun relationship in the various constellations. This is just the distinctive character of the third "Sun-Mystery": that we can only approach it when we become active and creative in our own souls. Nothing would happen if we were only to sit down and wait for something to come to us, except that the "pound" that we had received might be taken away from us.

If we learn to look at the nativity, the horoscope, from the point of view of our own spiritual activity, and if we can see in it the signpost to the perfection and the fulfillment of our existence as human beings, then we can come to an entirely different cognition of the "horoscope". Then it will no longer be the dark, even cruel dominator over our lives, but the guiding hand of our friend in heaven who shows us the way to the true and Christian humanity.

The Events in the Sky

We have witnessed in the past few months the final scenes of a historic drama that had already started twelve years ago. If we had looked with knowing eyes at the events happening in Central Europe in the year 1933 and later, we would have seen that they bore within themselves the seeds of destruction. The events in 1944 and 1945 were only the revelation of the gigantic hollow space that had been created where Germany once existed. We very often ask ourselves, "How was this destruction possible, and what has brought about this decadence?"

The stellar script can help us to find the answer to these questions. But we must not search for them in the present events in the sky. The real causes occurred much further back. To put it clearly, most of the tendencies that started in Central Europe in 1933 have their roots in the events connected with the conquest

of Mexico at the beginning of the 16th century. Not all, but most of them have their origin there. The script of the stars can make this clear.

Hernando Cortes set out from the island of Cuba on 18 November 1518 in order to conquer Mexico. He landed on the coast of Mexico in March 1519 and founded the city of Vera Cruz. At that very moment the planet Saturn entered the constellation of Goat. Cortes burnt the boats with which he and his small army had crossed the sea so that nobody could escape the struggle that was ahead. Soon the Spaniards came within view of the beautiful city of Mexico, which was built on an island in the midst of a lake and where the emperor Montezuma resided. After many adventures and desperate enterprises against several Red Indian tribes, Cortes had to face an uprising of the empire of Mexico City itself. He defeated a huge army of the Mexicans on 7 of July 1520, and though he had only a tiny army at his disposal, he had the advantage of firearms to which the Red Indians were totally unaccustomed. Following this battle, Mexico City was besieged and conquered on the 13th of August 1521. This was followed by a terrible extermination of the Red Indians. All the time the planet Saturn was in the constellation of Goat.

At the end of 1932 and the beginning of 1933, Saturn also entered the constellation of Goat. Thus we have in those events a reflection of history in the beginning of the 16th century. Apart from this an occult investigation would show that the karmic threads of certain of the main actors in the drama of 1933 lead back to the beginning of the 16th century and to Mexico.

Much has been said against the cruelty with which Cortes and his men broke and exterminated the Mexican empire. They seemed to act the same as a heap of adventurers and desperados, who had nothing to lose and who were driven by the utmost greed for gold and the riches of the Mexicans. We must also imagine the situation that confronted the Spaniards, although they may have been in general of a low moral character. The last decadent remnants of rituals, which were bound to appear to a European mind as the utter limit of human cruelty, were practiced in the Mexican temples. Not only were human sacrifices performed in these places, but the inner organs of living bodies, mostly captives of other tribes, were taken out and sacrificed to the images of the Indian gods. It is too wide a subject for us to explain the origin of these decadent rituals that had become the gateway to black magic cults.

The Spaniards, from the point of view of their European civilization, felt an understandable disgust and destroyed these ceremonies, but their Christianity was still too weak to root up the deeper causes of these signs of utter cultural decline, which were connected with very old and unfathomably deep mysteries of the blood. The action of the Spaniards was a failure seen from the point of view of Christianity. And what was the result? In the 20th century, those dark forces of ancient blood mysteries leapt up again and exercised their cruelty, and they were now filled with the utmost hate for the civilization of Christian humanity.

Therefore, a knowledge of the stellar script can teach us, and can become a key to spiritual cognition and comprehension of earthly events. But it can also be a severe warning...

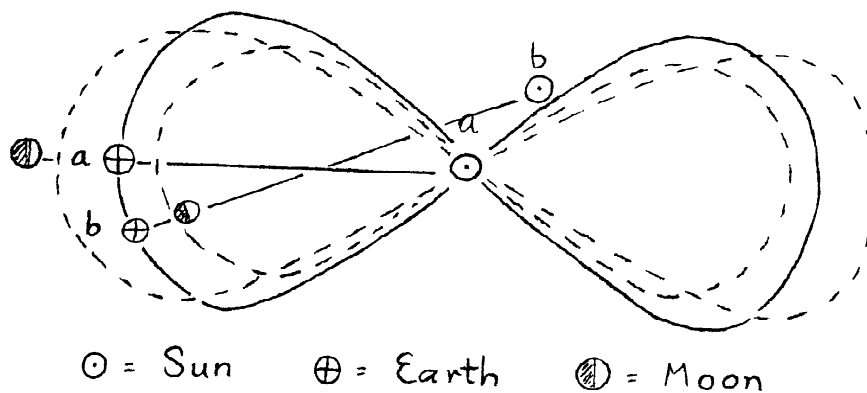
SIXTEENTH LETTER - July 1945
The Nature of the Planetary World - Moon

Now, after the conclusion of the description of the superior planets Saturn, Jupiter, Mars, and the Sun, we will have to explore the activities of the inferior planets of Mercury and Venus and the Moon. We will have to enter quite a different world from that of the superior planets and their activities, just as the soul world of the human being is entirely different from the realm of its bodily principles. The Moon is “nearest” to our soul consciousness today; therefore we will start with it.

The Moon

In the 11th and 13th letters, we have already mentioned the idea of the lemniscatory movement of both the Sun and the Earth. According to this idea, the path of the Moon also appears quite different from that given in the Copernican point of view. It appears as a serpentine line along the Sun-Earth-lemniscate; however, to think of the movements of the Moon as well as those of the Sun and the Earth as taking place on certain lines in the space of the universe would only lead us to another abstract outlook of the universe. Unless we learn to imagine the pathways of heavenly bodies as the boundaries of the living organs of that Being whose body is the universe, we cannot experience the starry universe as an entity that works in all realms of nature. For instance, the lemniscatory movement of the Sun and the Earth can awaken in us the impression that this lemniscate has a certain similarity to the circulatory system of the blood in the human body. This is a reality. The spiritual “blood stream” of the Being of our solar system causes the movement of the Sun and the Earth in the form of a lemniscate. Of course we can object that the circulation of the human blood does not constitute a simple lemniscate. It is more complicated than that. But neither is the Sun-Earth-lemniscate as simple as it may appear at first. For instance, there are complicated movements brought into connection with it, causing the course of the Sun during one year to appear as a circle.

In a similar way we should look at the movement of the Moon. The diagram below will help us to recognize its essential character. The drawn-out lemniscate represents the pathway of the Sun and the Earth. The dotted lemniscates are connected with the Moon. We suppose that during the position (a) of the Sun and the Earth, a Full Moon takes place. In this case the Moon is, as seen from the Sun, behind the Earth. The dotted outer lemniscate then indicates the boundary of the invisible, yet spiritually real lemniscate-body of the Moon. A fortnight later there would be New Moon. This is the time when the Moon stands between the Earth and the Sun. Of course in the meantime the Sun and the Earth have moved into the position (b). Now as we can see in the diagram, the lemniscate of the Moon has shrunk to the form which is indicated by the inner dotted lemniscate. Toward the following Full Moon this lemniscate-form of the Moon-path would expand again and slowly grow beyond the size of the Sun-Earth lemniscate. Thus we can observe a continuous expansion and contraction of the lemniscate-body of the Moon in connection with its phases. It is a kind of breathing activity that is very characteristic for the Moon and illuminates its essential tendencies in the various realms of nature.



We must now turn our attention toward this breathing activity of the Moon. In previous letters we have outlined the contradictory activities of the Sun and the Earth. We have described the Sun as a “hole” in the universe whose activity reaches far out into cosmic space and sucks, as it were, the astral substance from the fringe of the Zodiac toward the center. Between the starry realm of the Zodiac and the “hole” of the Sun are the superior planets and especially the Earth. They are the stepping stones of the condensation of this astral substance into matter. The culmination of this condensing activity takes place on Earth. Then again in the space between the Earth and the Sun, where we find the inferior planets, the dissolution and etherization of matter takes place. Thus the sucking tendency of the Sun is the indirect cause of the materialization of the astral substance, then finally it is the hole through which matter is dissolved and brought back to its ethereal origin after the nature of the superior planets and the Earth have been imprinted upon it.

The Moon stands in between these activities of the Sun and the Earth. The diagram shows us that in times of Full Moon, the Moon and its lemniscatory body are strongly related to the realm in space that is devoted to the process of materialization “behind” the Earth, because the lemniscate-body of the Moon is stretched far beyond the sphere in which the dissolving and etherizing activity between the Earth and the Sun takes place. Thus we should assume that in the time of Full Moon the Moon has a matter-creating tendency. In the time of New Moon the body of the Moon and its lemniscate are within that sphere of etherization between the Earth and the Sun, and it should assume a more dissolving and etherizing activity. In between, roughly in the times of the first and the last quarter, it should be neutralized or changing over from one activity to the other. Therefore, we can conceive the Moon as the great cosmic “weaver” who weaves the cosmic substances into Earth existence and who takes them out again into the cosmos as the etherized Imaginations of dissolved earthly forms.

We can find this rhythmic weaving activity of the Moon-forces everywhere in nature and in humanity. Its matter-creating activity has been traced scientifically by experiments. Already in the last century a scientist, who has since been forgotten, proved the creation of matter. His name was Herzelee. A few years ago a modern scientist, Dr. Hauschka, rescued this idea from oblivion. In carefully arranged experiments, in connection with the germination of plant seeds, he proved that an increase of matter takes place which can be weighed and measured. He discovered that this occurs in the time of Full Moon. Further, he discovered with the same method that a decrease of matter appears in connection with the New Moon. Here we have the confirmation of the conclusion that we came to when we looked upon the changing lemniscate of the Moon which appeared interwoven into the Sun and Earth activities as a kind of balancing factor.

We can now understand why the crescent of the waxing Moon has been experienced by seers as the image of the ever-feeding vessel of the Holy Grail and the dark part of the Moon’s face, whose outlines can be dimly recognized immediately after New Moon, as the image of the Holy Host that descends as the source of eternal health. Toward the time of New Moon, the vessel empties itself and is then ready to receive anew the forces of the Holy Host, which it sheds upon the Earth during the time of the waxing Moon. Thus the Grail story of the sustaining Holy Cup is not merely a beautiful phantasy. It is a reality.

The rhythms of the Moon imprint themselves into all the rhythms of organic growth on Earth. We can detect them in the rhythms of plant growth. The farmers of olden times knew this, so they carefully arranged the times of sowing and planting according to the phases of the Moon. This old wisdom has been forgotten in modern times. But now, the farmer and gardener who have gained confidence in the indications of modern spiritual science, again, take into account the movements of the planets, especially those of the Moon. They are aided in their striving for a new knowledge of the working of the Moon-forces in nature by scientific experiments and modern approaches to this problem. (See: *Moon and Plant Growth* by L. Kolisko.)

The rhythmic influence of the Moon forces makes itself apparent not only in the existence of the plant world but also in the growth of all organic matter; for instance, in the embryonic processes. There the rhythms of the Moon are very important, especially in the first four weeks after the conception, which corresponds to one cycle of the Moon from one phase back to the same phase.

In connection with the embryonic development of the human being, we can detect a very significant relationship between the rhythms of the Moon and the destiny that is implanted into the growing body. Research made in connection with a great number of historic personalities has shown that the rhythms of the Moon correspond to the periods in the earthly lives of these individualities. The Moon needs 27.3 days to complete one cycle through the Zodiac, i.e., it comes back into the same constellation where it stood 27.3 days before. Human embryonic development comprises, on the average, ten such Moon cycles; that is 273 days. Each one of these cycles corresponds to one period of seven years in the later life of the human being. For instance, the time from the conception to the end of the fourth embryonic week is related to the first seven years of a person's life after birth, the following four weeks are connected with the time from seven to fourteen, etc. The Moon always comes back, after four weeks, to the place in the Zodiac where it stood at the time of the conception. If we find that a certain cosmic event took place during the fourth embryonic cycle of the Moon, we can also find it realized in the biography of this human being during the fourth of the seven-year periods in the life after birth, i.e., it emerges in the events of the period between 21 and 28 years of age. Such an event that reflects itself into the later life, may be an aspect between two planets such as a conjunction, opposition, or another aspect; or it may be an important evolution of a single planet, as the transition from one constellation to another.

Thus the Moon gathers, so to speak, the harvest of cosmic events into its vessel and sheds or weaves them, according to individual destinies, into the bodies of the human beings who are about to enter the physical world. Here the Moon presents itself as the great cosmic "weaver" who provides the bread of destiny, which is baked from the harvest of previous earthly lives in order that it may be elevated and spiritualized to higher levels of human moral activity.

We can discover the influence of the Moon also in the "psychic" sphere of the Earth. The atmospheric and meteorological changes around the globe of our planet can be recognized as the expression of a soul life of the Earth. To a certain extent we can even include the phenomenon of the tides in these psychic processes. They are a visible expression of these rhythmic breathing activities of the Moon, of which we have spoken above. In fact the tides and the meteorological events are connected with the rhythmic movements of the Moon. Certainly the crude statement that the Moon makes the weather is insufficient and even dilettante, but if we study the psychic background of the meteorological facts, then we clearly detect the Moon's influence. This applies chiefly to the period of the watery element on Earth. The "water" of the Earth is one of the main domains of the Moon forces. We shall see in the later description where this connection originates.

The influence of the Moon rhythm can also be observed in the rhythms of the human soul or consciousness life. It is even comparatively easy to make observations of the psychic conditions of our human surroundings and of ourselves. We always find in times of Full Moon—unless this is inhibited by stronger starry events—that the human soul is more active than at other times. It is expanded, as it were, into the whole universe. Human thinking and imagination are much more animated during these times and more ready to embark upon adventurous and magnanimous deeds. But in times of New Moon our psychic life is more contracted, passive, and turned away from the surrounding world. Our psychic life can then be more in a state of inner receptivity. The human soul at this time is in a condition similar to the contracted lemniscatory sphere of the Moon, which we described above. Through this contraction it may be more awake in itself, whereas in the opposite state—the Full Moon—may bring about a cosmically dreamy condition. These rhythms manifest themselves especially in artistic activities.

We now want to find out why these influences emanate from the Moon. We know from previous descriptions that the spheres of the planets also indicate the range of the activities of the spiritual hierarchies. The sphere of the Moon reaches further than the sphere of the Earth, thus it is the dwelling place of the Angels in the universe. They are active within the sphere of the Earth as well because the Moon sphere penetrates the Earth sphere, but their influence reaches farther out into the universe. This hierarchy of the Angels has especially penetrated the Moon and its sphere with their activity; therefore, if we understand a

little of their own being, we will also understand the influences of the Moon upon Earth events and beings.

In the 4th letter, we briefly outlined the activities of the Angels within Ancient Saturn evolution. They then created a kind of metabolism of warmth with the help of the Spirits of Harmony. If we imagine this kind of cosmic nutrition, the warmth flowing into the ancestors of the human race and streaming out again after a kind of digestion, then we have a grand imagination of the processes that we described above; that is, of the changes of the human soul life between the mood of activity and receptivity in relationship with Full Moon and New Moon. As the Angels have created these rhythms, they are still connected with this sphere of the Moon. With the rhythm that is imprinted since primeval times into this sphere, soul warmth is inhaled by humanity and this appears as activity and positivity; whereas, when the soul warmth is exhaled, according to the phases of the Moon, this manifests itself in passiveness. In our time, we should evolve to a soul condition that enables us to stand more above these rhythms that hitherto seized hold of us from “outside”. We should transform this rhythm into a conscious balance between activity in the world of the senses and activity in the inner world of imagination.

Within Ancient Sun evolution, we find that the Angels were again active in a kind of metabolism, but this time all the conditions had changed. The body of our human ancestor consisted of a kind of sheath and skeleton of warmth, as it were, which also contained “air”. Thus the Angels, still with the help of the Spirits of Harmony, brought about changes and transformation of the “air” from within. If we meditate upon these events, we receive an impression that reminds us of the events which take place today in the atmosphere surrounding the globe of the Earth. It is almost as though very subtle and splendid visions and imaginations of animal forms impressed themselves upon the “air” and disappeared again after some time. This ancient activity of the Angels is written into the Moon sphere too, and appears in the connection of the rhythms and movements of the Moon with the psychic life of the atmospheric and meteorological realm of the Earth of which we have spoken above.

In the following cycle of evolution, which we call the Ancient Moon evolution, the Angels were again active. They had evolved to a higher state of existence, and the general conditions on Ancient Moon had changed considerably. Now the physical body of the ancestors of humanity consisted not only of warmth and air but also of “water”, into which a part of the original substance had been densified. Together with this, a “split” in this cycle of evolution occurred. The higher hierarchies did not want to connect themselves with this densification so they withdrew to another celestial body or realm. Thereby, a twofoldness came into everything that existed in that universe, and especially our human ancestors were drawn into this polarity. There were times when they lived within a body that was more densified and in which they had also a brighter consciousness, for they were now gifted with a soul body. Then there came times for them when their body became corrupted by these consciousness forces. The soul body was then withdrawn into the realm of the higher hierarchies where it gathered strength once more to revive its body. The latter had not been dissolved in the meantime. The whole process was more like a state between the experience of death and falling asleep and of birth and awakening. Something like a seed or rootstock had been left behind, which could be revived when the soul body of our human ancestor returned from its sojourn in the higher realm. This ancestor had not then acquired the “I”, and the Angels guided it through these metamorphoses of its being. They preserved the “seeds” and brought them to “germination”.

Thus our human ancestor on Ancient Moon had a twofold nature even in its body. One part was like a head that provided also a brighter consciousness, but it stuck, as it were, like the root of a plant in the denser “layers” of this planet. The other part showed its connection with the warmth and air-filled heights of the Moon universe. It was like the leaves and flowers of a plant. The processes of flourishing and fading were guided by the Angels, and a whole group of these beings was under the guidance of one Angel who was their “group ego”.

We can now understand why the Moon and its sphere, as the dwelling place of the Angels, work in the germination processes and the growth of the plants and, likewise, in all organic processes of living beings. Thus it is also strongly connected with embryonic development.

SEVENTEENTH LETTER - August 1945
The Nature of the Planetary World - Moon (continued)

Within the Earth evolution a condensation of substance took place again. This time a part of the substance derived from the previous cycles of evolution was densified into solid matter, forming the mineral kingdom. However, the Angels retained their activity in the sphere of the liquid substances. They could work in the world of matter, but only if it was connected with the liquid state. Thus their activity appears everywhere through the medium of the Moon, where solid matter is dissolved in water or comes into contact with it. The Earth would be a dry desert without water; but through the water, solid matter can be transmuted with the aid of the manifold beings in the plant and animal world. It is the same with our digestion; we cannot eat dry food, it must be penetrated by water. When the water forces are connected with solid matter, they can even create matter, as the Herzelee experiments have proven. For only the seed that is organically penetrated by water can germinate and thus create matter. Dry matter cannot do this. The Moon forces, revealing themselves in the phases of the Moon, can work through the water. It is the spiritual inheritance of the experiences of the Angels within the Ancient Moon evolution.

By far the greater part of the human body consists of water. The balance of the water within us is the foundation of our conscious soul life. We could not use our brain if it did not “float” in the brain fluid. Through this fact, which is connected with the law of buoyancy through displacement, the circulatory system of the brain is kept in order so that we can use our brain as an organ for perception and conception in the world around us. It was the water that transformed the human body during long periods of the Earth evolution into an instrument for conscious soul life. In this we can realize the work of the Moon sphere or of the Angels. They kindled the spark of the soul member in us that spiritual science calls the consciousness soul.

People are directly connected with the forces of the Moon through the consciousness soul. Rudolf Steiner says of the consciousness soul in *Theosophy*: “The kernel of human consciousness, that is, the soul within the soul, is here meant by consciousness soul. The consciousness soul is thus distinguished as a distinct member of the soul from the intellectual soul, which is still entangled in the sensations, the impulses, the passions, etc. Everyone knows how at first people accept as true what they prefer in their feelings, and so on. Only that truth, however, is permanent that has freed itself from all flavor of such sympathy and antipathy of feeling. The truth is true even if all personal feelings revolt against it. The part of the soul in which this truth lives will be called consciousness soul.”

The consciousness soul has a twofold nature. It stands between the world of the senses and the world of the spirit. It realizes the truth of the world of the senses if the brain is able to reflect an undistorted picture of it. Thus the consciousness soul strives toward absolutely objective sense perception, but it strives also for a cognition of the phenomena of the world of the senses as a manifestation of the spirit. If the forces of the consciousness soul are to be really developed in humanity, as well as in the single human being, then this bridge between the two worlds must be established. To make the objective sense perceptions so transparent that the light of the spirit shines through them means the transformation of the consciousness soul into what we may call the “imagination soul”. Thus we are also connected with the Moon through our own natures; the Moon forces endow us with bodies that should be undistorted mirrors of the world of the senses. It is our task while on Earth to make the phenomena of this world so transparent that the light of the spirit can penetrate them. We have to create imagination, for it is what the Moon forces expect from us. Therefore, the Moon has two faces—as, in fact, have all the planets—it gives and it also receives. If we perceive the Moon in a certain constellation of the Zodiac, we can always find these two aspects: one that shows how cosmic sustenance emanates from the Moon forces, and another that demands creative imagination from us.

For instance, if we look at the Moon in the constellation of Ram, we find that it endows the human being with forces of tremendous cosmic memory, which may appear in the garment of the power of think-

ing in connection with the purification of perception. If we try to attain a knowledge of the Moon in this position through inner cognition, at first we may not perceive much more than mighty horns reaching through universal space and wound like spirals. They may appear like perception organs for all the wisdom that is incorporated into the universe; yet it is possible to perceive that these huge cosmic, ethereal organs have become imprisoned in the grave of the skull. Once they could freely move in universal space. Now they are fixed; and through this fixation and imprisonment, they bring one into the danger of being lost in them as in a labyrinth. In the course of evolution, this drama happened to the human brain that we so much admire today. However, we can also evolve beyond the sole use of our physical brains. By the path leading to the attainment of higher knowledge, we can develop imagination that is not bound to the function of the brain only. We can then experience the ethereal “horns” growing from the grave of the skull into universal space, and thereby we can learn how to “name” things and beings with the eternal names created by true imagination. If this can be accomplished by us for supersensible perception, the fleece of Ram begins to radiate with brilliant light.

Swedenborg and Novalis were connected with Ram shining through the Moon in their nativity. We have the impression that Swedenborg, who was a prominent scientist in the earlier part of his life and a spiritual and religious teacher in his later lifetime, did not fully establish a bridge between his scientific perception of the world of the senses and the visionary world that grew into his soul experience. There is a gap in between these two worlds. Therefore, the world of his visions could not bring about the redemption of the thinking still buried in the grave of the brain. The case of Novalis is different. From his writings we have the impression that he built a bridge between the world of scientific thinking and imaginative cognition.

If we look at the Moon in Bull, perhaps at first we perceive only the animating forces of the mighty Bull flowing into the vessel of the Moon. This is connected with the perception of everything dependent on the forces of heredity through physical parents. However, if we, through the evolution of our own inner forces, are able to transform this original imagination of the Bull, we then perceive that the head and the mighty horns of the Bull metamorphose into the shape of a vessel or crescent in which appears the brilliant disc of a golden Sun. The one-sided aspect of hereditary descent is then transformed into the imagination of the true relationship between physical heredity and the cosmic origin of their spiritual nature. A consciousness of this fact was still alive in medieval times but was gradually lost. Spiritual science reveals again the spiritual nature of human beings. Personalities such as Dante, Mirandola, Kepler, and Haeckel were connected through the Moon with Bull, and we can see in their lives an illustration of these Bull powers.

Through the Moon in Twins we can experience the mighty forces in the universe that once, long ago, separated the united cosmos into a spiritual and a physical world. We can learn from these forces the cause of light and darkness, for instance, as well as of all polarity in the world. These are the real causes of dualism in the religious and philosophic life of modern humanity. If we transform this imagination again through our own soul capacities, we can perceive that suddenly a third figure steps between the light that, although brilliant in the cosmic heights, cannot penetrate the darkness and the darkness which creates the fear of isolation and loneliness. We see the third being keeping the other two forces in their places so that they cannot overwhelm the soul of humans through their conflict. We can experience how this third being really can come to life in us. Among many others, it is expressed in a beautiful imagination from Albrecht Dürer, who received the forces of Twins through the vessel of the Moon in his nativity and, among other pictures similar in character, created the well-known engraving “The Knight, Death, and the Devil”. It is a most beautiful imaginative expression of the third power of unerring soul courage holding sway over those two mighty opponents.

If we now turn our eyes toward Crab as it is gathered in the vessel of the Moon, we behold at first the shape of the crab seen, as it were, from the front. We see the mighty pair of claws and the creature that is hidden in its shell. We perceive in this imagination those forces in the world that have carried evolution one

step further after the Twin-powers had brought about the split between the physical and the spiritual world. We see the image of materialism that has cut the thread that still connected the two worlds with the sharp claws of the sense-bound thinking and has withdrawn into the rock-cave of the skull. But if we transform this imagination, we behold how it is changed into the picture of an overturned vessel filled with the fruits of human moral striving. In spite of the experience of temporary separation from the spiritual world during life on Earth, this vessel can be the bearer of sustaining food in a far distant future time. Personalities such as Edward Geo. Bulwer-Lytton, R.W. Emerson, and John Ruskin are connected with the constellation of Crab through the Moon.

When the Moon is in the constellation of Lion, we can have the imagination of a lion's head looking through us as if we were transparent and gazing beyond us into a far distance. We see in it the picture of the spiritual accumulation of human achievements and attainments on Earth throughout the ages. It is the image of courage, enterprise, and pride. For one who evolves his or her soul capacities, it changes into an image where the animal nature is subdued by the blows of destiny until the selfish qualities are transmuted into a mood of acceptance of the challenge of destiny. In this struggle between the selfish nature and the world guiding powers of destiny, we can develop a supersensible cognition of the superhuman plans and powers that spiritually guide humanity. We can then recognize the spiritual beings who work behind the movements of the starry heaven and form the destiny of human beings and the world. This cannot easily be attained in our age. Very often the soul forces of individuals lose in this struggle. Benjamin Disraeli was connected with Lion through the Moon in his nativity and so was Leo Tolstoy. The ex-Empress Charlotte of Mexico had the Moon in the same position at her birth. She was the wife of the unhappy Emperor Maximilian of Mexico who was shot by the Mexican insurgents, and she became mad after the death of her husband.

The Moon in Virgin appears to us in the image of the heavenly Mother of all existence who knows the secrets of creation. In olden days people experienced this Being as holding a sheaf of corn in her hand, the symbol of ripeness. Christian esotericism can evolve to a point where we see not only the heavenly Virgin Mother but also the Child of the universe that grows as radiating spiritual Sun into the remotest spaces of the cosmos. The powers of imagination that stream into the world from the innermost soul of individuals toward the Moon in this constellation create deeds that are of greatest historic importance, yet they are never on the surface of earthly events. They stay hidden in the background of the streams of the evolution of humanity. Although these deeds are seldom recognized by contemporaries, their influence is all the stronger and reaches far into the future when the physical bearers of these impulses, the "child-impulses" of humanity, are no longer alive. In this group we can name personalities like Joan of Arc, Tycho de Brahe, and Rudolf Steiner.

The Moon in the constellation of Scales leads to the imagination of the scales of cosmic judgment, as people have perceived them since olden times. Nostradamus, the famous astrologer who at his birth had the Moon in Scales, experienced this cosmic judgment when he wrote the prophecies, which reached far beyond his own age. They are veiled imaginations of the destiny of the European peoples, which became true long after his death. However, Christian clairvoyance can experience the transformation of this imagination into another impression; the Scales become then two hands that softly and unseen work in the world as healing and balancing powers. They make the path level for the revelation of the spirit in the world. This imagination became manifest in the life of Raphael Santi. In his paintings we can still experience the magic power of those healing hands.

The constellation of Scorpion cannot easily be penetrated when its forces are gathered in the vessel of the Moon, because, in fact, three different imaginations are hidden within. In olden times people perceived these forces in the imagination of the eagle that penetrates into the light and warmth-filled heights of the atmosphere, far away from the dwelling places of human beings on Earth. Powerful and dominating were these eagle forces in the human soul. They endowed people with great capacities of spiritual rulership; then

this spirit became more and more estranged from the Earth. It could only rule the Earth from the heights but it did not redeem it. Thus these forces deteriorated, and for many ages people have only been able to behold them in the image of the scorpion with the deadly sting. The famous German philosopher Nietzsche lived through this tragedy when his glorious flight of thoughts in *Thus Spake Zarathustra* was followed by his fateful fall into the abyss of insanity. Thus the imagination of the eagle was transformed into the imagination of the Scorpion, and we could show many examples that bear the imprint of the fall of human idealistic but illusionary thinking into the abyss of destruction. However, spiritual activity can lead people to a point of inner evolution where they can transform the imagination of the Scorpion into the imagination of the Dove, even the Dove of the Holy Spirit, working in humanity as the gentle might of spiritual creative power. This was manifest in the philosopher Friedrich Wilhelm Schelling, who at his birth had the Moon in Scorpion. His *Philosophy of Revelation* is a realization of this new imagination. The composer Mozart was also endowed with these forces. His music breathes the soft magic power of the Dove, and it was also manifest in his bright character.

The Moon in the constellation of Archer can appear to us in the imagination of an arrow that rests upon the drawn string of a bow. We can see in it the expression of mighty powers that can become alive in human souls as driving forces toward certain goals, even inhuman goals. But true Christian consciousness must transform the image of the arrow, the shooting power as it were, into powers of moral self-perfection. Then the arrow will change into the imagination of a narrow serpentine path that leads up the slopes of a mountain into the realm of the light. Thus it may become a striving for the spirit in the human soul. This has been realized by the Pastor Oberlin in a beautiful perfection. He was a pastor in Steinthal in Alsace, a poor mountain village in the Vosges. Through the energy of Oberlin, this village rose to a remarkable prosperity, yet behind this was another fact. The pastor's wife died earlier and Oberlin was strongly connected with her after her death. Through the beautiful contact of their two souls, he could take part in her experiences in the life after death. In fact, practically the whole congregation of Steinthal lived with their pastor in these experiences, because he communicated to his parishioners the secrets of his soul life. Here human striving in this village had a certain goal, and the path toward it led upward into the spiritual world, which was obviously of benefit for the congregation of Steinthal.

The constellation of Goat, through the light of the Moon, appears as the image of the ibex. Since olden times it was thus experienced, but instead of hind feet it had a fish-tail. It is a picture of a soul attitude that strives for the highest in the world. The danger is that it does not stand very firmly upon the ground of earthly realities and can lose its foothold altogether. However, true evolution can also transform this imagination into the picture of something like a shining castle standing on the summit of a high mountain. This is conceived not as an earthly but as a spiritual reality. Richard Wagner, whose Moon stood in Goat at the time of his birth, realized this imagination in the beauty of his musical drama *Parsifal*, which he created as the last work of his life. Parsifal, after long vain striving, arrives there at the Grail's castle, which stands radiating on the summit of Montsalvat and in which the healing and ever-feeding vessel of the Holy Grail is guarded. The Grail's castle is a spiritual reality; it cannot be found in the world of the senses.

The Waterman in the image of the Moon appears as the great cosmic waterer who pours the content of his jug into cosmic space. It is an imagination of soul forces that may easily lose themselves in a kind of passiveness or an unbalanced altruism. The soul may find itself as though left alone upon an endless ocean or it may feel like it is engulfed by a shattering torrent. If this is transformed into a true imagination, then the water will appear as the sea of the life-endowing ether forces that stream down from cosmic spheres into earthly realms and bring about the miracle of living forms. Goethe was endowed with this Moon mystery, and we can say that the reality of the ether forces working in nature and in humanity was a matter of inner experience for him. We could prove this in manifold ways.

The Moon in the constellation of Fishes creates the imagination of the two fishes that swim in the water of Waterman. The fishes are like islands in the sea founded upon human individual existence. The Fishes is the picture of individuals who have realized the spirit in themselves through the development of the

higher principles of their whole being. Now such people stand at the end of a cycle of evolution, or rather they swim in the sea of the creative ether forces. Such individuals prepare themselves to be the master of the creative ether forces so that through their aid they can perform deeds of which we have in our present age only a very faint conception. Therefore, the fruits of deeds that can ripen in the light of this imagination are brought forth in a soul region which is not yet under the conscious control of the "I". We have this position of the Moon in Fishes in personalities such as Gustavus Adolphus of Sweden, Ignatius of Loyola, Hahnemann; the founder of Homeopathy, and Thomas More.

These are only outlines of the activity of the Moon forces in the constellations of the Zodiac and their transformation through the capacities of the consciousness soul. Of course we cannot generalize in the case of nativities. There the aspects of the other planets in connection with the Moon and also many other details have to be considered, but our aim here was to show how these forces can work and be developed under ideal circumstances.

The Events in the Sky

On July 6, a conjunction of the Sun and Saturn took place in the constellation of Twins. The conjunction between these two celestial bodies happens once in a year, and it always takes place about half a month later than in the preceding year. For instance, in 1946 it will occur on July 21, but both the Sun and Saturn will then have already entered the constellation of Crab.

Thus the annual event shows a progressive evolution through the Zodiac. Within a time of 30 years we can find 30 conjunctions that successively take place in the 12 constellations of the Zodiac. About two or three conjunctions occur in each single constellation. The conjunction during this and the coming two years is especially important because it gradually moves toward the planet Pluto, which was discovered in 1930. (So far Pluto is the planet that is furthest away from the center of our solar system. Its orbit is beyond that of Neptune, and it needs about 250 years in order to complete one whole orbit.)

Therefore, we are facing the following facts: in 1945 the conjunction of the Sun and Saturn takes place in Twins, in 1946 it will occur in Crab, and in 1947 it also will occur in Crab, but then it will be combined with a conjunction with Pluto. If we could observe this event through a telescope, we would see in the background of the firmament of the fixed stars the faint stars of Crab and in front of it the Sun. Slightly above the Sun would appear the planet Saturn in the far distances of the universe. Considerably higher, but in an almost straight line above the Sun we would then detect the planet Pluto, which, of course, could only be seen through one of the big modern telescopes.

The times and the places of these combined conjunctions are very important, and it may be necessary to draw the attention of people who feel a strong spiritual responsibility toward the cultural developments of our age to these events.

About 33 years elapse from one conjunction of Saturn with Pluto to the next; therefore, the last conjunction of these two planets must have taken place in 1914. On 13 June 1914, there occurred a conjunction of the Sun and Saturn. Pluto was at least very near the place where the Sun and Saturn stood in those days. Thus we have here an event that is similar to the one which will take place in 1947, but it occurred in the constellation of Bull. We will remember that on June 28, 1914 the murder of Archduke Ferdinand in Sarajevo occurred, leading to the First World War.

The place where the combined conjunction in 1947 will take place is strongly connected with the tragedy of the German philosopher Nietzsche, who became insane in 1888. It is also connected with the man who forced Germany into this war (WWII) and led her to destruction. The megalomaniacal idea of the Greater German Empire took hold of the latter when Saturn was in conjunction with the planet Neptune (discovered in 1846). This happened in 1917, in the constellation of Crab.

In 1947 Saturn will be in conjunction with Pluto in about the same position, but the conjunction with Pluto will mean an "exaltation" because Pluto is further away, i.e., it belongs to a "higher" sphere.

How will this cosmic occurrence reflect itself in the earthly events? Could we bear to know the aspects written into it? It will certainly be connected with the fight of the evil forces and the power of cosmic evolution in the universe. Therefore, much is given into the hands of humanity itself. The balance of human moral and spiritual achievements on Earth will decide the outcome of these events in the end.

If in 1914 when the combined conjunction of the Sun, Saturn, and Pluto took place in Bull, the building of spiritual science—the Goetheanum at Dornach, the “House of the Word”—could have been finished, events in that year might have taken another course. The events connected with the celestial occurrences in the coming years may be directed to the good and the progress of humanity if a certain number of people develop and carry through certain strong moral and spiritual impulses for which our age yearns. How can we read and understand the language of these events?

The Word, which we can hear sounding from the Sun during these conjunctions, pronounces that the time for “realization” has come for certain impulses, and that certain things must be done or certain possibilities will vanish from humanity. Saturn will reveal that once again a time has come when many should recognize the fact that “the kingdom of heaven is at hand”, and that many more than hitherto should penetrate to the experience of the “kingdom of heaven” through the cognition of the higher principles of the human organization. Otherwise many will be swept away by the counter-forces of the Higher-Self.

Pluto is deeply hidden behind veils of mystery. It will tell us of forces that the single human being cannot attain, not single nations nor single continents, but can only be attained by humanity as a true Christian and globe-embracing community. The peoples of the Earth can become one body in the Holy Spirit. Against it stand the forces of total destruction, annihilation, even of the human race. These events in the sky will initiate the age in which humanity will have to decide and choose between the two forces.

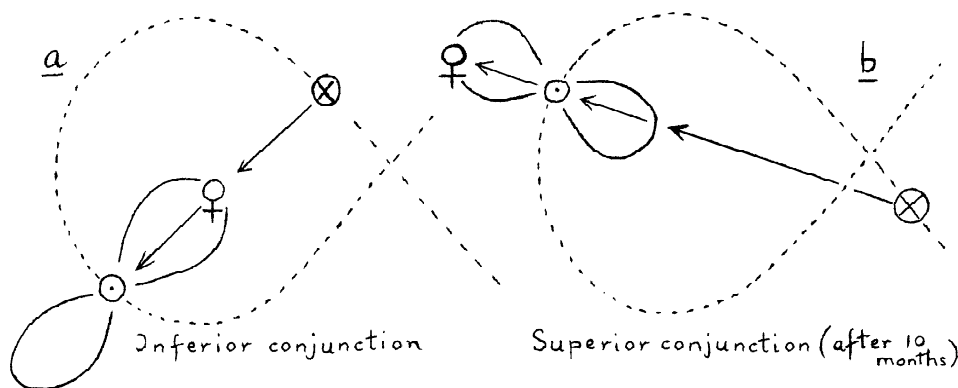
EIGHTEENTH LETTER - September 1945
The Nature of the Planetary World - Venus

The Sphere of the Planet Venus

A study of the astronomical nature of the planets Venus and Mercury involves tremendous problems that have not yet been solved. Below we shall try to give a diagrammatic picture of the movements of Venus in connection with the Sun-Earth lemniscate. It must be emphasized that this is not the ultimate solution, but it should be regarded as a possible way of imagining them according to the indications given by Rudolf Steiner. However, even though this indication is open to doubt, and we hope that one day it will be possible to demonstrate the totality of the new conception of a planetary system in a true and comprehensive manner.

We can imagine that the lemniscate, or rather the lemniscate-body of the Sun-Earth path, has come into existence through two polarities in the universe: a radiating activity of the Sun that has the tendency to leave a “hole” toward the center and a contracting activity of the Earth that tends to “bulge”, as it were, into the hole. One day we may even be able to see in the opposition of these two forces the cause of the lemniscatory form in the universe. In the human body these two forces manifest themselves in the polarity of the activities that form the head and the body: the head, a contracting, mineralizing entity and the body, a radiating and dispersing power. Yet each penetrates the other. The contracting power is also active in the body and similarly the dispersing activity works in the head—though they are considerably hampered in these regions. The result is the lemniscate form, which in manifold ways is written into the human organization.

We now have to imagine the planets Venus and Mercury as moving upon smaller lemniscates, perhaps fixed by their crossing points upon the Sun-Earth-lemniscate but with the possibility of movement from the right side of the Sun to the left and also the reverse. Thus we find a reason for the fact that the planet Venus is sometimes in front of the Sun (seen from the Earth) and moving against the direction of the Sun’s movement (that is, being retrograde or performing a loop), and at another time (about 10 months later) it is behind the Sun or in superior conjunction (see position b in the diagram).



The planets Venus and Mercury are strongly related to the Sun; they are close intimates, therefore they also take part in the radiating tendency of the Sun. If we look now at positions a and b in the diagram, we can at once see that there must be a great difference between the condition of the sphere of Venus during an inferior conjunction or loop a and a superior conjunction b. In position a, the radiating sphere of Venus, which we must imagine around the planet and penetrating space as far as the Earth, is pressed into the space that is more or less filled with the contracting activity of the Earth. We can imagine that the forces of the sphere of Venus have to struggle hard to hold their ground against the Earth forces. The radiating Venus activity is then forced into that realm in the universe which manifests itself in the human being as the organizing powers of the head; therefore, the Venus forces may be weakened in this position. In the oppo-

site event, the superior conjunction indicated by position b in the diagram, the Venus forces seem to be more in their own element, in the radiating surroundings of the Sun sphere, and so the forces of the Venus sphere are relatively strengthened in the time of a superior conjunction.

However, the universe has provided a balance for this. In the article, *The Events in the Sky in the 13th letter*, we have already pointed out that each loop or inferior conjunction of Venus is followed by a superior conjunction in the same position of the Zodiac four years later. Thus the weakening influence that is connected with the inferior conjunction is always restored again by the strengthening event of the superior conjunction in the same position. These rhythms of Venus, especially the four-years rhythm, may in future become of great importance for scientific research work; for instance, in connection with the metamorphoses of insects and beetles and also in other realms.

We must now try to create a knowledge of the spiritual quality of the forces that emanate from the sphere of Venus.

In previous letters, we have developed the theme that the sphere of the Moon is the sphere of the Angels. The sphere that has its “center” in the planet Venus is the realm of the Archangels; therefore, the spiritual “biography” of the Archangels is manifest still today in the influence of this sphere, whose ever-changing conditions are indicated by the movements and gestures of the planet.

Within Ancient Saturn evolution, the Archangels were in a state of consciousness that could be compared with that of the animal kingdom of today. In this state they received the cooperation of the exalted Spirits of Love, who sacrificed to them their majestic visions of the events on Ancient Saturn. Thus together they created the first ethereal germs of the sense organs in our human ancestor.

The Archangels evolved to the state of consciousness during Ancient Sun evolution that the human being has acquired only with the Earth evolution. The Ancient Sun forerunner of humanity had a body that was split into two parts. It consisted of an advanced part composed of substance that had been condensed as far as the “air” condition, and another part of this bodily substance had not evolved further than the state reached on the Ancient Saturn planet. It consisted of warmth or heat that surrounded the air-part like a sheath and also penetrated it like a skeleton. The Archangels worked then within this heat element and brought the germs of the human sense organs one step further toward perfection.

When Ancient Moon evolution had reached a certain stage of its development, the Archangels had attained the capacity of Imaginative cognition. Thus they were able to become active in the ether body of the ancestor of humanity. They were active in the inner life functions that found their physical expression in the circulation of the fluids within the body of humanity and also in the phenomena of growth. A kind of activity was brought about, which was something between nutrition and respiration. On the other hand, the Archangels were still connected with the development of the human sense organs, which they used as organs for their own perception.

Within the Earth evolution, the Archangels reached the stage of consciousness that spiritual science calls “inspiration”. They were especially connected with that period of the Earth evolution during which substance was again condensed into air or light. This was a kind of recollection of the events within Ancient Sun evolution. They manifested themselves also in the air-part of the human body and humanity experienced them as a psychic tune. Humanity realized them in the intellectual soul, which was prepared to become in future the “soul of inspiration”.

We can now realize that the Archangels are connected with humanity in a twofold way. They formerly manifested themselves in the creation and development of the human sense organs. In those previous stages of evolution, the sense organs were something quite different from what they are today. They were much more subtle and ethereal. Gradually their activity retired more and more, as it were, into the soul life of humanity, especially into the intellectual soul, of which Rudolf Steiner says in Chapter I of *Theosophy*: “Man forms thoughts about his sensations. He thus enlightens himself regarding the outside world. The child that has burnt itself thinks it over and reaches the thought ‘fire burns’. Also man does not blindly follow his impulses, instincts, passions; his thinking about them brings about the opportunity through

which he can gratify them. What one calls material civilization moves entirely in this direction...One could also call it the emotional-thought-soul.”

On the other hand, the Archangels are connected with certain processes in the rhythmic system of humanity. For instance, one day we may be able to prove that the sphere, which is indicated by the planet Venus, shows the condition of the breathing organs of the human organism through the movements and gestures of embryonic development, but we must strictly differentiate the Venus sphere from the physical form of the planet and not confuse its influence upon prenatal development with its effect upon humanity's life after birth. These facts cannot be developed here at length. They are a subject for medical research and this is beyond the intended compass of these letters.

Thus we have two movements or activities in humanity as the expression of the activities of the Venus-Archangel-sphere. The one tends more toward the attainment of intellectual capacities in connection with the function of the senses, and the other is located, as it were, in the bodily functions of the rhythmic and the respiratory system that is beyond the threshold of the human day-consciousness. If we now imagine an evolution of human consciousness so that it could behold the deeper faculties within the intellectual soul, then the intellectual soul would be transformed into the inspiration soul, which would be able to “inhale” or even to “eat”, so to speak, the hidden language of objects and spiritual beings. It would be a kind of evolved “sense perception” of which the physical sense perception is only a shadow. For instance, just as we speak of hearing within the physical world, we can also speak of a state of “hearing” in the spiritual world where the spiritual beings reveal themselves in their own “language”, and this is the state that occult science calls inspiration.

In order to understand the character of the sphere of the planet Venus as it is penetrated by the differentiations of the twelve fold Zodiac, we will have to concentrate a little more on the events within the second great stage of cosmic evolution, the so-called Ancient Sun. It was within this great cycle of evolution that the Archangels acquired a condition equal to present-day human ego-consciousness. Therefore, it is most illuminating to study this period in connection with the Beings of the Archangels.

As we have already indicated, the body of humanity's ancestor within Ancient Sun evolution consisted of two different substances. There was the “backward” heat-substance as the “residue” of Ancient Saturn evolution that formed a kind of “cloak” around the other substance—the air—into which a part of the warmth had been densified. Besides the bodies of humanity's ancestor, there was also backward heat in the surroundings of these bodies as a kind of second, lower kingdom of nature. The Archangels worked in the primeval sense-organs of humanity that were built into the heat-part of the bodies, and thereby they created the possibility of a connection between the second, lower kingdom and that of humanity. This mediating activity of the Archangels is one of their most prominent characteristics.

We must now imagine that the events of Ancient Saturn evolution were imprinted into the heat-part. It bore, so to speak, the countenance of the seven great ages of that planetary evolution that we have outlined in letters three, four, and five. The air-part showed the imprint of the seven great rounds of Ancient Sun evolution itself, of which we have so far not spoken in detail but that is described in the book *An Outline of Esoteric Science* by Rudolf Steiner. The primeval sense organs that were created by the Archangels acted as mediators between the two worlds: that of heat and that of air. Thus the outlines, the ethereal images, of twelve senses were made manifest and then appeared more and more clearly in later cycles of cosmic evolution.

When we described the seven great rounds of Ancient Saturn evolution, we were able to connect them with the twelve constellations of the Zodiac that we perceive today in the sky. We could do the same with regard to Ancient Sun evolution. If we say that the countenance of those features of Ancient Saturn planet was imprinted upon the backward heat-substance and that this heat-substance was the foundation of the sense organs, then we can assume that the senses using the organs must also bear a relationship to the constellations of the Zodiac.

We will now develop this in further detail. The seven great steps of Ancient Saturn evolution were as follows:

1. The mighty “Wisdom-Word of God” was spoken into the Ancient Saturn planet. The planet itself, which was still lifeless in this state, could not hold this. Only a reflection rested upon it and this was the primeval image of Ram.
2. Cosmic soul forces, the highest expression of which is the Thought of God, sought to penetrate the planet but were also only reflected—this was the origin of Bull.
3. The reflection of the forces of the cosmic bearers of the “I AM” created the division of the united planetary substance into many single bodies. This was the primeval power behind Twins.
4. The single heat bodies became mirrors of the impulse toward Personality. This was the prophecy of Archer.
5. The ethereal germs of the sense organs were created within the heat bodies. This formed the spiritual background of Goat.
6. A kind of warmth-metabolism was established within them that was the expression of Waterman.
7. Now appeared the Automaton-Man as an absolute image of the intentions of the Gods and which acted precisely according to the impulses coming from the spiritual surrounding. This took place in the realm of Fishes.

These different stages of development were imprinted again upon the backward heat-substance on the Ancient Sun planet, and as the sense organs, which one day were to behold the world, were brought one step further toward perfection; they were prepared to behold these imprints. Thus the sense activities that are the formative forces within the sense organs originated in those events in Ancient Saturn evolution in Twins, or the forces standing behind the Twins, giving the power to evolve a capacity of sense perception that in the Earth stage of evolution would behold the “I”—the sense for the perception of the “I”. From Bull came the capacity to perceive the thought. The spiritual forces behind Ram endowed humanity with the sense for the perception of the Word. In Fishes was created the possibility of perception through the sense of sound—absolute receptivity is the fundamental condition for the functioning of this sense. Waterman and its spiritual background gave the possibility of the perception of warmth. In Goat was created the sense of sight, although the creation of the sense organs in general is connected with this area. In the sense of sight there lives the heritage of the sacrifice of their visions rendered by the Spirits of Love within the Ancient Saturn planet. From Archer comes the sense of taste. This is very difficult to understand from the point of view of the fourth cycle of Ancient Saturn evolution, but we shall find a wider basis of understanding for this fact later on.

Of course, we cannot say that these senses were already there within Ancient Sun evolution, but their cosmic images existed then.

Within the air-substance of humanity’s ancestors, the cycles of Ancient Sun evolution were imprinted, which were previously reflected upon the heat-substance. These cycles appear also in connection with the constellations of the Zodiac, but we cannot now develop this in detail. We can only describe the effects that they had upon the formation of the senses. The order that is given here does not correspond, however, to the sequence of events within that planetary evolution.

Events in Twins were reflected that evolved a kind of primeval propagation. The single being derived its existence from a “mother-being” through a simple act of separation from it. From this there later evolved the sense for perception of the “brother-being”; a further evolution of the sense for the perception of the “I”.

Crab is connected with events that endowed the being with a temporarily fixed form within a kind of skin. It laid the foundation for the later development of the sense of touch.

Lion is an image of a step in evolution when the being experienced within its own organism the reflection of soul movements and activities in the cosmic circumference. These experiences became the origin of the sense for the perception of life.

Virgin is the constellation into which are imprinted events within Ancient Sun evolution that effected a fundamental change in the human nature. Within the Ancient Saturn planet the heat bodies were still lifeless, but now during the initial stages of the new planetary evolution they were endowed with life forces. This was the foundation for a later realization and perception within the being itself of its own movement.

Scales reflects a state of evolution where the being came into a condition of complete inner balance with regard to its surroundings so that it could even express its experiences in a kind of “primitive language”. This was the primeval origin of the sense of balance.

Scorpion preserves the imagination of an event that we can call a process of “dematerialization”. Through the dissolution of the physical form, the life force became free, and a germ-like organ for the cognition of life connections and cosmic wisdom was thus embodied in physical forms. The sense of smell is only a faint and distorted image of the original capacity connected with the Scorpion.

Finally, Archer remembers events within this stage of evolution where gigantic cosmic processes of metabolism and transubstantiation were implanted into the human organization. Here we come a little nearer to the fact that the sense of taste is connected with Archer, although we must not forget that the original capacity went through many metamorphoses before it manifested itself as that which today we call the sense of taste.

Between Ancient Sun and the Earth evolution, there was Ancient Moon evolution, which brought further development. In fact, this is true of all the senses.

We see in the primeval creation of the sense organs the activity of the Archangels. The sense organs are the expression of the existence of the inner senses, and the senses must also be involved in the activity of the Archangels. Furthermore, this connection must also be written into the cosmic sphere of this hierarchy, the sphere that has its visible indicator in the movements of the planet Venus, and indeed we can find it there. This has been verified in a great number of cases of so-called mentally deficient children; however, it is not possible to speak about such cases here. We will develop these facts in the following letter in connection with a historical example.

NINETEENTH LETTER - October 1945
 The Nature of the Planetary World - Mercury

Mercury and its Sphere

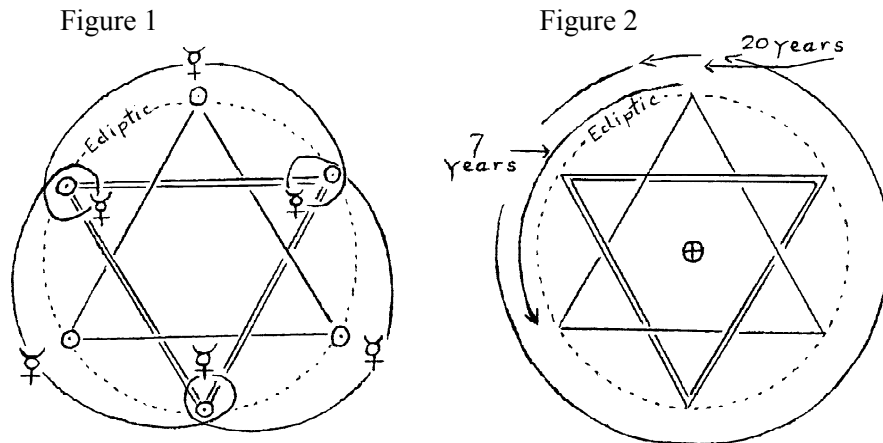
Contrary to the announcement in the 18th letter, we will not work out a historic nativity with reference to the planet Venus now but continue with the description of the activities of the planet Mercury and its sphere. After we have done this, we can embark on the delineation of a historic example with reference to the totality of the five planets together with the Sun and Moon, and this will be much more satisfactory than the consideration of the isolated activities of single planets.

Some readers may have noticed that the description of Venus in letter 18 is not what we might expect with regard to the essential activity of this planet, but that it has come much nearer to the character that we connect with Mercury. There is a deep inner reason for this. We have been speaking of the sphere of the planet Venus, for we considered it not from the point of view of fixed positions, such as the definite position of Venus in a nativity, but from the aspect of movement; for instance, during embryonic development. As soon as we consider the movements of a planet during a certain interval of time, we already look at the dynamic of its sphere, which is indicated by the gestures of the planet.

Therefore, we can experience that the character of the sphere, which is indicated by the gestures of Venus, has a different nature from that of the planet itself. The same applies to Mercury. Behind this is hidden the fact, which is known in occultism, that the spheres of these two inferior planets were exchanged at a certain moment of human evolution. The sphere of Venus has really the character of Mercury and that of Mercury the dynamic of Venus. During the period when humanity gradually lost the old knowledge of the spheres and looked solely at the visible planets, a veil began to be drawn before these mysteries that cannot easily be lifted, even today. Many riddles are thus still unsolved, and it will be the task of future spiritual astronomy gradually to bring light upon these problems. It is not possible in these letters, which are mainly concerned with astrosophy, to expound the many astronomical questions connected with this subject.

We will now have to discover the fundamental laws and gestures of the planet Mercury in order to find the character of its sphere. From a study of any astronomical handbook, we can find that this planet makes three loops during one year, and also that it has three superior conjunctions with the Sun. From previous descriptions in connection with Venus, we know that the inferior planets make loops (they are then retrograde) when in the course of their rhythms they stand in front of the Sun between the Sun and the Earth. They are in superior conjunction when they have moved behind the Sun and stand between the Sun and the outer fringe of our solar system.

Thus with regard to the gestures of Mercury we have two times three events that are related to each other. If we further imagine that Mercury, like the other planets, appears to us on Earth to be moving in a circle around the Earth, more or less in the circle of the Zodiac, then we have the picture that is produced in Fig. 1.



Let us now recall what we said in the preceding letter about the character of the sphere of the planet during an inferior and a superior conjunction. The invisible sphere, of which the planet is only the densest point, is pressed together during the time of a loop and cannot properly unfold its activities with which it also embraces the Earth. During the superior conjunction, it is beautifully expanded in cosmic space. (We need only to replace Venus with Mercury in the diagram in the 18th letter in order to obtain the true picture of the movements of Mercury). Therefore, during the course of one year we have a triangle of inferior conjunctions of Mercury in the circle of the Zodiac and another triangle of superior conjunctions. The first one presents a more earthly, darkened mood of the planetary sphere and the second a cosmic light-filled manifestation.

However, this is not quite correct, for a careful observation throughout several years reveals that these conjunctions of the planet Mercury do not always take place in the exact same positions of the Zodiac. They fall back. For instance, in November/December 1945, we will find an inferior conjunction or loop of Mercury in the constellation of Scorpion. Next year about the same time another loop will occur in this constellation, but we will notice that it is further back in the Zodiac toward the constellation of Scales. We will notice that in the course of the next years, this point of the triangle (see Fig. 2) slowly wanders back through the ecliptic, and the other points of the triangles will move backward too. The six-pointed star of the sphere indicated by the planet Mercury turns around in the cosmic spaces just as the gestures of the planet Venus revealed a five-pointed star within its sphere (see 13th letter). In a period of about seven years, one point of the two triangles moves into the position of the Zodiac in which the preceding point stood 7 years before. Furthermore, after a time interval of about 20 years, each one of the points of the two triangles will return roughly into the same position that it occupied about 20 years before.

These rhythms already reveal a great deal about the inner character and activity of this sphere. We know how deeply the rhythm of seven years is inscribed into the human organization. It is connected with the development of capacities and hidden qualities in people. It carries the impulses that come to life in the soul of a person through stages of natural growth and unfolding toward fulfillment. This is even more distinctly expressed in the rhythm of 20 or 21 years. It is the rhythm of the development in the soul of a person of impulses toward the realization of a vocation. Thus, this sphere finds its expression in the will of a human being. We saw the Moon connected with the head of a person as far as the forces of the head and the possibilities of their further development are experienced by someone in the realm of thinking. Venus we saw manifest in the middle or rhythmic system of a human organization, the life that reflects itself in the feeling life. Now we see Mercury active in the depth of human willing.

In order to find the spiritual quality of Mercury and its sphere, we must go one step further. We found in the sphere of the Moon the activity of the hierarchy of the Angels. In the sphere that is indicated by the gestures of the planet Venus, we saw an expression of the working of the Archangels. The sphere of which the planet Mercury is the point of visible densification is the realm of the hierarchy of the Archai or Spirits of Time. Therefore, if we recall the spiritual biography of the Archai, we will be able to find the traces of their activity in the presence of this planet in our universe.

Within the cycle of cosmic evolution that we call Ancient Saturn, the Archai went through the stage of their evolution which corresponds in a certain way to the development of the human being during the present Earth evolution. They attained a consciousness equal to the "I" consciousness of human beings. We must now imagine that until the time of their activity within the Ancient Saturn cycle, there existed only the primeval Will substance that had been divided by the influence of the Spirits of Form into many single entities, the foundations of the physical bodies of humanity, and the beings in the other realms of nature. Now during the following stages of this cosmic evolution, the Archai began to be active. They radiated "personality" into the cosmic spaces, but the planetary substance was not able to retain these forces of personality experience. They were reflected back into the spiritual environment of the planet. Thus the Archai or Spirits of Personality attained a knowledge of their own personality, and this event brought about

a change in the quality of the primeval planetary substance. It was separated one step further from its divine origin; it became heat or warmth. We may even experience it as the first decisive step of separation from the origin. The experience of the “I”, which is the evolutionary step of the Archai, bears in itself the tendency toward becoming an entity or becoming a center of existence distinct and cut off from its surroundings. The reflection of this experience of the Archai (as we said, the planetary substance could only hold the “reflection”) appeared as the transformation of the primeval divine Will substance into heat.

Therefore, the heat-substance became the “mirror” through which the hierarchy of the Archai experienced personality. This very first evolution of these spiritual beings is still today fundamentally imprinted in the sphere that is indicated by Mercury. It manifests itself on Earth wherever a connection can be established with the creation of people and the beings in the kingdoms of nature. Thus it becomes visible in the human warmth nature that is inherent in our will sphere. The study of Mercury and its movements during prenatal development reveal one’s individual incorporation into the sphere of the will; they reveal, so to speak, the psychic “temperature” of the will life. This temperature is the foundation for a person’s experience of his or herself as an ego. We know, for instance, how the warmth of the blood is connected with the development of the ego and the “I”, but we can also find in it the individual and characteristic ways in which human beings move their limbs as they are active in life and tackle its practical problems. In this we can experience the last traces of the heritage that the Archai or the Spirits of Personality have imprinted into the sphere belonging to the planet Mercury.

On the following stage of cosmic evolution, which we call Ancient Sun cycle or evolution, the Archai had advanced to a higher plane of consciousness, to the capacity of imaginative cognition. It was then no longer necessary for them to experience and know of their own Being through the reflection from the heat bodies as on the Ancient Saturn planet. Our human ancestor had, in the meantime, evolved to the stage of being able to bear and become penetrated by a life body. Into this life body the Archai could now work. They were aided by very exalted hierarchical beings, the Seraphim. The Archai penetrated these life bodies with their imaginations, received from the Seraphim or Spirits of Love. Thus a kind of primeval propagation was created in our human ancestor, and this propagation consisted of the power to give away some of their own substance out of which a new “daughter-being” could come into existence. Together with this, the first germs of the glandular organs were created that we observe in people today.

Here we have a beautiful indication of forces that are to be found, like an old inscription in the sphere belonging to the planet Mercury and which become manifest in the activity of this planet, within a person when its body is created during the embryonic development. Again we can detect here the gift of creative activity, which at once reveals two different sides of its primeval tendency. On one hand we see here the world of the secrets of the glandular activity in one’s organization, not only in connection with propagation but also with regard to the function of the glands in their widest sense. These glands finally establish the balance of bodily formation and growth. They make the body a harmonized and beautiful image of the human archetype. They also make it possible for the human being to make itself, in artistic productivity of all kinds, an image of the cosmic, far-into-the-future-reaching archetype of humanity, who will not only be able to let the forces of nature produce the archetype of the physical and also spiritual human being through it but who will be able to be creator itself in cosmic space.

We can also find the manifestation of the Mercury forces and its sphere if we look at the gestures of this planet during the embryonic development of an individual. They reveal themselves in the life on Earth after birth, and they ask from each person his or her own fulfillment.

The following cycle of evolution, the Ancient Moon universe, again brought a further development of the activities of the Spirits of Personality. They then attained the consciousness of inspiration. Hitherto they had perceived the events in the universe in mighty inner pictures. Now they could hear the Word, the sounds of the inner language that was inherent as the moving impulse in all creation. Thus they were also able to work into the soul body of the human ancestor and awake in it the tendency toward independence.

We know from previous descriptions that during Ancient Saturn evolution our physical body was created, and within Ancient Sun evolution this physical body was permeated by life forces. We must imagine this Ancient Sun universe, which was not yet condensed into a system of visible stars, moving so that their orbits could be calculated. Nothing of such a starry world was then existent. But the laws of movement, which today seem frozen into the apparent rigidity of the starry world, were existent within the Ancient Sun universe like the psychic world of the Gods. For instance, that which we can perceive today as the loop of a planet might then have been only a soul movement expressing the inner perception of an event or perhaps a resolution of a spiritual being. There may have been the impulse to transform something into a form of existence, which this being had not assumed hitherto. In our human ancestor on Ancient Sun, a reflection was present of this ever-transmuting quality in the universe, and this brought about transmuting processes in its own body over a period of time. Thus it was endowed with life. Within Ancient Moon evolution this body was penetrated by a third principle, the soul, or astral body. A part of the inner, moving soul world that directed the course of the world from inner experiences also entered this human ancestor. Now it was able to have a consciousness of that which happened within and around it. In itself was present an image of that which brought movement into the universe from psychic impulses, emotions, and reflections.

Into this soul, or astral body, the Spirits of Personality poured the impulses of independence and the character of personality. Thus it happened that this impulse is still today written into the sphere of those hierarchical Beings belonging to the planet Mercury. In the movement and the gestures of this planet, we can experience the revelation of that which lives in us as the microcosm of our personal soul world that manifests itself in intentions, emotions, and impulses. We can perceive the arrangement of this small inner soul universe in us—that the sympathies and antipathies act like the events in a starry universe and create the harmonies or perhaps the discords of a human soul life. As the stars have their rhythms—they may be invisible at certain times to our eyes owing to their positions in the sky, or they may be in strong or weak positions—thus also the human soul life has its rhythms. There may be long periods of passivity alternating with periods of strong activity. Periods of soul interest and direction may fade away and may be replaced by new interests and influxes. All these longer intervals of the psychic directions of the interests of a human being are indicated in a certain way in the prenatal gestures of this planet; for instance, whether a human being has, at a certain time of life, an inclination toward a materialistic or idealistic world outlook can be seen in the movements of Mercury.

The evolution of the Spirits of Personality within the Earth cycle brought also a new aspect into the activity, which today is manifest in the movements of the planet Mercury and the relationship of its sphere to people. Within Ancient Moon evolution, this hierarchy of spiritual Beings planted the impulse to develop independence into humanity's then-highest principle, the soul, or astral body. This impulse was necessary because we were intended by the Gods to become self-conscious bearers of the divine astrality in the future. This development also included the danger of our becoming too independent through complete separation from the cosmic soul world and of self-contentment in the microcosmic psychic realm of our own being. This danger is written into the sphere of the planet Mercury. For instance, we can find through the writing of Mercury in the nativity and its prenatal background the possible over-emphasis of a person's soul-independence, which then represents itself as intellectuality and brings a separation from the world of reality and imprisonment in the universe of its own soul. But independence in this realm is an illusion, because we cannot sever the bonds with the soul and spirit world of the universe, for we are born out of this realm. Thus we can also see the other danger that is the result of the illusion of intellectuality, the exposure of a person to the uncontrolled powers of passions and emotions that dwell deep in the realm of the subconscious.

We can now see that the picture of the gestures of the planet Mercury as two intersecting triangles is also an inner reality (see Fig. 1 & 2). One of the triangles is turned earthward and is formed by the inferior conjunctions near to the Earth. It signifies the danger of the fall of the Mercury capacities in a person into

the grave of brain-bound intellectuality. The other triangle is turned heavenward and shows the danger of falling into the depths of incalculable and uncontrollable emotions and passions.

There is also another aspect of this planet and its sphere. The spiritual masters of this sphere, the Spirits of Personality, advanced within the Earth evolution to the consciousness of intuition. This is also written into this planetary sphere. Hence, we can develop these forces as they are embodied in our own being. And instead of being imprisoned in our own separated soul world, we can experience through inner development of our soul forces the presence of real spiritual beings within us. They live and work in our astral body, because it is taken from the world in which these Beings have their home. Yet if they are not recognized by us, if we live only in the realm of our own world-estranged, abstract intellectuality, then these Beings become the uncontrolled masters of our soul.

Therefore, if we look at the position and the gestures of Mercury in a nativity, it is not normally correct to consider these as a definite indication of the peculiarities of human destiny in the sense of astrological prognosis. This can be said not only of Mercury but of all the planets. We must learn to look at them as great cosmic questions of which the answers can be found only in the evolution of the hidden psychic and spiritual faculties of the human being. Only then can astrosophy descend again and incorporate itself into a new Christianized astrology.

The Events in the Sky

The starry sky during the month of October is extremely interesting. We can find two groups of events: on 1 October a conjunction between the Sun and Jupiter will take place, and on the same day a conjunction between Mercury and Jupiter will also occur. This suggests that Mercury must be very near the Sun also (seen from the Earth), and actually we can find that on 2 October there will be a superior conjunction of Mercury with the Sun. In this case, the planet Mercury will stand behind the Sun, between the Sun and Jupiter. Thus we will have the rare event of the Sun, Mercury, and Jupiter standing in one line behind one another. All the time the planet Neptune will be quite near the three heavenly bodies just mentioned; or putting it differently, if we were to extend a straight line from the Earth through the Sun, Mercury, and Jupiter into the space behind them, then we would come into the neighborhood of Neptune. In fact the conjunctions of the Sun, Mercury, and Jupiter with Neptune have taken place in the last days of September; that of the Sun and Neptune on Michaelmas Day, 29 September. We can see that this group of cosmic events is strongly related to the Michaelmas time of this year. All of them will take place in the constellation of Virgin, in the upper part of this constellation, which can be distinguished in the sky as the figure of a humanlike being but with wings like an angel. We cannot, however, see these events, because the Sun is so near that its light blots out any sight of these stars.

A conjunction between Mars and Saturn will occur in the constellation of Twins on 26 October, almost on the border between Twins and Crab. This is also a very important event, because it will inaugurate a long period during which both planets will become retrograde and will perform two more conjunctions. The last of them will occur on 20 March 1946.

Therefore, we have two groups of events: the one in the constellation of Virgin, the other in Twins. The latter one we can even observe during the early morning hours, between midnight and sunrise, around 26 October.

If we try to imagine these events, then dim memories of long past times and cultural conditions may sound from the depths of our being like the sounds of the ever-moving sea. From where do these fragments of memories come and what do they want to tell or to ask us?

The knowledge of the precession, which is the movement of the vernal point through the constellations of the Zodiac, might lead us back to the dim past when the great Zarathustra founded the Old Persian culture, about 6000 BC. Saturn, the great guardian of cosmic memory, may open this page in the cosmic records of world history, and we may be permitted to read on this page the grand story of Zarathustra and

how he was able to experience, in or behind the stars, spiritual beings of the hierarchical orders working into the Earth planet. We might derive a faint imagination of how he saw in the events on the Earth, in the change of the seasons, in the events in human life and history, and in the fight between good and evil, the reflection of those mighty occurrences and constellations of the great universe. Living with the great spiritual beings of the universe, he was nearer the Earth and its conditions, its needs, and its future than other people of his time, because he lived and could unite with the origin of everything that was and was to come.

When we ask: From where did this gigantic guiding knowledge come?, then we may look at those other events that take place in the constellation of Virgin. If we again follow the guidance of the precession, the movement of the vernal point, we may be lead still further back into an even more remote past. We may come to an age, long before the great Atlantean flood that destroyed the continent of Atlantis. We may come to people who had a knowledge of the starry universe which surpasses everything that we can imagine today. They were called the Akkadians. They arranged and ordered everything in the social life on Earth according to the great prototypal order, which they perceived in or behind the starry universe. They experienced in the multitude of stars the writing of the heavenly host of exalted Beings, and in reading this script and acting according to it, they had the certain experience that their earthly affairs were arranged in the best possible manner.

These are the sounds we may hear if we try to listen with our inner ears to the starry events of which we have spoken. We may hear much more of which we must be silent until the time is ripe. But amongst all this we may perceive one deep, solemn sound, and we may become aware that it is the voice of that Being whose festival we celebrate in these days. He may want to remind us through those pictures of a remote past that humanity has lost and has to regain in an entirely new way. We cannot now look up to the stars as the guides of our life on Earth. They are dead for us; light-years and spectro-analytic hypotheses have banished them from us, but we can raise the will into our lamed thinking, and we can set out in order to find the stars in a new revelation. We may discover in them the grand memory of the whole past evolution of the world and humanity from the very beginning. From this all earthly and brain bound knowledge, surpassing cosmic memory, we may gain the wisdom with which we may now start to become human beings. Namely beings who, out of the unfathomable depths of the cosmic intelligence, know the needs and the goal of humanity, of the Earth, and of the whole cosmos and who freely act out of this knowledge into and for the future of our universe.

This might perhaps be a part of the Michaelmas message of this year that sounds through cosmic spaces and wants to be heard by human ears...

It is only a general representation of these cosmic events that we tried to describe. We may have to say much more about them in future.

TWENTIETH LETTER - November 1945

Our Connection with the Stars - An Example: Tycho de Brahe

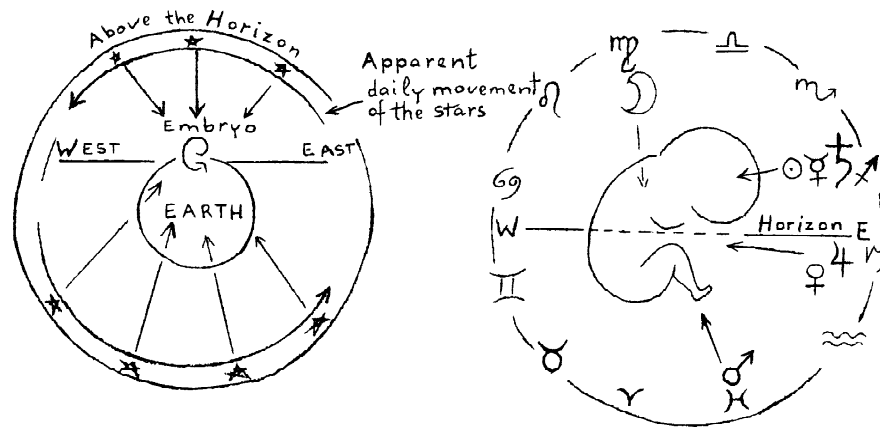
Now that our description of the nature of the planets has come to a conclusion, we will start to delineate some historic nativities [mainly that of Tycho de Brahe]. For this purpose we will mainly use the knowledge that we have elaborated in the first 19 letters, and we will also have to develop some new points of view in order to perform our task.

The nativity that we would like to work out is that of Tycho de Brahe, the famous Danish astronomer. He was born on December 14, 1546 o.s. [Julian Calendar], at Knudstorp in the County of Schonen (Southern Sweden), at 10:00 a.m. He descended from a noble family of Swedish origin.

We now need to work out the position of the sky at this particular moment in relationship to the birth place and the time. This is to be done with the help of astronomical knowledge of the planets' rhythms etc. It is not an easy task with regard to historic data, because the planetary rhythms are not as simple as we perhaps expect them to be. Many details and so-called astronomical "disturbances" are to be taken into account. Therefore, we cannot embark here on the details of these astronomical calculations. (For modern data we can use astronomical tables such as the *Ephemeris*, which give the position of the planets and other necessary details for each day.)

When Tycho de Brahe was born, the constellation of Archer had fully risen in the east, and Goat followed during the hours after his birth. Thus the constellations Archer, Scorpion, Scales, Virgin, Lion, and Crab were above the horizon. Virgin was at about the highest point of the arch of this part of the Zodiac that was in the hemisphere above the horizon. It was in the southwest as seen from the birth place. Crab was setting in the west, and Twins had already set. The Sun was at this time of the day in the southeastern sky. As the birth took place in wintertime and in a high northern latitude, the Sun stood very low, just above the horizon in the constellation of Archer. Behind it stood Mercury, which was then in superior conjunction, and Saturn was behind both of them. The Moon had just entered the constellation of Virgin, and it was probably still faintly visible in the southwestern part of the sky. All the other planets were at this moment underneath the horizon of the birth place. They were in that part of the sky which was, at that time of the day, still hidden underneath the eastern horizon. Jupiter and Venus were in the constellation of Goat, and Mars was in the constellation of Fishes.

In order to find the right proportion of the nativity within the complexity of human connections with the starry universe, we must now consider for a moment the meaning of birth with regard to the totality of human existence. At the moment of birth the organism of the child is separated from that of the mother. It is now left to itself with that particular condition of body which it has acquired up to this moment. All the processes of creation that took place during the embryonic development have at this moment come to an end, and although we can still observe development and growth in the time after birth, this depends to a certain degree on the form that has come to a rigid limitation at the moment of birth. Just as this remarkable moment in the life of a human being is brought about by the separation of the child from its mother, there is also a moment when the human being is separated from its heavenly Mother whose outer features we see in the visible stars. Before birth, the human embryo was embedded in the womb of its heavenly Mother in the movements of the stars in the universe and especially of the Moon, just as the physical embryo was surrounded and protected by the womb of the physical mother. At the moment of birth this heavenly Mother-Being withdraws and shows in a last but now fixed picture, all that it had created before birth. This is the nativity. Therefore, we should look at the nativity as something that marks the close of a prenatal development. And we see it in the proper proportion if we consider it as a kind of key to the prenatal events. But it is the right key only if the birth has not been forced to suit egoistic requirements, which is a rather widespread practice today. It is different in cases where the life of the mother or the child is in danger and when medical help is necessary.



If we now consider the picture of the nativity of Tycho de Brahe in regard to the coordination in space, then we have a real image of the baby in its ethereal, even physical peculiarities. Let us imagine the daily rotation of the sky from east to west in the hemisphere above the horizon. For the polar region, of course, it is different—underneath the horizon, this daily movement is from west to east. Furthermore, let us imagine a human embryo coming into existence upon the Earth globe. The sphere above the plane of the horizon, where the movement is from east to west, reminds us of the dome of the human skull. From this sphere come those forces that are more concerned with forming the head during the embryonic development. Just as the stars rise in the east and stroke, as it were, the Earth in their daily movement toward the west, the head is the predominant part of the embryo, and out of it the body and the limbs grow downward. However, we cannot see the stars below the horizon. If we are good mathematicians, we can calculate their positions at a certain moment and point in the direction in which they must be underneath the Earth, just as our limbs more or less point toward the center of our globe. Hence, this sphere is connected with the creation of the limb system. In between the two spheres in the direction of the plane of the horizon, we have to seek for the forces that manifest themselves in the creation of the rhythmic system. Therefore, we have to seek the coordination of earthly and heavenly space that finds its expression in the nativity and which gives a fixed image of the constant weaving of the bodily form during the nine months of embryonic development and arrive at the picture that is given above. At the time of Tycho de Brahe's birth, the constellation of Goat rose in the east. We can see in this a fixed picture of those forces that had formed the head of this human being during the embryonic state. Then, as the stars move toward the west and descend below the horizon, they indicate how, out of this head, the rhythmic and the metabolic systems grew downward. Thus we have the picture of the complete embryo as in the diagram. If we now add to this picture the movements of the planets during the embryonic development, we will have a very illuminating demonstration of the connection of Tycho de Brahe with the starry universe and how his destiny was reflected in it.

We will now consider the movements and gestures of the planets within this picture. We will first look at the Sun. A few days before the birth it entered the constellation of Archer, yet within its own orbit it had entered just at this moment the ecliptic sign of Capricorn. (Unfortunately, these partitions of the ecliptic have the same names and symbols as the fixed-star Zodiac. They should have different symbols, because they are of a different quality and then much confusion could be avoided. We tried to speak about this differentiation of signs and constellations in letter 13.) The Sun in the sign of Capricorn gives us an image of Tycho's bodily constitution. As we have already pointed out in the 13th letter, the sign of the Capricorn is connected with the formation of the knees, but there is also a very significant relationship between knees and eyes in the human body. If we now look at the position of the Sun with regard to the image of this human body in the diagram above, we can at once perceive that this Capricorn Sun is strongly related to its head. Therefore, the constitution in this case must have been eminently organized toward the manifestation of "knee-forces" in the head, which are nothing else than the eyes. If we now consider the fact that Tycho

de Brahe was an astronomer at a time when the telescope was not yet invented, and he was, nevertheless, the first one who made a substantial number of observations with regard to the positions and the peculiarities of the stars, we are forced to the conclusion that he was really able in an extraordinary way to use his whole body like an eye. He must have been able to subordinate his whole organism to the action of the eyes. This required quite a different attitude and bodily discipline in those days than in our time. For instance, we can attach a camera to the telescope, which then does the work of observation for us. This extraordinary capacity in Tycho de Brahe is indicated by the Sun in the sign of Capricorn, and in its conjunction with Mercury and Saturn.

Another aspect, which we can consider from this position of the Sun, is that of the “open space”, which we described in the 15th letter. We also mentioned Tycho de Brahe then, so we need not repeat this here. However, we can now add that the Earth planet appeared in the open space in the Light of Jupiter. If we could have looked down upon the Earth from cosmic space when it was in that part of the ecliptic which was not touched by the Sun during the prenatal development of Tycho, we should have observed the planet Jupiter behind the Earth in the constellation of Goat. This indicates that there rested deeply with Tycho’s rhythmic system, in his heart, the searching for that chalice of the cosmos into which must flow the spiritual substance of the Earth as the Holy Host of the universe. It was so deeply sunk into his being that it became a reality only in his life after death, when this grand imagination was not held by the forces of his body any longer. In the fact of Jupiter standing behind the Earth, we have a revelation that this Earth secretly really belongs to the furthest future of our planet, we might almost say to the “Jupiter-future” of our Earth planet when the Earth will become the new “Sun-Host” in the Holy Grail of another universe. Later we shall have to say more about Jupiter in this nativity.

The Moon was in the constellation of Virgin at the time of Tycho de Brahe’s birth. As we saw the indication of those universal ether forces that build up the physical frame of a human being in the position of the Sun, thus we can experience in the Moon the image of the “other side” of the cosmic ether that works within the organism and finally prepares it to become an instrument of consciousness, even of the consciousness soul. We have spoken of this in detail in the 16th and 17th letters. In this case the Moon stood in the upper part of the cosmic Virgin. Here we have the indication that Tycho de Brahe was able to enter into the realm of the secrets of creation with his consciousness forces. These stars in Virgin were perceived in many ways in olden times. One way was to perceive the heavenly Father and Mother as united in one Being. Another imagination was that of a gigantic studio or laboratory where mighty hierarchical Beings gave the initial impulses for the various steps of evolution. However, this imagination varied according to the regions of this constellation. The imagination of this Virgin-mystery was implanted into Tycho’s being from the aspect of the universal “head forces” that represent the spiritual essence of the world of the stars. We need to remember that the woman, who is described in chapter 12 of the Revelation of St. John, has a crown of twelve stars upon her head. It is the realm of the manifestation of the hierarchies through the visible stars. Thus we can see how deeply Tycho de Brahe was connected with the starry world. From his 13th year onward, he regarded the science of the stars as the revelation of the Divinity.

The Moon at the time of birth is, from still another point of view, a gateway to the forces of the consciousness soul or, as we may put it, to the realm of thinking. In the 14th letter, we described the Moon Nodes and their rhythms. (See the diagram in the 14th letter.) Also in the same letter we developed the fact that the Moon Nodes move across the point where the Sun stands at the moment of birth, either some time before or after birth. This revealed to us the connection with the realm of the dead.

In the same way, we can also consider the fact that the Moon Nodes move across the position in the Zodiac where we find the Moon in the nativity. This can also take place sometime before or after birth, and need not necessarily coincide with the moment of birth. As we have already pointed out in the 14th letter, these Moon Nodes are gateways from the Sun to the Moon sphere. If we now relate these gateways to the Moon of the nativity, then we gain a picture that shows us how the higher forces of the Sun sphere awake in

the realm of the Moon, or in its human reflection, the activity of thinking. In other words, we have a description of the influx of the Thoughts of the Gods that dwell in the sphere of the Sun and beyond into the human thinking. How the Thinking of the Gods appears in people as their own thinking, as each one's own philosophy, can be found in the individual distribution of the planets in the Zodiac at the time when those gateways—the Moon Nodes—move across the position in which the Moon stood in the nativity.

We owe this discovery to certain indications that Rudolf Steiner gave in his lecture cycle *Human and Cosmic Thought*, [where he defines these philosophies and moods]. He speaks there of the fact that besides the actual nativity, another “spiritual nativity” can be found that shows the philosophy of a human being and which may even be of greater importance than the physical nativity. Researches in connection with historical personalities have led to the confirmation of the fact that this spiritual nativity is the one which appears when the Moon Nodes move across the Moon of the nativity. The question is: how can we read in this spiritual nativity the individual philosophy? This was clearly indicated by Rudolf Steiner. He described how we can distinguish between philosophical tendencies. They are:

Gnosis: the highest form of philosophical conception, that which shines like a super-thinking capacity into the human soul. It corresponds to Saturn in the starry universe.

Logism: the tendency to comprehend the universe with logical, philosophical thinking. Its cosmic counterpart is Jupiter.

Voluntarism: the philosophical tendency that strives to cognize the universe as the result of the activities of the will forces. In the cosmos it is related to Mars.

Empiricism: the philosophical tendency to learn the truth through sense-experience and experiment. Its cosmic origin is the Sun.

Mysticism: the striving to attain philosophical truth through mystical contemplation. In the cosmos Venus corresponds to this philosophy.

Transcendentalism: a world conception that takes into account the existence of a world beyond the senses, a kind of metaphysical world. It is related to Mercury.

Occultism: cognizes the “hidden” world as the only real one. The Moon is its cosmic image.

Each one of these seven philosophical tendencies can appear in twelve different philosophical “moods”, just as the planets move through the twelve constellations of the Zodiac. These twelve moods are:

Idealism: experiences the universe against the background of active, divine ideas. We find this related to the constellation of Ram.

Rationalism: a mood that cognizes the presence of ideas in the universe, not as active entities, but as concepts that have been put into the existing objects long ago and cannot evolve further. We find its cosmic equivalent in Bull.

Mathematism: the mood of experiencing the universe as the expression of great mathematical laws, as if it were created by a great cosmic mathematician. We find the cosmic reflection in Twins.

Materialism: considers that the universe consists only of matter that can be weighed, measured, and counted. Crab is related to this world conception in the cosmos.

Sensualism: cognizes the universe as existent only in that realm that is within the compass of the senses. It corresponds to Lion in the Zodiac.

Phenomenalism: acknowledges the “phenomena” in the universe as the essential foundations of a philosophical world aspect. The constellation of Virgin is its cosmic counterpart.

Realism: strives to make the mood of cognition of reality the foundation of any philosophical tendency. Its cosmic origin is Scales.

Dynamism: a philosophical mood that carries the fundamental concept of powers or forces, but not yet individual spiritual beings, into any of the seven philosophical tendencies. Scorpion is its cosmic manifestation.

Monadism: acknowledges a world of individual spiritual beings (the Monads) that are beyond the boundaries of the human being. Yet these Monads are incomprehensible; thus this world of monadic beings is still only an abstract reality. We find Archer as the cosmic counterpart.

Spiritualism: cognizes the universe as the work and manifestation of individual spiritual beings of a definite hierarchical order. The character and the attitude of these hierarchical Beings can be distinguished and recognized. Its cosmic manifestation is Goat.

Pneumatism: a philosophical mood that cognizes Spirit as the foundation of the universe, yet does not distinguish between individual spiritual beings. The Spirit is, according to this view, a more or less undivided Oneness. This corresponds to Waterman.

Psychism: a mood that does not recognize the Spirit as the foundation of the universe but, instead, proposes something like a World Soul as the essence of universal existence. It is related to Fishes.

TWENTY-FIRST LETTER - December 1945
Our Connection with the Stars - Tycho's Moon/Venus

If we take the positions of the planets in the Zodiac during the time of the transition of the Moon Nodes across the place of the Moon in the nativity and translate them into the language of the philosophical universe that we outlined in the last letter, then we can find the “philosophy” of a human being. Of course calculation alone does not suffice, because we have, in any case, at least two possibilities: one from the position before and one from the position after birth. In connection with historic nativities, it is not difficult to find the right event, because we can find from the biographies the general philosophical tendencies of these individualities. These historic studies also provide an answer to this problem that cannot be solved by calculation alone.

In Tycho de Brahe's nativity, we find the Moon in the constellation of Virgin. This is the gateway from the higher realms of spiritual existence into Earth existence, and after birth this leads to an awakening of the forces of the consciousness soul. We will now have to find the time when one of the two Moon Nodes was in this position and opened this gateway, as it were. It happened shortly before Tycho's birth in June 1541. Nine years later, October 1550, the other Moon Node had moved into this position in Virgin, but we can ignore this event for the moment and concentrate solely on the other event in 1541.

We can find at that time an extremely illuminating grouping of the planets in the Zodiac. Most of them, the Sun, Moon, Mercury, Venus, and Mars, were concentrated in the constellation of Twins. Jupiter was in Lion and Saturn in Virgin. The accumulation in Twins suggests a strong inclination toward the philosophical mood of Mathematism, but in this case it is a rather intricate kind of Mathematism. Tycho de Brahe gave expression to this by becoming an astronomer. For astronomy, and especially the astronomy that in the days of Tycho de Brahe came into existence as a branch of modern science, was strongly based on mathematics. Yet in this case it was differentiated. The Sun was in Twins, which indicates that the philosophical mood was a Mathematism experienced as the tendency of Empiricism, that is to say a mathematical-astronomical conception of the world in the light of sense experience. Tycho de Brahe became famous for his star catalog, which contained the exact positions of about a thousand stars. Kepler based his work on Tycho's very accurate observations of the planet Mars.

This Mathematism had still different aspects. We found that the Moon, Mercury, and Venus were in Twins. They represent the philosophical tendencies of Occultism, Transcendentalism, and Mysticism. This may seem a contradiction to the world conception of Mathematism; however, we can come to understand this if we try to imagine the other side of Tycho's being. He was one of the most capable astrologers of his time, although without many people knowing of his capacities. When a comet appeared in the year 1577, he predicted from the study of it that “in the North—Finland—a prince would be born who would lay waste to Germany and then vanish in 1632.” Such a prediction cannot only be explained as a “lucky hit”; it indicates that Tycho de Brahe had a deeper insight into the mathematical structure of the starry universe, and that he was a true occultist in this sense, for this prediction, as well as others, literally came true. Long after Tycho de Brahe's death, King Gustavus Adolphus of Sweden, who was born in Finland, appeared in Germany, and died in the battle of Luetzen in 1632. Mars also was in Twins and this indicates that Tycho's conception of the universe was not at all an abstract Mathematism. He did not conceive the world as a gigantic mechanism working according to mathematical laws as scientists often conceive it in our day, but as an accumulation of Will forces that brought about the movements in the starry sky. Kepler, his scholar, had also still a similar power of understanding, and we can read in his writings how he experienced the heavenly bodies as if they were penetrated by soul beings.

Jupiter in Lion reveals another side of Tycho's world conception. It is the tendency of Logism in the mood of Sensualism. We must imagine that even in the days of Tycho it was still a great and courageous deed to rely on the senses and not to start from preconceived and old ideas, and then from them build up the

picture of the universe. It was the time of the birth of modern science and Tycho de Brahe was one of the first scientists who let himself be guided in his thinking by Sensualism, that is to say by the language of the sense impressions. There is more of Tycho's Sensualism in the modern world picture and its practical applications than we generally realize.

Saturn was in the constellation of Virgin, which represents Gnosis in the mood of Phenomenalism. The manifestation of such a philosophical outlook can hardly be traced in that which is left as the documentary record of Tycho's life. It was very much in the background and only known to a few of his contemporaries. We have previously pointed out that Tycho was not only an astronomer he was also an alchemist. He knew that the seeker has to combine both in order to find the truth. Therefore, in his observatory he did experiments with the substances of the Earth side by side with his astronomical observations. And his aim was to discover the reaction of the events and conditions in the starry sky on the earthly substances. Tycho did not take the old alchemistic traditions for granted; he did the experiments so that the "phenomena" might reveal the truth. It was through this work that he unfolded the point of view of Gnosis in the mood of Phenomenalism.

This is the spiritual nativity of Tycho de Brahe. It is of great importance. Generally speaking the spiritual nativity reveals something of the higher nature of a human being, that which makes the true human nature in contrast to the beings of the other realms of nature. The astronomical facts show this. We went out through the gateway of the Moon in the nativity into cosmic space. In fact, everything that concerns the steps of the descent of a human soul into an earthly incarnation is related to this gateway of the "lane" of the Moon in the nativity. The stages of embryonic development are especially connected with the Moon, but all these events, leading finally to the physical nativity, take place, as it were, within the sphere of the Moon, which is encompassed by the orbit of the Moon. In order to find the spiritual nativity, we have to go further. However, following the "lane of the Moon", we come to the border of the Moon sphere, and now we have to wait until a gate is opened from the Moon sphere into a higher sphere. This happens as soon as one of the Moon Nodes comes into the direction of the lane of the Moon. The Moon Node is the key that opens the gate from the Moon into the Sun sphere. (In the 14th letter we already described this fact.) We can now enter the Sun sphere, and in the same moment we have the aspect of the spiritual nativity. Therefore, we could also call it the Sun nativity in contrast to the Moon nativity. The Moon nativity shows how all the prenatal acquirements and predestined outlines of a human soul existence are brought down into the earthly substances and are finally incorporated into the stream of heredity. The Sun nativity shows just the opposite; it shows our "super heredity" being, our origin in the world of the Gods. For the Sun or spiritual nativity that is realized on Earth as the philosophy of a human being is the reflection of the Thoughts of the Gods, which the individual soul receives as the gift of the Gods before it descends into the sphere of the Moon. The soul receives this gift not in order that it may dominate the soul's earthly existence, but that the soul may develop it, widen it, and combine it with outlooks other than those that are indicated in the soul's individual spiritual nativity. This is the soul's task and this gives it divine dignity as a thinking being. This Sun nativity is so important, because it also opens the gateway to real human freedom or freehood.

The two nativities that we have described as the Moon and the Sun nativities are strongly related to each other. In order to show this relationship in connection with the nativity of Tycho de Brahe, we will have to work out some further details of his Moon nativity,

In the 16th letter, we pointed out the significance of the rhythms of embryonic development for the later life after birth. These rhythms are a kind of prophecy of the life on Earth within certain limits. We will now turn again to the nativity of Tycho de Brahe. He was born on December 14, 1546. Furthermore, we assume that his embryonic development lasted about 10 lunar months of four weeks each. Therefore, his conception must have taken place in March 1546. We have certain astronomical means by which we can define more exactly the moment of individual conception. These means are derived from very ancient wisdom that is partly contained in what we know as the Hermetic Rule of old Egyptian cosmology but that, in fact,

goes much deeper. We cannot embark on this question here; it is a whole science in itself. Thus we can find that the moment, which we must consider as the beginning of the prenatal prophecy of Tycho's earthly life, was toward the end of March 1546, when the Moon was in the constellation of Goat. This is, then, the point that finally rose in the East when Tycho was born.

From this moment in March 1546, which we may call the epoch, we can now go forward toward the birth, and we can find that the Moon came back nine times to that point in Goat. Each one of these lunar months of 27.3 days contains an image of what became reality in one of the seven-year periods of the earthly life of Tycho after birth. For instance, if we take the first lunar month, or the time from the end of March till the end of April 1546, and read the starry events that took place during this time, then we will find that they are images of events that happened during the first seven years of Tycho's childhood. If we continue, we can discover in the second lunar month cosmic images of events that took place in Tycho's lifetime from 7-14 years, etc. The fundamental rhythm is the rhythm of the Moon. Within 27.3 days it always comes back to the same position in the Zodiac, and in between it moves through all the constellations of the Zodiac. This explains the basic rhythmic nature of human destiny. Very often we can experience that we are confronted with problems and situations similar to those which we experienced seven years before. This is the "realization" of the picture of the Moon, which before birth went through the same constellations again and again. But there is also differentiation. The planets, especially the Sun and the inferior planets, are moving through the Zodiac. We find in the case of Tycho de Brahe that in the time of the epoch the Sun was in the constellation Fishes. Then it moved on into Ram, and during the second lunar month we find it moving from Ram into Bull. Venus and Mercury and the other planets were also continuously moving. Thus an element of change and variation is introduced into the constantly repeating rhythms of the Moon. These facts are an image of influences in later life that constantly breaks down those life rhythms which want to persist in uniformity and repetition.

We can calculate that the Sun, Mercury, and Venus entered the constellation of Twins during the third and fourth lunar cycles, or months, of Tycho's embryonic development. They came into that part of the Zodiac which was impregnated long before these events by the positions of some of the planets during the time of the spiritual nativity. We said above that in 1541, when this spiritual nativity took place, the Sun, Moon, Mercury, Venus, and Mars were in Twins. In the Moon nativity, as we may call the whole of those star events during the embryonic development, the Sun and the inferior planets moved into the same position. As this happened during the third and fourth lunar cycle, it is of course an image of Tycho de Brahe's destiny during the third and fourth seven-year periods or the time between 14 and 28 years of age.

During this age, Tycho de Brahe "realized" that which lived in his soul as his vocation and which we can read in the image of his spiritual nativity. It was the time when he became that peculiar type of astronomer and astrologer that we described above.

His father died early, and after this, in 1559 when Tycho was only 13 years of age, his uncle sent him to Copenhagen to study Philosophy and Rhetoric. Later on he was supposed to study Law. For this purpose he was sent with a tutor to Leipzig. The real aim was to prepare Tycho for a political career, for this was, so to speak, the family tradition. Here the forces of heredity became influential; but immediately after Tycho was sent to Copenhagen, the super heredity forces began to break forth in him, and gradually the plans made by his family were swept aside. As Tycho was a man of enormous will power, his individual soul impulses took on shape very distinctively. For instance, on August 21, 1560, he observed a great eclipse of the Sun, and he began to look upon astronomy as something divine. Later when he was at Leipzig, he spent whole nights in viewing the stars while his tutor believed his pupil to be safely in bed. In 1563 he observed the great conjunction of Saturn and Jupiter, and he detected that the astronomical tables which existed in those days were far from being mathematically correct. Later he visited many places in Germany, and in 1569 we find him at Augsburg busily engaged in astronomical and alchemical researches. Then an incident occurred, which is very illuminating with regard to his position toward hereditary and family impulses.

When he was 25 years old, in 1571, he returned to Denmark and married a peasant girl. Consequently, a violent quarrel broke out between him and his relatives so that even the Danish king had to interfere.

Thus we perceive how an influx of forces can flow into the Moon nativity, and these are liable even to upset the firm and preconceived image of a human destiny, but they, at least, lift human existence out of the sphere of mere tradition and heredity. The Moon nativity concerns the embodiment of cosmic spiritual qualities into a human body. The Sun nativity represents the purely individual condition of the soul of a person. The relationship of these nativities, as in the case of Tycho de Brahe, shows the struggle between the forces that are innate in the body of a person and the forces of the soul. This struggle is a necessity, not only for the evolution of the single human being but also for the whole universe, because it is there in order to redeem the past evolution of the world and to lead it toward the future.

We will now consider the planet Venus and its sphere in Tycho de Brahe's nativity, of which we have already spoken in letter 18. At the beginning of the prenatal development it stood in Fishes, and from there moved through all the constellations as far as the first stars belonging to Waterman, where it was at the time of Tycho de Brahe's birth. Hence, Venus had not moved through the full width of the constellations Waterman and Fishes during this time. In between it was in superior conjunction with the Sun in Bull.

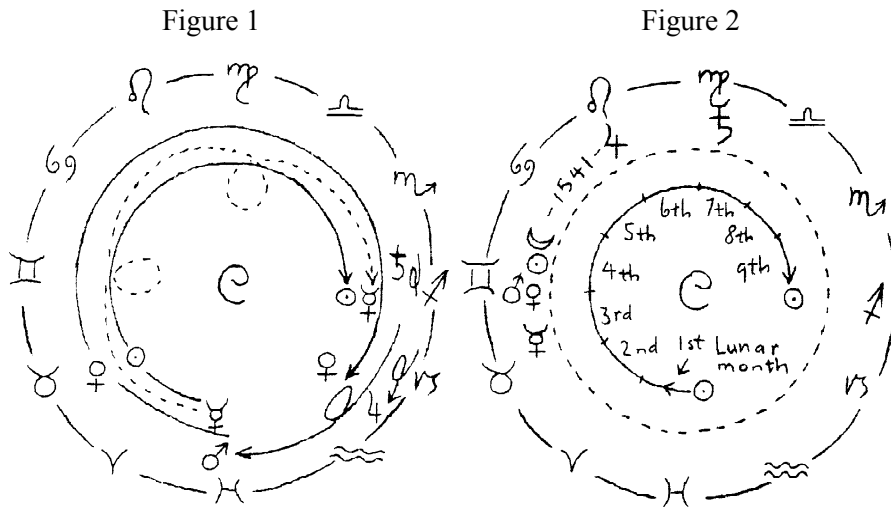
In the 18th and 19th letters, we pointed out that the planet Venus as well as Mercury are the densest points of their spheres, which, although not visible, is of the greatest importance. It is in a certain way a contradiction to the planet, not only because—contrary to the power of contraction inherent in the planet—it has the power of expansion, but because its quality is more that of a spiritual Mercury nature. Still we can read its movements from the gestures of the planet Venus.

We need to remember that we found the cosmic history of the senses in the activities of this sphere, not only in the past cosmic evolution but also with regard to the future. It concerns the destiny of human beings with regard to the process of their incarnation into sense experience as well as their redemption of these and their evolution toward new sense capacities. Thus the space that is, as it were, left "open" by Venus in the nativity of Tycho de Brahe indicates the direction in which Tycho's "world of the senses" was the least limited by the contracting tendency of the planet. This was the direction of Waterman that represents the cosmic image of the sense of warmth. Yet, in this case we must consider this from a very wide cosmic viewpoint. In order to understand it we will have to use a picture. Within the human body we can observe the circulation of the blood. This bloodstream is allowed to flow only as far as the skin. If we now imagine that a human being could have a kind of ethereal bloodstream which does not stop at the skin but goes out into cosmic space and after some time returning again, then we have a picture of what was present in Tycho de Brahe as a special capacity. He could use those ethereal streams of warmth like a sense organ, going out into cosmic space and returning into his own organism. Therefore, he could experience the inner life of the starry world. All this happened more or less unconsciously, but it was the organic foundation of his brilliant capacity of experiencing future events on Earth by looking at the stars.

This great but vague and slumbering capacity was then condensed into stronger outlines by another event that was reflected in the superior conjunction of Venus with the Sun at the end of the second lunar month of Tycho's embryonic development. This referred to the time when he became 14 years of age. This was exactly the time when he was confronted with a cosmic event for the first time, with an eclipse of the Sun. It was also at this moment that the sense for predicting events from starry aspects awoke in him for the first time. The superior conjunction of Venus took place in Bull, and from the position of the planet we can assume that the sphere was expanded, as it were, toward the realm of Bull. Bull is the cosmic image of the sense for the perception of human thought. However, Tycho not only developed the sense for the perception of human thought with the help of those innate Waterman capacities, of which we spoke above, he was also able to perceive Divine Thought. Thereby, he could really read the future in the movements of the stars; it was not only a manipulating with traditional astrological rules. He was allowed to read the Thoughts of the Gods.

Figure 1 below shows the movements of the planets and of the Sun during the ten lunar months of Tycho de Brahe's embryonic development. Saturn and Jupiter can be seen making loops, but not moving out of their constellations. Mars starts in Archer, moves through Goat and Waterman, then makes a loop in Waterman and proceeds after this to Fishes. Furthermore, we can see Venus starting in Fishes and moving through the whole Zodiac to Waterman. The Sun goes from Fishes to Archer and Mercury moves about the same way. During this time Mercury makes two loops that are indicated in the drawing.

Figure 2 shows the spiritual nativity of Tycho de Brahe in the outer circle. In the inner circle we see again the path of the Sun during the embryonic development with reference to the position according to the sequence of the lunar months.



TWENTY-SECOND LETTER – January 1946
Our Connection with the Stars - Tycho's Venus/Mercury

After the superior conjunction of Venus with the Sun, we saw that this planet moved close to the Sun through the constellations of Twins, Crab, and Lion. Toward the end of the third lunar month it entered Twins. This was reflected in the events around 1565-70 in Tycho de Brahe's life. It was the time when he visited many places in Germany: Wittenberg, Rostock, Augsburg, and then there slowly began to develop within him the kind of astronomer and alchemist that we have already described.

Venus and its sphere (which has a Mercury character) are connected with the feeling life of humanity and with its bodily foundation, that is, with the rhythmic system. The sphere is certainly also related to the functions of the senses, as it carries a rhythmic character into the realm of the senses. We might almost say, it makes the development of the "Yoga of the senses" possible. We know that the old Indian Yoga system is not suitable for western bodies any more; it is the last remaining link with a period when humanity perceived the world quite differently from the way we do today. At that time, the practices which lead to a discipline of inhalation and exhalation served the purpose of making the breathing a sense organ for supersensible cognition. This cognition was more dreamlike. Therefore, it is not suitable for western bodies, because these bodies are organized for day-conscious, physical sense perceptions. Further, humanity is moving toward an epoch when the purely physical sense perception will also be overcome, not by a dreamlike supersensible cognition as in olden times but by a conscious discipline of the sense perceptions. Just as in olden times, the scholars of the Yoga method learned to direct their breathing by voluntary acts, humanity in future must learn to handle the activities of the senses. The sense impressions today flow into human bodies, mostly, without any discrimination or inner "digestion". The bodies act on the impressions of the senses like automatons. This is one of the reasons for the disastrous lack of constructive thinking today. Only if the sense impressions are very consciously and voluntarily directed by human beings, will the cultural deadlock of human intelligence be overcome in future. Such a discipline of sense perception can be called "Yoga of the senses". Both the old Indian Yoga (the old dreamlike condition) and the new Yoga are related to the sphere of the planet Venus, which we may call Occult Mercury.

This is clearly indicated in the case of Tycho de Brahe. During the time of his life, which is reflected in Venus entering into Twins in the third prenatal lunar month, he developed a "Yoga" of this kind. If the average person of today looks at the starry sky, he or she usually sees only the multitude of light points at unimaginable distances from the Earth. Nothing is created in the soul except a more or less helpless awe. One might as well be blind to the stars and not see them at all, for nothing is altered in the inner soul world. This was different for Tycho. He could really inhale, as it were, the view of a star and exhale the knowledge of its special message in the chorus of the starry heaven. It was a discipline of perception that he developed in those years of his studies, which were reflected in the movement of Venus (or Occult Mercury) in Twins.

After Venus had moved through Crab it entered Lion, and in the beginning of the fifth lunar month, it came into the same position in Lion where Jupiter had been in 1541 at the time of the spiritual nativity. (See diagram 2 in letter 21.) This event, during the fifth lunar month, refers exactly to the year 1576 in Tycho's life. It is the year during which the foundation stone of Uranienburg, Tycho's observatory on the island of Hveen or Huen, was laid. The island of Hveen was bestowed on Tycho de Brahe in 1575 by King Frederick II of Denmark, in order to enable him to pursue his astronomical studies freely. If we now re-read what was said in letter 21 about Jupiter in Lion in the spiritual nativity, we can well grasp the significance of this event that was reflected in the position of Venus in Lion. "Logistic Sensualism" was shining above Venus at this moment and again transformed the "Yoga of the senses" of Tycho de Brahe. The observatory that was built was, as it were, the sense organ of this "Yoga". We have already described in the last letter this peculiar kind of respiration organ of the astronomical observatory in the upper stories of the building and the alchemistic laboratory in the lower part.

We can almost see in the movement of Venus through the various constellations of the Zodiac, the steps for a kind of initiation of Tycho. The sense for the perception of the language of the stars was innate in him. It may be that he inherited it from a previous incarnation. This “sense capacity” was led deeper and deeper into the realm of earthly substance, just as Venus passed through the constellations from Fishes to Lion, Virgin, and so on. Tycho demonstrated in his own spiritual evolution something that comes very near to the alchemistic Rosicrucianism of the Middle Ages. Some other instances in his life reveal that he must have been much more deeply related to this stream of esoteric Christianity than we know. He was also visited by King James I of England, then still James VI of Scotland, who was inspired by Rosicrucianism.

This sense capacity of Tycho de Brahe was even led so deeply into the realm of Earth existence that he was able to experience the very essence of the Earth, which externally is death. Toward the end of the seventh and during the eighth prenatal lunar month, Venus moved through Scorpion. This refers to the last seven years of Tycho’s life. Venus was then opposite Bull, where it was in superior conjunction with the Sun, and where we could see the beautiful image of Tycho’s sense for the perception of Cosmic Thought. Now it was in opposition and, during those last years of his life, Tycho had really to develop a kind of “sense of smell” (Scorpion) for the Earth; he literally “smelled death” as the essence of the Earth. The last years in Tycho’s life brought a series of catastrophes. In 1588 his protector King Frederick II of Denmark died, and his successor had little affection for Tycho. Finally, in 1597, he had to leave the island of Hveen with all his instruments, and after wandering about for some time he was given asylum in Prague by the Emperor Rudolph II in 1599. After a couple of years, on October 24, 1601, he died of a strangury.

Toward the end of the eighth prenatal lunar cycle, Venus passed over from Scorpion to Archer, and at the same time it was in conjunction with Saturn. This event is exactly related to the moment of Tycho’s death. He had passed through the deepest valley while Venus was in Scorpion. It was necessary for him to go through this experience. The following ascent, indicated by the entry of Venus into Archer, did not take place while he was on Earth. There stood Saturn, the Guardian of the Threshold and the image of the higher self of humanity that is interwoven into the Self of the World; into world destiny. The individual path of initiation that Tycho had followed now became an affair of the universe; it was no longer only his personal concern. This is indicated by Venus in conjunction with Saturn. The “sense capacity for Cosmic Thought”, which had gone through the deep and dark valley of Earth existence, now gradually returned to its origin, filled with the wisdom and reality of Earth existence, and thus it came back highly enriched and strengthened.

Certainly, death made an end of the development of this sense capacity on Earth. Still, if we take into account that nothing can be lost of what has been written by the stars into a physical form, and if we then look at Venus after the conjunction with Saturn, it becomes quite clear that this sense capacity was developed further even after death. After the event, which refers to the year 1601 in Tycho’s life, Venus moved through Archer and finally entered Goat, where it came into conjunction with Jupiter shortly before Tycho’s birth. Venus in Goat means the development of the sense of sight. Yet here in Tycho’s case, where these final Venus capacities were no longer evolved on Earth but were taken beyond the threshold of death, we are compelled to call it almost a divine sense of sight lit by the wisdom of Jupiter. In his earthly life, Tycho experienced the matter of the Earth from the heights of his star wisdom. It was like an initiation and sometimes very difficult and painful. Even a mood of tragedy hovers over him. He carried the fruit of cognition of earthly matter beyond the threshold, and in time he became a cosmic sage of the destiny of the Earth. Now he could penetrate the secrets of Earth history with his star eyes much more deeply than ever before. He had become an initiate into the future of the Earth planet. That such ideas about the life after death of a certain individuality are not empty phrases, may be emphasized by the indications of Rudolf Steiner about Tycho de Brahe. He said that Tycho de Brahe’s soul went through a very strong evolution after death so that he could inspire certain great historic personalities on Earth. Furthermore, he indicated that this soul is very active during this century and that he can be regarded as a cosmic counselor in all those

matters which concern the prophecy of the 20th century. Thus we can witness how the forces of Venus can be transmuted into the forces of the Inspiration soul (see letter 18).

In letter 21, figure 1, we can see that the planet Mercury performed about two and a half cycles during the prenatal development of Tycho de Brahe. In the beginning, it just came out of a loop in Fishes, then it had a superior conjunction with the Sun in Ram/Bull, went into another loop in Twins, followed by a superior conjunction in Lion. During the eighth lunar month there was another loop in Scales, and finally Mercury was in superior conjunction with the Sun at the time of Tycho's birth.

Such a rhythm from one long loop to the following one may be called a cycle. As it comprises a time of roughly four months, it is related to an interval of 28 to 30 years in the life time of a human being. (One lunar month during the prenatal development is the reflection of seven years in the life of a human being.)

These cycles of Mercury, and of its sphere, refer to the rhythms of activities in the life of a human being. In the 19th letter we pointed out that this cosmic sphere is connected with the willing of human beings. Thus we can witness by the gestures of Mercury, toward which realm of active life the soul of an individuality is directed.

Here we find that we must distinguish in Tycho's life among three great cycles of activity. The first one comes to an end about the time of the fourth lunar month. We must imagine that this moving of Mercury from loop to loop appears like a descent or ascent into cosmic depths of the sphere of this planet (which has a Venus quality). It is like a wandering into the realms through which the soul normally passes only during sleep. The time of the superior conjunction marks the culmination of such a development where the impulses for any human activity are fetched from the depths of the spiritual universe. Then as the planet draws near the Earth, toward the inferior conjunction or loop, there is brought down to Earth with the sphere of the planet, which now fully enters the realm of the Earth, all that which has been gathered in cosmic depths. The Mercury qualities ascend, as it were, from the more spiritual but unconscious sphere of the will and the limbs into the bright consciousness of the head. The first Mercury cycle comes to an end during the fourth lunar month, which refers to the time when Tycho de Brahe quite consciously turned toward astronomy. The loop indicates that something previously had been brought down from cosmic spiritual spaces into earthly realms of human will. It had become head consciousness in a human on Earth. Furthermore, we find that this loop took place in Twins, where the Sun was at the same moment when Tycho de Brahe realized that side of his spiritual nativity, which referred to the mood of Mathematism or Twins.

Therefore, we must assume that the impulse which materialized in Tycho's Mathematism originated in experiences connected with the expansion of the Mercury or Occult Venus sphere into cosmic space, preceding the first prenatal loop in Twins. We can really find this source; it is the superior conjunction of Mercury with the Sun during the first Mercury cycle of Tycho de Brahe. It took place in Bull. We must imagine the planet standing behind the Sun and the occult sphere extending into the realm toward Bull. This happened during the second lunar month of Tycho's embryonic development and referred to the age of about nine in his later life. The rhythm of 9 years, 19 years, 28 years, and so on, which is connected with the rhythm of the Moon Nodes is very significant in human life. They are times when out of the depths of the unconscious arise strange soul experiences like messages from another world. Sometimes they enter only the dream world of human beings. At this age, when one experiences, as it were, the night aspect of life, Tycho de Brahe received in the depths of his soul the impulse of Bull in the mood of the Mercury sphere. What is this impulse? It is exactly the impulse of Cosmology or Cosmosophy.

The Mercury or Occult Venus sphere is the realm of the Archai or Spirits of Personality. From previous descriptions, we remember that these spirits were especially connected with the creation of humanity already within Ancient Saturn evolution. Through their activity, it had been established that the human being can experience itself as a personality through the warmth-will part or organization of its body.

Thus we imagine Saturn and Mercury, or Occult Venus, as opposites. Present in Saturn is what had

been the sacrifice of the Gods that created humanity. It is the archetypal memory of the origin of humanity in the chorus of the hierarchies, and it works, as it were, from an aura around the human head down into the body. The forces of Mercury make it possible that people can experience themselves as independent beings. Whereas Saturn represents the still creative memory of the remotest past, Mercury (Occult Venus) stands for the germ of the final manifestation [of the spiritual goal of humanity] in the great universe [and known in occultism as] Spirit Man. Mercury works from the unfathomable depths of human will-future up into the head of a human being.

In the movement of Saturn through the Zodiac, we can experience the cosmic memory of the entry of the hierarchies through the gateways of the spiritual predecessors of the constellations into Ancient Saturn evolution. For instance, we saw the Spirits of Wisdom or Kyriotetes entering through Ram, the Dynamis through Bull, the Exusiai and Archai through Twins, the Archangels through Crab, and the Angels through Lion. The forces of Mercury (Occult Venus), in moving through the constellations of the Zodiac, bring home to the human being the effects of the activities of these hierarchies in the virginal human will throughout the ages of cosmic evolution.

In the case of Tycho de Brahe, we spoke above of a Bull (or manifesting) impulse entering Tycho's soul through the medium of the Mercury [Occult Venus] sphere. Therefore, we can see in this event the source of impulses originally coming from the Dynamis or Spirits of Motion, not as they entered the Ancient Saturn universe but as they are realized in the realm of human willing. The Spirits of Motion gave the primeval impulses for the motions of the stars. Soul experiences of spiritual Beings are the original motives for their movements. If human beings can realize such an influx that has been, as it were, transposed by Mercury, then they can create a Cosmology or Cosmosophy. This is what Tycho de Brahe did. We cannot regard these facts in the light of any determinism or fatalism. It is left to each of us whether we are willing to accept and work out such impulses or neglect them; and of course, karmic effects in either case will be created.

Thus we can find that the Mercury (Occult Venus) sphere can bring down into human willing the impulses of true Religion from Ram, Philosophy from Twins, a kind of Sociosophy from Crab, the Sophia of Pedagogics from Lion, and so on. It is difficult to find concepts for these impulses, because they are really virginal. Words cannot give very adequate descriptions of these really sublime connections of humanity with Mercury (Occult Venus) sphere, or the sphere of Sophia.

The second great Mercury cycle had its superior conjunction in Lion, which was related to the time of Tycho's first and positive years on the island of Hveen. It ended in a loop in Virgin/Scales. This loop referred, according to the prenatal lunar cycles, to the last seven years in Tycho's life. From the superior conjunction in Lion, we can assume that Tycho should have become a spiritual teacher of humanity. He had a group of really young people around him on the isle of Hveen. But why wasn't he able to break through then, why did he become relatively unknown so that today he is classified only as a specialist, as the "famous Danish astronomer"? We can find the answer if we look at the following loop of the planet Mercury in Scales. The loop should signify the realization of the Lion impulse. But what do we witness? We see Tycho de Brahe involved in almost profane human difficulties, which center around himself. The Cosmology that he had brought down into the mood of a philosophical Mathematism during the first Mercury cycle and which had been elevated to a pedagogical quality during the second Mercury cycle, should have become the teaching of the active presence of the spiritual hierarchies in all existence on the basis of visible phenomena and reality.

He could not achieve this for various reasons. His whole age was against it. Around him a civilization grew up, especially with regard to science and knowledge, that gradually recognized only the world of the senses and completely disavowed all knowledge of spiritual hierarchies. What Tycho de Brahe had to bring came too early on Earth. It will be realized one day, but the time had not come then. Tycho died at a time that was the reflection of that loop of Mercury during his prenatal development.

Here again we can say that this impulse was not lost. Tycho carried its essence over the threshold of death. He developed the third cycle of Mercury, which was innate in his soul, in the spiritual world. In his nativity, we see the planet Mercury moving from the loop in Scales into another superior conjunction in Archer. The impulse that could not be realized on Earth was again taken out into cosmic space and received another transformation. In the superior conjunction in Archer we can see the influx of forces that want to create in the soul of a person an active cognition of human and cosmic evolution, in fact the interplay of both. We can say that the impulse which wanted to manifest itself through Tycho de Brahe was a Cosmosophy combined with a Sophia of evolution. Only it was not accomplished on Earth, but it was achieved in the spiritual world through the soul of Tycho. Thus we arrive at a point similar to the one when we looked at the gestures and experiences of Tycho's Venus planet (or Occult Mercury sphere). Only this time we come to the same conclusions from a different angle. After death, this soul became a cosmosophist who by his knowledge of the course of spiritual world evolution can inspire and advise those who live on Earth.

TWENTY-THIRD LETTER - February 1946
Our Connection with the Stars - Tycho's Saturn and Jupiter

In the previous three letters, we described the inferior planets and the Sun in Tycho de Brahe's horoscope. Now it will be our task to show how we can approach the superior planets of Saturn, Jupiter, and Mars in his nativity. It may have been noticed that the inferior planets are related to the soul world of human beings. The soul world is like a child resting in the womb of a person's bodily organization. It grows toward the future and binds the knots of destiny that will, in future earthly incarnations, create physical foundations and capacities. The character of the superior planets is different. They show one's links with the past, with past incarnations, experiences in the spiritual world in the life between death and new birth, and also experiences made in the descent into earthly existence.

We will first consider Saturn. In our previous descriptions, we approached Saturn from various viewpoints, because we need to be aware that the planets reveal themselves in manifold ways within the human being. There is an old imagination that can lead us to an understanding and experience of the nature of Saturn. Pictorial descriptions in the Middle Ages and earlier times often represent Saturn as Death, as the skeleton-man with the scythe who cuts the thread of life. This is a true imagination. We have already pointed out in earlier letters that this planet is strongly related to the bony system in the human body. Hence Saturn is connected with that part in a human organization that descended deepest into the realm of matter. Of the whole bony system, the teeth are the concentrated image of this descent, and we remember that the teeth of the human skeleton, or Death, are the most impressive feature of this image of a human being's ultimate earthly fate. Therefore, Saturn is the one who stands at the threshold and reminds one continuously by its warning and strict "Memento Mori" not to fall into the temptations of the sense world. These warnings do not only take place in the soul world of people, they speak the mighty language of human failures, disappointments, and catastrophes. However, this is only one side of Saturn's character. The inner nature of Saturn, which we cannot perceive with the senses, is just the opposite of this almost sinister picture. Saturn is certainly the Guardian of the Threshold of Death, but it is, none the less, also the Guardian of the Threshold of Birth, and when Saturn appears as the great "Memento Mori" in human life, it does so in order to remind us of our higher being. The higher being of humanity (Anthroposophy calls it the Spirit Self) does not really enter our earthly incarnations. It is kept back in the spiritual world, and Saturn is its Guardian. It is the Spiritual Self that leads from incarnation to incarnation and gathers the fruits of earthly experiences and molds and remolds them for the sake of grand evolutionary purposes. In the present stage of human evolution, we normally forget our Spirit Self, for a veil is drawn before the cognition of previous incarnations and the life between death and new birth, when we enter the world through the gateway of birth. Saturn keeps watch over our higher being and prevents us from entirely forgetting our divine and eternal nature. Saturn generally cannot achieve this without bringing painful experiences.

We can look at Saturn as the one who holds together the threads that connect us with our past and even future incarnations. Saturn is the Guardian of the great spiritual image of each individual human being, the image that evolves and is transformed as we pass through the ever-changing conditions on the Earth.

In Tycho de Brahe's nativity and in the picture of the prenatal events in the sky, Saturn performed a loop in the space between Scorpion and Archer. Finally, at the time of birth the Sun had moved into conjunction with Saturn. This is rather important, because it reveals to us in the language of the great festivals the place where we have to search for the spiritual "dwelling place" of this individuality. We can almost find in it an indication of the conditions of previous incarnations. Tycho's birth took place on 14 December 1546. We must not forget that in 1546 the so-called Julian Calendar was still in force, and this was not a very accurate record for astronomical calculations. Through mistakes in the calculation of the length of the year, it happened that by the time of the 16th century the calendar year had fallen back ten days in relationship to the positions of the Sun in the sky. This mistake was then corrected in 1582 by the introduction of the Gregorian

Calendar. Thus the 14th of December 1546 was in truth, with regard to the position of the Sun in the winter solstice, 24 December, or Christmas Eve.

If we now imagine Saturn standing behind this Christmas Sun, then we have a very illuminating picture of the eternal being of Tycho de Brahe, for this single Christmas Imagination of 1546 is elevated, as it were, into the language of Saturn. It is the picture of a World Christmas, and thus we can say that the higher being of Tycho de Brahe, which had gone through previous incarnations, was deeply involved in the Christmas event as a world event. We recognize in this star event the image of an individuality who in former lives had struggled with the understanding of the birth of Christ on Earth. Moreover, we must also consider the position of Saturn in the Zodiac. It had left the constellation of Scorpion and was about to enter Archer. In previous letters, we have described how the image of the constellation of Scorpion has changed during the ages of evolution. In very olden times, it was clairvoyantly perceived as the image of an eagle with mighty wings that uplifted human cognition into the realm of prophetic vision. Then the eagle forces died away, and this constellation was perceived as a scorpion that was the picture of the descent into death and of reproduction that comes out of the chaos which follows death and destruction. However, there will come a time when these forces will again be uplifted. The initiate can already behold Scorpion transformed into the image of a dove, which with its white soft wings will carry the human soul toward the experience of the Holy Spirit. In truth, the Holy Spirit stands behind the gateway of Scorpion. Another manifestation is Isis-Sophia, the new Isis. Once in very olden times Isis went away from the Earth. This was the time when the eagle became the scorpion and when the legend tells us that Osiris, the husband of Isis, was killed. Then Isis was clad in a blue mantle, which is the image of the blue dome of the sky above our heads, and the underside of the mantle was sprinkled with the many stars that we see at night in the sky.

To use pictorial language, Tycho de Brahe, or rather the higher self appearing behind him, was in olden times in the possession of the Mantle of Isis. In other words, we perceive in Saturn, as it came from the constellation that we today call Scorpion, the image of an individuality who was in olden times initiated into the secrets of the Mantle of Isis or into the secrets of the starry worlds. He was one of those initiates who could still realize behind the folds of that star mantle the great Mother Being of human existence on Earth. He knew that the human being descends to Earth from the spiritual realms of the stars. Then Saturn moved away from Scorpion and soon would enter Archer. This creates another picture in our soul. In Archer, especially the leading stars, we can behold the archetypal image of humanity whose task it is in the choir of the hierarchies to find the higher "I". This is revealed in the image of the archer's arrow. It is the true image of the "I".

Thus we behold the individuality who went through former incarnations and finally descended to Earth as Tycho de Brahe. He was endowed with the shadowy reflections of the wonderful cosmic wisdom of olden times, of the spiritual cosmology that could still behold human beings, not as they are born from earthly parents but from the star-clad heavenly Mother. This was alive in his soul from the past, and this helps us to understand why he was so profoundly connected with the world of the stars when he incarnated as Tycho de Brahe. As he moved toward the future, one great problem appeared for him that we perceive in the image of Archer or the Great Archetype of Humanity. The problem was: what is to become of the Child of the great cosmic Mother Being? From his heritage of olden times, Tycho was rather inclined to see the Child still in the womb of the heavenly Mother. We would say in modern language that he saw human beings determined by the stars. The conjunction of Saturn, Mercury, and the Sun in Tycho's nativity reveals to us that there was a great complication in his being. In a previous incarnation he could not penetrate to the fact that the Archetype of Humanity had really been born on Earth, had been separated from the heavenly Mother as an independent Being. It must have been very hard for him in one or more of his previous incarnations to evolve to the certainty that the Archetype of Humanity was no longer in the womb of the stars but had entered the Earth as an independent Being, free from the "influence" of the stars. It must have been very difficult for this individuality to grasp the truth of the Christmas Event. We can express this also

in other words: the Sun in the sky is the symbol, the image of bodily, physical reality. Saturn is the visible expression of that sphere in the spiritual universe through which the souls of human beings pass after death and where they experience the archetypes of all soul existence. As we see Saturn and Sun in conjunction in Tycho's nativity, we can understand that they can hinder each other in their full manifestation. Therefore, we can say that this individuality, who was initiated into the mysteries of Isis, knew that Isis would give birth to "Horus", but he expected this event as a fact in the soul world only. (We should say in our abstract language that he experienced it symbolically, not attached to a physical reality.) He could not advance, or at least had the greatest difficulties in acknowledging the fact that this prophecy in the soul world, would come to pass as a visible event on Earth as the birth of "Horus" [Christ] in a bodily form.

Rudolf Steiner has made occult investigations into the previous incarnations of Tycho de Brahe, and his revelations fill us with the courage to speak of this individuality as we have done above. He revealed that this individuality was incarnated in the 4th century AD as the Roman Emperor Julian the Apostate. We know this Emperor was called the Apostate because in his later life he despised Christianity and fell away from it, although in his youth he received a Christian education. His predecessors had abolished all the heathen religions, they had closed the temples and had driven away their priests and sages. Julian tried to restore the old mysteries. He searched for the last remnants of the initiation centers, and in his last campaign against the Persians, during which he was murdered by a Christian, he had set out to revive the mysteries of old Asia. If a human being is able to develop such an impulse, then surely from previous lives he has a deep connection with those mystery institutions in the East. It may be that Julian was related with the Persian mysteries that dated back to Zarathustra, the ancient founder of Persian culture who had a deep knowledge of the secrets of the starry universe. This is the source from which Julian drew his inspiration. He was an initiate of cosmological secrets, an initiate of the Sun. He even wrote an essay about, and which called, the *Threefold Sun* that still exists. He had a deep knowledge of the Spirit of the Sun, of whom Zarathustra had spoken when he pointed toward Ahura Mazdao, the great Aura of the Sun. But Tycho could not advance to the conviction that the Spirit of the Sun had entered the body of Jesus. One might say that he had become too much a post-Christian Grecian philosopher to be able to believe that a spiritual fact can become manifest and visible in the realm of matter.

Forces that wanted to prevent the resurrection of the old mysteries killed Julian. It was the destiny of humanity for some time to close its eyes to the cosmic nature of the One who was the Archetype of Humanity. Humanity could look only on that which had happened on Earth during the events in Palestine.

However, the soul of Julian had passed over the threshold without having achieved the cognition of those physical World Christmas Events, and therefore destiny provided another opportunity for him to make good his previous failure. He was reborn as Herzeloide, the mother of Parsifal. Parsifal was a historical personality who was born in the 9th century AD. He was a personality on whom rested in a very special way the reflection of the Archetype of Humanity. The name Parsifal really means one who "goes through the valley" of utter loneliness and suffering and of being separated from the spiritual world. His father died before he was born. He lived in his early youth under the care and protection of his mother Herzeloide in a lonely forest. One day he was led away, and he went out into the world in order to become a knight of King Arthur's Round Table. He was confronted with the Holy Grail but failed to recognize it, and only after long and lonely erring, during which he lost faith even in God, he returned to the Grail's castle and became the bearer of the Holy Vessel containing the ever-healing host.

Parsifal, as a historic personality, lived in an age when spiritual darkness spread over humanity. He was probably born about the time of the Council of Constantinople (869 AD), which decreed that human beings consist only of body and soul, and denied that they were also the bearer of a spirit. But Parsifal gave, as it were, the possibility of human beings becoming ultimately the vessel of Christ if they evolve the hidden forces of their souls by passing courageously through the dark and lonely valley of material existence.

Herzeloide died after Parsifal had left her in order to seek King Arthur's Court. Thereby, she could look

back to the Earth from the spiritual world and realize in her son's destiny that the Spirit of the Sun had entered the material world, because she beheld that Christ filled the hearts of human beings if in the struggle with their lower being they opened their heart to the spiritual Light from the heights.

This connection with the One who "passed through the valley" is also hidden in the conjunction of Saturn, Mercury, and the Sun. The superior conjunction of Mercury with the Sun reminds us very much of the historical Christmas Night on 25 December 1 BC, when the same conjunction took place. It is the picture of the Birth event under the very difficult circumstances as it is described in St. Luke. But the position of Saturn between Scorpion and Archer reveals that it was the birth of One who had to go "through the valley", because it stands in the "lowest" part of the Zodiac. It is the point of the winter solstice, and when the Sun comes to this point in the course of the year it is in its lowest position above the horizon. In this part of the Zodiac is really a dark and lonely valley.

Whereas Saturn reveals the links of the human being with the past, with the higher self as it wandered through previous incarnations, Jupiter creates the link between the past and the future. Saturn shows the higher causes that are the foundation of the present incarnation. Jupiter manifests the inner reason of the mysterious and strange ways of a person's destiny. In previous letters, we have spoken of Jupiter as the image of a person's connection with the World Ether. As we go through the experience of the Earth when we are incarnated, we dissolve—whether we want it or not—the substances of the Earth through the process of thinking. The capacity of thinking is based on an activity that penetrates through the veil of solid matter. When we try to find the true nature of the world and its objects, especially in philosophical thinking, we etherize and uplift the objective and egoless world around us to a state of conscious transparency. This etherized world of thoughts is then the "reality" upon which we look back after having passed through the threshold of death. This is, then, for us the "Earth"; we cannot behold the material Earth any longer. This Ether-Earth, as we might say, shows us the meaning and the future of the whole Earth evolution, which has only been achieved to a small extent so far. However, it is already the germ of a new planetary stage of the universe when the present Earth will have been dissolved. Occultism calls this future stage of the universe "Jupiter". The present planet Jupiter, which is the realm and the source of the cosmic ether, is inhabited by highly exalted Beings who prepare this future evolution.

Therefore, if we look at the position of Jupiter in a nativity, we really look at that which connects the past of the single human being with the cosmic future. Its highest manifestation appears in the realm of creative, philosophical thinking. Thus the creative thoughts of individuals will become the "real" substance of a future universe.

Jupiter, during the whole time of Tycho's prenatal development, was in the constellation of Goat. Goat is opposite Crab. Crab in the light of Jupiter can reveal the process of densification of the Earth into the state of "mineral substance". We will remember that in connection with the spiritual nativity we saw Crab as the cosmic expression of the philosophical mood of Materialism. Through the light of Jupiter we can experience Crab as the source of all the impulses that led into the solidification and hardening of the Earth into matter. We know from occult investigations that the Earth only gradually attained this state of solid matter.

However, Jupiter in the opposite constellation of Goat indicates the reversed tendency from densification, that is to say, the dissolving thinking activity of human beings. It is the impulse of spiritualization and etherization of the solid matter that will only be achieved as a world process in a very far future. Densification into solid matter is the essence of the Earth evolution. Only through this process has it been possible to lead humanity toward freedom and the attainment of the "I". The following cosmic evolution will have to redeem this process of densification. In the Jupiter evolution, the Earth will appear as an ethereal body consisting of those creative thoughts of individuals, which even now are contributing toward a healthy dissolution of the Earth. In the language of the Revelation of St. John, this etherized and transformed Earth is called the "New Jerusalem".

We can now understand why this individuality had those difficulties in understanding the incarnation of the Godhead in matter. It was because his creative genius was far advanced toward the future, so far that it did not fit properly into the needs of the present world historic age. We might even say that the complete etherization of the world cannot be achieved in the future if the vehicle of this process, the human being, has not first gone through the pains of the experience of the spirit incorporated in matter. As we have indicated above, this individuality finally went through this experience. We can assume all the more from this position of Jupiter that Tycho de Brahe's time lies in the future, that he could only evolve very little of these capacities during his Tycho incarnation. They have become, as it were, a fund for future lives, and we gain a glimpse of what these capacities may become if we consider the inspirations that certain personalities who incarnated later received from him after his death. Rudolf Steiner mentions two: the philosophers Schelling and Jakob Frohschammer. Schelling's philosophical activity culminated in the lectures that he gave at the University of Berlin and which were edited under the title, *The Philosophy of Mythology and Revelation*. Frohschammer wrote at a time when Jupiter was nearing or was actually stationed in Goat, *The Imagination as the Principle of the World Process* and *The Monads and World Imagination*. Unfortunately, we cannot give a detailed description now of the philosophical ideas of these personalities, but the titles of the works may convey a faint imagination to the readers of the loftiness of these thoughts inspired by Tycho de Brahe. The idea of imagination as the principle of the world process creates a picture of the world where matter no longer exists but rather an ocean of creative and living thoughts.

TWENTY-FOURTH LETTER - March 1946
Our Connection with the Stars - Tycho's Mars

In order to complete the picture of Tycho de Brahe's nativity, we still have to describe the gestures of Mars during the prenatal development.

Figure 1 in letter 21 gives an impression of this movement of Mars. It had just entered Goat at the time of Tycho's conception and soon afterwards came into conjunction with Jupiter. Then it proceeded to Waterman, and there it performed a loop that lasted most of the time of the later embryonic development. Finally it entered Fishes where it stood at the time of birth.

Mars, as the planet of strength, answers the question: why does a human soul incarnate under the special conditions of one earthly life? Further, it shows the intermediary task of the present incarnation in the sequence of previous and future lives on Earth. Sometimes contradictions may seem to exist between two consecutive incarnations, but Mars can explain how each new stage of individualization is finally placed into the entelechy of a human being—the eternal and ever-creative spiritual entity of humanity.

Mars in Goat reveals that from the outset, the impulse to find the spirit in the appearance of the world of the senses had been active in Tycho de Brahe's incorporation into the earthly environment. This is especially expressed in the conjunction of Mars with Jupiter. Jupiter wants to penetrate Mars with its essence in the event of the conjunction between both. In our last letter, we tried to describe the essential character of Jupiter in Goat, and how in this position there appears a beautiful image of a lofty, spiritual universe that is even, in a certain way, still far removed from the conception of the average present-day individual. All this, deeply hidden in Tycho's being, had the greatest difficulty to manifest itself in his life.

This comprised about the first fourteen years of Tycho's life. Then Mars entered Waterman, which reflects itself when Tycho de Brahe was the age of 30 and took residence on the Isle of Hveen, and then it started to make a loop. (In previous letters, we indicated that the prenatal events are reflected in the later life.) This loop lasted until the time that reflects his death.

Mars in Waterman can reflect the impulse of a soul to unite that which has been separated in a certain realm of existence. Such an impulse can manifest itself in the most extraordinary manner. For instance, Mary Queen of Scots had Mars in Waterman in her nativity. She could not really achieve the realization of this Mars during her earthly life because she died too early. However, if we imagine that when this soul had entered the spiritual world, James I united England and Scotland in one kingdom, then we have an example of such a unifying impulse. In the case of Tycho de Brahe, we can find the answer to the question why he chooses a profession that seems to be so remote from his previous incarnation. In the last letter, we indicated that he was incarnated as Herzeloide, the mother of Parsifal. In the destiny of her son, which this soul could accompany from the spiritual world, she could perceive the dramatic evolution of Parsifal toward the ability of becoming a bearer of the Holy Grail. He was one who could receive the Christ Being into his whole organization through a development, however painful, of his soul forces. One might even say that in the moment when he entered the Grail Castle a second time, where his name was written on the Holy Vessel, a soul universe of great similarity with the outer universe came into existence. The splendor of the Grail Castle, which is described in the various stories, is the secret revelation of this soul universe in the one who becomes the bearer of the Holy Cup. All those holy mysteries, which in pre-Christian times had perceived the spirit in the manifestation of nature and universe, had withdrawn into the soul of humanity. The individuality of Tycho de Brahe had an opportunity to realize this change in the Herzeloide incarnation.

Therefore it seems strange that he turned to the opposite in his Tycho-incarnation, to the outer universe. But this was just his impulse, to speak in the language of Mars in Waterman, to create a union between the outer universe of the stars and that inner universe of the soul. If we want to use a more pictorial language: he knew that as Osiris was killed by Typhon, according to the legend, Isis was killed by Lucifer, and the corpse of Isis became the visible stars. As Tycho knew also of the healing and reviving force that creates

the inner universe of the soul, he wanted to revive Isis again by the union between the inner and outer universe. In other words, already in the life before birth Tycho de Brahe decided to creep, as it were, into that that he had to regard as the remnants of Isis in order to spiritualize and unite them with what he knew was a creative reality in the soul of humanity. He realized that the stars were the most eloquent manifestation of nature, the uttermost opposite end of that visible universe which seemed to be the contradiction to the invisible universe in the soul. Therefore, he had decided to become not only a sage of the stars but also of the alchemy of the substances.

This is the reason why he endeavored, not without success, to establish a connection between the starry universe and human destiny along the lines of astrology. He did this in an age in which consciousness had already moved far away from such a knowledge, and yet he was able to study the stars in their courses in a manner that was absolutely akin to modern scientific research. This is also the reason why he refused to acknowledge the Copernican system of the solar universe.

Copernicus had introduced the idea of the Earth, together with the other planets, moving around the central Sun, which was fixed to its place. It had replaced the old Ptolemaic system, according to which the Earth was imagined to be fixed in the center of the solar system and the Sun with the planets moving around the Earth. Tycho de Brahe rejected the idea of Copernicus, because for him it was an impossible thought to imagine the Earth being degraded into a grain of dust circling around the Sun as its dependent vassal. He anticipated, rightly, that the introduction of the Copernican system would bring into being a conception of the starry universe as a lifeless mechanism or clockwork. This was again his deep impulse of unification; he was searching for a conception of the universe of a quality congenial to the living soul universe in human beings. He conceived a system of the solar universe in which the planets, except the Earth, are moving around the Sun, yet this Sun then describes an orbit around the Earth that is fixed in the center.

Still he could not fully realize this impulse of unification. He had the impulse, but he was unable to create ideally and scientifically a universe in which what he considered to be the two halves—the world of nature reaching out to the stars and the soul world of human beings—were one. What was the reason for this difficulty? The reflection of the event of Mars entering Fishes fell into Tycho's 56th year of life. This was just the time when he died. Therefore, although we see Mars in Fishes at the time of his birth, he did not really develop the aspect of Mars in this constellation. If he had lived it out on Earth he would have had the strength to elaborate such a Cosmos of Union. For Mars in Goat and Waterman gives the impulse of spiritual union of that which is divided in the world, and Fishes provides the capacity to realize this impulse in a Cosmos of Wisdom. Destiny decided it differently for Tycho de Brahe. He sacrificed this last aspect of Mars in Fishes. This became manifest in the fact that he could not create a sound mathematical basis for his own system of the universe, and it fell into oblivion after his death. Also, he could not convince his pupil and coworker, the famous Kepler, of the error of the Copernican system. Thus the mechanical aspect of the universe, based on the Copernican system, came into the foreground and began to dominate science more and more.

Mars in Fishes was sacrificed, but the time for the realization of Tycho's impulse had not yet come. It resurrected in the spiritual world after his death, and it gradually works into the future until this soul can incarnate again in a body and realize what had been denied in the past. As we have already pointed out in the last letter, he has inspired others who lived after him, and he still does so. To speak in the language of the stars: his inspirations come just from that constellation of Fishes, which he was not allowed to incorporate into the Earth. Both those personalities, who were spoken of in the last letter, were born into a conjunction (Frohschammer) of Saturn and Jupiter in Fishes, or into an opposition (Schelling) of these two planets respectively in Fishes, in Virgin. And we have the proof that today people who are true pupils of Tycho have also a conjunction or opposition of Saturn and Jupiter in Fishes or the opposite constellation.

Tycho inspires ideas and impulses of true union between nature and spirit. One might almost call him a spiritual monist. In the last letter we mentioned Schelling and Frohschammer as inspired by Tycho de

Brahe. Schelling lived in the time of the two famous philosophers Fichte and Hegel. For a time he followed their lines of philosophy, but then he went his own way. Separating himself from Fichte's conception, he declared that philosophy must be able to prove that the laws of nature are the same as the laws in the mental realm and the reverse. The point from which the researches in both directions would have to start could be nowhere but in the infinite, in a realm of absolute identity of the ideal and the real, or of nature and the spirit. Therefore, his philosophy, which he elaborated in his later years, was called Philosophy of Identity.

Here we have quite clearly an inspiration of unification. Also in Frohschammer's philosophy we can detect this trend. He regarded the principle of imagination (phantasy) as an objective creative force in nature as well as in the mental realm.

Incidents in modern times, which are too subtle to be described here, indicate that Tycho de Brahe now goes still further in his inspiration, and that he prepares a mighty impulse of universal unification. He does not only inspire unification in a philosophical sense, he works everywhere where he can awake enthusiasm for practical and spiritual union and coordination of that in human culture, which is in danger of being atomized into senseless and even dangerous fractions.

It can be said that Tycho de Brahe has become a disciple and a teacher of the Golden Triangle. Wherever there are contradictions and opposing forces or tendencies in the cultural world of humanity, he is one of those who inspired the idea of Trinity. For into whatever garment of physical existence they may sheathe themselves, the two as polarity and contradiction are always the source of destruction and confusion in the human world. Only if the third principle steps in between the two can harmony and coordination of the resisting forces be established.

Thus the soul of the one of whom we speak is an inspirer of threefoldness, for it is the true union whether it be with regard to the social aspect of humanity or of knowledge.

To the Readers of the Monthly Astronomical Letters

With the present issue the second year of the Monthly Astronomical Letters comes to a close. For some time it has been a problem whether it would be wise to continue with these letters for another period. We have come to the conviction that, if we would decide to continue, the character of this publication would have to be altered entirely. On the other hand the basis of the letters seems to be still too small to justify launching out on a bigger scale. This may be possible after some time of preparation, but for the present we have decided to discontinue the letters.

One more word may be said about the problem of the application of the New Star Wisdom. There are many realms of life and knowledge in which this wisdom can be applied. Generally speaking it would mean an enormous enrichment of cultural life if the aspects of the starry world would be taken more into consideration. The arrangement and the judgment of the facts and events on this planet on which we live could be elevated into a realm of spiritual surety and dignity. Many of the social difficulties and catastrophes that humanity faces at present could be avoided if our culture could be guided according to the grand spiritual facts that reveal themselves in the events of the starry world. We have pointed out already in the first letter that a future spiritual culture of humanity will need a new star wisdom more and more. Even if the time is not quite ripe for the realization of this impulse on a large scale, the seeds of the future must be sown now.

We must be absolutely clear about one question. It is not possible to carry the aspects and suppositions of the traditional astrology into any such new outlook. This should also have become clear in the course of the letters. The aim of traditional astrology is chiefly prediction. For the most part, it only meets the curiosity and the egoism of people with regard to the uncertainty of the future. Unfortunately, this is also the reason why this astrology very often has to work on an almost businesslike basis and, therefore, is involved into the subjectivistic psychology of attraction and expansion of sale in the business world.

In the letters we endeavored to show that cosmology has its roots in the ancient mysteries. There, in the sanctuaries of the temples, it was used in order to guide the disciples of the esoteric teaching to the fulfillment of their tasks. Since that time this grand wisdom of the stars, which hitherto had been guarded hermetically, has been dispersed into the outside world through all kinds of channels. It came into hands that did not fully understand it any longer, and it deteriorated into empty shells of rules from which the true meaning and the spirit had disappeared long ago.

The present age must start to find the true wisdom of the stars again. Through Rudolf Steiner, the gates toward the attainment of a new cosmology have been opened wide. But above everything else, we have to realize one important fact in human evolution, and this is the development of the ego. If we compare the social life in ancient Egypt, for instance, with the conditions in our modern time, then we can become aware of the enormous changes that have taken place since those past ages. In ancient Egypt the social organism was built up hierarchically. The priests and kings were the acknowledged and absolute leaders of their peoples. They had unrestricted power over their subjects; they acted, as it were, as the earthly representatives of the Gods. In our age, we consider democratic principles as the ideal of the social organism. Modern humanity has become ego conscious, and people do not want to be led by others. They consider themselves to be able to cope with their own affairs and also to arrange the social necessities in concord and agreement with their fellow human beings. Therefore, it is not possible to re-institute the applications of the old star wisdom in our age. People of today do not want to be governed by the stars, and this is justified. We have to learn to become masters of ourselves, especially in such subtle matters as individual destiny. Everything has to be arranged according to the requirements of the age of freedom. On the other hand, we must also realize that the relationship between humanity and the starry universe has changed considerably during the last two thousand years.

The fact of the development of freedom in humanity cannot be considered only from the human point of view. It would not have been possible without a corresponding deed of the divine world. In the letters we

have often pointed out that the stars were experienced in olden days as the garments of the Gods. The seer in the old mysteries could behold the Gods through the medium of those garments. Yet in the age of freedom, the Gods have withdrawn into a still higher realm. This is the fact of human freedom—only expressed in different words. They have left the “garments” behind. The stars still bear the qualities imprinted into them by the divine beings, such as a clock might work according to the original intentions of its maker.

Thus modern clairvoyance recognizes the fact that we cannot speak of an “influence” of the stars upon the human being any longer. They have become “silent”. Still, modern clairvoyance recognizes also another important fact: the human being enters the physical world with regard to the individual birth time in such a way that a harmony is established between its destiny and the course of the stars.

It may sound strange to modern minds, but mighty spiritual beings who are strongly connected with the spiritual evolution of humanity have arranged this connection for the sake of the star-Beings. Through it, there has been established one of the most profound and exalted tasks of humanity, which will be fully realized only in a very distant future. Human beings will imprint their spiritual essence more and more into the world of the stars, and thus they will even create a new universe in remote ages to come, but they have to start this evolution during the present age.

The stars have become a gigantic mirror of the spirit of human beings. Looking into it, we can perceive the grand spiritual image of our own being standing behind us and waiting for fulfillment. To read the features of this Spirit Man, or Spirit “I”, in the script of the stars is the task of a new cosmology and astrology. This impulse is not only justified, it will become a cultural necessity in future.

Star Events in the Time of Christ

It is extremely difficult to find out from the few remaining historical sources the accurate dates of the life of Christ. The traditional date of the birth of Jesus is 25 December 1 BC. However, modern historical research is doubtful of the authenticity of this date. Today many believe that Jesus was born in the year 4 BC or even earlier, but this assumption is built entirely upon a chronological hypothesis. Everything depends upon the year of the foundation of Rome, because this is the starting point of Roman chronology according to which the simultaneous historical events recorded in the Gospels are dated. Usually the year of the foundation of Rome is given as 753 BC, but other convincing sources suggest the year 747 BC; therefore, it is very difficult to find out the real time by mere historical research.

The year of the crucifixion also cannot easily be ascertained and opinion differs considerably, but one old tradition speaks of 3 April 33 AD, and Rudolf Steiner has confirmed that this is the historical date.

Another problem is the time that elapsed between the Baptism in the Jordan, which marks the beginning of Christ's activity in Palestine, and the death on Golgotha. According to the Gospels the Baptism took place when Jesus was thirty years old, and it happened on the day of Epiphany; the day of "Appearance", which is one of the oldest Christian festivals.

From the results of past research, which as far as possible will be given in the course of these letters, it can be assumed that the Baptism took place on 6 January 31 AD. If we accept the traditional date of the birth of Jesus as the Christmas of 1 BC, then Jesus was actually thirty years old at Christmas of 30 AD, and the Baptism would have taken place a few days later, on Epiphany, 31 AD. Then the time from the Baptism till the death on Golgotha comprises only two and a quarter years, which from several points of view is quite probable.

All this may at first sound very doubtful, but we will see in the course of our descriptions that the events in the starry world confirm many of the chronological assumptions upon which this work seems to be built. Ages before Christ's birth, this event was predicted by the initiates of the old Star wisdom in ancient Persia. Today we can look back and find with a newly created Star wisdom the facts about the Life of Christ, and we can also create an understanding for the records in the Gospels.

At first we will not go into details about the birth of Jesus, but we shall do so later if it is possible. This may seem strange, as it is customary in describing the life of a personality to start with the nativity; however, in this case it is quite different. We have to make a distinction between Jesus and Christ. Jesus was a human being who was born into a physical body, but in Christ we are concerned with a Spirit who was far above a human being and who could truly say of Itself that It was the Son of the Heavenly Father. Jesus was a man, and he was the bearer of a physical body. Of him we can calculate a nativity or a horoscope. But Christ is the God who entered the body of Jesus at the moment of the Baptism in the Jordan and dwelt in this body for about three years, and a God has no horoscope. A God cannot be bound to one fixed hour. The Gods rule the life and the rhythms of the stars, and we shall see how majestically the whole universe was present in Christ and the deeds of Christ. Therefore, we cannot look upon a star event in the past, for instance the nativity of Jesus, unless we have read the simultaneous happenings in the sky in order to find the spiritual meaning of Christ's words and deeds. Hence, we will start with a description of the position of the planets at the time that we consider to have been the time of the Baptism, 6 January 31 AD, and then we shall follow the gestures and movements of the planets during the following years.

On Epiphany in 31 AD, we find the planets in the following positions: Saturn was in the constellation of Twins, and at this time of the year it was making a loop there. Jupiter stood in Ram. Mars had just entered the constellation of Ram. The Sun was in Goat. Mercury had also entered Goat. Venus stood in Waterman. The Moon was in the constellations of Scales and Scorpion. This is not a very spectacular aspect in the sense of traditional astrology, yet we will see that we can get much further with the help of the knowledge that we have acquired in studying the world's evolution in connection with the Zodiac and the planets.

On 6 January 31 AD, which we take as the date of the Baptism in the Jordan, the Sun stood in Goat. From there it moved through Waterman and Fishes and entered Ram about the time of the Passover festival in 31 AD. This must have been the time of which we read in the 1st, 2nd, and 3rd chapters of St. John. This includes the testimony of St. John the Baptist, the selection of the first five disciples, the wedding of Cana, Jesus in the Temple at Jerusalem, and Jesus talking with Nicodemus. Following this, Christ went to Galilee and, we can now imagine, did all the deeds and spoke the words of which we read in the other three Gospels up to the time of the Feeding of the Five Thousand. This miracle of the Feeding of the Five Thousand must have happened in the time of the Passover festival of 32 AD, according to the Gospel of St. John, Chapter 6. After this, another eventful year elapsed until the Passover of 33 AD, which was preceded by the crucifixion.

Thus we have three Passover festivals in the life of Christ and, of course, three times the Sun moves into the constellation of Ram. These three events mark three decisive stepping stones toward the revelation of Christ in the body of Jesus.

Since olden times, the Sun has been regarded as a balancing power in our solar universe that creates a balance between the so-called superior planets of Saturn, Jupiter, and Mars, and the inferior planets Venus and Mercury. If we look upon the Sun in connection with the life of Christ, we will find that Christ brought down or represented this balancing power in the deeds and works on Earth in full harmony with the movement of the Sun. Therefore, this balancing activity revealed itself always in different spheres of life according to the position of the Sun in the Zodiac.

At the Passover in 31 AD, the Sun was in Ram. Therefore, we should be able to find the revelation of the balancing power of Christ within a sphere corresponding spiritually to this event in the sky. Truly we can find it. In the first chapter of the Gospel of St. John, we hear St. John the Baptist saying, "Behold, the Lamb of God, which taketh away the sin of the world". This happened immediately before the Passover, corresponding to the Christian Easter festival when the Sun was in Ram. Then St. John the Baptist clairvoyantly beheld the revelation of the spiritual Being that penetrated Jesus as He walked along the shore of the river Jordan. He saw behind Jesus the spiritual Being, the "Lamb of God", Who has been known to occultists since olden days. The "Lamb" is the spiritual reality hidden behind the visible constellation of the Ram that was present in Jesus as the Sun was in Ram.

Who is the Lamb of God? If we perceive a person with our senses we see only the earthly physical body, but we know that this is not the whole person. We know that within this form other forces—we might call them "bodies"—are active although they are invisible to the senses. The clairvoyant can behold them with supersensible organs. The physical body is penetrated by life-actions. Each human being has individual life forces that build up the body according to its innate destiny. Thus each of us has an individual "life organism" or "ether body" as we call it in occultism. The human organism is also penetrated by individualized consciousness forces. The seer beholds these forces as the "astral body". Furthermore, human beings are penetrated by forces that make it possible for each of us to realize ourselves as individual beings who are separated from the others. This is the ego or "I". But a human being is not only an accumulation of those supersensible forces within. There is a purpose. The realization of the ego makes it possible for us to evolve our "members", the astral body, the ether body, and the physical body through life on Earth and from incarnation to incarnation. The transmuted "substances" of the lower members then constitute different realities, apart from the existence of the lower members, and these can be clairvoyantly beheld as supersensible "bodies". Thus the human being has a transmuted astral body (the "Spirit-Self" or "Manas" in the occult language), a transmuted ether body ("Life-Spirit" or "Buddhi"), and a transmuted physical body ("Spirit-Man", or "Atman"). Thus the human being is composed of seven "members": the physical body, the ether body, the astral body, the "I", the transmuted astral, ether, and physical bodies.

However, it is not only the human being who is composed of a sevenfoldness of members, all beings, also the hierarchical beings, have seven higher members. The Christ Being is a sevenfold entity, only the

“higher members” are far more exalted than those of humanity. Christ’s highest principle has been called, since ancient times, the “Lamb of God”, and it is this that St. John the Baptist beheld while Christ walked along the river Jordan. Its cosmic expression is the constellation of Ram.

The “Lamb of God taketh away the sin of the world.” What is the sin of the world? It is the great cosmic Fall that we described in letters 11 and 12, in connection with the developments of the period of Ancient Moon evolution. A reflection of this Fall took place within the Earth evolution in the loss of the Paradise that is described in the Old Testament. This is the “sin of the world” that “the Lamb of God taketh away”. Thus we have now to behold the mighty revelation of Christ on Earth, as the representation of the forces of the Sun while dwelling in the body of Jesus. The Sun has a balancing power in the universe. Christ has brought this balancing power down to the suffering Earth. The balancing power is “the taking away of the sin of the world”. At the moment when St. John the Baptist had his vision, the Sun was in Ram. On Earth the balancing power of the universe was revealed as the “Lamb of God”.

We can now take the image of the “sin of the world”, of the great Fall, as we have described it in connection with Mars in the 12 constellations of the Zodiac (letter 12), and look at it from the point of view of the Sun. Mars in the 12 constellations represents the image of the Fall and the cosmic hope for its redemption. If we look at the Sun in the 12 constellations, we find the redeeming and balancing power of Christ in all spheres of life. The Sun in Ram—or the revelation of the “Lamb of God who taketh away the sin of the world”—is the mighty overture of the harmonizing “Sun activity” of Christ in those events in Palestine at the beginning of our era.

The prophecy of the Lamb of God who, through Its own sacrifice, would come and save the world from sin, was alive in the Hebrew people since the early days of their constitution. It lived in the yearly ritual of the Passover Lamb. Besides this there was another ritual that was performed by the priests in the temple at Jerusalem. Every year a ram was symbolically laden with the sin of the people and then cast into the rocky abyss of a deep valley. But when the time had come, St. John the Baptist was the first who clairvoyantly beheld, in the One who stood on the shore of the river Jordan, the Lamb of God who had now really come into the world in order to save it from sin. This was no longer a symbol, it was now a reality, and he baptized people in the water so that they might also behold the decisive event that he had seen.

This happened during the time of the Passover in 31 AD, when the Sun was in the constellation of Ram or “Lamb”. We must now imagine that as the Sun moved through the following constellations of the Zodiac, the revelation of Christ in the various realms of human and earthly existence took place.

The Christ Being came from the Sun and had been the Leader of the hierarchical Beings who dwelled on that celestial body. There the Christ had also worked through the Sun as the Leader of the Spirits of Wisdom—the “Lamb of God”—and it was the shining cosmic Wisdom of this hierarchy that finally appeared as the visible Sun light. Thus the Christ Being was perceived by the seers since olden times. Zarathustra, the great initiator of the Old Persian culture, beheld this Being beyond the visible Sun and called It “Ahura Mazdao”, the Great Sun Aura. Those old initiates beheld the One through whose presence the Sun person on Earth could perceive the light of the Sun. They experienced the spiritual manifestation of this presence in twelve grand imaginations just as the visible Sun moved through the twelve constellations of the Zodiac. Thus when they looked up to the Sun, they knew that behind the Sun-light the Great Sun Spirit was working Who, in the garment of the visible Sun rays, sent gifts down to the Earth.

They also saw this Being descend step by step to the Earth and, when the time came, enter the sphere of the Earth and imprint the twelvefold spiritual light of Its Being into the Earth. Since that time the Sun in the sky only carried on as “work” what once before had been direct activity of the “Light of the World”. During those two or three years, the spiritual Sun activity was imprinted into the Earth, and we will see how this incarnation of the Spirit of the Sun took place in twelve emanations according to the path of the Sun through the twelve constellations. As the Sun moved twice through the Zodiac in the time from Easter 31 AD until Easter 33 AD, the Spirit of the Sun breathed Life into the Earth.

Thus there is a great difference between the activity of the Sun before the events in Palestine and afterward. After the Death on Golgotha, the Earth was endowed with the twelve rays of the Sun Spirit in order to prepare it for its task in a far distant future when it should become a new Sun in the universe. Therefore, we could speak in the last letter of the importance of the “open space” of the nativity. Before Golgotha this would not have been possible. At that time, it was still the Sun that was directly active. It is also the reason why we can still experience the twelve fold emanation of the Sun Spirit, in the three years before Golgotha, in the mirror of the movement of the visible Sun through the Zodiac. We must only be aware of the fact that Christ was not bound to a “nativity”—to a fixed-star event—as the Spirit of the Sun was present in every immediate station of its consecutive path.

If we look now into the Sun and try to read in it, as in a mirror, what happened in Palestine at the beginning of our era, we should also recognize the fact that we experience through the Sun only one part or aspect of the whole background of events, because the Zodiac reflects itself also in the five planets besides the Sun and Moon. However, it is especially the Sun that is able to accumulate in its own activity that of the other celestial bodies of our solar universe. In the events connected with the Sun we can always find the echo, as it were, of the influence of the other planets. As we have pointed out in the 13th letter, the Sun is connected with the activity of the Spirits of Form; it is the presence of the Sun in the universe that makes events and objects on Earth “real”. As the light of the visible Sun makes the objects in nature existent in space for our eyes—during the hours of darkness only “artificial” light makes them visible—thus the spiritual activity of the Sun creates physical “reality” (see letter 13.). The Sun activity, though indirectly through the polaric influence of the Earth in the universe, brings about “empiric realism”.

We have already spoken about the position of the Sun in Ram or “Lamb”. Furthermore, it is the revelation of Christ as the Light that dwells in the heights where thought originates, not only that which we call thought as it appears in us but also the Thought that lives in the Gods. We can now imagine or read, so to speak, in the mirror which the Sun presents in Ram, that this time around Passover 31 AD was a period in Christ’s revelation to enter into the mystery of cosmic and human thought and where the true nature of thought was made manifest; Thought as the primeval creative power in the whole evolution. In the time of Christ, humanity entered slowly but surely into a trend of evolution whereupon it finally lost the experience of Thought or the Idea as a creative spiritual entity. We can see the turning point already in the change from the Platonic to the Aristotelian thinking. Humanity would have lost its own future if, against this development, the spiritual world had not set a counteraction. Christ is the Guardian against this decline, and we can find in the Gospels certain passages that reveal a little of the deed of Christ as the Savior of the cognition of the Thought or the Idea as a living, world-creative entity. Just as one who sits in a dark room that is now and then penetrated by a ray of light from behind a curtain, we behold this revelation. First, it appears in the so-called “testimony” of St. John in the introductory words of his Gospel where he says, “In the beginning was the Logos, and the Logos was with God, and the Logos was God. The same was in the beginning with God. All things were made by God, and without God was not anything made that was made.” This is the glory of the Thought or the Idea of the Gods that created everything which had become flesh, so that to those “who received Christ, were given the power to become the Sons of God.”

Further, we can find a glimpse of this revelation of Christ as the Logos, or Word, of the World in the conversation at night with Nicodemus that is recorded in St. John, chapter III. Nicodemus was one of the few who were initiated into the esoteric teaching of his people. He grasped this teaching with the capacity of philosophical thinking, yet his thoughts had no power; the experience of their spiritual reality had vanished from him. He realized this loss in the loneliness of the night. Suddenly Christ stood before him, and in his soul the reality awoke of the “Son of God” who can live in every human being as the “Son of Humanity”. He realized the creative power of thinking if Christ, the Logos of the World, lives in it. Through Christ, thought comes to life within the soul of humanity. Humanity developed thinking during the age in which Christ lived, and through it had the possibility to unite with the Son of Humanity or fall into the

danger of using this power only to reflect earthly realities. Thinking was in danger of dying in the soul of humanity, but through the soul experience of Christ, the Logos of the World, it could and can become the creative foundation of a new spiritual universe. Thus a person can be reborn within the realm of a higher world and take part in the life of eternity. Nicodemus realized that the Logos, who created the world in the beginning, could become awakened in every human heart as the power of ever-creating divine thought.

Next the Sun entered the constellation of Bull. While the Sun was in this position, the descent of the Sun-Spirit from the revelation as the Logos of the universe to the manifestation as the healing Logos or Word took place. In the beginning the Logos/Word created all existing beings. The healing Word continues to keep them in existence and heals all that comes to grief in the later stages of evolution. At the moment when the Sun was in the constellation of Bull, the Sun-Spirit entered the earthly realm and imprinted Its power upon our planet. We can find the shadows of this mighty revelation in the records of the Gospels. For instance, in the Gospel of St. Mark, chapter 1:32-35, we read that multitudes of sick people were brought to Christ who healed them all. Moreover, we are told that they were brought in the evening when the Sun set. We have the clear indication in this that cosmic constellations, including the relationship between Sun and Earth, worked through Christ and were present in Christ while performing the healing acts. Christ gathered the cosmic forces of the Sun in the morning. It says in verse 35 of the same chapter: "And in the morning, rising up a great while before day, Christ went out, and departed into a solitary place, and there prayed." In the evening, Christ spent that which had been gathered from the spiritual Sun in the morning as healing forces. The harmonized employment of morning and evening forces of the whole universe is the source of this healing faculty. They were imprinted upon the Earth in those events and have been present ever since, if we are willing to open our hearts to them.

Furthermore, the Gospel of St. Matthew IV:23, indicates quite clearly that the revelation of the Word and the healing deed was one action: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people." It was really the spiritual power of Bull, concentrated in the Sun that was then imprinted upon the Earth and since then is ever-present in it.

After that the Sun entered the constellation of the Twins. We can experience in this cosmic event the reflection of deeds through which Christ was revealed as the Guardian of the mysteries of the "I" that have worked in evolution since the beginning of the world and which were then ripe to be imprinted upon earthly existence. The counsel of the Gods decided in the beginning of the world that what had hitherto been one united whole, was to be divided into many single beings. Thus the multitude of single beings then became the vehicles of personality within the evolution of humanity. In the course of time, the danger arose that the single earthly personality might lose itself in loneliness and separation from its origin and from other beings. This danger was especially acute in the time of Christ. When the Sun was in Twins, Christ endowed the Earth in such a way that human beings could again bring their existence into harmony with their fellow human beings and with their spiritual origin. Also established on Earth during this time was the mystery of the re-union of the human race, which was scattered and differentiated throughout the various races, peoples, and numberless individuals, in Christ as the spiritual representative of humanity.

Again we can find the reflection of these events in the Gospels; for instance, in the selection and the ordaining of the twelve apostles. With this act Christ manifested on Earth and visible to all humanity, the new order in which humanity can again experience the oneness and wholeness of the human race and even of all created beings. The order of the apostles was formed according to the fundamental laws of the universe. Just as the twelve constellations of the Zodiac are the fundamental images of the differentiations of all existence and yet are one, and just as the Sun passes through the twelve signs in the course of time, so the twelve apostles stood around the One in their center and were one body as Christ dwelled in them.

That the single human being can unite with its fellow human beings and its spiritual origin when it orders its life according to the great laws and images of the spiritual universe is a fact that was always

known in the old mysteries and in the sanctuaries of the temples. But it was known only to a very small select part of humanity, those who were initiated in the old mystery places. Now, it was the deed of Christ, the revelation as the spiritual Leader of the hierarchy of the Exusiai, that these mysteries of the "I" were manifested within the visible so that all humanity could perceive them. From now on it was possible for all humanity, and not only for a few selected ones, to form the life of the human community so that harmony and peace could dwell within it. That which was given through the ordaining of the twelve apostles enshrines everything that humanity needs for the solution of the complexities of the social and economic life of the human race, and it would be of great benefit for all human community life if each of us could bring to life within our own soul these events during the time of Christ.

Thus the new and true essentials of human brotherhood were imprinted upon the Earth, and since that time they are alive in humanity. In pre-Christian times humanity lived according to the laws of blood relationships, according to races, peoples, and families. When Christ united with Earth existence as the Guardian of the mysteries of the "I", this came to an end. Christ even strongly rejected the old bonds that guarded the social life of humanity. We read in St. Mark III: 13-35, that with the ordaining of the Twelve, Christ then stood up against the narrow outlook of these friends and against the blasphemies and abuses of the scribes who wanted to keep the knowledge of the cosmic order of human brotherhood from the multitude. But finally we read that Christ even rejected the mother Mary and the brethren who had come there. Christ pointed to those who were sitting around and said: "Whosoever shall do the Will of God, the same is my brother, and my sister, and mother." Christ declined to have any connection with the old order of the human race, and since that day when the Sun was in Twins, this deed is inscribed into the Earth and works in human beings, so that they will reject the bonds of race, people, and even family in order to realize the cosmic brotherhood of humanity. If modern people would recognize this, they could understand and even avoid in future the social catastrophes that have come over humanity in our Age.

After these events the Sun entered the constellation of Crab. Shortly before this the Sun had been in conjunction with Saturn. We can imagine that this must have been full of decisive events with regard to the revelation of Christ, for Saturn suggests that deeds of the utmost importance for the destiny of the world were accomplished. For instance, in the Egyptian Age, people did not perceive the image of a crab when they looked up to the constellation to which we give this name today, but they saw there the image of the scarabaeus. This was also the sign of the resurrected Sun, and the dead were furnished with little images of the scarab in order to give them the power to ascend as a "new born Sun" to the spiritual world. Another image of Crab is also the symbol that we use today for this constellation, two spirals, one coming from outside toward a center and the other starting from the center and extending toward the periphery: ?. We could call the two tendencies, which are expressed in this symbol, involution, and evolution. The whole past creation of the universe that we have spoken of so much in these letters is represented by the incoming spiral, whereas the outgoing spiral represents that which transforms the past and moves toward the future of our universe. In between these two principles is a deep abyss.

When the Sun in the sky had entered Crab, Christ on Earth was revealed as the great cosmic master of the spiritual forces that express themselves in this constellation. Christ then really built the bridge over which humanity can cross the abyss from involution to evolution. It was even established as a physical reality in the body of human beings.

If we look at humanity then, we can find that the purest expression, of what we have here called involution, is to be found in the head. The human head, even in its outer forms, is a complete image of the sphere of the surrounding universe. But as the process of creation, or involution, in the universe has come to an end, so also the human head cannot evolve further. It can only realize and manifest the fall into the abyss, meaning, death. When Christ appeared, humanity was in the position of standing at the verge of this abyss and not being able to build the bridge into the future. Christ built the bridge by going through Death and Resurrection. These events are very strongly connected with Crab. We shall have to speak about this later.

The image of the creation of the universe is gathered together in the human head. This head would have to die just as a seed might die that could not germinate and develop into a healthy plant. The human head is like a seed in which the past is accumulated. There must become manifest the forces of a spiritual Sun in order to awake the innate forces in this seed and to lift it out of its prison. As the plant grows upward from the seed toward the light of the Sun, human beings must grow from their head into their body, into the realms of their feeling life and willing life. They must grow toward the spiritual Sun that since the Death on Golgotha is the globe of the Earth on which they tread. In the time of Christ, and especially within the Hebrew people, the formation of the head as the intellectual accumulation of the universal past had reached its highest perfection. However, this head had lost the power more and more to grow down into the limbs in order to manifest the human being in the sphere of will. Without a new impulse, the human race would have moved toward a condition in which the body would have shrunk, and where the human being would have lost more and more the ability to unfold its whole being. The human head would have become an organ of permanent decay, spreading death around itself. But Christ, who brought the impulse of Love and united with the Earth, transformed it into the germ of a new Sun and saved humanity from the death in the head. This Christ did by incorporating the universal forces of the Crab into the Earth and thus built the bridge from involution to evolution.

We find these mysteries in the most beautiful way revealed through the parables in the fourth chapter of the Gospel of St. Mark. There we can find the images of plant life, the seed that contains the Word of Creation called forth by the Sun but endangered by the evil forces. When it has grown into a fully developed plant and the ears are full of corn, the reaper comes and cuts the plant with his sickle. These are gigantic imaginations of the task of the human beings in future evolution. Out of the seeds of the head, in which is imprisoned the Word of Creation, must grow the plants of one's deeds, of an individual's service toward the Earth. When the reaper comes with his sickle, which is the moment of death, the fruits of this service are taken away, because they are the food of the whole universe that would perish without the results of human Earth experience ripened in the realm of willing.

The parables are only the external manifestation of deeds that were performed by Christ in this stage of revelation. This is clearly expressed in the fourth chapter of St. Luke. Through these Deeds, Christ saved humanity and the Earth from death by taking up the seat in the human head. This is the Christian revelation of the hidden forces of Crab through the emanation of the Sun.

After the spiritual power of the Sun, combined with the essence of Crab, had been inscribed into the Earth by Christ, events turned more toward an inner evolution. It seems as though the Christ Impulse now really descended into the depths of the human will organism—into that realm which develops toward the globe of the Earth from the human head and contrary to the growth of the plant from its root toward the Sun. Sometimes it is even difficult to find any confirmation in the Gospels of the events that can be read in the stars as the picture of very important esoteric occurrences.

As Christ now prepared the will of humanity to become the vehicle of evolution toward the future of the universe, there was at once a confrontation with the adverse powers dwelling in the depths of the human will organization.

Meanwhile the Sun had entered the constellation of Lion. In olden times, Lion was experienced as a constellation representing kingly dignity. The blood in the human body goes to the periphery and comes back to the heart, thus being the vehicle of the life of the personality. Similar to this, one could also experience the essence of Lion in the universe. As Lion represented the gateway to the forces of the "I", it was also an image of those destructive forces that grew up in the universe in the course of the development of the ego. This was the ferocious Lion.

After Christ had established, in the parables (St. Mark IV) and in the esoteric teaching, the bridge leading across the abyss that separated involution and evolution, those roaring Lion forces, slumbering in the depths of the human will and in the blood, answered back from the abyss and the ravines of the world.

These forces could be overcome for all those who became united with Christ through the might of the “I of the World” within Christ. We find this described in the beautiful imagination given at the end of chapter IV of St. Mark. After the esoteric teaching about the implantation of the Sun-Crab forces into the Earth, Christ and the apostles really crossed the abyss. It is described as the crossing of the Sea of Galilee. Christ was asleep in the boat and the twelve apostles did not realize that they could cross the abyss only with the help of the “I AM”. Then the adverse powers of the abyss arose and the storm and the waves were beating the little boat so that the apostles felt in great danger. Then they awoke the power of Christ within their souls and with this help the storm and the waves were calmed. After the crossing of the abyss of the Sea, they were at once confronted with the Lion forces in the depths of the human will.

Humanity in those days had accumulated the wisdom of the past creation as intelligence in the head, but it had not yet conquered the will that is the seed of the future. Therefore, this realm was inhabited by ferocious and destructive demons. They are described by the picture of the man with an “unclean spirit” whom they met in the land of the Gadarenes (St. Mark V). Even the “unclean spirit” in this man recognized Christ as the Son of God, which indicates that the forces of this Lion realm are destructive only because they are not mastered by the “I AM of the World” and put into their proper place of cosmic activity. They themselves felt imprisoned in that man and finally wanted to be freed. The fact that this Legion of unclean spirits found an abode in the herd of swine, which was drowned in the abyss of the sea, shows that these forces in the depths of our heart and blood must finally serve the purposes of future cosmic evolution. This is why they appear to be allowed by Christ to commit this last act of destruction, which veils in mystery language a deep cosmic secret.

Now that the destructive Lion forces in the depths of the heart were mastered, Christ could imprint the true Sun-Lion impulses of the universe into the Earth. Until now, following the events described in the Gospels, we might have perceived the constellation of Lion as the head of a lion turned toward us and looking straight into our eyes. After Christ had returned with the apostles from the land of the Gadarenes, the image of the lion’s head would appear to be changed into the image of a portal. It was still closed, because human beings ought not to enter these depths unaware. They should enter them only with greatest caution and with the help of the “I AM”, or else they might be destroyed by the demons.

This portal had become the threshold to the spiritual world. It is the threshold leading through the human will toward the Earth and its substances, in which Christ had united through the mystery of Golgotha. Since that time, no human being can enter the spiritual world but through this portal of the Earth that had become the cosmic dwelling place of Christ.

We can see this portal thrown wide open for one moment in those days when the Sun was in Lion. Through the Gate we can see Christ working and healing in the spiritual background of the Earth. At this moment, we can see Christ’s manifestation in that which is humanity’s expression of its relationship with the Earth, in the mysteries of the blood. Therefore, we can read in the Gospel of St. Mark V: 21 onward, the story of the daughter of Jairus and of the suffering woman. We are allowed to look for one moment into the depths of the blood mysteries that are brought into balance by Christ after purifying this Lion realm of humanity from the unclean spirits. Furthermore, we can see that the light that shines through the darkness of this realm is of cosmic origin. The daughter of Jairus was twelve years old and the woman had been ill for twelve years. This reveals that those mysteries of the blood bear the imprint of the great universe, whose signature is the number 12. And it reveals that the act of the healing of Jairus’ daughter was accomplished in the presence of seven: three of the apostles (St. Luke VIII: 5), the father and mother of the child, the child, and Christ. This was also a reference to the foundations of the great universe. Here we can look into a world that bears the imprint of the great universe though it, which leads to the fact that in those depths of human nature, a new universe announces itself which is the fruit of the old cosmos and is destined to replace and to redeem the dying cosmos in a far future.

The movement of the Sun through Lion was accompanied by deeds of Christ similar to those we described above: the healing deed in the land of the Gadarenes and also the healing of the suffering woman

and of the daughter of Jairus. Then the Sun entered the constellation of Virgin. This was toward the end of August 31 AD.

The events in connection with the position of the Sun in Lion we described as “threshold” experiences. Christ revealed by parables and by healing deeds, as formerly the Spirit of the Sun, that now it was to unite with the Earth for the purpose of transmuting the Earth into the new Sun of a new universe. As hitherto, the spiritual forces of the Sun had been shining upon human heads and forming human bodies, these spiritual forces were in future to shine from the Earth into cosmic space and into human willing. When the Sun was in Lion this gateway into the depths of the spiritual future of the Earth planet was opened. The human will, slumbering deeply in the limbs, is the gateway to the secrets of the Earth.

Now, after the Sun had entered Virgin, even more was revealed of this Earth secret. The dangers of the threshold that arise from the human blood were healed by Christ while impregnating the Earth with the cosmic Lion forces. Now we are allowed to pass the threshold and to witness the events preparing a new universe.

We enter, as it were, a huge hall of universal measures but in the realm of the soul world. It appears like a laboratory in which exalted Beings transmute the substances of this universe. By complicated and sublime acts and rituals that appear like deeds of analysis and synthesis, they bring about new positions and aspects in the destiny of the world and especially in the destiny of each human being who has ever gone through the Earth experience. It can also appear like a kind of parliament where hosts of spiritual Beings confer about the future of the universe and effect, through wise decisions, complete changes of the outer universe through the mysteries of human destinies. The execution of these decisions may sometimes even appear very tragic and disastrous for human understanding; moreover, the decisions and the corresponding actions of this spiritual assembly may often seem to lead finally to the total dissolution and disappearance of parts of the existing physical universe. Yet, it is all in righteous connection and in consequence of the mighty universal transformation that will take place toward the future, as Christ has united with the Earth in order to make it the new Sun of a new universe. This realm of the Soul Cosmos might even be compared with the digestion of food by human beings, which results in total dissolution and destruction of the physical substances. By this process, the inherent ethereal qualities of the substances are freed.

Thus we can imagine how Christ was revealed to the disciples as the One who hitherto had been the Guide of those Sun-Virgin forces, and that Christ was now going to constitute this mastership over the forces of Karma within the realm of the Earth. Moreover, Christ may have initiated those who were the disciples at this moment into the new alchemy of human and world destiny that, for the sake of the future, had to establish etherization of physical existence, even by means that appear from a human point of view as catastrophic. But Christ may also have initiated them into the secrets of the necessity of humanity’s taking part in these tasks of cosmic alchemy. As the Sun radiates in a twelvefold manner from the twelve constellations of the Zodiac into cosmic space, the new Sun, which was to come into existence within the Earth, began to radiate a twelvefoldness into the soul world. This is indicated in chapter VI of St. Mark, from verse seven onward. The twelve apostles were sent forth and...”they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.” Thus the archetypal Christian community of the Twelve had become the rays of the new-born Sun in the Earth.

One such act of cosmic transubstantiation of the great tableau of Earth destiny is revealed in the Gospels. In all the Gospels, except the Gospel of St. John, we find the story of the beheading of St. John the Baptist immediately after the passage about the sending out of the apostles by Christ. It is related in a peculiar way. King Herod, who was actively involved in the beheading of St. John, heard of the deeds of Christ’s apostles and said, “It is John, whom I beheaded; he is risen from the dead.” He realized that through the evil deed of beheading the Baptist, he had ultimately worked for the purposes of the spiritual powers of destiny. The spirit of St. John worked and revealed itself through the twelve apostles. He was the guiding spirit of their community and made their deeds appear like the healing rays from a central Sun

in their midst, although they were dispersed in all directions. From the earthly point of view, the deed of Herod and his associates had been a dark and evil act that was meant to become a paralyzing blow to the progressive spiritual forces in the world. But in the Lodge of those Virgin Beings, whom Christ incorporated into the realm of the Earth, it had been transmuted into spiritually healing and feeding forces.

The Christian Calendar dedicates 29 August to the memory of the Beheading of St. John the Baptist. If this date is historical, then the beheading must have taken place in 31 AD. The Sun had just entered the constellation of Virgin, which we have mentioned. From the whole aspect of the starry sky at this moment, we gather that the beheading really took place during this time, although some historians regard it as doubtful.

After this event, which illustrates what we said about the Sun in Virgin in connection with the Christ events, we hear of the sending out of the 12 apostles. Soon after they had come back, the Feeding of the Five Thousand took place, and this must have occurred shortly before Passover 32 AD, according to St. John VI. We do not hear very much about the time between September 31 AD and March 32 AD when the Sun passed through the constellations of Virgin, Scales, Scorpion, Archer, Goat, Waterman, and Fishes. The question arises whether the records of the Gospels about the year 32-33 AD, when the Sun again passed through these constellations, can reveal anything about the imprint of these Sun qualities into the Earth by Christ. Again we find that only a few events can really be timed according to the indications of the Gospels. They are: the events at Jerusalem during the Feast of Tabernacles in October 32 AD (St. John VII and VIII), the Feast of Dedication (St. John X), and the Raising of Lazarus (St. John XI), which took place a few weeks before Passover 33 AD.

Why is it that we have so little indication in the Gospels about the times when the Sun passed through these constellations that form the lower part of the Zodiac and which also belong to that part of the year when the Sun reaches its lowest position? A deep riddle is connected with this fact, and we can understand it, to a certain extent, if we consider the opposition between the “bright” constellations of the Zodiac (Ram, Bull, Twins, Crab, Lion, Virgin, and Scales) and the “dark” part (Scorpion, Archer, Goat, Waterman, and Fishes).

The dark part is a picture of humanity with regard to the higher members of its being. Unfortunately, we do not have enough room here to develop the details from a recapitulation of the origin of these higher members in the process of the world evolution as we have described it in previous letters. We can find that Fishes is an image of the physical body of humanity, Waterman corresponds to the life body, and Goat to the soul body, whereas Archer is the perfect image of the ego. Then, in the constellations of Scorpion, Scales, and Virgin, we find the images of the highest members of humanity: the Spirit Self, the Life Spirit, and Spirit-Man. We perceive in these constellations humanity’s total being, which grows from Fishes through the dark part of the Zodiac toward the bright part beginning already in Scales.

This opens the gateway toward a most illuminating imagination. We perceive in the lower part of the Zodiac the picture of humanity like a crescent-shaped vessel. (See figure 1 below.) Into this vessel enters the Sun of Christ who manifests cosmically through the constellations from Ram to Scales as a sevenfold Being. We have already described in previous letters how Christ manifests as the Lamb of God, or the cosmic Guide of the Spirits of Wisdom when the Sun was in Ram. This was the manifestation of the highest member of Christ, and as we followed the Sun through the other constellations, we perceived in it the manifestation of Christ through the other higher members of this exalted Being. Christ then entered the human being through his highest members, through Spirit Man and Life Spirit, which are represented by the two “overlapping” constellations of Virgin and Scales.

If the upward reaching Zodiac of humanity unites with the descending Zodiac of Christ, then we perceive the sign of the circle, the sign of the new ascending spiritual Sun. It is also the sign of the Holy Grail, the Host in the vessel of the Moon.

Now we can comprehend certain facts in the life of Christ during those times when the Sun moved through the dark part of the Zodiac. The sending out of the apostles, which occurred when the Sun was in

the constellations from Virgin to Fishes (31-32 AD), is really the picture of the preparation of humanity (represented by the Twelve) for the reception of Christ into the whole being of humanity. We can understand that this great preparation was achieved with the help of the spirit of St. John the Baptist, the “fore-runner” of Christ. We can then also understand that Christ manifested as the new Judge in the higher being of humanity itself during the Feast of Tabernacles (St. John VIII). The Sun was then in Scales, and from the description we gather that Christ did not really act as a judge but instituted judgment onto the higher being of humanity (St. John VIII: 9-10). It is a grand imagination about which we could say much more if we had the necessary space.

Furthermore, at the Feast of Dedication when the Sun had entered Goat, we hear Christ calling forth the divine nature in humanity’s ego and soul body, which are represented by Archer and Goat (St. John X: 33-38). We might say that Christ then entered these realms of humanity’s higher being.

Finally, we see the Raising of Lazarus taking place (St. John XI) when the Sun had entered the constellation of Fishes. Unfortunately, we must limit our comments on this event to the mere fact that Christ at this moment entered the physical body of humanity as Lazarus stepped out of the grave. This is the spiritual power of the Sun in Fishes.

These articles about the star events in the time of Christ have to be brought to a close, as the letters will not be continued. Only a fraction of the grand picture of Christ’s life as it reveals itself in the mirror of the stars could here be elaborated. The script of the other planets, besides the Sun, is still untouched. However, it is to be hoped that the future will provide an opportunity of bringing these secrets of the starry world in a more adequate and comprehensive form to the knowledge of those who wish to have it.

Figure 1

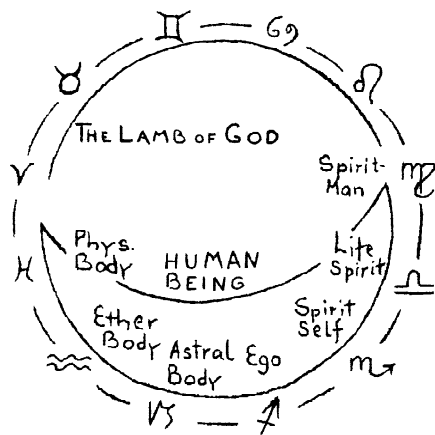


Figure 2

