

ISIS SOPHIA III

OUR RELATIONSHIP WITH THE STARS

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

PART ONE

Chapter I

Reflection and Deflection of Historic Events in the Cosmos

The present universe of the stars is the result of the working of the spiritual hierarchies or Divine Intelligences, as they were called by Thomas Aquinas. In the author's book *Isis Sophia II - A New Star Wisdom*, hereafter referred to as *Isis Sophia II*, we endeavored to give a picture of the emanation of the external cosmic world from the working of that hierarchical universe in the course of evolution. Our basis of knowledge was the result of investigation on the lines of spiritual science.

This description recalled one decisive fact; the evolution of the starry world cannot be divorced from the development of humanity. The grand biography of the universe and the spiritual phylogenesis of the human being are the two sides of the same process—the exterior and the interior aspect of creation. Therefore, the great question must arise: How are the two entities, the macrocosmic world present in the stars and the microcosmic world of terrestrial creation, interrelated in the present moment of cosmic history?

Here lies a vast field of facilities for research that can be undertaken with those tools of knowledge which spiritual science provides. It will increasingly occupy humanity now and for a very long time. The initial probings in this direction have shown that all the kingdoms of nature—mineral, plant, animal, human—are closely connected with the cosmos. These kingdoms of nature may have emancipated themselves more or less, but traces of the bonds with the world of the stars are unmistakably prevalent. To explore and discover the real connection between the two realms of the universe with the means of strict scientific discipline, will provide the possibility to penetrate equally to the origins of existence and to the meaning and purpose of all creation.

A certain amount of research work toward the foundation of such cosmological investigation has already been done. There exist also a number of publications describing the results and achievements of initial efforts in this direction. We may point to, among others, the books of Mrs. L. Kolisko and Dr. R. Hauschka.

Our concern in the present book will be especially the presentation of results of our investigations concerning the interrelationship between the human being and the stars. However, we would like to emphasize that we do not intend to identify our efforts with certain astrological beliefs. Astrology, as it exists today, is founded on very ancient traditions and methods of knowledge. We do not intend to enter into an argument about these ancient methods of knowledge, but we want to establish a knowledge that is in keeping with the character and the requirements of the modern age. Certainly the whole universe is in a state of uninterrupted evolution, and as a part of the universe we are constantly changing and evolving with regard to our whole constitution and consciousness. Therefore, it seems impossible for us to impose on this modern age, methods of approach that were justified several thousand years ago. Evolution demands from us the readiness for ever new approaches.

We will base our deliberations in this book on two fundamental questions: 1. Is there any possible proof for a connection between the movements and rhythms of the stars and human beings as we live on the Earth? and 2. What is the character of this relationship under present conditions if it exists?

In order to find a more general and humanity-wide approach, we will now put certain historic events and cosmic rhythms side by side. For this purpose we will take the last two world wars and the corresponding movements and positions of the planet Saturn. We would like to emphasize, however, that we will not employ any preconceived ideas about influences of cosmic facts on history, etc., but we shall simply compare the latter with the data of those historic events.

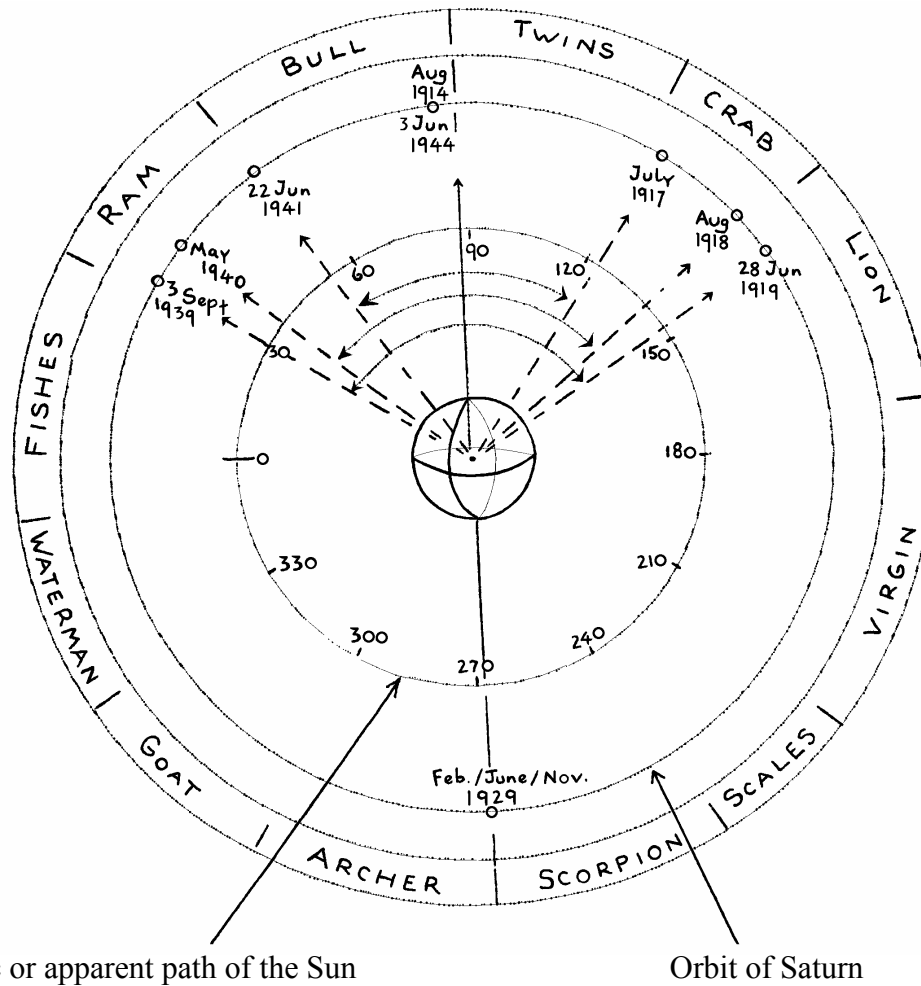
The First World War started on August 1, 1914. At that time the planet Saturn stood in 87° 43' of the ecliptic. This is the point of transition from the constellation of Bull to Twins. After the first few months of mobile warfare, the situation deteriorated, as we know, into the war of the trenches. It was until 1917 that new developments ensued. Already in the beginning of that year the German High Command

resolved to break the obvious stalemate by certain moves. One of these was the transportation to Russia of Lenin, who lived then in Switzerland in exile. His extreme revolutionary activity was well-known by then, and the German High Command hoped that he would start a revolution in Russia effective enough to cripple Russia as an ally of the Western powers. He arrived in Russia in a sealed coach in the course of April 1917, and started at once to carry out his revolutionary intentions. The political masters of Russia sensed, of course, the dangerous efforts of Lenin. In the course of the following months, Lenin had to take refuge in Finland, but the situation in Russia deteriorated so quickly that he could soon safely return to his native country. By autumn, the Bolshevik movement had become so overwhelmingly strong that the cabinet of Kerensky, who was then in power, could not hold on any longer and was forcibly removed in the beginning of November 1917, in the course of the Bolshevik revolution. The hope that the German High Command had entertained was fulfilled: Russia was unable to carry on the war against Germany and gradually dropped out.

Even before Russia had faded out as an opponent of Germany, the U.S. was drawn into the war. Gradually, huge American armies arrived on continental soil toward the end of 1917 and beginning of 1918. Later on the Bolsheviks signed the humiliating Peace Treaty of Brest-Litovsk.

During those months in 1917, Saturn was moving through the constellation of Crab, and in July it was in about 122° of the ecliptic. Those two positions of Saturn, on August 1, 1914 and July 1917, are indicated in the chart of the Zodiac in Fig. 1 below.

Figure 1



Apart from the most disputable character of that action of the German High Command, it did not bring much relief to the desperate situation of the Germans. They decided, therefore, to make a major effort on the Western front in the beginning of 1918. This offensive did not yield the desired success. Moreover, the Western Allies, after the breaking down of the German efforts, went over to the offensive

themselves. The final result was the complete defeat of the German armies. Especially the battles around Chateau Thierry in August 1918 were so decisive that even the German High Command saw the only possible salvation in a request for an immediate armistice. However, the war still went on, and the Germans signed the armistice in November 1918. The Peace Treaty of Versailles was then concluded and signed on June 28, 1919.

In August 1918, Saturn was in about 138° of the ecliptic, the transition from the constellation of Crab to Lion. On June 28, 1919, it stood in $144^\circ 51'$ of the ecliptic. All these positions are indicated in our chart of the Zodiac (Fig. 1).

We shall now investigate the Second World War from a similar cosmological viewpoint. It started on September 3, 1939, after Germany had attacked Poland. During the following winter, it seemed that the war would again freeze on the Western front in a stalemate similar to 1914 - 1918. It was not before the spring of 1940 that cataclysmic events developed. In May 1940, the Germans suddenly attacked Holland and Belgium, later also France. Saturn was then in about 38° of the ecliptic in the constellation of Ram.

After the entire conquest of Holland, Belgium, and France by Germany, there came again a long spell of comparative inactivity, apart from the air-raids on England, etc. Only in June 1941, the war took a new turn. On 22 June Germany attacked Russia. Saturn was then standing in $53\frac{1}{2}^\circ$ of the ecliptic. It was in transition from Ram to Bull. This was followed by rather dramatic events on the Eastern front.

So far the U.S. had kept out of the war, but they were forced into the decision through the famous Pearl Harbor attack on December 7, 1941. Saturn had moved again into 53.5° of the ecliptic. (During the preceding summer, it had gone retrograde and performed a loop, therefore, not moving very far from the position on 22 June.)

Again a long time of relative stalemate commenced until in 1944, the war seemed to enter a decisive stage. On June 6, 1944, the famous invasion of the Allies into France took place. About the same time the Russians pressed toward the west. All these events made the position of Germany more and more hopeless until in 1945, her final collapse brought the war to an end. On June 6, 1944 Saturn was standing in 87° of the ecliptic. It had returned almost exactly to the same spot in the sky where it was on August 1, 1914. All these positions of Saturn are put down in our chart of the Zodiac in Fig. 1. Now we become aware of an amazing set of facts; the events on the right side of our chart (first war) correspond in a reversed fashion to the events on the left side (second war).

Let us take the points of June 28, 1919 (Peace Treaty of Versailles), and September 3, 1939 (start of second war). On that date in 1919, Saturn was standing 57° to the right of the initial position on August 1, 1914 (start of 1st war), and on September 3, 1939 it had moved to a point 57° to the left of that same root position (Fig. 1). In a cosmological sense, there is obviously a connection between these two events.

Yet we notice, too, that the two events had opposite historic significance. The Peace Treaty of June 28, 1919 concluded, or at least was supposed to conclude, the first war. On September 3, 1939, another war commenced. We seem to be confronted here with a phenomenon that is similar, in a sense, to the function of a mirror. In a mirror, the exact image of the object appears, except that right and left are reversed.

By probing a little deeper into the nature of the two events concerned, we may find also an inner connection. The Peace Treaty of Versailles was a failure. It did not only fail to solve the problems that had arisen through the preceding war, but it also aggravated the social complications leading to that war. It was a bad piece of statesmanship. For such a statement we need not only rely on the opinions of the Germans, who felt, of course, badly treated. Many important personalities in western countries came to similar conclusions, simply because of the economic and social consequences of that Peace Treaty. There were even those who maintained that the first war really never came to a conclusion and was carried on after the Treaty with different means, i.e. economical.

Usually one is not conscious that political failures of this kind are bound to produce corresponding consequences. Yet, we should be able to realize this as a law. From everyday experience, we know perfectly well that if we smash a utensil, we have to suffer for it in one way or another. Similarly, we can now say that the failure in 1919 called forth the outbreak of the second war. This is not the place to point

out the many details of the economic and social deterioration caused by the impotence of the Treaty of Versailles. We simply look at the cosmic implications, though we cannot yet understand their working. There is the Treaty in 1919, accompanied by the position of Saturn in Lion; and in the point of reflection, perhaps better “deflection”, when Saturn was in Ram (September 1939), the Western powers were forced to enter a new war. All the political patchwork following the Treaty of Versailles was of no avail.

Are we not faced here with a master example of how modern humanity is shaping its own destiny? One can argue that the Peace Treaty of Versailles was caused by preceding events. Certainly the mentality of the leading personalities in German politics before and during the first war did not make the situation easier. Instead of positive suggestions, chaos reigned in political circles of Central Europe. Constructive ideas, like that of the Threefold Commonwealth by Rudolf Steiner, were not accepted by the German speaking nations, although they were pronounced early enough before the breakdown in 1918. However, one could imagine that more farseeing attitudes and courageous ideas of the makers of the peace treaty could have smashed through the fateful ring of historic cause and effect.

The cosmological facts that we have worked out so far suggest a “deflective” activity performed by Saturn. If we imagine a straight line drawn from the position of Saturn on August 1, 1914, to the opposite point of the Zodiac, we come to the constellation of Archer (see Fig. 1). This line obviously acts as a kind of cosmic deflector, and a point 57° to the right of it is deflected into a position 57° to the left—June 1919 - September 1939. We may now attempt to formulate a more conclusive opinion about this deflecting activity of Saturn. In Part Three of *Isis Sophia II*, we described briefly the nature of this planet on the basis of spiritual investigation. We pointed out that the sphere of Saturn is closely associated with the hierarchy of the Spirits of Will, and that this cosmic sphere has worked as the preservation of the divine Will since the most ancient stages of evolution. It is the organ of cosmic memory and, hence, acts as the conscience of history.

Let us again take the position of Saturn in June 1919. All the decisions and deeds performed by humanity were accumulated and recorded by the planet Saturn, the organ of cosmic memory of the universe. Saturn works in a similar way as the human memory does, using the physical organism for this activity. We can read in this cosmic organ of memory the working of destiny, in as much as it causes the recollection of the past for the sake of its redemption in the future. When, therefore, Saturn stepped into the point of deflection of the Treaty of Versailles in 1939, humanity was faced with the consequences of its own previous deeds. This is how destiny and world memory work for the sake of evolution.

The idea of the cosmos taking notice of what happens in the seemingly small human realm may at first appear fantastic. Yet here are the inescapable cosmic facts that require us, at least, to question the so-called insignificance of the human race within that unimaginably big universe which modern astronomy proclaims and describes.

From another extreme viewpoint, one could also argue that this cosmic deflection of earthly events is only a proof of the absolute domination of the cosmos over all earthly and human history. One could regard those happenings, for instance, in 1914, 1919, and 1939 as having been completely out of reach of free human activity and as having been imposed on humanity as the motion of a machine is superimposed on its material. This would be the viewpoint of an extreme astrological fatalism. However, it is an entirely philosophical question as to whether we are free with regard to our semi-activities or not. From quite different aspects, which we will also indicate in this book, we have come to the conclusion that a genuine spiritual cosmology cannot but admit the possibility of theoretically unlimited scope for human freedom within the framework of the cosmic impacts in which we stand. One is justified in saying that if someone then had found another more practical solution in 1919, instead of the Treaty of Versailles, the events in 1939 could have taken a different turn.

We notice in Fig. 1 the significance of the cosmic line of deflection, the line from Twins to Archer. In Twins this line was marked by the position of Saturn in August 1914. It is quite illuminating to also consider the implications of Archer. Saturn stood there in 1929; in fact, it went across that point, exactly opposite to that of August 1, 1914, three times by retrograde movement. This was the year of the great

economic crisis all over the world, starting in the U.S. It upset the social structure of many countries; for instance, Germany never really recovered from it before the drastic events in 1933, and this was one of the reasons for the totalitarian developments in that country after 1933. In the U.S., the economic crisis was felt like a shattering blow, and visitors and observers in the United States have confirmed that the memory of that catastrophe has left deeper marks in the mentality of American people than even the first war. These two catastrophes—the first war and the great economic world crisis—hold that line of cosmic deflection. For an objective and unprejudiced observer, the connection between the two events is quite obvious. Yet here we also ought to say that if between 1914 and 1929 more farseeing leadership had prevailed in humanity, then the events in 1929 might have struck a different note.

A glance at the chart of the Zodiac (Fig. 1), in correspondence with the various historic events, will show us that there are more deflections indicated; for instance, the happenings in 1941 are such deflections of 1917. In the course of 1917, Russia was overrun by the Bolshevik revolution and was, consequently, unable to carry on the war against Germany. This took place when Saturn was in about 34° to the right of its initial position in August 1914. On June 22, 1914, Germany attacked Russia and exposed itself to a two-flanked war. Saturn was then standing in 53.5° of the ecliptic, or 34° to the left of its position on August 1, 1914.

Here, again, we have a perfect example of deflection. In 1917, Russia was crippled to such a degree that it could not continue the fight. This was caused by the move of the German High Command to send Lenin back to Russia. It may have brought temporary relief to the Germans, but it has presented humanity with the gigantic menace of aggressive bolshevism. This impact promptly entered the stage of world history again in 1941, when Saturn was in the point of deflection corresponding to 1917. As much as Russia had faded out of the first war in 1917, so it entered the second war in 1941, and even now we cannot fully judge the future consequences of this whole set of historic developments. Moreover, the dates of the entry of the U.S. into the first and second war (1917 and 1941) correspond in a similar sense, although we cannot speak here of a reversal of the events.

The final decision of the first war came when the Germans were beaten in the course of 1918, in the battles of Chateau Thierry in August 1918. Saturn had then moved to 138° of the ecliptic, which is 50° to the right of its initial position on August 1, 1914 (see Fig. 1). The point of deflection, 50° to the left, refers to May 1940. At that time, the Germans staged their big attack on Holland, Belgium, and France. Again we find here a complete reversal of events.

The most striking deflection happened, however, when Saturn returned to the point of its position on August 1, 1914. This took place on June 3, 1944. (It takes Saturn about 30 years to return to the same position in the ecliptic.) Three days later the famous landing of the Allied forces on the French coast took place. The planet had already moved a fraction of one degree further, making our calculation not appear to be quite correct. However, later on it was revealed that the landing should have taken place on June 3rd and was postponed because of bad weather in the Channel.

Here we have an unmistakable deflection and reversal of events. On August 1, 1914 and afterward, the German armies poured like an avalanche into Belgium and France. The movement was from east to west, but after June 6, 1944, the Allied armies streamed into France from the west. The one was the beginning of the first war, the second practically the last stage of the second war.

Experience has shown that one can find many more such points of deflection in connection with the two wars. We have selected only a few of the major events, but even happenings of a much more intimate character have their corresponding place in these cosmic settings.

A study of the history of the line of deflection from 87° to 267° of the ecliptic (see Fig. 1) is also very illuminating. It appears that it is by no means arbitrary. Historically, it can be traced in connection with the Thirty Years War. On October 24, 1648, the Peace Treaty of Westphalia was concluded thus terminating that war. Saturn was then standing in the constellation of Bull. On June 29, 1914, at the time of the murder of the Austrian Archduke Ferdinand, it was almost exactly in the same region of the sky. Aspects of greatest importance concerning the cultural and social life of modern humanity seem to be connected with this line of deflection.

Our researches have proven that the line from Twins to Archer is not the only medium of deflection, although this seems to be the most important one concerning the destiny of European humanity at present. There are also other lines of deflection in different parts of the ecliptic, but we cannot embark here on further presentations of this subject. It was our intention to show, by an example, the relationship of humanity to the world of the stars. The unimaginable immensity of the universe, that modern astronomical science proclaims, suggests the absolute insignificance of the planet Earth and of the human race. We appear to be a product of chance and entirely dominated by the impacts of the great universe—however far one is prepared to admit its influence. We wanted to put the facts that our researches have revealed against such a possible conception. The example we have given suggests that there is sufficient scope for the employment of free human activity in the course of historic events. If, however, we do not make use of our capacity of constructive thinking and move only in channels of worn-out traditional conceptions, then the cosmos of the stars seems to bear down on us the consequences of our own failures.

The question of whether we are dominated by the movements of the stars thus finds a relatively simple answer. To the degree that we develop moral imagination, new ideas, and spiritual activity, is the degree to which we are the masters of the stars. If we do not cultivate our slumbering spiritual faculties, then we will be subjected to the domination of the cosmic world that only confronts us with the deflection of our own failures. Sometimes it is most agonizing to see humanity ruled and punished by its own shortcomings, deflected through the movements and gestures of the stars. If we do not penetrate to the real background of our relationship to the world of the stars, it is all too easy to regard our history as entirely ruled by the cosmos. Such a half-truth will only create confusion and bar the road to real spiritual progress.

In the following chapter we shall present another relationship of the human being with the cosmos of the stars that we hope will throw more light on this delicate problem.

Chapter II

Our Relationship to the Stars in the Moment of Death

The acquisition of a clear philosophic conception of the relationship between the human being and the stars is made extremely difficult by the tenets of astrology, as far as it still rests on the most antiquated tradition. This kind of astrology presumes, more or less, that we are dominated, with regard to our physiological and psychological make-up, by the positions of the planets in the ecliptic and their concordance with the terrestrial horizon at the moment of birth. It has produced an enormous amount of evidence that suggests and supports strongly the idea of our dependence on the stars. These suggestions are, however, based on certain prejudices that sometimes even work quite unconsciously, creating the assumption that the bigger entity (in this case the great universe) is bound to dominate and determine the smaller object of humanity. Yet a lot of this so-called astrological evidence, if not all, can be interpreted philosophically in an entirely non-fatalistic sense. The investigations of a genuine spiritual science must even strongly refute the idea of our absolute dependence. Spiritual science comes to the evidence of the spiritual existence of a human being before birth and that this being chooses, in accordance with its own requirements, the moment of its birth etc. This also establishes the striking resemblance between each person's destiny and the movements of the stars.

Another aspect of astrology renders its acceptance by a modern scientific mind rather difficult. Modern embryology has discovered the most illuminating facts about the prenatal development. There is nothing in the life after birth that can compare with those most radical changes, especially during the earlier periods of gestation. Therefore, it seems to be extremely inconsistent to take into account only the moment of birth when the decisive part of our physiological development has come to an end. It is possible to find evidence of our connection with the movements of the planets during the period of gestation. We have made an extensive study of this and hope to produce the facts sometime in future publications.

Now, however, we will describe one's relationship with the world of the stars at the time of death. This will enable us to demonstrate, from a different angle, a fundamentally new viewpoint. The idea of such a relationship between one's death and the picture of the universe at that moment—or as we may briefly call it, the asterogram of death—is something entirely new. Rudolf Steiner has drawn attention to this fact in some of his lectures.

We have chosen as an example the death asterogram of Tycho Brahe, the famous Danish astronomer of the 16th century. He was born on 14 December 1546 (old style) and died at Prague on 24 October 1601 (new style). According to his biographers, he died in the morning before dawn.

In Fig. 2 below, we have tried to give a perspective picture of the sky on that day, as far as the positions of the planets in the Zodiac and their relative angles to the horizon of Prague during the morning hours are concerned. In Fig. 3, we have reduced this diagram to a two-dimensional picture of the Zodiac with the planets. The line of the horizon indicates the parts of the Zodiac that were visible at that moment above the plane of the horizon and those below it.

The most remarkable feature of this asterogram of death is the position of all the planets near the eastern horizon. The Sun was standing at the feet of the constellation of Virgin. A few days later it entered Scales. As the death occurred before sunrise, we must imagine that Virgin had then partly risen. Higher in the eastern sky stood Lion, whereas Scales was still below the horizon. All the planets (except the lately discovered Uranus, Neptune, and Pluto, which we will not consider now) were concentrated in those three constellations. Mars had just entered Lion, standing highest in the eastern sky. Venus was below it but still in Lion. Still deeper, but above the east, Jupiter appeared with the Moon, which had probably just risen and were visible in Virgin. The Moon formed a narrow crescent, because it was shortly before New Moon, and in its cup rested Jupiter. Mercury, also in Virgin, was probably just on the point of rising. Then came the Sun at the feet of Virgin, and Saturn was standing in Scales, still deeply below the eastern horizon.

Figure 2

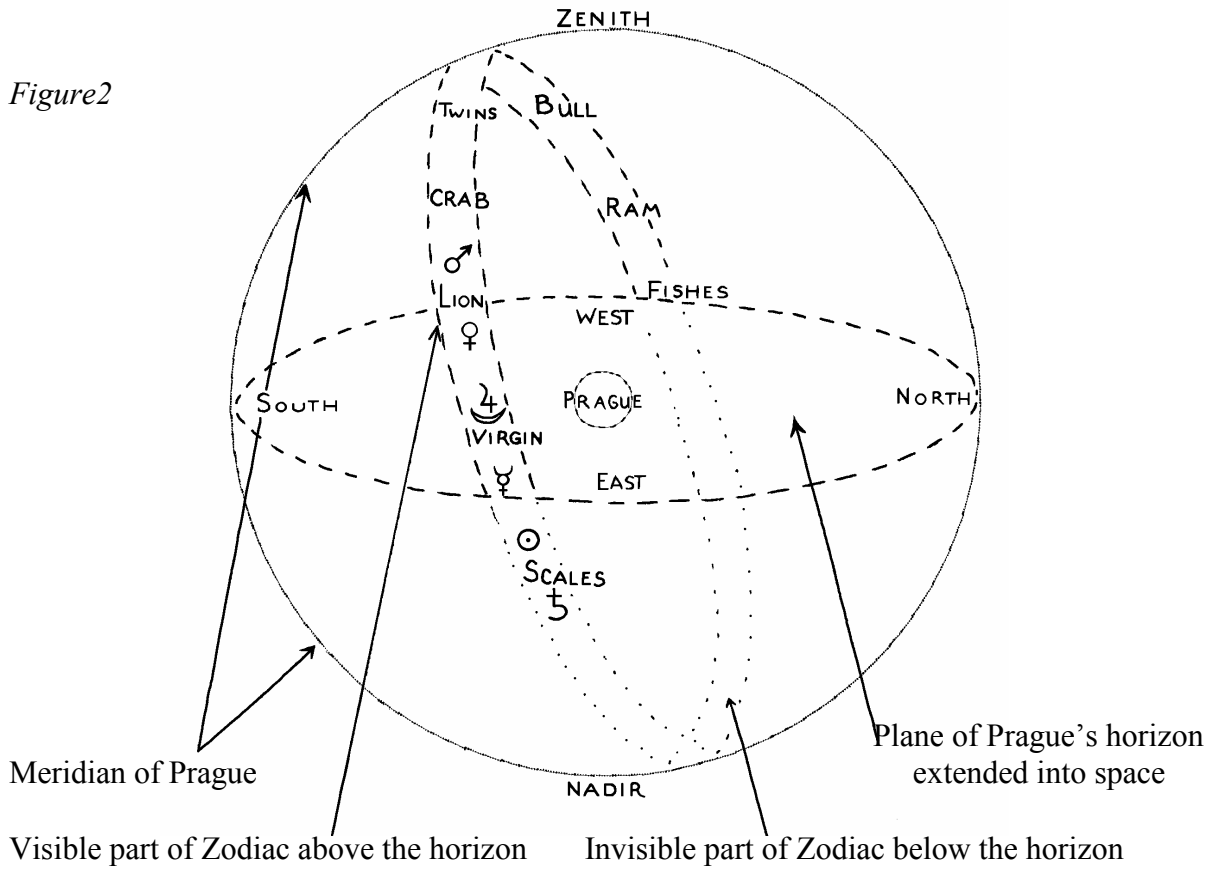
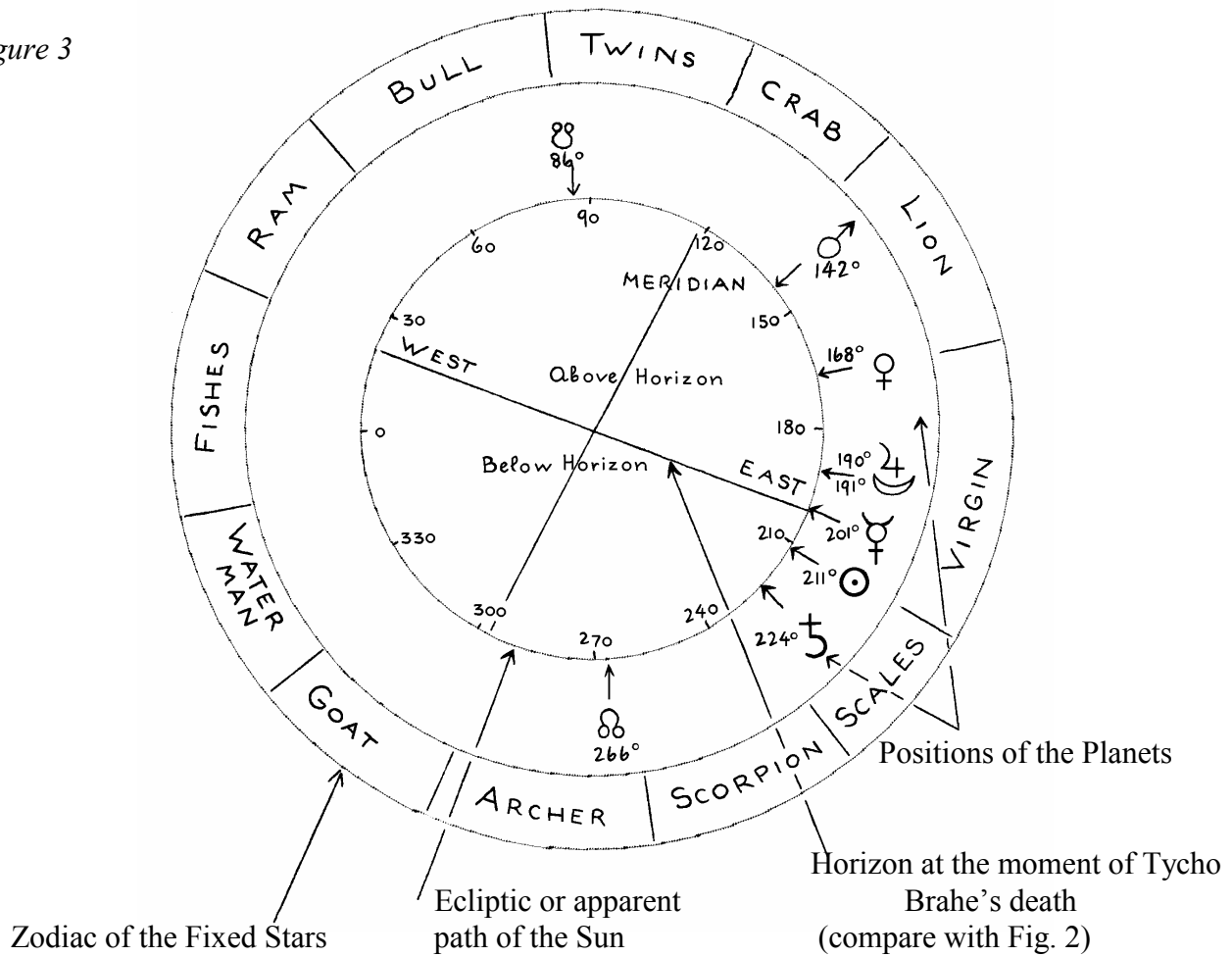


Figure 3



We come now to the problem of how to interpret this aspect of the sky. On Earth, a human being has died and at the same moment we find in the sky the configuration that we described. Can we prove any connection between the two facts?

First of all, we must now get a clear conception of the death of a human being. The physiological facts are, of course, more or less clear. Through some kind of defect caused by an illness or an accident, life cannot operate anymore in the body. The latter is given up and handed back to the elements from which it was taken. Can we go beyond that fact? Have we any proof that some kind of existence, apart from that in the body, is still going on? Up to a certain point, we can attain certain proofs of an existence after death. It has been described by many people, who by some accident, had already crossed the threshold of death but were recalled by artificial means. The facts they describe are more or less common knowledge. They all agreed that there was no emptiness of consciousness, and that they were confronted with a kind of grand tableau consisting of a summary of pictures presenting the main incidents during their past earthly existence.

What have the investigations of spiritual science to contribute to this fact? When a human being dies, we usually say life has ceased. What is life? Nobody has yet found the cause of life. It remains a mysterious agency, working somehow within the material body. A few materialists still maintain that life is only a certain condition of matter and that one day this condition will be found as one has found the chemical formulae ruling the conditions of lifeless matter. Spiritual investigation, however, leads to the conclusion that life is not a condition of matter but a principle in itself on a level of existence different from that of the physical. Spiritual science speaks of a life organism or life-body. It cannot be perceived by the physical senses, because it operates on a level that is, to a certain degree, even contradictory to the physical. Only sense organs that are, so to speak, homogeneous to its own nature, can “perceive” this principle of the life-body. The development of such “sense organs” is possible. Already Goethe spoke of them, and Rudolf Steiner described the methods and discipline for the attainment of such faculties.

How does this life organization act within the physical body? It works for a certain time against the natural tendency of matter, which would lead the material body to decay if it had its own way. Furthermore, the life-body preserves the typical form of the human frame. It acts like a kind of active memory of the whole evolution and of the purpose of the human race and implants it already during the earliest stages of embryonic development into the material body. Thus it also continually counteracts in later life the deviations from the human level that appear as illnesses.

This organic, active “memory” is freed from its functions in the material body immediately after death. Then it appears as a pure memory tableau of the entire life on Earth that has just come to an end. After death, we are able to perceive these pictures of our earthly existence drawn together into one great panorama, because we are still united, apart from our life-body, with our consciousness organization.

This experience lasts, according to occult investigation, about two to three days after death. Then the individual consciousness cannot hold it any longer. The grip of the Ego on the life-body loosens, just as we cannot keep our physical body under control indefinitely during the earthly existence. After these events, the life forces return to their origin, to the source of the “memory” of all evolution, to the cosmos itself. About the further development of the soul after death, we shall have to address on a later occasion.

A great amount of evidence has proved that the configuration of the sky at the moment of the death of a human being contains also a kind of biographical tableau of that person; for instance, if we take again the death asterogram of Tycho Brahe (Fig. 3), we discover that the whole Zodiac contains a memory tableau of his life and that the positions of the planets indicate the main incidents. How can we come to such a conclusion?

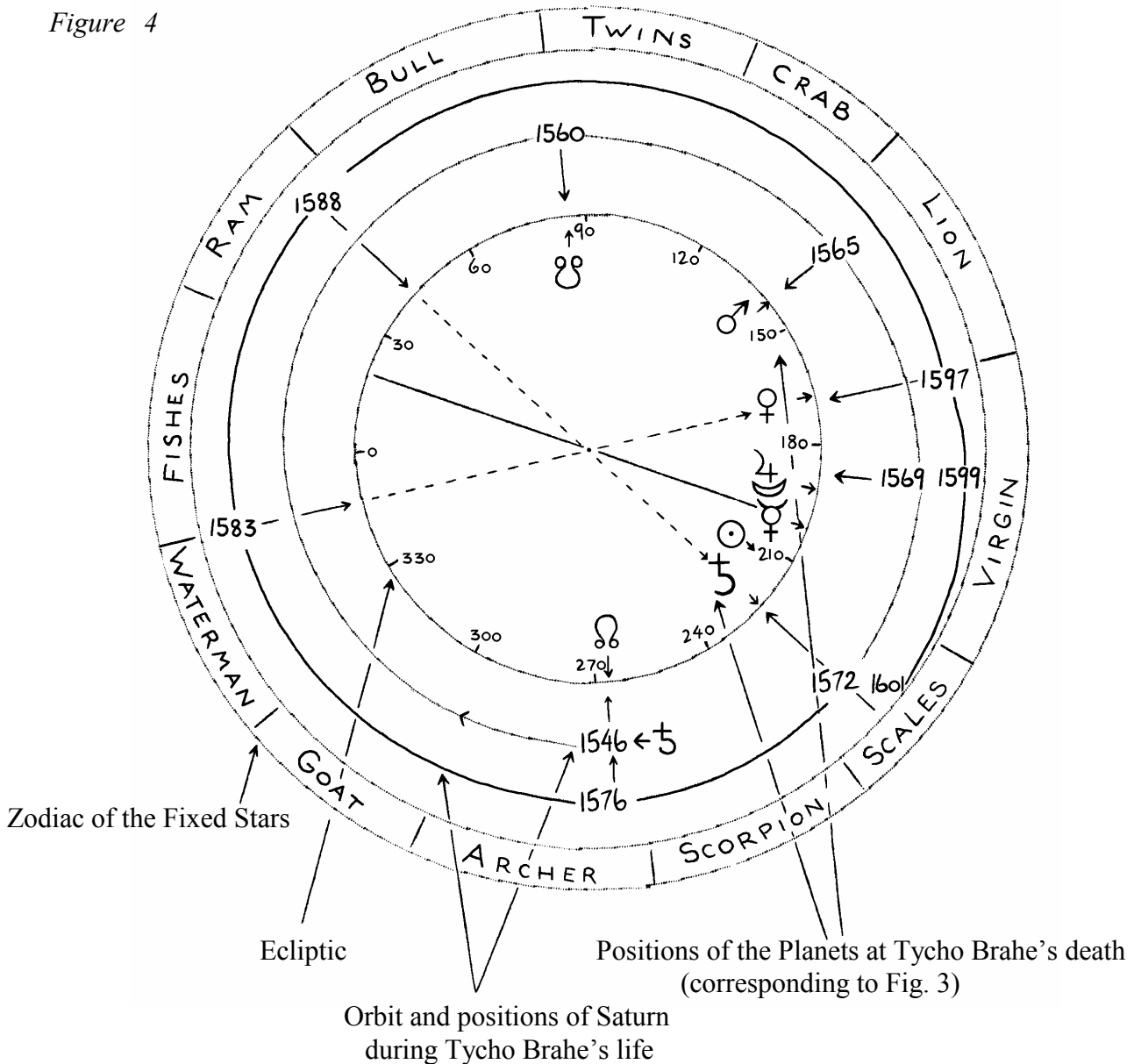
In Part Three of *Isis Sophia II*, we have described the planet Saturn as the organ of cosmic memory. Thus Saturn had prepared and memorized, during the life time of Tycho Brahe, a tableau of his earthly experiences.

If we take the moment of Tycho Brahe’s incarnation (he was born in 1546), we can compute the position of Saturn at that time. While standing in that certain part of the Zodiac, it “memorized” that event, so to speak. When Tycho Brahe died, Saturn had moved to a different region of the ecliptic, but

we will find that the point where it stood at the time of incarnation was occupied at his death by a certain cosmic phenomenon. Equally, Saturn memorized other of the main incidents in the life of this personality while in other parts of the Zodiac. All these points were occupied at his death by the planets.

We shall explain this fact with the help of Fig. 4. In the inner circle, we have the positions of the planets at the time of Tycho Brahe's death (similar to Fig. 3). In the outer circle, we have inserted the movements of Saturn during his lifetime.

Figure 4



Tycho Brahe was born on December 14, 1546. In the course of that year, during gestation, Saturn had entered the constellation of Archer. In the asterogram of death, this point is clearly marked by the position of the ascending Moon node. (The Moon nodes are the crossing points of the path of the Moon and the apparent path of the Sun. The orbit of the Moon, like those of the planets, does not exactly coincide with that of the Sun. It is slightly tilted, thereby forming an angle with the ecliptic and crossing the latter in two opposite points. These Moon nodes have a deep connection with the stages of life after death.)

We do not hear very much about Tycho Brahe's youth, except that his father died in 1559, and afterward he was sent by his uncle to Copenhagen to study philosophy and rhetoric. There he

experienced, on 21 August 1560, a Sun eclipse that became a most decisive event in his life. Tycho Brahe, who was then only 14 years of age, found his true vocation that had led him to incarnation. He began to look upon astronomy as something divine. It was probably the turning-point to his later career. During that year, Saturn moved into the point of transition from Bull to Twins. In the death asterogram we find this point marked by the descending Moon node.

In 1562, he was sent to Leipzig to study law and was put under the care of a tutor. It was intended that he should prepare for a diplomatic profession; however, he was not very interested in the career that his uncle had chosen for him. During the nights, when his tutor was asleep, he observed the stars. The vocation that he had consciously conceived in 1560 had taken hold of him. In 1563, he watched a conjunction of Saturn and Jupiter and, although his means of observation were rather primitive, he noticed a considerable difference between the cosmic facts and certain astronomical tables about the movements of the stars that existed then. In that moment, the modern astronomer was born in him who was determined to build his work on exact observation and calculation. Saturn was then standing in the region of Crab Lion. In the chart of the death sky, this moment and the years following immediately are indicated by the position of Mars.

Tycho Brahe returned to Denmark in 1565, but he left soon for the University of Wittenberg. This return to his home was probably connected with the decision to change the direction of his studies. His intention to devote his life to astronomy was not welcomed by his family. However, he seems to have stood his ground very well, for afterward he studied astronomy, as it existed in those times, in various places. In 1566, he went to Rostock and in 1569 to Augsburg. From his sojourn at the latter university, we know that he was busily engaged in astronomical and alchemistic researches. Those were still the days when the medieval ways of studying the properties of matter were practiced and known as alchemy. The fact that Tycho Brahe combined it with his astronomical studies is a sure sign that he must have known a good deal about the interplay between cosmic and terrestrial forces, a knowledge almost completely lost to our age. During all those years, Saturn moved through the constellations of Lion and Virgin, past those places that were occupied by Venus, Jupiter, Mercury, Moon, and Sun at the time of death.

A remarkable incident occurred in 1572. Tycho Brahe had been working in his alchemical laboratory, and when he came out he saw a new star, a so-called Nova in the constellation of Cassiopeia. Such a Nova is usually a very brilliant star that shines only for a brief period and then disappears again. It must have made a deep impression on Tycho Brahe that the heavens, so to speak, answered his labors in the depth of the world of matter. It may be that he experienced something of the great spiritual stream with which he was connected in that moment, namely, to realize consciously the script of the stars in earthly substance and happenings. Saturn was then in Scales, in the same place where it stood at Tycho Brahe's death. Thus we may see in the image of this Saturn, an incident that opens up a view into Tycho Brahe's eternal spiritual being—that kernel of one's being standing above the single Earth life and that is one's great spiritual guide through the ages. However, he was hardly able, during that incarnation in the 16th century, to manifest this higher being under the prevailing conditions. His time was against him. We can only divine from such an incident the greatness of this individuality.

In 1576, after many wanderings, he at last found a place where he could devote all his energies in peace and helpful understanding to the task he had set for himself. King Frederick II of Denmark bestowed on him the small island of Hveen in the Sund, opposite Copenhagen. He also furnished him with sufficient financial means to build an astronomical observatory on that island. It must have meant something like a second birth for him. The purpose of his incarnation seemed to have been fulfilled. Saturn by then had moved again into Archer, the same position where it had been standing about the time of Tycho Brahe's birth. In the death asterogram we found that place occupied by the ascending Moon node.

Now years of fruitful work followed on the island. Not only were large buildings erected, astronomical observations pursued, and a comparatively large number of students of astronomy trained but Tycho Brahe also undertook a great number of agricultural improvements on the island, as the plans

and descriptions of Uraniborg—the name of this astronomical settlement—betray. During those years, Saturn moved through constellations where there weren't any planets at the moment of death. However, we can read many incidents in connection with the dates when Saturn was standing opposite to the places of the planets at the moment of death. For instance, about the time of 1583, Tycho Brahe was engaged in the working out of his own particular astronomical world system, which he intended to put against the new astronomical conception of Copernicus. He felt the danger in the Copernican views. Saturn was then in Waterman, opposite the positions of Mars and Venus in the death asterogram.

In 1588 a very decisive incident occurred. Tycho Brahe's benefactor, King Frederick II of Denmark, died. Soon afterward, the financial assistance he received for the work on Hveen was gradually cut down. The young King Christian was not crowned before 1596, but immediately afterward the financial help and pension that Tycho Brahe had received from the Danish state was withdrawn. He left the island soon after Easter, taking away as many of his instruments for astronomical observations as possible.

Saturn was in the constellation of Ram in 1588. It was then opposite the place it occupied in the death asterogram. Outwardly, it appears to have been a moment after his work was gradually undermined. With Saturn in Scales, we saw a glimpse of the eternal spiritual greatness of this soul. In the opposite position, a great transformation began that appears like a defeat on the physical plane; however, we must judge the events from a higher level. During those increasingly difficult times, after King Frederick had died in 1588, Tycho Brahe started to develop another side of his inner being that stands far above the level of the ordinary astronomer. This was a very painful process indeed, and only after death did this soul grow up to the maturity of faculties from the foundation laid during the years of wandering and suffering immediately before his death. We shall have to say more about this as we go along.

Tycho Brahe left Hveen in 1597. Saturn had then moved to the place where Venus appeared in the death asterogram. First he went to Rostock and to various other places until in 1599 he arrived in Prague. There, the Hapsburg Emperor Rudolf II had offered him asylum and facilities to continue his studies. Kepler, another famous astronomer, joined him as his assistant in 1600. But Tycho Brahe was already very worn out from his disappointments and wanderings. He became ill in October 1601, and on the 24th (Gregorian Calendar) he died.

During those last years, Saturn moved through Virgin and arrived in Scales in 1601. It passed through those parts of the Zodiac that were occupied in the death asterogram by the planets Jupiter, Moon, Mercury, and Sun. At the time of Tycho Brahe's arrival at Prague in 1599, Saturn stood in the place of Jupiter and Moon at death.

Thus we find a kind of celestial biography or tableau in the configuration of the heavens at the time of the death of a human being. This fact has been proven in many historic cases.

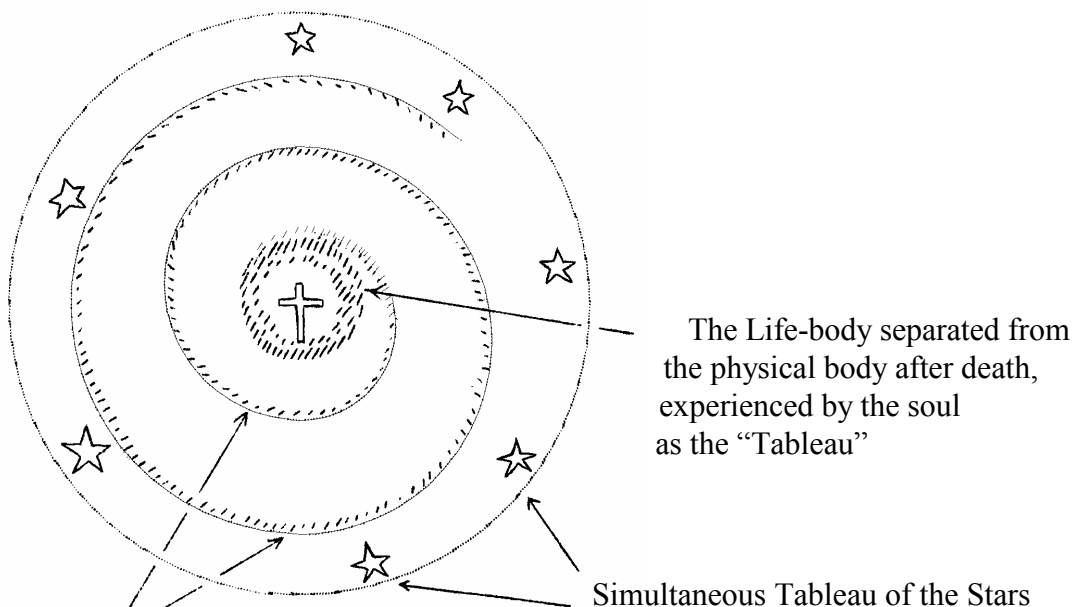
Our question now is: How is this cosmic tableau related to the memory tableau that humanity experiences immediately after death? It certainly doesn't make much sense to say, in this case, that the tableau experienced by the one who has died is caused by the stars, because its very substance is taken from the past, from very real events and incidents that happened on the Earth, not in heaven. In this connection, the Earth and its human inhabitants seem to be the predominant factor, and the stars appear to be adjusted to a human biography. But would it not be equally senseless to say that the stars are influenced by something that comes from the Earth? They are not disturbed, in any case, by it and follow their usual orbits. Perhaps it is more justified to conclude that the death of a human being takes place in a moment when a correspondence is established between the tableau of the planets and the memory tableau of that person. Certainly this cannot be done by one consciously, but we may see here a glimpse of that deep spiritual will of human beings which is their destiny.

In the spiritual neighborhood of the soul that has died is the tableau of the earthly life. In the depth of the cosmos, as we see it from the Earth, there exists a replica of that biography at the same time, which is qualitatively akin to the individual tableau. The latter is caused by the life-body (or ether-body in the terminology of spiritual science), which is now freed from its function in the physical body. After two to three days this tableau vanishes from the inner sight of the soul. What happens to it? The life "substance" is dispersed in the world of its own origin, in the cosmos of the planets and their spheres,

just as the material body is dispersed in the world of its origin, the physical-material world. Is the conclusion then not justified that the planetary, etheric world absorbs the memory substance coming from each human being? As we said before, this can certainly not be guided by one's ordinary consciousness, but the moment of death is decided by the deeper forces of human destiny.

The fact derived from spiritual investigation is this:

Figure 5



The Life-body dispersed in the etheric cosmos and becoming united with the Tableau of the Stars

If we can accept this thought, we are at once confronted with an entirely new and grand idea of the relationship between the human being and the universe of the stars. Here the cosmos appears to be in a state of expectation, not in the position of a donor or even a dominator over one's fate. Indeed, spiritual investigation confirms that the universe of the stars is related to that which comes from human beings as memory substance. This memory contains the imprint of one's deeds, feelings, and thoughts. In a wider sense, it is filled with images of morality that have grown through the encounter of the individuality with the conditions and implications of its earthly surroundings. This kind of moral essence is for the cosmos, in a universal sense, something similar to what food is for the human being. After death it is absorbed by the stars, and thus they are rejuvenated.

Such an idea may sound fantastic; however, we have been able to find a certain amount of historic evidence for its justification. We shall produce it in the course of these publications.

Thus, the old ghost of our dependence on the stars appears to be repudiated, at least from one angle of human life. We are convinced that this is the basis of a new cosmology that acknowledges our freedom and capacity for real and effective spiritual activity. So far, our extensive researches have justified this conviction.

Chapter III

The Interpretation of the Asterogram of Death

In the preceding chapter, we spoke about the asterogram of death more from the technical point of view. We saw it as the tableau, the sum-total of a human life on Earth. This aspect leads us back into the past, and we have sometimes called the previous positions of Saturn, relative to the places of the planets at death, “anterior” (zurückliegende) transits of Saturn.

There is, however, also another aspect of the asterogram of death that leads into the future, into the various stages of life after death through which the soul has to pass. For this purpose we shall now proceed with a qualitative interpretation of the positions of the planets at the time of Tycho Brahe’s death.

We found Mars in the constellation of Lion. In order to work out an interpretation of Lion, we look up the diagram called Stages of Evolution in Part Three of *Isis Sophia II*. There we find an indication that leads us back to the sixth great cycle of Ancient Saturn. (See also the constellation of Waterman opposite.) This was the great stage at the very first beginning, when the Spirits of the Harmonies, or Cherubim, impressed the harmonies (or “the Music of the Spheres”) on the Ancient Saturn planet. We imagine that a physically visible stellar world did not yet exist, but instead of the fixed stars that we see now, there was a most profound and harmonious “galaxy” of sound of divine essence. This was the world in where the Spirits of the Harmonies were active. Here we have, in a cosmic Imagination, the picture of the great cosmologist Tycho Brahe, who as a child could see in astronomy a manifestation of the divine.

Furthermore, our diagram indicates a connection of Lion with the second great cycle of Ancient Sun evolution. Then the Spirits of Motion were active. They lived in the reflection of those “Harmonies of the Spheres”, which manifested themselves much later in the movements of the planets of our solar system. This power of motion and direction on Ancient Sun was still in a state of soul- or astral-formation that reflected the harmony of the greater galaxy beyond the Ancient Sun universe. In this cosmic astrality or soul-force, the Spirits of Motion lived and worked. They also radiated it into humanity on Ancient Sun. However, humanity could not yet realize soul activity, and only a reflection of the working of the Dynamis remained in our early ancestors. Thus the first foundation of our rhythmic system was laid, which still today reflects cosmic rhythms. Our breathing and heartbeat are related to the rhythm of the Platonic year (see *Isis Sophia II*, Part Three). We are, with regard to our Lion-organization, a perfect but unconscious cosmologist.

Now with Mars in Lion, we can even more clearly see the image of the great astronomer. We can also corroborate our previous viewpoint on Mars when we connected it with the years 1563/65. That was when Tycho Brahe finally decided to become an astronomer. He obeyed his own vocation; the cosmos was alive in his innermost being.

Another indication concerning Lion refers to the second great cycle of Ancient Moon. (*Isis Sophia II*, Part Three). In the course of that stage of evolution the Ancient Moon planet was condensed to such a degree that the higher ranks of the spiritual hierarchies could no longer dwell on it. They separated a part of the more refined substances and founded another celestial body, a kind of reborn Ancient Sun, as their focus of activity. These gigantic cosmic happenings are reflected in Scales, but we see the separated Sun going for a time its own way in Lion.

Here we now look deeper into the destiny of Tycho Brahe. He did not become an astronomer for sheer desire of knowledge. A deep spiritual purpose was working in him. We have previously indicated that he opposed the Copernican views on the movements of the planets and the position of the Sun. Why did he do this?

Copernicus simplified the conception of our solar system by considering the Sun as being in the center of the planetary universe. Older views, which were in part extremely complicated, regarded the Earth as being the central focus. Our age is so used to the Copernican aspect that we sometimes find the older aspects, for instance the Ptolemaic systems, odd and resulting from the primitive nature of

humanity in those times. However, the ancient systems were founded on entirely different ideas and conditions of consciousness, which our age can hardly comprehend any more.

Originally, the ancient views of the cosmos were based on the conception of the spheres of the planets. These spheres, indicated by the orbits of the celestial bodies, were conceived as most important. The Gods, or spiritual hierarchies, were considered to live in them, and they moved the spheres. Thus the planets, which were fixed to the spheres, were moved too, but they were of secondary importance.

Only an age that moved toward mechanical interpretations of everything existing in the universe, could so easily discard those ancient views. Thus it was possible that a man like Copernicus could lay the foundation of a conception of the solar system that can be explained similarly to the workings of a machine. Tycho Brahe was well aware of this. He had a deep connection with the ancient Mysteries from previous incarnations in which the planetary spheres were experienced as the dwelling-places of the Gods. Therefore, he must have been horrified by the views of Copernicus as they tended to make a sheer mechanism of the universe. He struggled hard to put something better in its place, but he did not succeed very well—his time was against him.

Thus, he stood between the Golden Age of the Mysteries, when humanity still lived with the Gods, and a future that still withholds the rebirth of the Mysteries in its womb. The direction toward this future, and Tycho Brahe's deep inner connection with it, we find indicated in the association of Lion with the sixth great cycle of the Earth evolution (*Isis Sophia II*, Part Three). Humanity of that sixth stage of the Earth will be the true cosmologists. They will then fully comprehend and realize the interplay between the cosmic astral forces and their own being and the beings of nature.

These implications of Lion are indicated by the position of Mars in that constellation. The soul experiences in the sphere of Mars after death, the spiritual background of the physical-material-object world that it had previously met on the Earth. (See *Isis Sophia II*, Part Three.) Thus we can imagine that Mars in Lion points to the kind of experiences that Tycho Brahe had after death in that cosmic sphere. He saw the full spiritual truth about the physical interconnection between the cosmos and the Earth. He became a great "astrologer" in a spiritual sense and was able to inspire those who lived on the Earth. He could read the prophecy of future terrestrial events and thus help souls to fulfill their destiny.

These aspects can be amplified by a study of the lives of other souls whose Mars was also in Lion at the time of death. From the many examples that we have before us, we take that of the famous poet of the *Divina Comedia*, Dante. He died on September 14, 1321 when Mars was in Lion. The previous, or anterior, transit of Saturn over this position points to the year 1301. Dante was involved at that time in political upheavals in his native city of Florence, in the course of which he had to go into exile. He was never allowed to return to Florence, and he wandered from place to place during the last twenty years of his life. Externally, he was forced to lead an unsettled life, but during all those painful years, the poet of the unsurpassed *Divina Comedia* was spiritually born. In 1300, the year before the catastrophe, he had a deep inner experience in which he had conceived that great poem, and Saturn was in Lion.

Everybody who knows the *Divina Comedia* will agree that it is founded on a grand conception of the spiritual nature of the interior of the Earth and of the cosmos of the stars. Thus Dante, too, was a cosmologist who was initiated in the interrelationship between the human being and the stars. We see in it a confirmation of what we said about Mars in Lion.

Now we go on to the position of Jupiter in Virgin at the time of Tycho Brahe's death. One experiences in the sphere of Jupiter after death, the spiritual archetypes of all life-forces. (See *Isis Sophia II*, Part Three.) He becomes aware of the origins of the immeasurable wisdom-life that flows through all living creatures and unites their existence in the great stream of divine evolution. Thus we can imagine that Jupiter in Virgin points to Tycho's sojourn in that sphere where he saw the truth of the eternal impulses behind all life and evolution, the common origin and the ultimate goal of all living creatures. He must also have comprehended his own position in this gigantic stream of cosmic life and development. In the earthly existence of humanity, this individual participation in the immeasurably wise and manifold stream of cosmic evolution is hidden behind his inner attitude toward life, usually expressed in the human temperaments, and in his whole life conception.

Jupiter was in the constellation of Virgin. Apart from the Ancient Saturn evolution, we find this constellation associated with the first great cycle of the Ancient Sun universe. (See *Isis Sophia II*, Part Three.) That first stage of the Sun cosmos saw the recapitulation of Ancient Saturn. The very foundation of all physical substance was recreated, but it was now partly permeated by life. Something similar happened during the initial cycle of Ancient Moon that we also associated with Virgin. Furthermore, in connection with the Earth evolution, we find the indication there of the final stage of the Earth. Then we will have developed so far, with regard to our ego, that we will be able to realize our spiritual oneness, our inner connection with the universe, and with all that which will exist in that future universe as the descendants of the present kingdoms of nature, of the stars, etc.

In this setting we find Tycho Brahe's Jupiter. It indicates that after death he must have attained a deep insight into the workings, the origins, and the ultimate purposes of life. The divine Wisdom, which operates in all life formations and that is the expression of the mighty stream of cosmic evolution as it was contemplated by the highest spiritual hierarchies, must have been laid open to this soul. He must also have attained an exalted insight into the working of these life-forces in the single object, in the chemistry of matter, in the alchemy of human destiny, etc.

He could not have aspired to such realizations if he had not already laid the foundations for them on Earth. The positions of the planets in the death asterogram imply two aspects, as we have seen: one refers to the earthly past, the other to the future—to life after death. The past is indicated by the previous or anterior transits of Saturn. In connection with the latter we find some interesting information, as described earlier. In 1569, Saturn was in the later place of Jupiter, and Tycho Brahe was then in Augsburg, engaged in astronomical and alchemistic studies.

Our present age is apt to belittle the efforts of medieval alchemy as a kind of superstition due to the ignorance of those people. This is certainly true with regard to the practices of a great number of charlatans who attempted, or pretended, to make gold. The genuine alchemist, however, did not devote energies to the satisfaction of base human greed. He tried to find the hidden secrets of the workings of nature, the manifestations of the spirit in the properties and the substances of the Earth. By a deep devotional attitude, he prepared himself to have a glimpse of the working of the elemental beings in matter—of the cosmic wisdom- and life-forces, etc. This was the gold that he wished to find, the metal gold only being the external manifestation of Divine Wisdom Light. Without knowing that expressions like gold, mercury, or sulfur, etc., meant invisible, creative forces in nature for the genuine alchemist, we cannot understand the weird language of medieval books on Alchemy.

We must imagine that Tycho Brahe made experiments of this kind. Of course, we do not know what he achieved, but he continued with his experiments on the island of Hveen. He did make medicines and put them to use on certain occasions. However imperfect these attempts may have been, they were the foundation for his experiences after death in the sphere of Jupiter when he stood face to face with the spiritual truth of the working of the cosmic hierarchical world into the physical on the wings of the life-forces.

We find Jupiter associated with Virgin in the death asterograms of the following personalities: Pico della Mirandola, died 17 November 1474. He was deeply concerned about the deterioration of astrology into a means of fortune telling and therefore opposed it. However, he had a very high opinion of true cosmology and star wisdom and deplored its profanation.

When William Blake died on 12 August 1827, Jupiter was also in Virgin. The previous or anterior transits of Saturn over this position of Jupiter coincided with Blake's start on his great work *Jerusalem*. However difficult it is to pronounce an opinion on Blake's works, we may safely say that his *Jerusalem* is an apocalyptic conception of the great alchemical transformation of the Earth into a future state of existence. It is certainly an artistic interpretation of the Revelation of John the Divine. We could add many more examples, but these two may suffice to amplify what we said about Tycho Brahe's Jupiter in Virgin.

Saturn was in the constellation of Scales at the time of Tycho's death. From the description of Saturn in *Isis Sophia II*, Part Three, we gather that it is the great preserver of the "entelechy", the undeviated

flow of evolution through all existence. The soul experiences in that sphere after death the spiritual archetypes of all soul existence, the divine motives of all emotions, impulses, notions, etc., which were met on the Earth without knowing where they come from. We can imagine that Tycho Brahe here saw through to the real background of his psychological make-up. For instance, there was in him the deep desire to serve the wisdom of the stars that shaped his whole life. Where did it come from? Only in the sphere of Saturn can we get answers to such questions. There, the knowledge and realization of past incarnations provides the keys for an understanding of individual soul formations.

In the constellation of Scales we find the imprint of the last great cycle of the Ancient Sun evolution and the second stage of Ancient Moon. (See *Isis Sophia II*, Part Three.) During the seventh great step of Ancient Sun, the ancestors of humanity had attained the highest perfection of which they were then capable. In a plant-like attitude, they were a perfect mirror of the Sun universe and followed unerringly its directions. This gives us a glimpse of the character of Tycho Brahe's individuality in previous incarnations. He was deeply connected with ancient Sun Mysteries and was initiated in earlier lives in the secrets of the spiritual nature of the Sun. In Part Three of *Isis Sophia II*, we have briefly indicated the threefold character of the Sun, of the present Sun that is, in a certain sense, a replica of Ancient Sun. In secrets like these of the threefold Sun, this individuality was initiated in previous lives. This was the reason he became a cosmologist in his Tycho Brahe incarnation. It was the spiritual archetype of his psychological make-up and can explain many of his characteristics and his destiny.

There is the other aspect of Scales, the second cycle of Ancient Moon. There occurred then the dramatic exit of the reborn Ancient Sun with the higher spiritual hierarchies. For the first time in the history of the universe, a deep rift came into existence between the higher divine forces and the lower regions of existence. It was enacted for the sake of development of independence and freedom, but it also offered a possibility for evil, death, and illness to enter the universe.

This aspect of Scales points to another side of Tycho Brahe's soul-world. We have previously mentioned his dislike of the Copernican world views. Partly it was the heritage from the Ancient Sun Mysteries that influenced him; however, he was not able to turn back the wheel of evolution. After his death, even his closest co-worker of the last year, Kepler, went over to Copernicanism and it became more and more triumphant. For the sake of independent thought and freedom, humanity had to forget for a while ancient spiritual conceptions of the universe and experience it as a material and mechanical system only. To see humanity moving into this direction must have been a tragic experience for Tycho Brahe.

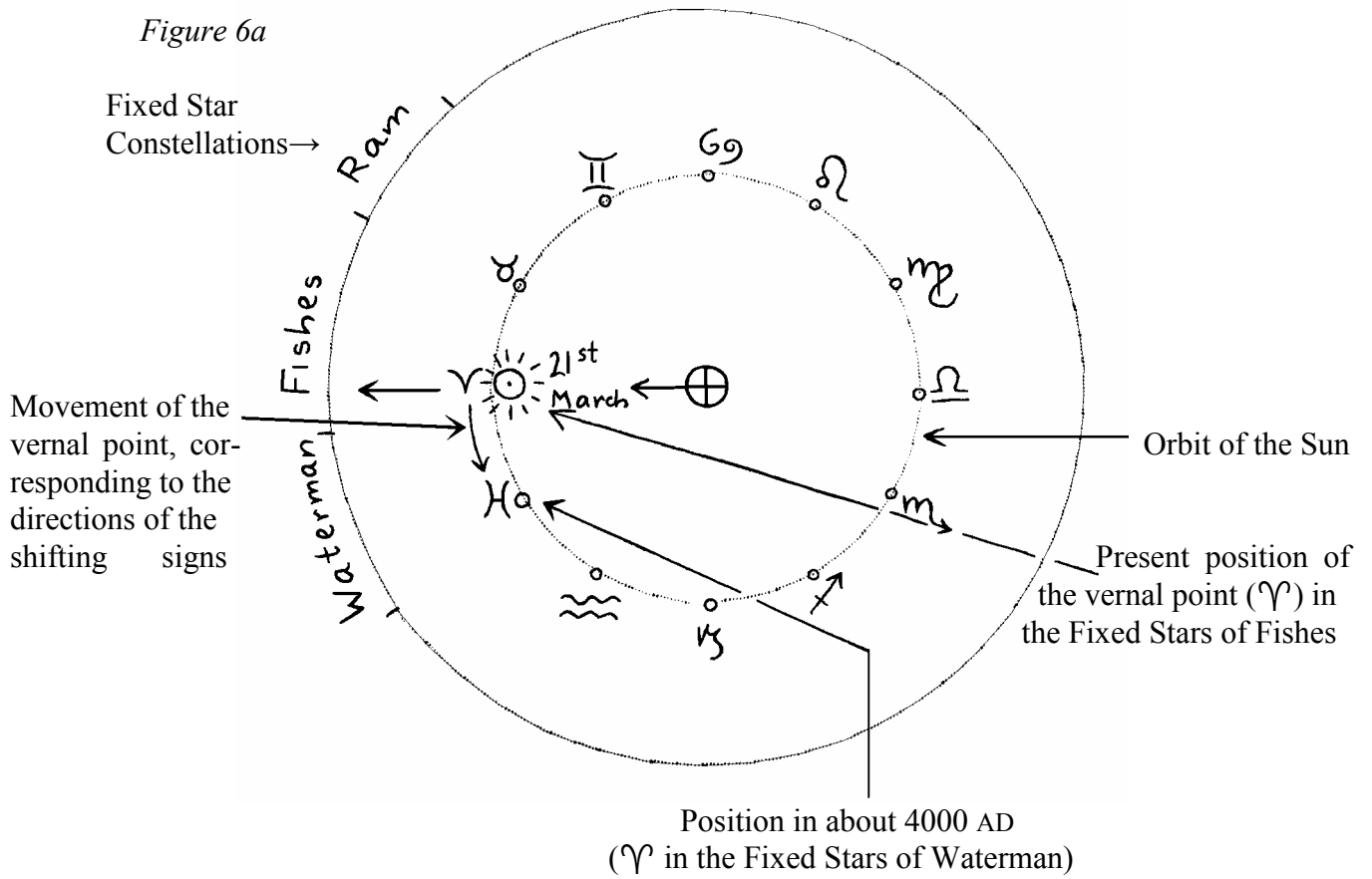
Yet, on the basis of the death asterogram, we can also find that this experience of Saturn in Scales was for this soul the dawn of a new light. Long after death he must have become aware of the great change that had taken place through the union of Christ with the Earth. He perceived the new Sun Mysteries that he had also met in a previous incarnation. (We tried to describe some of these facts in Part Three of *Isis Sophia II*.) He found and took up again the thread of the Mysteries that for him, in his Tycho Brahe life, seemed to have been broken.

Saturn in Scales portends, indeed, the great decisions in the course of evolution, also the great impulses that made the progress of humanity in times of crises possible. We find Saturn in Scales in the death asterograms of Copernicus and Kepler. We have mentioned both already in connection with Tycho Brahe. The drama of the battle for and against the Copernican system became visible here. Also in the death asterogram of Rudolf Steiner, Saturn stood in Scales.

We shall now briefly consider the Moon and the inferior planets. In their case, we should like to employ the divisions of the ecliptic rather than the constellations of the fixed star Zodiac. Orthodox astrology calls them signs, and they are given the same names and symbols as the constellations, unfortunately. (Fig. 6a & b may help us to understand the difference. Signs and constellations are slowly moving apart. This increasing divergence is caused by the precession of the vernal point.)

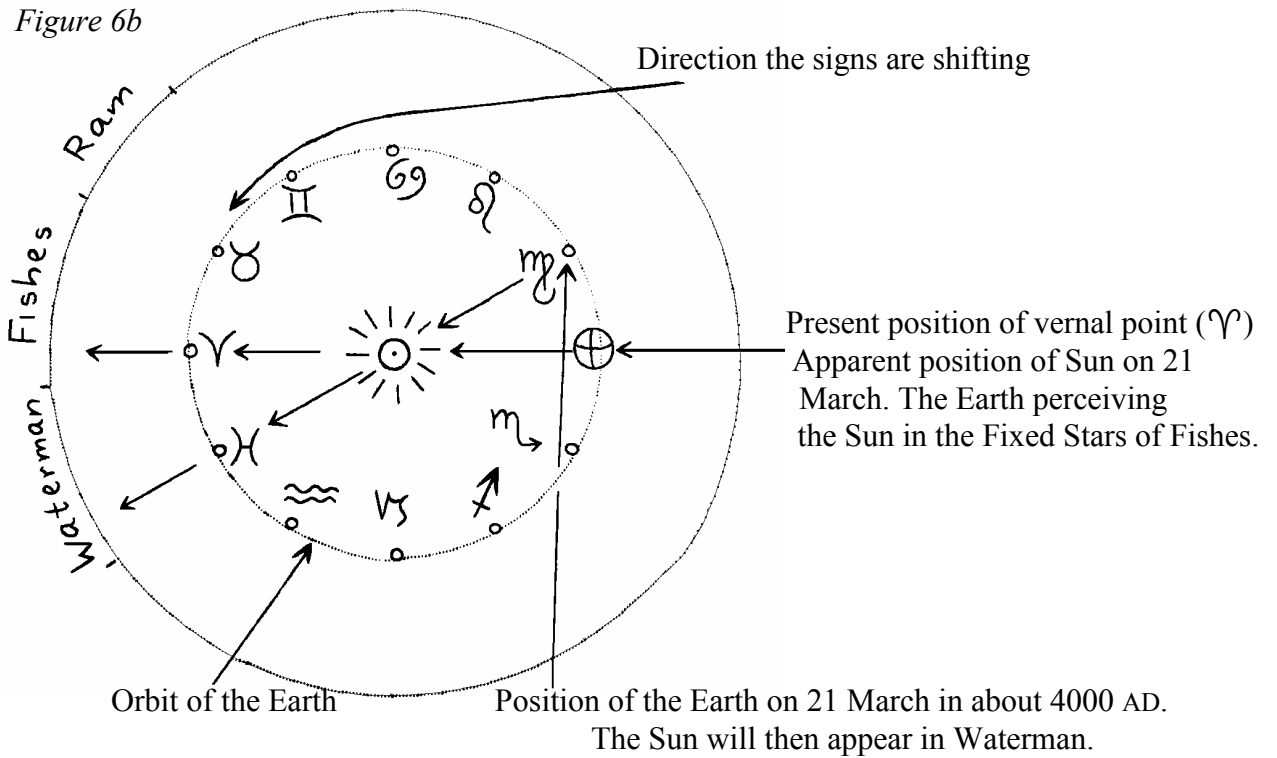
The Precession of the vernal point according to the Ptolemaic conception.

Figure 6a



The Precession according to the Copernican view

Figure 6b



The inner planets are more connected with the (apparent) path of the Sun or ecliptic; therefore, we consider them from the viewpoint of the signs. Also the Moon has a stronger affinity to the ecliptic.

From the description of the Moon in Part Three of *Isis Sophia II*, we gather that this cosmic sphere is the great storehouse, as it were, from which all physical objects obtain the substances that they need for their bodily existence. Also, our body is created under the influence of the Moon forces during the time of gestation. After death we are called upon to abandon our affinity to the bodily world in the Moon sphere.

In Tycho Brahe's death asterogram, we find the Moon in the waning phase and in the sign of ♎ Libra or Balance. The signs are more associated with the seasonal rhythms and with the working of the formative- or life-forces in nature. The ♎ is the sign in which the Sun stands at the beginning of autumn, when the "Fall" in nature sets in. We may see in this Moon of Tycho Brahe an indication of his bodily condition toward the end. He must have been very worn out, not only physiologically but also with regard to his inner funds of resistance and positive nature toward life. It may well be that his vain struggle against his time was extremely exacting, all the more as he was by no means a placid nature but rather choleric.

One can say with a certain justification that his later years were already a process of inner purification, which the human being normally experiences only after death. The waning Moon in the sign of ♎ is a certain amplification of this. Tycho Brahe's bonds with the material existence were no longer very strong when he died; therefore, his ascent to spiritual heights was probably rather rapid and unopposed.

The planet Venus appears here in the constellation of Lion (Fig. 7a), which corresponds to the ecliptic sign of ♍ Virgo (see Fig. 6a & b). We associated the sphere of this planet in our researches with the "Mercury of the ancient Mysteries". In Part Three of *Isis Sophia II*, we have outlined our viewpoints on this matter of "M-Mercury". We also gather from those descriptions that this sphere is especially connected with all that we can call "relationship".

In order to come to the viewpoint of the sphere of Venus (M-Mercury), however, it is not sufficient to only take into account the momentary position of the planet. The whole orbit is an indication of the "sphere". We must extend, therefore, our observations to the gestures of the planet in the course of time.

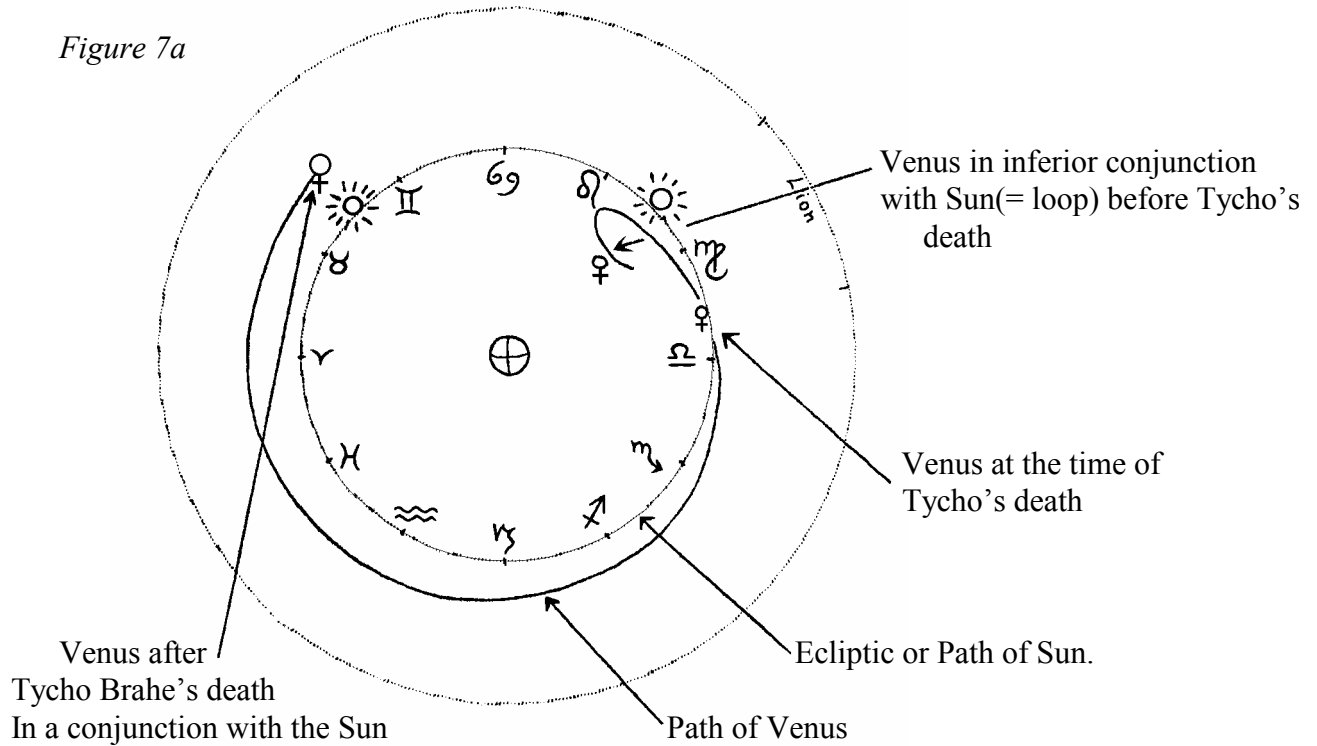
The most revealing gestures of the interior planets are their conjunctions with the Sun when they are standing roughly in the same position as the Sun—as we perceive them from the Earth. There are two possibilities: the planet can stand in front of or behind the Sun. The first is called an inferior conjunction, the second a superior one. Both alternate in time. In Fig. 7a & b (below), we give a diagram of these rhythms of Venus (M-Mercury), first on the basis of the Ptolemaic view (with the Earth in the center) and secondly from the Copernican view. We have chosen the gestures about the time of Tycho Brahe's death.

We see in the diagram that the "M-Mercury" (or Venus) of Tycho Brahe had an inferior conjunction, before his death, with the Sun in the ecliptic sign ♌ Leo. Seen from the Earth it appeared to be in a loop caused by the retrograde movement of the planet. After the death of Tycho Brahe, it moved into a superior conjunction in the ecliptic sign ♍ . These gestures give us an idea of the condition of the sphere at that time. We can read in it the character of the relationship that this soul had to his surrounding world both during life and also after death.

The position in the ecliptic sign of ♍ gives us an indication of the direction we have to search. It is a sign that is very much connected with maturity. When the Sun is there in the course of the seasons, it is ripening time in nature in the Northern Hemisphere). This sign has also a very subtle and sensitive character, which was certainly the case with regard to Tycho Brahe's feeling life. He was like a being without protecting skin, and his choleric temperament could flare up at the slightest provocation. He had a strong sense of dignity and was very conscious of his own spiritual weight and importance. This is also indicated by the previous transit of Saturn over this position in 1597, when he left Hveen. He was deeply hurt by the attitude of the court of young King Christian and was prepared to renounce the work that he had built up through 21 years rather than to carry on under the difficult circumstances that had arisen.

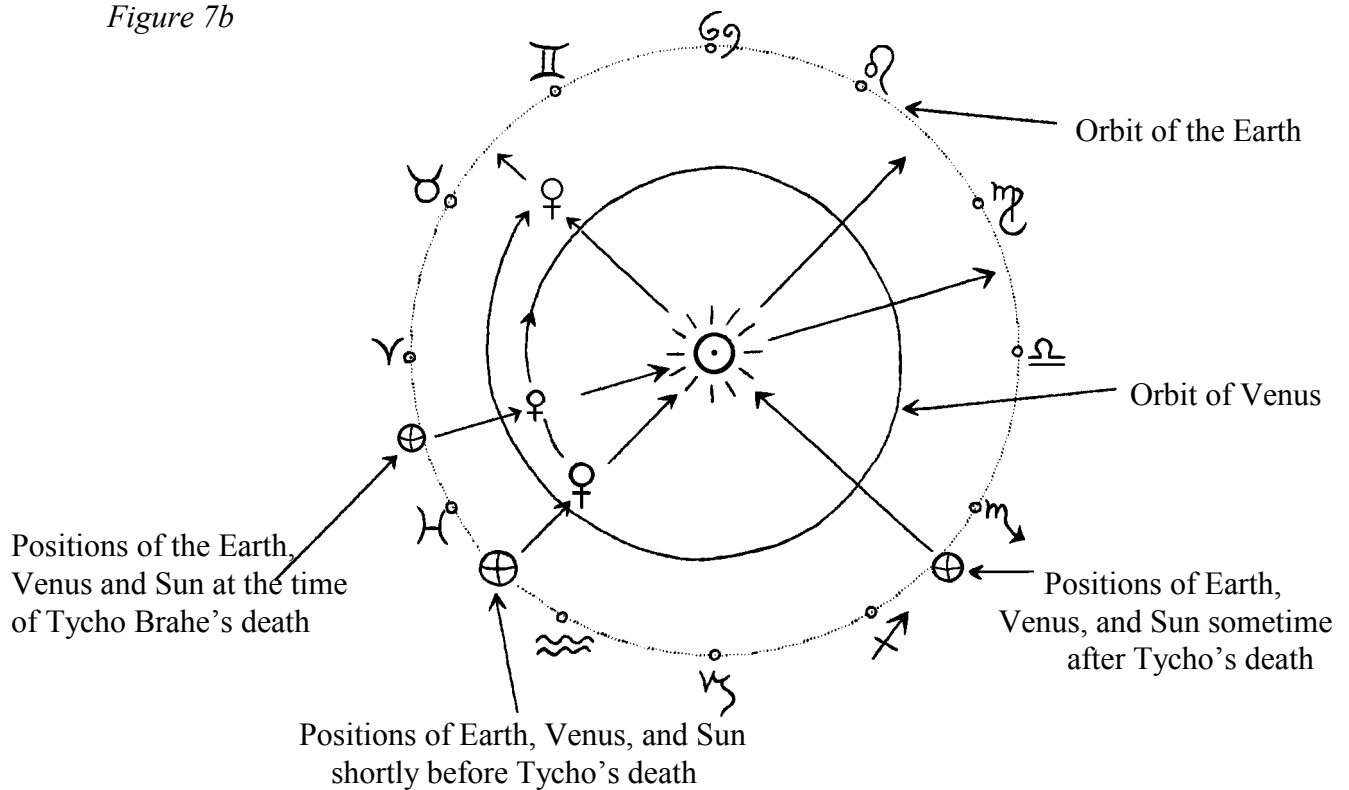
Ptolemaic Viewpoint and Gestures of Astronomical Venus indicating “M-Mercury” Sphere

Figure 7a



Copernican System and Movement of Astronomical Venus

Figure 7b



The superior conjunction in the sign of ♉ Taurus, which took place after his death, is connected with the experiences of this soul beyond the threshold of death. The soul becomes aware in the sphere of “M-Mercury” of the moral implications and values of its relationships and connections with groups and communities. The gestures of the planet in Tycho Brahe’s death asterogram rather suggest that he experienced a tremendous change in that sphere after death. His “touchy” feeling life became very refined in a certain sense, even resigned. He must have realized that through his life of suffering on the Earth, he had prepared the path for something much bigger. Gradually, he became a spiritual guide and inspirer of souls who dwelt on the Earth. We know of definite inspirations that came from him to people of historic importance, and we are also aware that in this present age he can be a councilor to souls who struggle to find and fulfill the inner calling of their destiny. He can also be experienced as a leading group spirit of those who battle for a spiritual union and harmony between the heavens of the stars and the earthly world of destiny. Unfortunately, we cannot explain the foundations of the foregoing statements. It has to be reserved for a later publication because it would fill a volume alone.

Mercury was in the ecliptic sign of ♊, like the Moon. We regard the movements and gestures of this planet as indications of the (invisible) sphere of “Mystery-Venus”. In Fig. 8a & b, we give a diagram of these gestures about the time of Tycho Brahe’s death. What we said above about “M-Mercury” refers also to “M-Venus”; only, the rhythms are different. Mercury (M-Venus) is connected with the development of the integrated human personality, with the self-manifestation of a person as an intelligent being in the family of humanity. After death we experience in that sphere the moral aspects of our affiliations with religious and philosophic institutions and communities, etc.

Figure 8a: Ptolemaic Viewpoint and Gestures of Astronomical Mercury indicating “M-Venus” Sphere

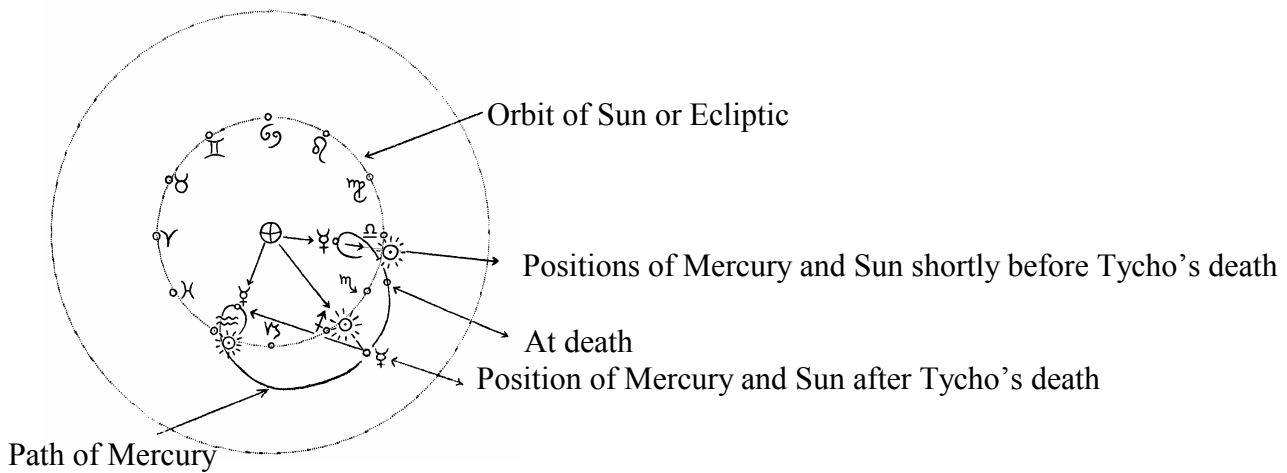
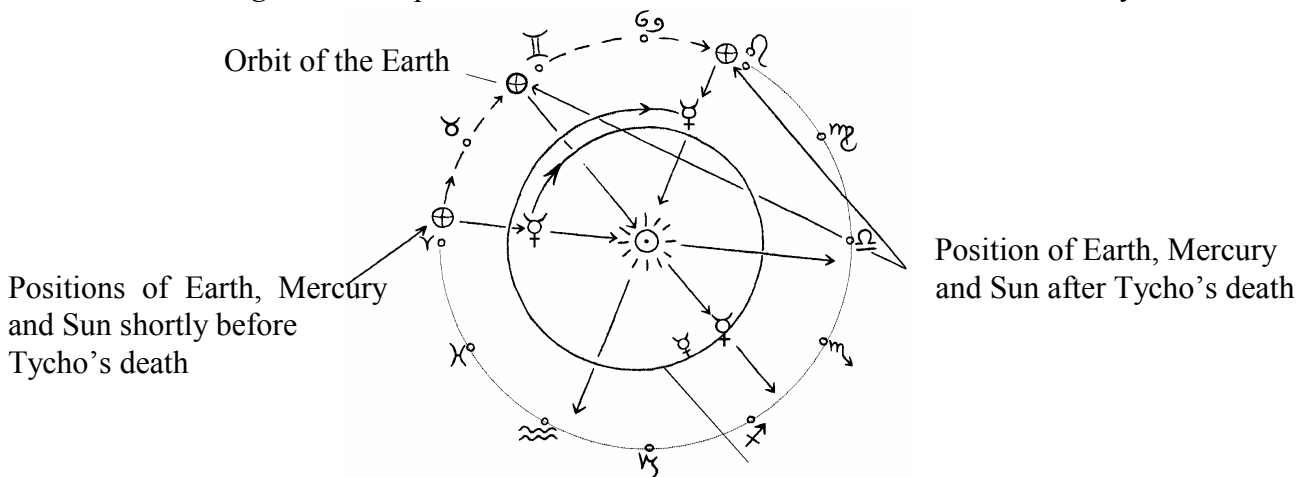


Figure 8b: Copernican View and Movement of Astronomical Mercury



The planet Mercury, which indicates this region, stood in the sign of ♀, where it also had an inferior conjunction with the Sun (a loop, see Fig. 8a) before Tycho Brahe's death. With reference to the death asterogram, we see in this an indication of a rather detached attitude, a kind of restraint resulting from a sureness of his own personal dignity, especially in later years. Although social contact was not difficult, there was the desire to stand aloof from any association with groups, etc. For instance, there is nothing known about a deeper connection with any religious institution. He must have been a personality with a strong sense of independence and spiritual self-sufficiency.

This tendency to detachment after death made it possible for a rather steep ascent to the higher regions in life beyond the threshold. The further indications of "M-Venus", a superior conjunction in the sign of ♏ Scorpio and a loop or inferior conjunction in ♐ Capricorn (see Fig. 8a), suggest that he went through a strong and deep-reaching transformation. His intimate knowledge of the stars and his spiritual views on the cosmos helped him to preserve consciousness to a high degree after death. Not all human souls are able to stay awake after death when they face the dazzling light of the spiritual world. The cultivation of a spiritual star wisdom can certainly help a soul to go through the regions beyond death in full consciousness.

Finally, we come to the Sun in Tycho Brahe's death asterogram, which stood in Virgin, or rather at the feet of that constellation. The experiences of the soul after death in the sphere of the Sun are rather peculiar. The soul is, in a certain sense, referred back to the Earth. In Part Three of *Isis Sophia II*, we have described the great change that has taken place with regard to Sun and Earth. At a certain time, the great Spirit leader of the Sun hierarchies dwelt in the Sun sphere and at the beginning of our era united with the Earth. Christian humanity calls this spirit the Christ. Since that time the spiritual qualities of the Sun have begun to work within the Earth. If human souls enter the Sun sphere now after death, they find it, in a certain sense, devoid of its great Spirit leader, the Christ. They will only be able to advance if they can look back upon experiences of the Sun Spirit, the Christ, on the Earth. They need not have belonged to any of the Christian religious institutions, but they can only stand the trial of passing over the threshold of the Sun sphere, when they have experienced consciously on Earth the great impulse of love and brotherhood of all beings in which the Christ is manifest. Only then can the soul ascend to higher regions of the spiritual world, where it will be confronted with its own true higher "I". Therefore, the position of the Sun at the moment of death indicates, rather, the path of the soul from the Earth through the cosmic regions and through the gate of the Sun to the realm where its own eternal, spiritual archetype dwells. We found in our researches that the soul usually returns into a following incarnation from the same region where it ascended after the preceding death. This world region is indicated by the position of the Sun in the Zodiac at the time of death.

The Sun at the feet of Virgin in Tycho Brahe's death asterogram reminds us of the last great cycle of the Earth evolution (Part Three of *Isis Sophia II*). We find it also in the visions of John the Divine. It is the imagination in Chapter XII of the *Book of Revelation*: The Woman in Heaven, clothed with the Sun, standing upon the Moon and crowned with twelve stars, who is persecuted by a mighty Dragon. He is waiting for her child to be born, the "Son of Man", because he wants to destroy it. Then the Archangel Michael with his hosts comes to the rescue of the woman. A mighty battle in heaven ensues, and the Dragon is defeated and destroyed.

We see in this imagination the picture of the commencement of the final stages of the Earth evolution. The woman in heaven is the Soul of the World, of whom a reflection lives in every human soul. The child, the "Son of Man", is the spiritual fruit of all humanity's evolution, as far as it aims at the realization of the Christ-forces in every human heart. Against this spiritual birth in a human being, stand other forces that want to prevent the ascent of humanity to spiritual heights of existence. They want to hold on to the present stage of a material universe, preserve it for their own ends as a gigantic, lifeless, and soulless mechanism. These are the Dragon-forces.

The position of the Sun in Tycho Brahe's death asterogram betrays his association with the "hosts of Michael", who prepare to battle against the adversary of the Woman in Heaven. He cannot be called a Christian in the ordinary, conventional sense. The Christianity with which he entered the sphere of the

Sun is much greater. His struggle for a conception of the cosmos of the stars as the manifestation of the Divinity is, for one who is able to see deeper into the human soul, a sure witness of Tycho Brahe's cosmic Christianity. In bitter battles that reach back into incarnations before this one, in the Middle Ages, he broke through to the realization of Christ as the great Sun Spirit who descended to the Earth, suffered the death on the Cross, and went through Resurrection for the sake of Salvation.

Thus has this soul entered the spiritual world and is working for a spiritual-cosmic Christianity, which is not only a matter of eloquent words but of far-reaching and penetrating deeds. One day he will enter another earthly existence and stand in the ranks of those who fight for the preservation of spiritual life against the forces that proclaim the running down of the universe and the insignificance of Earth and humanity and so on. These seem to be the only aspects of which a certain section of present science is capable.

Chapter IV

Where Do We Stand?

The previous chapters have demonstrated that a new kind of relationship between the cosmos of the stars and the human being is shaping itself. The question will now arise: How can such a new relationship enter our practical, day-by-day life, besides the intellectual accumulation of the described facts as mere knowledge?

For traditional, orthodox astrology, the answer seems to be comparatively simple. The make-up and the destiny of human beings are supposed to be determined by the courses of the stars at the times of their incarnation. Therefore, the general assumption is that by studying the nativities of people, one is able to delineate their destinies. This seems to be a practical conclusion, and the practice of astrology appears to have a more or less social function. There have also appeared, over time, the defects of this assumption: the gradual loss of the ancient capacity of reading the script of the stars, and the realization that within the framework of these cosmic connections very little scope was available for spiritual freedom, or none at all, etc. The relationship that we described is, however, of a different make. For instance, the facts that we presented in Chapter I show clearly enough that we are not solely destined by the courses of the stars. We are, with regard to our thoughts and deeds, an integral part of the cosmos. Much depends on our own decisions, and the world of the stars presents us only with the magnified reflection, as it were, of our spiritual morale.

Furthermore, the character and function of the asterogram of death confronts us with an aspect of human relationship with the stars that simply does not lend a hand to the classical astrological presumption of being able to prognosticate the destiny of a human being. Where, then, is its “practical” value beyond the facts, that in themselves may appear to be interesting enough and worthwhile knowing?

One possible answer is that such a study can imbue one with a sense of cosmic responsibility and conscience, which in turn can enhance one’s spiritual dignity. To see our own deeds and thoughts magnified and thus coming back to us as our—however self-made—destiny, will make us more aware of the weight of our own activities and will urge us to search for the spiritual sources of ever more perfect and farseeing ideas and actions. We will realize that stumbling into the future without firm inner convictions—a casual and arbitrary management of the affairs of earthly life, both great and small—may lead to disaster. We may learn that the present condition of humanity demands constant spiritual vigilance and preparedness for action out of free spiritual activity, searching for new roads and approaches outside the worn-out paths of tradition and convention. It may even enlighten us to permeate tradition and convention with new and free understanding, thus eliminating the dangers arising from the management of especially those elements that are not controlled, so far, by the segregating and ordering capacity of the human mind. Thus cosmological facts like those described in Chapter I can become great teachers of humanity. This is one way of realizing their practical value.

The aspect of the asterogram of death circumscribes yet another connection of the human being with the world of the stars. There, the responsibility of the human being becomes apparent in a strong individual sense. In Chapter II, we described the permeation of the cosmos by the life organization of a soul, by the living memory substance coming from the earthly life of a single human being. It is quite obvious that in this connection the moral quality of this life substance must be of decisive nature for the cosmos. In the case of Tycho Brahe, we see the fine qualities and the lofty aspirations of a human being imprinted into the cosmos of the planets.

However, we can also imagine that these imprints permeating the universe through the dissolving life- or ether-forces of a soul are not always of such a superb nature. For instance, if we take the death asterogram of Lenin, we find the imprints also very clearly marked in the cosmos. The life substance of Lenin also permeated the universe of the stars to a certain degree: the growth of this revolutionary; the Bolshevik revolution, in part; the very sinister deeds following in the wake of those events in Russia. Yet, how differently from the case of Tycho Brahe must this memory substance have echoed through

cosmic space. We can imagine that it was like dark, indigestible enclosures in the cosmos, existing like centers of retention and disease in space.

Thus we can find, by empirical research, all kinds of living memory substance in the planetary cosmos originating in humanity's earthly deeds. The quality of this substance is most important for the cosmos. Our responsibility is magnified by it to a degree not many people realize in the present moment of history. We shall see later on that this memory substance, which humanity implants into the cosmos of the stars after death, does not only concern the world of the stars but humanity also. Humanity is constantly called upon to rarefy and develop the substance that flows into the cosmos through its single members. We cannot escape the need to stand responsible, as a whole, for the deeds and thoughts of our brethren, with which the universe of the stars is permeated. A spiritual cosmology, as we try to represent it here, can provide a basis for a sound and healthy understanding of these facts, and possibly help humanity on the road of its evolution and assist it in overcoming the bondage of illusion and falsehood.

In Chapter III, we have described the realization of cosmic memory, present in the Zodiac and in the planets, through the life of a single human being. For example, Mars standing in Lion at the time of Tycho Brahe's death turned our attention to the most ancient stages of cosmic evolution. We saw them, as having been manifested and expressed in the life of Tycho Brahe, in his strong relationship to the universe of the stars. Yet, by no means was this relationship simply a falling back to the past. Tycho Brahe had brought down to Earth those memory-pictures of Ancient Saturn, Ancient Sun, and Ancient Moon as far as they are inscribed in Lion. He had adjusted them to the conditions of his age, to the facts with which a human being incarnate on the Earth is confronted. Thus one can say that the great cosmos of the memory of past evolution woke up in the consciousness of a single human being. It had resurrected through the ego of a man, and such a noble soul as Tycho Brahe was even able to transform it into pictures of "cosmic future".

The individual appears to be like a bridge from the past to the future: in one's present conscious life there awaken the pictures of past divine creation; these pictures are woven into the patterns of our thinking, feeling, and willing; and, although we are only more or less perfect, they are lifted up to the level of the ego, and thereby the old cosmos is elevated to new cosmic existence in the realm of moral imagination. If this idea is not pressed too much, one can even speak of a rescue of the moral essence of the earlier, God-created cosmos and its preservation for future cycles of evolution.

All human beings are involved in this cosmic process. We are called upon to act as mediums of transformation between cosmic past and cosmic future. However, there are very few people who are able to realize this at the present stage of evolution. In a certain sense, it even had to be hidden away from the consciousness of modern humanity, lest we become overwhelmed by such grand and responsibility evoking aspects of human existence. It is an iron necessity that our ego grow sufficiently strong and universal before we become able to comprehend such ideas.

The task of a spiritual cosmology is to prepare coming ages of history, when humanity will be able to grasp consciously its position in cosmic existence. The teaching of modern spiritual science is an essential and indispensable aid in such endeavors.

The presentation and interpretation of the death asterogram, as we attempted it in Chapter III, can bring home one's true position within the cosmos. By studying such historic charts as that of Tycho Brahe—in fact by nature they must all be historic—we can gradually develop inner organs of perception for the tasks of transformation that are demanded from us while being incarnate on the Earth. Here, too, we learn to know spiritual cosmology as a teacher who helps us to find our true Self.

There exists still another aspect of the death asterogram that concerns the human being even more directly. The example of Tycho Brahe shows us that the life substance flows into the planetary cosmos after death, and to a certain extent it changes the character of the universe, for instance, the dynamic quality of the constellations. We will presently explain this.

We may ask: What happens to this substance? Experience has shown that it is not lost, but that it lives on. Souls who descend into incarnation on the Earth go through the spheres of the planets and

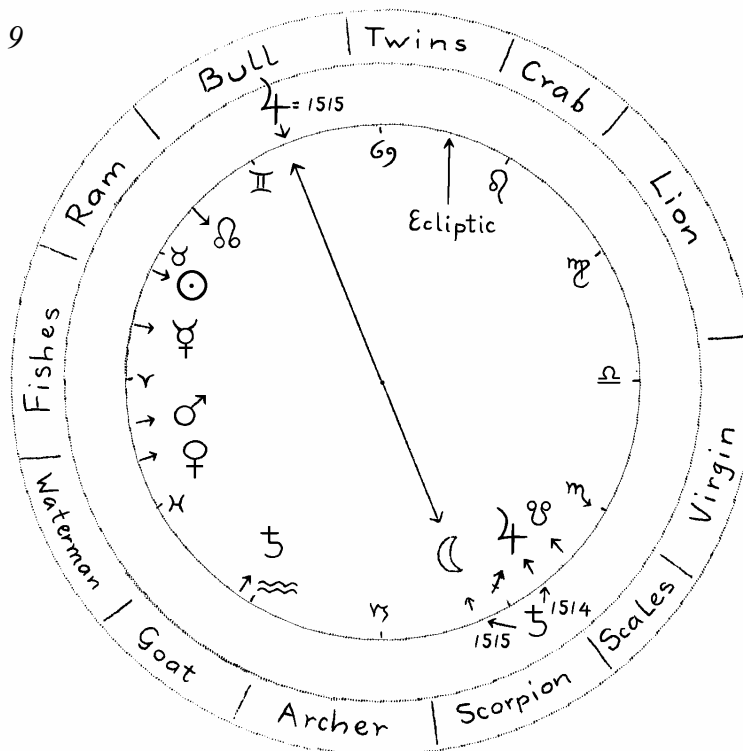
gather what they need there for their coming earthly existence, according to their previously attained capacities. They meet also the living memory substance of others, who had left behind the imprints of their earthly deeds and struggles after they had departed from our planet. This memory substance is taken up by incarnating souls as far as their disposition makes it possible. They bring it back to the Earth and develop it further. Thus, the impulses of those who have passed away before us are ever more perfected. Ideas and impulses of previous ages that could not be accomplished, owing to the conditions of those times or the incapacities of their bearers, are brought nearer to realization and refinement in this manner. It may even be that tendencies, which at a certain time did not fit positively into the stream of human evolution, are redeemed and purified by ever new attempts of souls in later times.

Experience has taught us that previous memory substance of this kind can also deteriorate and lead to disaster, if those who took it up before they incarnated are not awake enough to the facts of which we are speaking here. Shortly before we enter the earthly realm through birth, the curtain is drawn before our prenatal experiences. We forget them as far as our day-waking consciousness is concerned; only in the depths of our unconscious regions are they present and may even become the cause of all kinds of psychological upheavals and disturbances. Then dangers beset the human being from all sides. Powers of deviation can enter the soul if we are not, to a certain extent, in conscious command of those facts in ourselves.

Humanity is rapidly moving into conditions in which these dangers become more and more acute, because the ancient means of safety through instinct have almost completely melted away. Humanity of the present age, and even more of the future, must attain a consciousness of those hidden facts concerning the prenatal life and experiences in the spheres of the planets. A new spiritual cosmology can prepare the path to an understanding of these connections of the soul with its prenatal existence, when it was still a dweller in the regions of the stars.

We shall explain such connections by an historic example. For this purpose we take the death asterogram of the famous Italian painter Raphael Santi (1483 - 1520 AD). He died on April 6, 1520 in Rome. In Fig. 9, we give the aspects of the sky at the time of his death on lines similar to those employed in connection with Tycho Brahe in Fig. 3.

Figure 9



Death Asterogram of Raphael Santi, 6 April 1520

First of all, we should like to give a very brief outline of Raphael's biography. His father was a painter at Urbino, which was the residence of the Dukes of Montefeltro. Raphael was also born there. Both his parents died while he was still a child. His teacher was the painter Perugino.

In 1504, Raphael came to Florence, which had become one of the great centers of Italian art through the generosity and the understanding of the family of the Medici, and from then onward he gradually became famous—above all by his many representations of the divine Virgin, the Madonna. He was called to Rome in 1507 by Pope Julius II. From 1508 till about 1517, he executed his world famous paintings in the palace of the Vatican, the “Disputa”, the “School of Athens”, the “Parnass”, and so on. In 1514, he had also become director of the re-building of St. Peter's cathedral in Rome. About 1515/16, came the sketches for the tapestries in the Sistine Chapel that have also become world famous, and of which a part can be seen in the Victoria-Albert Museum in London. In 1519, he completed the paintings in the Villa Chigi and in the Vatican Loggias in Rome. Just after having finished his last great painting, the “Transfiguration”, he died 6 April 1520, at the age of 37 years.

As in the case of Tycho Brahe, we can also find the biography of Raphael Santi imprinted in his asterogram of death. We shall not go into any detail now but take into consideration only one special point. On 6 April 1520, the death-day of Raphael, we see the Moon and Jupiter standing in the constellation of Scorpion (see Fig. 9). Saturn had occupied these places in 1514 and 1515. Therefore, these positions of Saturn are previous or anterior transits (see beginning of Chapter III), and we conclude that the events of 1514/15 were imprinted in Jupiter and the Moon after Raphael's death.

We have already mentioned a few events concerning the years 1514/15 in Raphael's life, but above all we should like to direct our attention to Raphael's “Sistine Madonna”, which he painted about 1515. This painting is probably the best known work of the artist. We see in it the culmination of all his Madonna pictures. He achieved a simplicity of presentation with it by which he surpassed all his previous, though wonderful, paintings of the divine Virgin, and yet it expresses the supreme, even cosmic majesty of Virgin in a manner that no painter before nor after him attained. Whereas Raphael presented Virgin Mary in partly very realistic earthly settings and landscapes in previous pictures, the “Sistine Madonna” just touches the globe of the Earth beneath her feet. Only the two figures, to the right and left below her, remind us of earthly reality. The figure of the Virgin herself reaches up from the Earth into cosmic space where innumerable angel-like beings are indicated. And yet all the attributes of the “Heavenly Queen”, which were so often used by painters, like crown and royal attire, are missing here. It seems to be this simplicity that weaves around the Virgin an invisible cloak of cosmic, unsurpassed majesty. Raphael, indeed, uplifted the imagination of the Divine Virgin—the Soul of the World—in this picture to cosmic dimensions.

This event in Raphael's life, among the others, we imagine was imprinted in those planets in Scorpion. It flowed into the cosmos as a new message coming from the realm of one who endeavors ever again to comprehend the mysteries of the Divinity. If we contemplate this fact, we may even permit ourselves to speak of this event as a “re-valuation” of the constellation of Scorpion. Of course, it can be only one of a long series of incidents in human history that all aim at a transformation of Scorpion. It is even possible to find a “history” of this stream of transformation.

In Part Three of *Isis Sophia II*, we have described Scorpion as the cosmic memory-picture of the great crisis during the Ancient Moon evolution. Behind this, in a deeper layer of Scorpion, we saw a most profound stage of Ancient Sun evolution. This was lost in time and the cosmically critical aspect of the Ancient Moon-Scorpion remained to a high degree. Now we are called upon to transform this aspect in the course of the give and take that occurs in our relationship with the cosmos of the stars. Many historic events have taken place, which testify by their cosmic aspects, this impulse of transformation in humanity.

Those events in Raphael's life, the elevation and glorification of eternal womanhood, in a universal sense, were indeed imprinted into the cosmos by the anterior transits of Saturn over the places of Jupiter and the Moon. We may mention another fact here that amplifies what we said. In 1515, the year in that the “Sistine Madonna” was born, Jupiter moved into the constellation of Bull opposite to Scorpion.

Therefore, we can also speak of an anterior Jupiter transit, though it imprinted this event into the opposite part of the Zodiac. It would be wrong to assume that only Saturn works out a kind of cosmic biography of a human being by its anterior transits. The death asterogram is more complicated in reality and consists of “layers” of anterior transits performed by Jupiter, Mars, and so on. They paint the biography in minute details.

The imprint of the “Sistine Madonna” in the cosmos was not lost. It lives on, and souls who descended later into incarnation took it up as far as they had the capacity to do so. In order to demonstrate this, we select one historic example, the Russian philosopher Vladimir Soloviev (born January 28, 1853, died August 13, 1900, New Style). When he prepared for incarnation, Jupiter was moving from Scales into Scorpion. This happened during the time of his gestation, and we see in it an indication that he was especially connected with Jupiter and Scorpion during his sojourn in the spiritual world before birth.

First of all, I would like to give an account of the life of this personality. At the age of 14, he already went through a religious crisis, destroyed his icons and pictures of religious content, and saw his aim in the study of materialistic philosophy and science only. But six years later, we see him attending lectures at the theological academy of a monastery in Moscow, and in the following year he wrote about the “Crisis of Western Philosophy”, repudiating philosophical materialism. He went to London in 1875 to study in the British Museum. During that year, he had two far-reaching inner experiences of which we shall speak later on. He returned to Russia in 1876 but found little appreciation of his philosophic and religious views among church people, and he started as a free-lance lecturer with good success. In 1881, he had to give up his public lectures and devoted his energies during the following years to a great ideal. He felt it was his task to bring about a unification of the Christian churches in a Universal Church. He contacted the Roman Catholic Church in connection with this matter, but nowhere could he find a response to his great ideal.

He wrote a number of books that have only partly been translated. Among them are: *Treatise on God-Manhood, History and Future of Theocracy, Russia and the Universal Church*. During the last ten years of his life he wrote, *The meaning of Love, The Justification of the Good* and one of his very last writings is a vivid description of the coming and defeat of the Antichrist, as he imagined it.

What was the inner foundation on which this soul rested and from which he worked into the world? We can understand this only if we are prepared to lend an ear to what he said about his inner experiences in 1875, which we mentioned above. It is contained in a poem (*Three Meetings*) that he wrote shortly before his death. There he described his spiritual meetings with *Hagia Sophia*, the Divine Wisdom, the Divine Glory of the Cosmos.

At the age of 9, on Ascension Day 1862, he had the vision of the *Hagia Sophia* while he was attending Divine Service in a Moscow cathedral. He went to London in 1875 in order to study all he could lay hands on about the Divine Sophia, the Wisdom of God. He went there with a deep inner longing that the vision of his youth might come again, and one day when he was sitting in the reading room of the British Museum, she indeed revealed herself to him. In his longing he said these words (quoted here from a translation by Mr. George Adams.): “‘Flower of God, I feel thy presence here. Why didst thou not appear since childhood’s days unto mine eyes?’ And hardly had I thought these words, when suddenly the space was filled with golden azure-blue, and once again she shone forth before me ...It was her countenance alone, her countenance! ...I spake to her: ‘Thy countenance thou hast unveiled, yet all of Thee I wish to see. What to the child Thou didst not stint to shew, to full grown youth Thou’lt surely not deny.’ ‘...In Egypt it shall be’, the inner voice resounded.”

He describes then how he went to Egypt, to Cairo, where he waited for the promised vision until one day, “twas in a silent hour by night...like a cool zephyr breeze I felt her voice: ‘Out in the desert seek me—there I am.’” So he went on foot into the desert, in the black overcoat of the student of theology and over-high top hat. He barely escaped death when some Bedouins mistook the strange figure for the Devil. When night came, he lay down on the ground and tried to sleep in spite of the bitter cold and the baying of jackals around him.

“Long lay I thus in anxious slumber. Then suddenly the words were breathed to me, ‘Sleep, sleep, poor friend!’ I fell asleep, and when at last I wakened all aware, fragrance of roses filled all Earth and Sky, and in the Ether-light of Heaven’s glory, Thine eyes aflood with azure fire, Thou didst shine forth, like the first lightening of eternal Day. Whatever is, whatever was and will be through the ages, ...all, all was one within Thy silent gaze. In the blue light beneath me, seas and rivers sparkled; then distant forests, snow-capped mountain-heights. All I beheld, and all was One ...One picture vast of fairest Womanhood. The limitless was within its limits, ...before me and within me ...all wert Thou. O light of sunrise Glory! Thou didst not deceive me, for in the desert I beheld Thee all. Nor ever in my soul shall these roses fade, where’er the waves of life may bear me. One instant only, and the vision closed. The Sun’s disk rose on the horizon. The desert silence and my soul in prayer, filled with the song of blessing, without end!”

He returned to Cairo with empty stomach and big holes in his shoes, but his soul filled with the echo of the great experience.

We see here a human being who had visions of a spiritual being. The character of the poem suggests that they were real inner experiences, not speculations. In his writings, he describes this being as “the transfigured and reintegrated universe appearing before him in its original splendor and glory”. One of his biographers says: “Soloviev was convinced that belief in a Personal God implies that the cosmos also has a personality; to this personality he gave the name of Hagia Sophia, or the Divine Wisdom, who responded by a free act of her own love to the creative love of her Maker.”

Wherefrom did this seemingly strange experience of Soloviev come? From a study of the cosmological implications we suggest that he took up at the time of his descent into incarnation a part of the memory substance of Raphael Santi, the eternal image of the “Sistine Madonna”, which had been elevated to cosmic heights. This is indicated by the position of Jupiter in Scorpion when Soloviev incarnated. It reminds us of the Jupiter in Scorpion in Raphael’s asterogram of death.

However, we notice that the description of *Hagia Sophia* in “three meetings” bears unmistakable features of the Ancient Egyptian Goddess Isis. Words that he used like, “whatever is, whatever was and will be through the ages...” confirm this. How is this to be reconciled with the undoubtedly Christian image of the “Sistine Madonna”? In order to solve this problem, we must penetrate a little deeper into the mysterious background of the Christian Imagination of the Virgin Mother. The Egyptian Isis was, as it were, a pre-Christian prophecy of the events that were to take place physically in Palestine at the beginning of our era. What was perceived in the Egyptian mysteries as an eternal truth, the pure Soul of the universe who gives birth to the spirit-child in Earth humanity, was expected to become external, visible reality. This was the great message of the Egyptian Isis mysteries, and consequently early Christianity, which had still a glimpse of the spiritual background of physical events, realized the connection between the great Isis and the Virgin Mother. Thus there lived in the veneration of the Madonna, the awareness of the fact that upon the earthly Mary rested the divine reflection of the Goddess Isis. (We have found numerous statues of ancient Egyptian origin showing Isis holding the child Horus in her lap.)

This knowledge was lost more and more in later times of Christianity, but Raphael seems to have still had a glimpse of it. In his last picture of the “Sistine Madonna”, he succeeded in presenting the ancient Isis-prophecy, blended with the Christian Imagination of the Mother Mary event. Whether he did it consciously or out of the unfathomable depths of “unconscious memory” is an open question.

Thus we see the living and creative memory substance of one human being handed on to another after it had gone through a cosmic transformation. Soloviev wasn’t a painter. He had not the means at hand that Raphael had. Yet his description of the Hagia Sophia is a witness of the undeniable fact of the advancing evolution of humanity. Someone may have an idea or an impulse that is taken up into cosmic realms after death. Then the idea or the deed may appear submerged in the stream of history, until one day other human beings take it up again and transform it according to their capacities and dispositions. It is then certainly not only just a repetition of what it had been in the past; it has evolved in the meantime and brings a new message to humanity.

Certainly the connection indicated between Raphael and Soloviev is not the only one. There have been other souls who took up the imaginations that Raphael had imprinted into the cosmos. They transformed them according to their own capacities.

For our studies, this example can become another proof of the significance of a new spiritual cosmology. It is only one of many aspects that can teach us about the more intimate connections between human beings of the past and of the present. Learning from it we can prepare to help bring light into the soul. How often does it happen that we stand and wonder before the expressions of the soul life of a human being, without being able to comprehend the sources of it? And how often does it occur that we are confronted with strange soul moods and impulses, in ourselves or in another person, that seem to spring from nowhere? To bring understanding and, even in certain cases, healing order into the soul life of humanity, we will need ever more a knowledge of our real connection with the spiritual world, with the dead, with our own experiences before birth and after death. Spiritual cosmology can become a guiding beacon on the path to spiritual truth concerning our greater Self.

PART TWO

Chapter I

The Impact of the Cosmos on the Earth

Some time ago an article appeared in *Electrical Engineering* (May 1952) that described the researches of a few scientists in the U.S. The investigators were mainly occupied with the effects of planetary interrelationships on radio signal behavior. Although the chosen field of research has a limited character, the results are rather revealing with regard to the interconnection between the planetary world and the Earth.

It has long been known that the sunspot cycles are connected with transatlantic short-wave signal variations, and that radio storms are to be expected at times of sunspot maximums. Systematic investigations revealed, however, that these sunspot cycles could be made responsible for radio signal disturbances only to a certain extent. The suggestion was that cosmic phenomena other than sunspots must be studied. Thus, the heliocentric angular relationships of the planets were observed over a long period of time in connection with day-to-day radio signal analysis, and very satisfactory and encouraging results were obtained. (The forecasting of radio signal disturbances was, on an average, close to 85% accurate.)

Heliocentric angular relationship of the planets is the position of two or more planets in the legs of an angle that has its apex in the place of the Sun. If we could transfer our standpoint from the Earth to the Sun, we would observe the planets in directions somewhat different from those in which we observe them from the Earth. Nevertheless, we should see the various planets at certain times standing in the directions of the legs of definite angles. Two or more planets can take up such positions according to their rhythms of revolution. According to classical astrology, these relative positions are the equivalents of the so-called aspects; but in the case of the researches, which have been mentioned, they are calculated from the place of the Sun in the cosmos.

Thus, angles of 0° , 90° , 180° , and 270° were used, and the times when two or more planets formed such angles were checked against the radio signal analysis. In this way, the satisfactory results were obtained.

As we said, this kind of research covers only a very limited part of the field of the interrelationship between the cosmos and the Earth. Other experiments have been made over years, and the results are highly convincing with regard to the affinity of earthly forces and substances to cosmic events. However, it seems rather difficult sometimes for modern humanity to assess properly the field of cosmic influences on the Earth and its limits. Here is the point where a close cooperation between natural science and spiritual science is needed in order to find the demarcation line between the sphere of necessity, based on cosmic influences, and the realm of spiritual freedom, for instance, in the human being.

So far, the above experiments, and others, have clearly shown that there exists a close affinity of terrestrial forces and substances to events in the cosmic world. The living organisms on the Earth must also necessarily be involved in this relationship, since they partake through their organism in the properties of the Earth planet. In so far as the bodily constitution of a living organism is essential for the development of some kind of consciousness, the cosmic impacts must also be noticeable in the realm of soul-emotions, etc. However, this does not imply that the soul life of a living being is entirely subject to cosmic influences. Here we must distinguish between the instrument, the organism that is permeated by the cosmic impacts and the character of the being that uses the instrument. We must acknowledge the possibility of a degree of independence within the conscious being.

To study these problems of obviously complicated interrelationships, and to aim at practical, helpful, and therapeutic conclusions, is the task of a modern star wisdom.

Reference books on the subject: *Short-wave Radio Propagation Correlation with Planetary Positions*, by J. H. Nelson. RCA Review (Princeton N. J.) March 1951. *Influence of Planetary Configurations Upon the Frequency of Visible Sunspots*, by F. Sanford, Smithsonian Institution, Washington D.C., 1936.

Astronomical Studies

The experiments, previously mentioned, suggest that the whole organism of the solar system must be studied in order to gain an insight into the interrelationship. What appears as a phenomenon in one part is related to and caused by events in other parts. For instance, the study of the sunspots alone did not suffice to come to clear conclusions concerning certain disturbances. The planets as well, and very probably other still unknown factors, have to be taken into consideration.

All this suggests that we must have a sound and extensive knowledge of astronomical facts if we embark on any kind of cosmological research. This knowledge is not easily obtained in our age. Generally speaking, it is advisable to study the great pioneers of astronomical science during the last few centuries, although the data of their researches are sometimes not up to date and partly even incorrect. However, a combination of study of classical astronomers together with modern books on astronomy should make up for this deficiency. Modern popular books on astronomy are inclined to impress the reader by the unimaginable vastness of the universe in which we live, whereby the sense for the cosmos as an integrated organism is easily lost. In the end, the readers are usually left with the idea that they are a totally insignificant part within that gigantic cosmic machine of modern astronomical conception.

Besides these more general indications, there exist a number of introductions to astronomy that try to build a bridge between natural and spiritual science. The works of various authors on this subject are available, and personal advice concerning the study of astronomy on this foundation can be given.

Observation and contemplation are the two pillars on which the genuine cosmologist must build his or her house. Very often one of the two principal foundations is neglected. Sometimes it happens that a person knows a good deal about the supposed influences of the stars on human destiny and historic events, but may never have observed a star nor acquired a proper astronomical knowledge. It is comparatively easy to learn about the day-to-day positions of the stars and planets by using astronomical ephemerides, which are published in great numbers and varieties today. One does not even need to know how the planets move in cosmic space. This may suffice as long as we cling, in a sense, blindly to traditional rules. For a conscientious research, more is required than only the data given in the usual ephemeris. Thus, for instance, the angular positions of the planets from the standpoint of the Sun, which were mentioned in connection with the experiments of a number of American scientists, can only be calculated on the basis of a sound and modern conception of the universe. This basis is needed in order to consciously meet the unexpected in the relationship between the Earth and the cosmos. The knowledge that is contained in traditional astrology has come down to us from an age when humanity was still able to comprehend the laws of motion and rhythm in the universe by a powerful instinct. Modern humanity has lost this instinct almost entirely, though we may have gained the power of observation and thinking. If we do not want to swim, more or less helplessly, in a sea of traditional rules derived from an instinct to which we no longer have access, we must learn to use the newly acquired capacities: observation and thinking. Otherwise, we may expose ourselves to uncontrollable errors and misconceptions.

There is, of course, the other possibility that the modern cosmologist rejects the practice of contemplation. We may then find ourselves staring at a cosmos that we do not understand and that confronts us in every new discovery with an increasing barrier of unanswerable and haunting questions. In both directions we may lose, in a sense, the perception of a living universe with which we are vitally connected.

How can we combine observation and contemplation in any modern sense to the end that we may find a true spiritual understanding of the intricate connection between ourselves and the stars? There are several ways of achieving this. One is to observe the day-to-day positions of the planets in the ecliptic and learn to imagine these positions in the course of the day, even if the planets cannot be seen because of the bright light of the Sun. This can be done by practicing with one of the circular star maps that can be adjusted to any time of the day. The daily positions of the planets, the Sun, and the Moon can be found in the available ephemerides, which are usually calculated on the basis of the *Nautical Almanac*. These positions can then be transferred to the circular and adjustable star maps, and the directions in

which to find the planets can thus be ascertained at any given time. (A very suitable map has been published by J. Schultz at the Goetheanum, Dornach, Switzerland.)

So far, this is essentially a matter of observation. To this must be added exercises of contemplation; for instance, we may find the position of Mercury on May 1, 1953, given in the astronomical ephemeris, as being in 19° of the ecliptic sign of Υ Aries. This corresponds to the fixed star constellation of Fishes. Therefore, Mercury is in the constellation of Fishes in that moment. (About conversion of “signs” into “constellations” see table at end of this section.)

We can now ask: How did Mercury reach that position? Where did it come from, and what is its aim? We can again make use of the ephemeris, and we will find that it was retrograde during March 1953. It performed a loop, which means that it was in inferior conjunction with the Sun during that period. This took place on 18 March in 28° of the sign of ♋ Pisces, corresponding also to the constellation of Fishes. The planet was then standing in one line between the Sun and the Earth. Furthermore, we will find that Mercury will be in superior conjunction to the Sun on 24 May in 4° of the sign of ♉ Taurus, corresponding to the constellation of Ram. From there it will move into another loop in the signs of ♌ Leo and ♋ Cancer in July/August 1953. The inferior conjunction in the course of this loop will take place on 25 July in 3° of the sign of ♋ , corresponding to the constellation of Crab.

Thus we have achieved, in a certain sense, the biographical background of that position of Mercury on May 1, 1953. We can extend this over a whole year, or even longer periods. We shall thus discover the rhythmical laws, according to which Mercury moves through cosmic space in relation to Sun and Earth. We combine, in this way, the mere visual or observational aspect of Mercury at a given time with its rhythmical background. We know its derivations from the past and its aims in the future, which must be inherent in any momentary position. This can tell us a great deal about the nature and implications of the planet.

Such a study of the rhythms of the planets, over shorter or longer periods, can become very fruitful and can enable the student to form a background of personal experience, for instance, in connection with history. It is an advance from the mere observational picture that should be carried through with all possible clarity of thought, to the language of the planets.

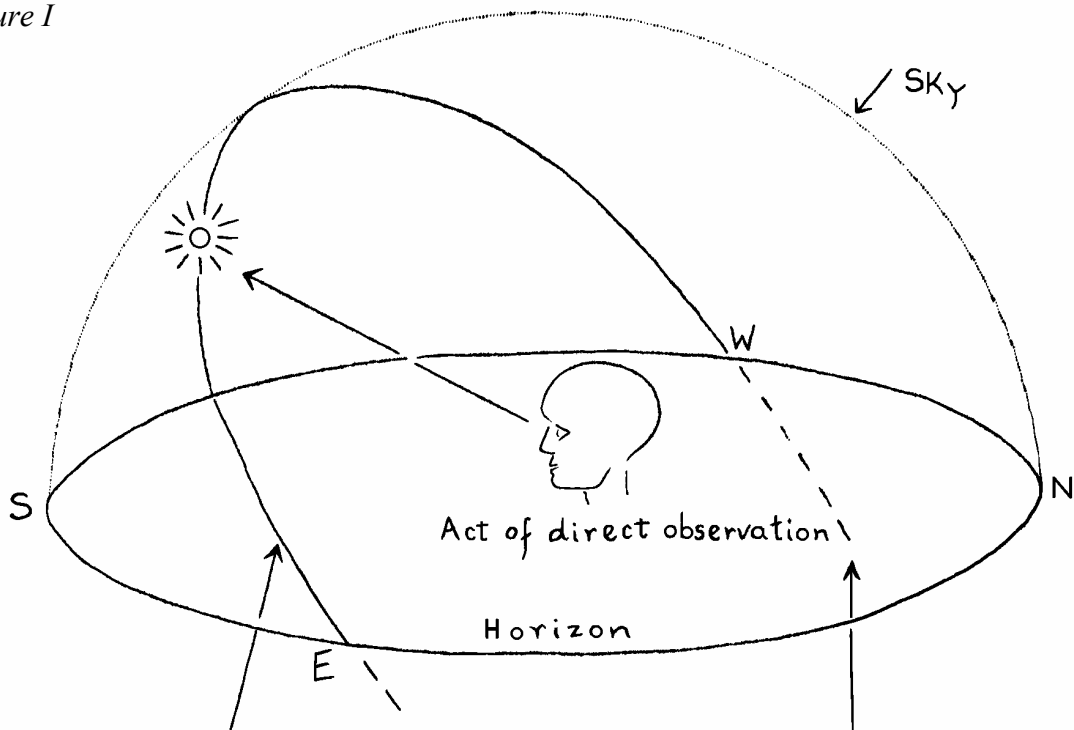
This is a very illuminating study, especially in connection with the rhythms of the superior planets Mars, Jupiter, and Saturn. For instance, amazing facts can be gathered by contemplating the rhythms of Mars. Its loops (oppositions to the Sun and conjunctions with the Sun) advance rhythmically through the ecliptic and return to their approximate initial positions after a period of roughly sixteen years. It is very instructive to study the eight loops and conjunctions of Mars during such a cycle in connection with historic events.

There is also another way by which a combination of observation and contemplation can be achieved. If we observe the stars, we quite naturally look up from our standpoint into the sky. We then discover that in order to observe the Sun during daytime and the planets and the Moon during the night, we have to turn mainly toward the South. We may have to turn on certain occasions toward east or west, but we shall certainly not find any planets in the north. If we look toward the south, we notice that the east—where the Sun, the Moon, and the planets are rising—is to our left, whereas the west—the direction in which the celestial bodies are setting, with certain variations according to the seasons—is to our right.

This position is the only one possible, as far as observation is concerned. If we try to advance from observation to an understanding of the stars, we must change our position. Usually we do this unconsciously as soon as we begin to think about the cosmos. We then turn away from the external world and try to sort out our experiences in the realm of inner conception. Mostly, we are not conscious of this procedure as it happens in an uncontrolled way, and this is one of the reasons why “thinking about the stars” has become so unprofitable.

We can accompany the changeover from observation to contemplation with full consciousness. A great help in this direction is a conscious inner change of our position. For observation we must take up a central position. From the point of our eye, we reach out into cosmic space along the line of our focus.

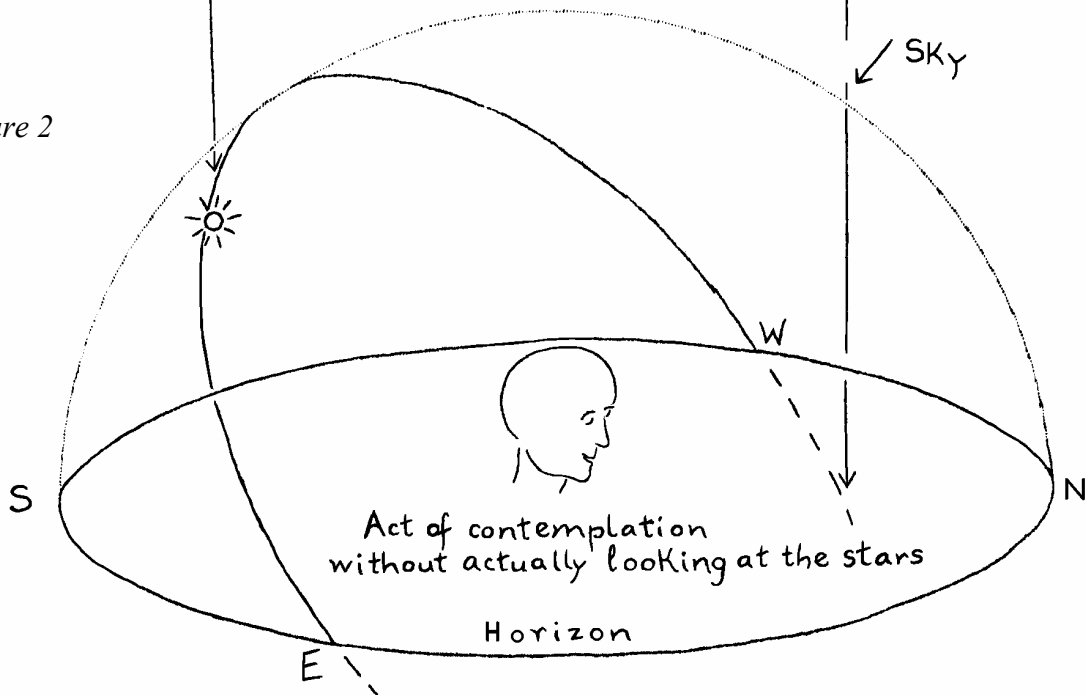
Figure 1



Path of Sun, Moon and Planets

Ecliptic Above ↑ and Below ↓ the
Horizon

Figure 2



If we now imagine that we turn away from our central position and expand our being to the whole periphery, looking from the periphery down to the Earth, we will not see the stars anymore but have them "in our mind". Of course, we should then also carry the data about the stars in our mind that we acquired by observation; but the direct visual perception would be eliminated for a certain time. (See Fig. 1 & 2.) If we try to practice such an attitude, we realize at once that it cannot be easily attained. Through our body, which is bound to the Earth by gravity, we are obliged to maintain a central position.

Persistent exercise, however, will make it possible—at least for fractions of time—to achieve a peripheral attitude.

Through such a conscious act, the changing over from observation to contemplation can at least be facilitated. The more we succeed in extending our own being in this fashion to the whole cosmos, the more the world of the stars can speak to us. In order to rise to higher planes of perception, we must be prepared to bring sacrifices on lower levels of experience. We silence or eliminate for a time, in this case, the experiences that we have through the senses and can advance, thereby, to a much more comprehensive inner perception. The main condition is that we perform such an exercise in full consciousness. Any dim or dreamy condition of inner awareness would lead nowhere or could even have disastrous consequences.

It must be emphasized that any such external alteration of our position toward the stars can only give us a beginning. An essential and fundamental condition is a well-disciplined and rhythmic life in contemplation and meditation. This must become like our second being, our constant companion and self-chosen tutor. Only then can we expect to find the spiritual meaning of the world surrounding us and even advance to the higher worlds of the spirit itself. It should not be necessary to emphasize that this need is paramount, if we desire to learn to understand the language of the stars.

Contemplation and meditation have been practiced by a humanity that was eager to listen to the spiritual world, since the most ancient times. The existing literature of Eastern civilizations is full of proof. Through the ages, the methods have changed, together with the change of consciousness in humanity. The development of consciousness works much deeper into the human organization than we may expect from a superficial view point. Thus, Western civilization with its emphasis on modern technology, traffic, general external life-standards, etc., has hardened the body to such a degree that ancient methods of approach to the spiritual world can no longer be employed. Wherever they are employed, under such conditions, they are apt to bring disaster to the integrity of the Western human organization.

From our own experiences over many years, we can say that methods of inner discipline in contemplation and meditation, as they are described in the many books of Rudolf Steiner, are most effective and sound, especially for Western humanity. They take their start from no other foundation than the one that modern humanity has achieved in the course of the development of its consciousness, which is clear and well-controlled observation and thinking.

If such exercises as those suggested by Rudolf Steiner have become something like a second nature, then we can also attempt, at a certain stage, to launch out to a higher understanding of the world of the stars and its interrelationship with the Earth and with ourselves. Even in this direction Rudolf Steiner can give advice. However, we should not underestimate the difficulties of such a path. Penetrating to the mysteries of the cosmic world and to its reflections in the microcosmic universe, really means to ascend to the highest planes of spiritual consciousness that a human being can attain at present. Star wisdom of this kind was called the Royal Wisdom in ancient times and was entered only after many years of profound schooling. We cannot expect that the equivalent star wisdom of modern times can be attained any more easily.

One of the gravest dangers of the cosmologist, in the sense of spiritual science, is that he or she gets submerged in calculation; all the more so as modern science tends to move away from scientific materialism and enter an age of philosophic mathematism—“The old materialism is dead”, exclaims a modern scientist. Matter has been dissolved, as it were, in the course of development of modern physics, into very complicated mathematical equations. It is not our task here to go deeper into this, but if cosmologists fall into the trap of mere calculation, they may kill their sense for the tremendous flexibility in the cosmos. We have been accustomed to modern science’s concept of the universe of the stars as a stupendously gigantic machine, whose movements and rhythms can be calculated down to the smallest detail. The genuine occultists, however, know only too well that this is not correct with regard to spiritual aspects, and they can even prove it. In the midst of the vast, computable universe, there are still inexhaustible possibilities for the spiritual world when it manifests itself in a human individuality.

Calculation must be used, but it must not become a barrier for the creative employment of the faculties of Imagination, Inspiration, and Intuition—capacities that can be attained by the spiritual exercises indicated by Rudolf Steiner, the founder of Anthroposophy. The results of calculation should rather be used as pointers to higher insight. One who has many years of practice in these matters knows that the accuracy of cosmological research is not inhibited by such methods, but that it is enhanced.

Another danger for the scholar of occult cosmology is the inclination to look up to the stars in an attitude of expectancy, which will lead sooner or later into disappointment. One thing must be realized; just as the human race goes through stages of development, so the universe—the world of the stars—moves through certain stages of evolution. Once in the dim past, people experienced the direct language of the stars, and they were guided by what was speaking to them. Documents that have been dug up in Mesopotamia reveal that such incidents still happened in the days when the ancient civilizations flourished in that part of Asia. However, the situation has gradually changed in our present age. The stars have become silent, and we must search for new means of approach to our relationship with the Earth and with the cosmos.

The direction is indicated by those great events in Palestine at the beginning of our era. At that time Christ, the Spirit of the Cosmos, united with the Earth for the sake of the further continuity of evolution. In a spiritual sense, the Earth became the focus of the universe and its meaning; the working of the stars can only be properly comprehended through this new, Christ-permeated focus. The forces coming from the stars are still flowing into the Earth, and they are also penetrating the organization of each of us. Yet, they could produce no more than an eternal repetition of similitudes. The wheel of cosmic creation would become a kind of eternal death, if it were not renewed by the spiritual potentiality of the Earth. Spiritual progress can only be infused into the cosmos through virtues of real moral imagination, and these are the garments of Christ on the Earth.

Hence, we must learn to read the script of the stars through the medium of the Earth. We are urged once more to take up such an attitude as has been indicated before: to try to expand ourselves spiritually to the periphery, to feel the stars within ourselves, and to look down from the periphery to the Earth. In the mirror of the Earth, the place of those high aspirations of spiritual love and freedom—the very center of the Christ impulse, we can behold the stars anew, and they can become building stones of a new creation. The stars can become spiritually audible in a new fashion and can inspire our life on the Earth in hitherto unknown ways.

All this may appear rather vague, perhaps even presumptuous; however, only the practicing of the described methods and the personal experience obtained can provide the genuine proof and lead to conviction. The transformation of cosmic forces through the Earth and their reflection into space surrounding the Earth is a reality that will break into the modern consciousness more and more. What is necessary is that these forces are recognized with the clarity of consciousness that we have attained in the practical fields of our everyday life. Then they can become a magnificent source of inspiration and healing.

Chapter II

Ideas about Embryology and the Stars

In Part One of this series, we have described the connection between the human being and the stars from the viewpoint of historic events. We have also given some indication about the implications of the death asterogram. Much remains to be said about this latter aspect, which will be done in due course.

However, the most urgent problem for us seems to be to find comprehensible viewpoints concerning the incarnation of a human being. There exists an enormous amount of literature about our connection with the world of the stars in the moment of our birth. Assuredly, there is a great deal to be said about this viewpoint. From an esoteric standpoint, this approach has certainly much justification, but the usual deliberations on the subject show one deficiency. The esoteric background of the validity of the idea of the connection of the stars with the nativity is taken for granted and, therefore, usually omitted in those writings. The result is that the philosophic background of this kind of astrology is not in conformity with the standards of modern human consciousness and urge for clear knowledge. It remains a “belief” in star lore, even if experimental evidence is produced.

For instance, trained along the lines of prevailing scientific standards, the modern mind cannot accept, without a thorough and complete philosophic and experimental preface, the idea that the aspect of the sky in the moment of birth should be decisive for a human being. One must assume that the time of gestation, on the basis of modern research, is of much greater importance for the individual constitution as an antiquated and foreign assumption within the compass of modern civilization, and therefore one is inclined to regard the claims of astrology as superstition.

The question is: What can we do about this situation? For one who has had more than a generation of experience in this sphere, there is no doubt about the validity of the idea of a connection between the human being and the stars. Another question is, however, whether an astrology that has its roots mainly in eastern and south-eastern world conceptions has advanced with the development of human consciousness or has stayed behind. We have come to the conclusion that astrology, as it is, has never answered the fundamental questions of the searching mind of western humanity. Of course, we are free to renounce our intellectual birth-right and to fall back on some ancient religious or philosophical belief, but this would be against the progress of the human race. On the other hand it is our conviction, based on more than thirty years of research, that modern spiritual science can speak about the connection between the human being and the stars in terms that can be acknowledged by the western mind.

During the last decades, we have devoted a great deal of research to these problems. By experimental investigation of a great number of historic personalities, we tried to find an answer to the question of whether there is any evidence for a connection between human gestation and the stars. The guiding idea was that if there is any such affinity, it must be expected to become apparent in the whole bodily make-up after birth. The results have confirmed that there is such a relationship. On the following pages, we will give a brief account of the direction and the viewpoints gained by this kind of research work.

First of all, we should like to review very briefly the outlines of the early embryonic development. It must be emphasized that it is not our task here to give a full account of the various stages of gestation. These can be followed by a study of the appropriate handbooks on embryology. (A very good one with excellent illustrations is *Human Embryology* by W. J. Hamilton, J. D. Boyd and H. W. Mossman, published by W. Heffer & Sons Ltd., Cambridge, 1945.)

One of the first stages of embryonic development is the formation of two cavities within the ovum, the amnion and the yolk sac (Fig. 3). Soon after these cavities have been formed, the actual embryo comes into existence. First an almost round disc, built from the bottom of the amnion and the roof of the yolk sac (Fig. 4 & 5). Later on the disc of the embryo is transformed into a form that resembles a shoe sole, and by the folding in of the fringes, it gradually becomes a three dimensional, roughly tube-like body (Fig. 6). The amnion envelops the embryo more and more and finally expands to the peripheral limits of what has been the ovum. The yolk sac, which undergoes considerable transformation, seems to be pushed aside. In the course of gestation, it declines even in importance (Fig. 7 & 8).

Figure 3 X = See Fig. 6

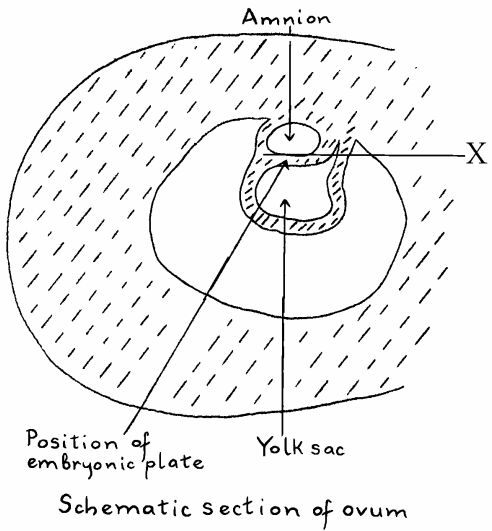


Figure 4

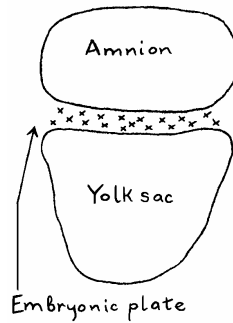


Figure 5

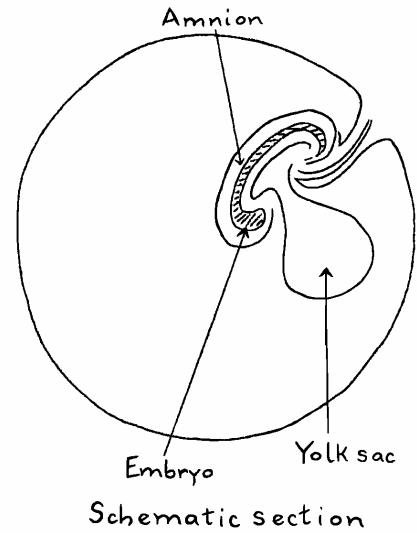


Figure 6

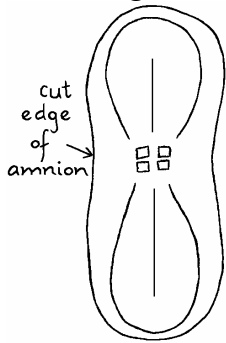


Figure 7

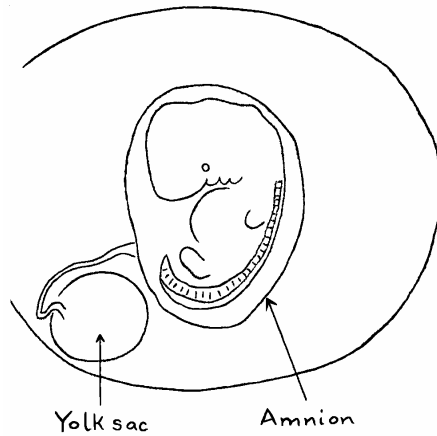
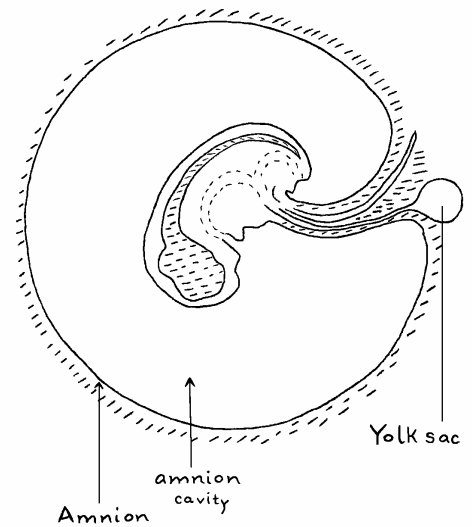


Figure 8



From the foundations connected with the amnion, there arise the materials necessary for the building up of the skin and its derivatives: hair, nails, the lens of the eye, parts of the cornea, the central nervous system including retina and optic nerve, the peripheral nervous system and parts of the organs of smell and hearing, etc. From the yolk sac are derived tissues mainly connected with the alimentary tract (concerning functions of nutrition). This gives a rough picture of the impact of amnion and yolk sac on the embryo. The amnion mainly provides the building-stones that will enable the individual, in later life, to go through the organization of the senses to the periphery of its surroundings, and to lead its perception to conscious realization. Therefore, we can call it a peripheral activity. The yolk sac, however, tends to build up the organization of the metabolism of the human organism. We recognize an activity in this that we may call centric, because compared with the organization of the senses and the nerves, it constitutes a realm of mainly inverted processes.

While these developments are going on, the stars are moving through cosmic space according to definite rhythms and forming certain angular relationships that work back on the Sun and the Earth. (See Chapter I.) Then, is the idea too abstruse that the stars are also having an influence upon a human embryo, however limited? It must certainly appear worth while to investigate this matter.

If we accept this as a working hypothesis, we must conclude that the main actors in this possible drama are, at first sight, the Sun and the Earth. In Part Three of *Isis Sophia II*, we have described the nature of the Sun and the Earth on the basis of spiritual science. There, we regarded the Sun as a “hole” in space, as a focus of non-space, and not as a solid ball of matter. Such a super vacuum would exert a suctional influence on its surroundings, whose orbit we imagine to go as far as the outer edge of our solar system.

In this activity of the Sun, we recognize a peripheral tendency. Through the suction, the solar system has been created and is maintained in space from the periphery toward the center, where we find the visible Sun. Ultimately such a peripheral entity in the cosmos produces the source of light and warmth that we experience through our senses. We must admit that without this light and warmth we could not exist, and that our conscious experience of the world surrounding us through sense perception would be reduced to a minimum.

Is it far-fetched, then, to consider the possibility of the embryo imitating the Sun by carrying the amnion-cavity, as it were, on its back? Certainly, all natural creation is a process of imitation of forms and laws that exist in the universe; therefore, we can expect that the embryo, recapitulating in a sense the stages of world evolution, also imitates the structure of the solar system to a certain extent. We ascribed to the amnion a peripheral activity, expanding gradually to the outer walls of what was the ovum, in conjunction with the building up of vital parts of the sense organs and the nervous system. This resembles the activity of the Sun on a microcosmic scale.

The embryonic development itself takes place on the surface of the Earth. The Earth as a planet is, with regard to its properties, almost the complete opposite of the Sun. It has a solid, smooth surface upon which living beings can move. Creatures of terrestrial structure could certainly not do this on the Sun, which shows in the telescope a surface of gigantic and unceasing turmoil, like the whirlpool of flames in a furnace. The Earth’s crust supports the growth of a rich plant world by which animals and human beings can maintain their own existence. If the Earth were alone in the cosmos, the conscious beings living on it would not be incited very much to use sense organs, especially not the sense of sight. Observation is enkindled by the light and other agencies that come from the cosmic world, from the Sun and the stars. Life on such a lonely Earth-planet would be like existence in some kind of eternally dark caves or bowels. Altogether, living and conscious beings could not exist on it, only kind of chemical transformations could be imagined.

This picture of the Earth, developed to an extreme, reminds us of the activity of the yolk sac in the embryo, creating mainly the alimentary organism. We can see in it a centric tendency that arranges everything according to the internal conditions and requirements of the body. Again, it is possible to think that the creative faculties inherent in the embryo imitate cosmic archetypes of existence; in this case, besides that of the Sun, also the implications of the Earth. The result of this imitation can be considered to be the yolk sac.

The existence of plants and living beings on the Earth, however, cannot be explained only by Earth properties. For this our planet needs its companion, the Moon. The Moon feeds the Earth with cosmic substances that alone make life in matter possible. The changing phases of the Moon are connected with the mysterious metabolism of our home planet that prevails also in its inhabitants. The dependence of this metabolism (“Stoffwechsel”), etc., on the movements and phases of the Moon has been established and demonstrated by numberless experiments of scientific research.

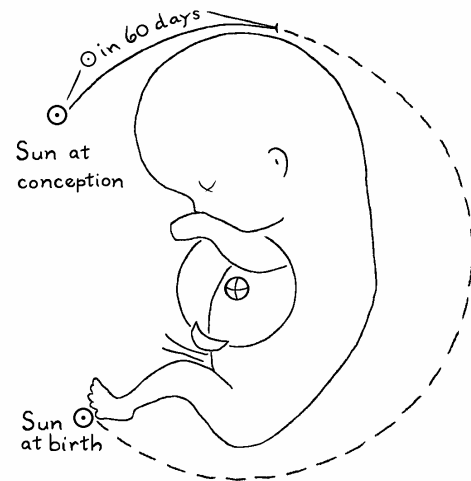
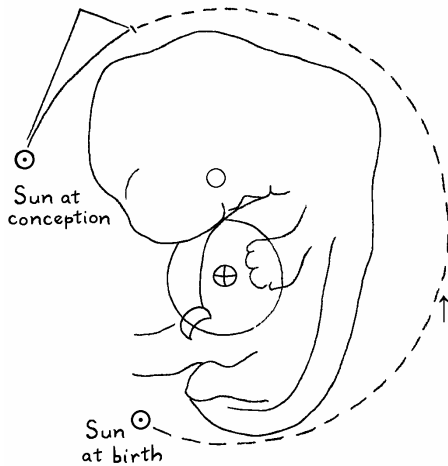
We can say, therefore, that the character of the yolk sac rather suggests that its activity is an imitation of the totality of the Earth including its Moon. (We should also like to point to the development of the so-called allantois during gestation, in which the yolk sac plays a decisive part. This provides a double aspect that is, in a certain sense, congenial to the duality Earth-Moon.)

All this may appear, so far, as a kind of cheap comparison. However, we shall endeavor to show in Chapter III the results of practical application of these ideas; but first, we should like to pursue them a stage further.

At the beginning of the third month of gestation, the embryo already shows the human form clearly. We give here two diagrams of this stage: one of an estimated age of 43 days, the other of about 60 days (Fig. 9 and 10). They show the typical inverted, curved position of the embryo. After this stage, there are no more dramatic external changes that take place; the embryo develops internally and grows in size.

Figure 9

Figure 10



We have added the movement of the Sun to the two diagrams in the course of ten lunar months (273 days), the average time of gestation. In the place of the umbilical cord, which connects the embryo with the placenta and the mother-being, we have indicated the Earth with the Moon. (In a certain sense the umbilical cord replaces the function of the yolk sac at later stages.)

The first objection will be that this picture is Ptolemaic in its aspect and therefore not correct. According to the Copernican world conception, it is the Earth that moves around the Sun. We should, however, not forget that for the embryo, problems of the actual positions of the celestial bodies, their distances, the spatial structure of the solar system, etc., need not be essential. If, in the act of imitation, the aspect of the sky during gestation is taken as a copy, it can be impressed on the embryo as a relative image. A rubber stamp will imprint only the two-dimensional shape of its printing surface regardless of the rest of its three-dimensional structure. The embryo seems to be a Ptolemean; only the grown-up human being has an opportunity to think in Copernican terms.

Now we have arrived at a combination of cosmic and physiological facts that suggest the typical form of the embryo. Where the Sun stands at the time of conception would be the head, whereas the position at birth indicates the lower extremities. The slow growing of the Sun's movement would then stand for the increase of the embryo in length. From a very superficial point of view, the increases of measures roughly agree with each other from about the fourth lunar month onward.

Thus far, we have some ideas as to a possible approach to an interpretation of the relationship between the processes of human incarnation and the stars. Now it remains to be seen whether this hypothesis is applicable and how far it can lead to practical results. We have selected a number of cases that are conspicuous enough with regard to physiological facts, and we hope to establish through them the proof for the efficacy of the theory in a general sense.

We should like to emphasize that the selected examples constitute only a fraction of a collection of several hundred historic cases. It is technically not possible to produce all of the material in a publication of this size, but we must make a beginning somehow.

Another problem is the determination of individual features in gestation, which in turn demands knowledge of the precise date of conception. The variation of similar cosmic events in individual embryos is also an intricate question. We shall refer to these problems at the end of this book and indicate our answers to them.

Chapter III
Physiological Deformities and the Stars

In the previous chapter, we developed the idea that the embryo is imitating, in its general composition, the relationship between the Sun and the Earth with its Moon. We will now go one step further and consider actual gestations on the background of the position of the Sun at the time. We will also include the gestures and movements of the main planets within the solar system. We have the impression that this can be done on the basis of what has been described in Chapter I. Obviously the Sun alone is not responsible for the prevailing conditions within the solar universe. The angular positions of the planets are making the general disposition and can be regarded as a basis for the judgment of the influences that, at a given time, permeate our solar world and affect the Earth also.

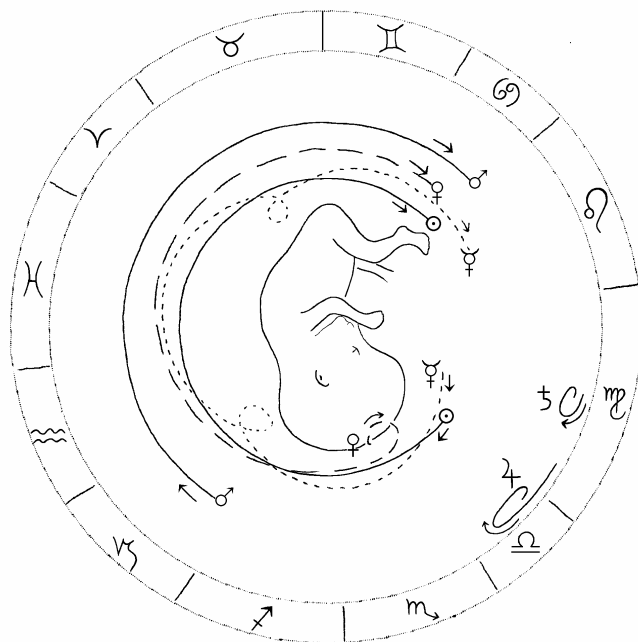
We have taken rather marked cases of physiological deformation for our considerations, because one can naturally expect that they clearly ought to show any response of the embryo to cosmic events, if any such relationship exists at all.

The accompanying diagrams are drawn up according to our suggestions in Chapter I, which is the position of contemplation. The constellations of the Zodiac and the movements of the planets, thus, seem to be the reverse of what they would appear to direct observation. If we turned our back to the southern part of the sky, we should come as near as possible to the desired position in inner consideration. Then the constellations of the Zodiac would rise to our right, would move past the back of our head, as it were, set to our left side and continue below the horizon from west to east. The planets would normally appear moving from left to right in that part of the ecliptic that is above the horizon. Below the horizon they would necessarily move from right to left.

The curves inside the circle of the Zodiac indicate the gestures of the planets, including retrograde movements or loops, in the course of the particular gestation, averaging ten lunar months. In all the diagrams, we have deliberately taken a geocentric point of view, because we imagine that the embryo imitates the events in the cosmos, like images on the curved plane of the apparent sphere of the sky. Unfortunately, we cannot produce perspective pictures of the embryo within three-dimensional cosmic space and have reduced the diagrams to the plane of the Zodiac, which is also the plane of the orbits of the planets.

Figure 11 below shows the sky during the gestation of a hydrocephalus (male), who was born on August 8, 1923. It was a rather severe case. About 11 months after birth, the skull measured 25½ inches (64 cm) in circumference. The child died about the age of 2 years and 4 months.

Figure 11



According to the diagram, the Sun was in transition from the constellation of Crab to Lion at the time of birth. It started in the constellation of Scales at conception and subsequently moved through all the constellations up to Lion. To this arc of the Sun, we have to adjust the position of the embryo picture in the center to conform with our idea explained in Chapter II.

At the time of conception, the Sun was in conjunction with Jupiter, which had been moving from Virgin to Scales and had performed a loop in Scales during gestation. It has had a direct impact on the region of the head of the embryo. Saturn was further back in Virgin, and about the time of conception, it was in conjunction with Mercury. At the same time, Venus was moving into a loop in Scorpion, from the geocentric point of view. It was then standing in a line between the Sun and the Earth. Mars was further forward in the Zodiac. It started in Goat and moved as far as Crab during the embryonic development, where it came into a conjunction with the Sun at the time of birth.

A superficial contemplation of the diagram shows a conglomeration of planets above the position of the head of the embryo. Especially Jupiter seems to weigh down upon it. For a more specified delineation of the given facts, as far as it is possible within the compass of this publication, we must fall back on considerations of the planets and the constellations of the Zodiac worked out in *Isis Sophia II*.

Jupiter is connected with the infusion of life into organisms that are destined to live. It works, therefore, more from within the body. Its influence makes the brain blossom, as it were, into the cavity of the skull. Altogether, Jupiter has a decisive share in the formation of the nervous system. Thus, the degree of its activity during gestation can be recognized especially in the individual formation of the forehead. However, it is generally connected with the “rounding” of the bony features of a human body, harmonizing and even beautifying it. We can imagine that if it is in close cooperation with the Sun, then its impact on the embryo is enhanced. We coordinated the Sun and its arc to the formation of the amnion, which is highly responsible for the creation of the nervous system. For this activity the cosmic Sun counterpart, the amnion, needs the cooperation of Jupiter, and we can imagine that a conjunction of the two, as in our case right in the beginning, would put great stress on this particular development of the embryo. It can even exaggerate it, as we see here.

Why have we, then, a deformation in this particular case? The answer is given in the position of Mars at the same time. It formed an angle of exactly 90° with Jupiter at the time of conception. Generally speaking, such an angle indicates disturbances concerning the cosmic influences. We have pointed out in Chapter I, that scientists investigating radio-signal behavior have realized this in connection with planetary angular positions from a heliocentric point of view.

It is very illuminating to investigate this particular angular position of 90° between Jupiter and Mars in greater detail. Mars is, in a sense, the great “realizer” in the cosmos. A lot depends on its cooperation as to whether putting the “idea” into practice and to the test is achieved harmoniously and successfully. Even the “idea” of the human form needs this participation of Mars during gestation. In the case of our hydrocephalus, this cooperation of Mars seems to have been seriously inhibited, as is indicated by the angular relationship of Mars and Jupiter. Therefore, the formation of the head and especially of the central nervous system, in which Jupiter was involved, did not come up to the standards of the general “idea” of a human form.

We should like to consider these facts briefly from the viewpoint of the constellations of fixed stars involved. Jupiter moved through Scales and performed a loop there. In other words, its influence has been drawn in by suctional activity of the Sun from the opposite direction of space. (The superior planets: Saturn, Jupiter, Mars are making loops—apparent gestures according to Copernican conceptions—when the Earth stands in a line between the planet and the Sun.) Jupiter in Scales would remember a long bygone stage of cosmic evolution when matter was still in a very ethereal condition and humanity had only reached the stage of plant-existence. (See *Isis Sophia II*, Part Three.) The Scales signify the final culmination of this stage, a flower-like attitude of our human predecessor without, as yet, any emotions or passions. As a cosmic memory-picture, this describes the attitude of a hydrocephalus condition very well on the basis of his physiological and biological particularity. Anyone

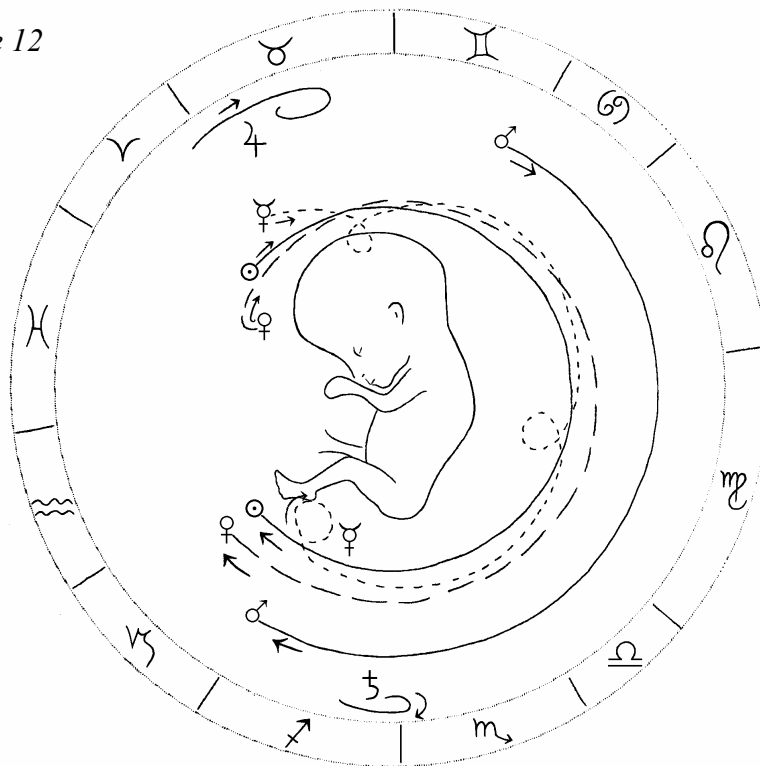
who has worked with such human beings knows that they usually appear rather peaceful, incredibly wise, though inverted and passive.

Mars, on the other hand, in Goat and moving as far as Crab, indicates a slackening of fighting power that is needed by the human being in order to maintain integrity. Mars tends to “cover up” the constellation through that it moves. Goat is a cosmic memory-picture of stages in the past when great battles for the maintenance of the “normality” of evolution were fought. In our case, Mars in Goat obstructed the incarnation of the heritage of such capacities. Instead, it had the tendency to move out into cosmic space, until at the time of birth it stood far behind the Sun. It lost itself in a kind of formless universality, forming again at birth an angular relationship to Jupiter of 90°.

The events in the sky at the time of gestation only indicate possible tendencies. By no means, need they lead to similar results in seemingly similar cases. The question, however, is why they cause physiological deformation in an individual instance, whereas many others seem to be unaffected. The asterogram of gestation alone cannot answer this question. Only more individual consideration of the single case can provide a basis of judgment. We shall briefly refer to this later on.

We add another asterogram of gestation of a hydrocephalus. He was born on February 5, 1930.

Figure 12



The positions of the planets seem to be considerably changed, compared with the preceding asterogram. However, the main features were very similar in a purely relative sense. The Sun started in Ram and went as far as Goat. Jupiter was in transition from Ram to Bull and also had a conjunction with the Sun about the time of conception or shortly afterward. Mars started in Twins and moved through to Goat. This gesture is reversed compared with the one in the previous example. One remarkable feature during this particular embryonic development was a conjunction of Mars with the Sun in Scorpio and, at the same time, an opposition to Jupiter in Bull. (In this case also, Mars is far removed from the Earth, though with a different cosmic memory value.) We must imagine Jupiter-Earth-Sun-Mars to have stood along one line in cosmic space, in other words an angular position of 180°.

The interpretation of this asterogram would have to be on somewhat similar lines as before. Jupiter in Ram reflected the character of Scales (opposite), which we have already described. The emphasis had been still more on the head processes, because Ram is the cosmic historiographer of the evolution of the head and brain. Mars was different here. It may be, that only during the 8th lunar month of gestation, when that angular position of 180° was reached, that the cause for the later deformation became acute.

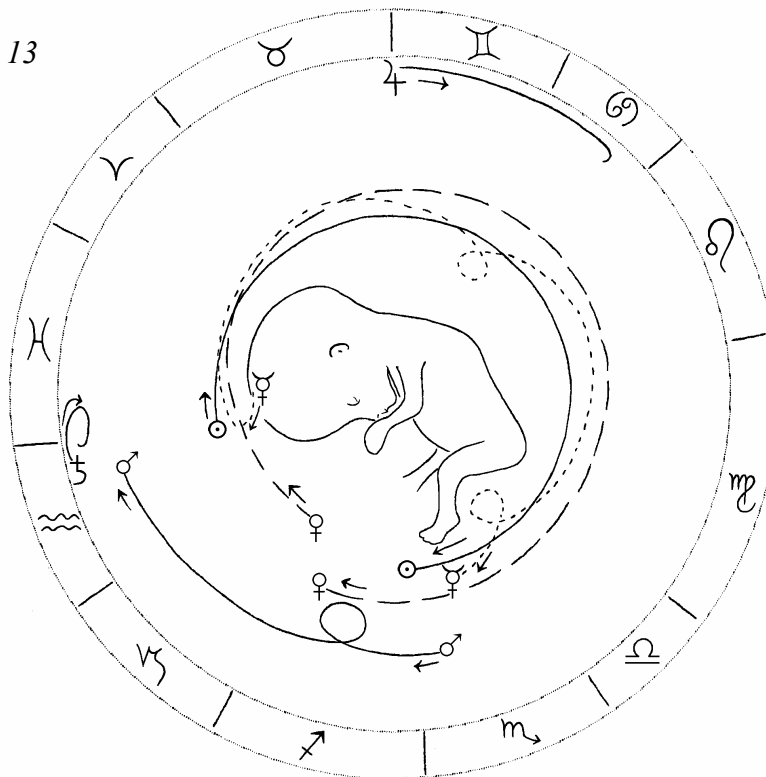
One particular feature, especially, remains to be discussed. Venus made a loop at the beginning of the embryonic development. We noticed also a loop of the same planet about the time of conception in the preceding example. As a matter of fact, we have found such loops of Venus in other asterograms of gestation of hydrocephalic children. We have collected a number of such data, and all of them show this particular feature, partly in rather conspicuous places.

Why should this planet have an influence on the coming into existence of this particular deformity during its retrograde phases? Venus is especially connected with the rhythmic system, with breathing and circulation that is centered in the middle part of the organism. However, we have pointed out in Part Three of *Isis Sophia II* that this rhythmic activity works also in the head, as well as in the limb and metabolic systems. Through the influence of Venus during gestation, either of these processes can be strengthened by neglecting the others.

Thus, if Venus makes a loop—in other words, when it is nearest to the Earth—it can work upon an embryo so that the head processes, as far as they concern circulation, are over-emphasized at the cost of poor dispositions in the other two bodily regions. In the two cases that we have presented here, Venus performed such loops which had aggravated the disposition toward a hydrocephalic condition. This aspect of Venus is especially conspicuous in the two examples that we have produced, because they were situated in the head regions of the embryo images. This is, however, not always the case in asterograms of this type.

Let us consider the gestation asterogram below of another malformation described as: male, born December 19, 1907, without posterior cranial development—in fact, with merely a frontal mask.

Figure 13



In the asterogram, we find Mars performing a loop above the head of the embryo, actually in the place of the umbilical cord of the embryo image. At the time of birth, it had arrived in the neighborhood of Saturn, which made a loop in the point of transition from Waterman to Fishes. Jupiter moved through Twins and Crab, going into a loop only at the very end of gestation.

These few features describe the disturbance very well. First of all, we should like to recall what we said about Jupiter in connection with the two examples of hydrocephalic cases. It has a decisive share in the formation of the head and the central nervous system. In the present case, it was far away from the head of the embryo image; it worked more in the lower parts of the organism, if at all. Furthermore, it did not perform a loop till the very end. It stood “beyond” the Sun (conjunction during the fifth lunar

month) and was not very “interested” in earthly matters. Besides this, it was attacked, as it were, by Mars from the opposite part of the sky, by an angular relationship of 180°. We can therefore imagine that Jupiter’s forming power was not very strong, particularly not on this gestation.

Saturn was glued, as it were, to the back of the head of the embryo image. Jupiter exercises a molding activity on the embryo; it works to a certain extent from within the organism like a sculptor. As far as the head is concerned, Saturn checks this Jupiter impact from without. It puts, for instance, the helmet of the skull over the brain. (We notice that Saturn was near an angular relationship of 90° to Jupiter at the time of conception.)

To this, we add the particular relationship of Saturn to the Zodiac in this movement. It was mainly in Fishes. This reminds us, in a cosmic sense, of the very first stages of evolution. (See *Isis Sophia II*, Part Two.) Here the progenitive archetype of a human being appears like an automaton, still lifeless, only an ethereal expression of the divine idea of humanity, a mere mask of what a human being was to become. This comes very near the description of the case we are considering here.

Mars brought on an aggravation of this tendency. It had a conjunction with Saturn in Fishes after birth. In this region, it would inhibit the wise formative powers of those nature-forces that establish an equilibrium between spheric (Sun activities) and centric (Moon-Earth tendencies) capacities in the body. This example reveals that Saturn and Mars can work against the sculptural, plastic activities of Jupiter.

Another astrogram of a micro-cephalic case confirms this. The child was born on September 22, 1926.

Figure 14



The Sun started in the constellation of Scorpion/Archer and entered Virgo at birth. Thereby, we again find the embryo image indicated. Above the head, Saturn and Mars were standing close together at the time of conception. This took place in Scales. Jupiter appeared pushed further down into the embryo. Venus made a loop in the place of Jupiter’s path during the gestation. Mercury performed a loop in front of the Sun at the time of conception, whereas it was in superior conjunction with the Sun at birth, meaning that it was beyond the Sun from the viewpoint of the Earth.

First, we should like to consider in this connection, the relative positions of Sun and Earth at conception. The Sun—the cosmic archetype for the amnion—was permeated by the forces of Scorpion.

We see here how those powers that build the head of the embryo were penetrated by destructive cosmic derivatives. The Earth, standing in the opposite direction from the viewpoint of the Sun, was exposed to forces that were streaming into the solar system from the region of Bull through the suctional activity of the Sun. This would be, according to our hypotheses, the archetype that the embryo employed in the yolk sac (allantois) organization. We can, therefore, see an indication that the limb and metabolic forces are possibly over-emphasized. (See also the attitude of extreme motion of Bull on ancient star maps.) Of course, this particular relationship of Sun and Earth may only slightly facilitate deformation; standing alone, it need not lead to it.

A much stronger influence on this embryo seems to have been exerted by Saturn and Mars. The exact conjunction between the two took place December 15, 1925, which was 281 days before birth. It was in the point of transition from Scales to Scorpion. Saturn exercised its scleratizing influence, aggravated by a Mars that was inclined to exaggerate and enforce preponderance of the potential forces inherent in the limbs. The constellations of Scales and Scorpion belong to those regions of the Zodiac from where the archetypal derivatives of the limb system came in the course of cosmic evolution.

Jupiter was rather pushed into the background. In the beginning of this embryonic development, it came into conjunction with the Sun. It was then disinterested, as it were, in earthly affairs. In this position in Goat, it would not exercise much of its organizing and harmonizing power, especially with regard to the organization of the head forces. Here too the emphasis was more on the limbs.

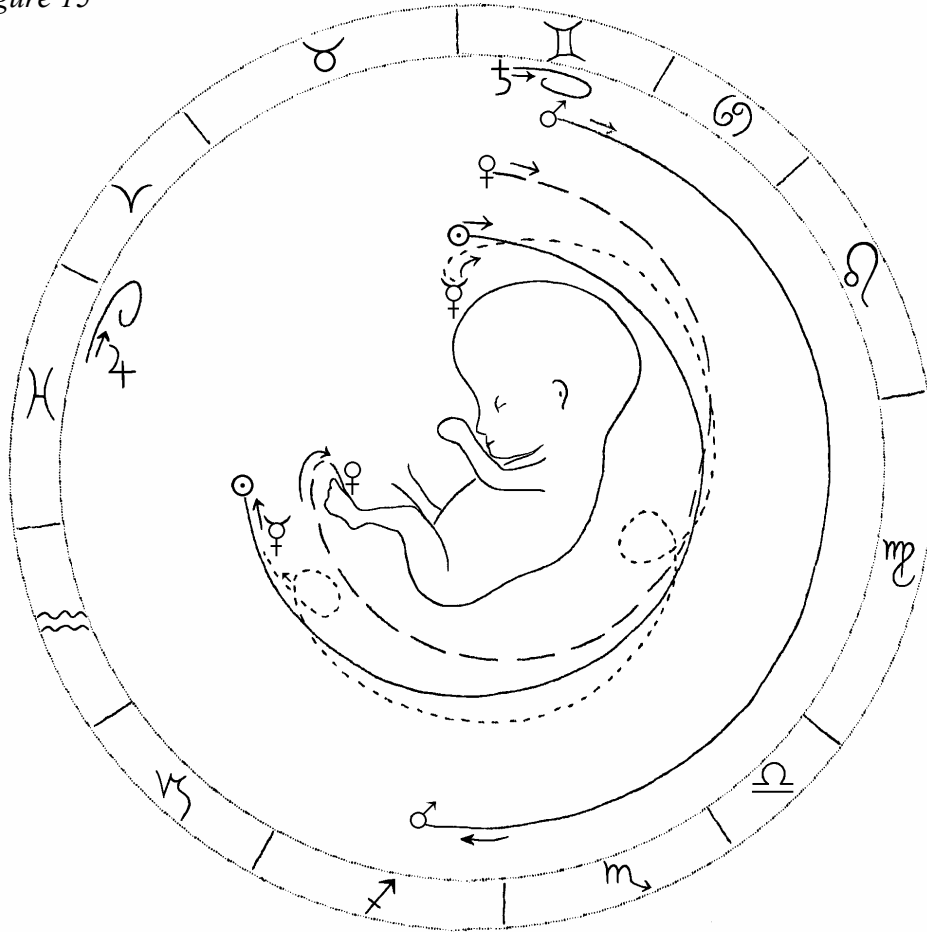
This was aggravated by the loop of Venus in the place of the curve of Jupiter during gestation. Already in connection with the description of the two hydrocephalic asterograms, we have pointed out the character of a loop of Venus. We said that the equalizing power of these particular planetary influences, in such a case, may be disturbed by a weakening of the rhythmic and an over-emphasis of the head processes. This seems to contradict the micro-cephalic condition. However, we realize here that this Venus gesture is like a blow against empty air because this impact cannot amalgamate with a healthy Jupiter activity. It rather suggests something like being beheaded and, consequently, the whole body being substituted for the head. There are definite foundations for a development in this direction, indicated by this particular loop of Venus in Goat, but we cannot enter into a description of the astronomical facts here.

Thus, we can see how the constellation of the planetary cosmos may have initiated and accelerated a malformation. The one-sided development of the limbs at the price of the comparative smallness of the head is also indicated by the gesture of Mercury during gestation. At birth, it was in superior conjunction (beyond the Sun) from the viewpoint of the Earth. In the sphere of the head of the embryo image, we see a loop. The planet could not contribute to making this region a proper or normal expression of a personality, because in the loop it has the tendency to compress and contract. (Mercury endeavors to make the whole organism a vessel for the development of personality.) The limbs, indicated by the Sun at birth—in this case near the autumnal equinox, are exaggerated. The superior conjunction of Mercury suggests a stretching out of the limbs into space in an unbalanced manner.

We conclude this brief outline of a study of physiological deformations with two cases of malformation of the feet. The first one was born on March 16, 1798 (Fig. 15). He is described as a male cripple, whose feet were inverted, but who was active and intelligent. The asterogram of the embryonic development shows Saturn and Mars close together in Twins at conception. At the same time, this was the head of the embryo image as indicated by the Sun. Mars was in a 90° angular relationship to Jupiter, which was in transition from Fishes to Ram. The same happened again soon after birth when Mars moved through Archer. Another remarkable feature was the gesture of Venus. At conception, it was standing beyond the Sun from the viewpoint of the Earth, and at birth it was performing a loop in front of the Sun. Mercury made a loop at conception and had just completed one shortly before birth.

The nearness of Saturn and Mars reminds us of the asterogram of the micro-cephalic case, which we described above, apart from the fact that it took place in a different constellation of the Zodiac. However, we must realize that Mars had already passed Saturn shortly before conception. Such seemingly inconspicuous facts alter the implications considerably.

Figure 15



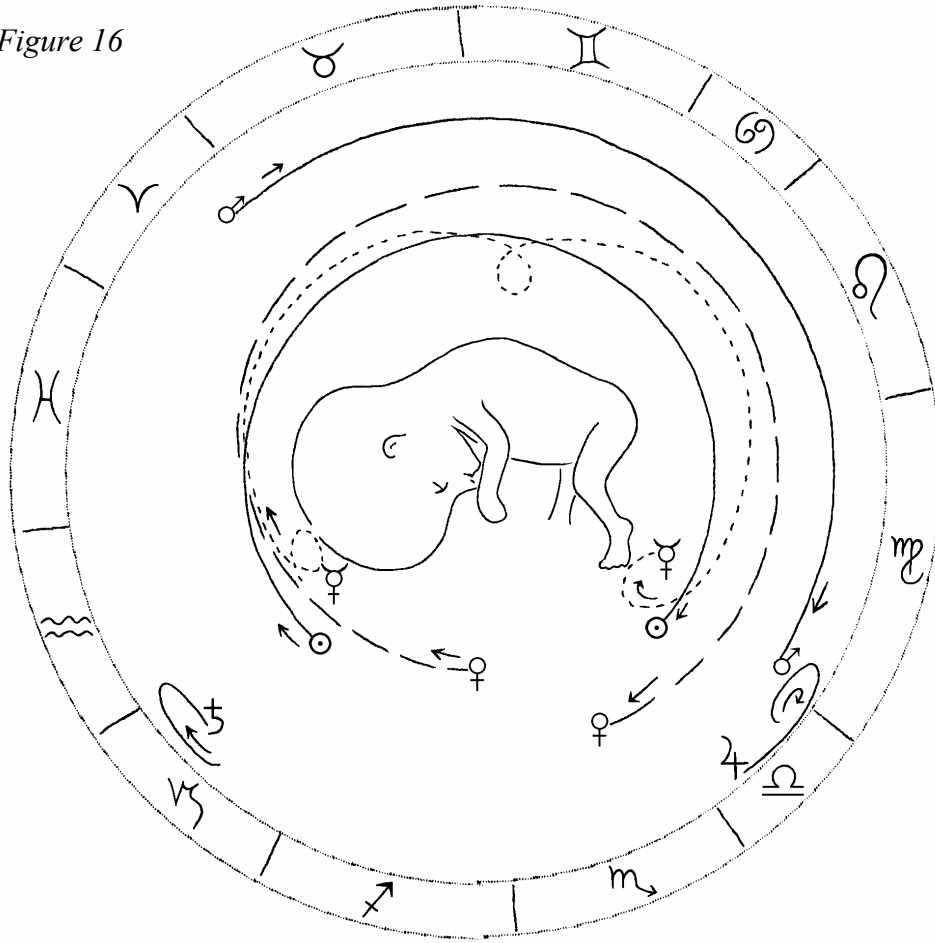
We are mainly interested in knowing whether any indication of the deformation can be found. Therefore, we must turn to the position of the Sun at birth, because the feet of the embryo image are there. Below this point, we find Jupiter in a lonely position. One has almost the impression that it had not been engaged during this gestation. Its wisdom had not been consulted, although it had the wisdom of Fishes and Ram. Fishes is connected with the cosmic archetypes of the feet. This, then, Jupiter was contemplating, but it carried this contemplation also into Ram (the cosmic image of the head and the “ideas”). One could perhaps say that there was the slight tendency indicated to keep the wisdom of Nature, which is essential for the creation of a so-called normal bodily constitution, too much in the realm of the “idea”. (One might think of the creative “ideas” that Plato still experienced and that Goethe saw again when he spoke of the archetypal plant.)

The main point, however, is the fact that Mars obstructed Jupiter with the angular relationship of 90°. The obstruction was closely connected with the head of the embryo image. Mars in that position in Twins would infuse a biological tendency of refraining from touching the Earth, a kind of physiological idiosyncrasy toward this planet. This would combine with the peculiar nature of Jupiter and ultimately appear externally as deformed feet. That this should happen to a human being is a question of his individual destiny. It cannot really be explained except by a consideration of past incarnations. Here in the asterogram of gestation, we can only observe how the forces of the cosmos hold out the possibility of acquiring a body that is in conformity with the destiny caused by experiences in previous incarnations.

The gesture of Venus is very interesting. In a certain sense it happened the other way round. It was in superior conjunction with the Sun in the head of the embryo image, indicating limb tendencies. At birth it made a loop, which would point to head activities that were certainly in the wrong place, as we find the feet of the embryo there. However, the head tendencies may have found expression in the inversion of the feet.

The following diagram, Fig. 16, was one belonging to a female cripple, born November 4, 1816. The description is rather similar to the preceding picture: feet turned inward, clever. Here we also find Jupiter in a relationship to the feet of the embryo image and almost in the opposite portion of the Zodiac. Again, Mars was obstructing Jupiter, but now it happened from an angular position of 180° at conception. Saturn we find above the head of the embryo image as in Fig. 15. Only Venus is different, though it performed a loop shortly before conception in the place of the Sun at birth, in other words, in the feet of the embryo. This case has such a great similarity to that of Fig. 15 that it does not seem necessary to delineate it any further.

Figure 16

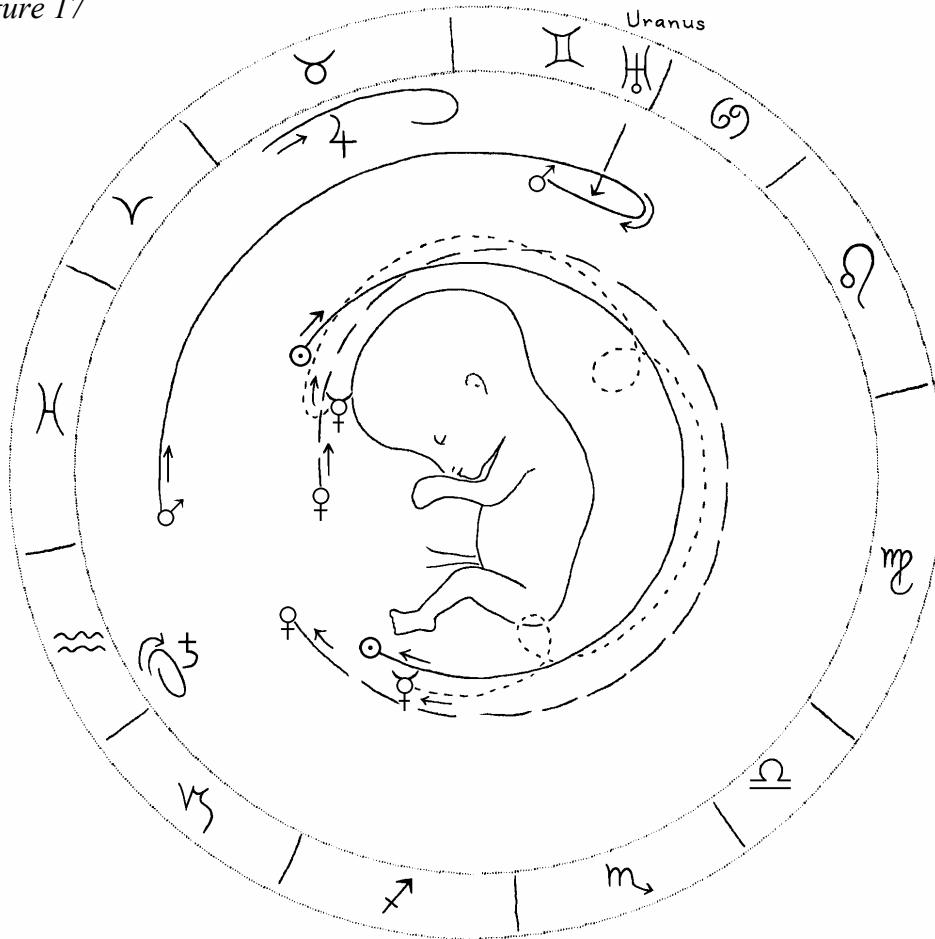


Chapter IV
Cosmic and Physiological Foundations of Soul Life

After having indicated in the preceding chapter possible approaches to the asterograms of gestation, we will now go one step further and try to work out some facts about the soul-life of a person and investigate how far this is based on the cosmic and physiological background of a human being. The body is the platform on which the soul stands and by which it has a connection with the external world. This vessel of the body can enhance or hinder the development of a person's inner faculties. A proper knowledge of this background can help to overcome difficulties or make use of possibly dormant potentialities. Here lies a wide field of therapeutic facilities. The acquisition of a thorough knowledge is, however, the primary condition for any attempt in this direction.

At the end of Chapter III, we spoke of a deformation of the feet of a human being. To this we add now another historic example, the gestation asterogram of Lord Byron, born on January 22, 1788 (Fig. 17). The Sun had entered the constellation of Goat, coming from Ram. Saturn had been performing a loop in the transition from Goat to Waterman. It was below the feet of the embryo image. Jupiter moved in a big curve through Bull. Mars started in Fishes, moved as far as Crab, became retrograde (loop), and it returned to Twins at the time of birth. Venus also started in Fishes, very near to Mars, and moved in a majestic gesture through the Zodiac until it had a superior conjunction with the Sun in Scales (Venus beyond the Sun). After that it went as far as Goat and at birth it was standing between Saturn and the Sun. Mercury had just come out of a loop at conception, and at birth it was standing in Archer.

Figure 17



It is well-known that Lord Byron had a deformation of his foot from birth. This is indicated in the asterogram by the position of Saturn below the feet of the embryo image. However, this alone could not account for the deformation. We must take Mars into consideration, which had been performing a loop just opposite the feet. It combined its forces with Uranus (the first of the newly discovered planets), which was then in Crab and had formed an angular relationship to the Sun of 180° shortly before birth. The Sun itself entered Goat at birth, which is the archetypal region of all joint-like formations in the human body.

The background of this Mars activity in connection with the deformation will interest us most. In order to find the cause, we would have to go back to a former incarnation. We cannot embark on this question now, but we can study the impact of the underlying cosmic constellations on the Byron incarnation, because we have the impression that the deformation did not come by chance, even not by a cosmic chance, but by inner or soul affinities of Byron.

Mars started in Fishes. It went then through Ram, Bull, and finally put all emphasis on Twins by making a loop there. We now have to find a congenial interpretation of this gesture. According to the indications in Part Three of *Isis Sophia II*, those constellations are connected with an ancient stage of evolution that spiritual science calls Ancient Moon. Two cosmic principles opposed each other then: one that can be compared with the present Sun and another one that, to a certain extent, had a character similar to the present Moon of the Earth. The Sun entity and its development at these stages is born as cosmic memory, as it were, in the constellations from Fishes to Virgin via Twins. It acted as a kind of cosmic corrective in that cosmos, against certain tendencies of deviation from the normal path of evolution and even calcification, which prevailed in the Ancient Moon cosmos.

Mars, by moving through the Sun constellations—especially through Twins—remembers those bygone stages of evolution. It prepares the body of a person, as far as it is concerned with this task during gestation, to become a vessel, a platform for the realization of soul tendencies that are akin to developments representing a continuation of that “Moon-stage” into present times. (Of course, we keep in mind that we must seek the corresponding soul-affinities of Byron in former incarnations.)

Thus, a bodily background for the realization of such a “Sun” corrective was created by the activity of Mars in the case of Byron. However, though it remembers those past stages, Mars tries to obstruct these cosmic aspects. The result of this obstruction is usually an inner battle in the life of a human being that may sometimes lead to a tension between extreme psychological tendencies. Discrepancies of this kind may even create caricatures of the inherent impulses of such a soul.

Something in this direction had opened in the life of Byron. He was certainly a personality imbued with high ideals of humanitarian progress. His participation in the struggle of the Greeks for freedom from the Turkish yoke, and his death in the course of the events shows this quite clearly. However, his desire and longing for manifestation of the spiritual Sun corrective against a sterile society sometimes took on grotesque forms. It led him to eccentricities and erratic actions that were apt to conceal his true impulses in the eyes of his contemporaries. The struggle in his own soul often made him a wild revolutionary against the well-established laws of society, instead of giving him the chance of becoming a healthy example of the evolution of humanity.

Even in an external sense, Mars made Byron’s body a caricature of the ideal of a human form. The deformity of his foot prevented him from touching the Earth properly, in other words from penetrating the Earth with his inherent Sun qualities. Certainly one can dispute any influence of this deformation on Byron’s inner world. However, we take it as an external symptom of an inner condition. Besides this, we know that he was depressed at times by the fact of this deformity.

It would certainly be unjust to stretch the importance of Byron’s deformity and the background of it too far. It was a reminder of the past, and he overcame it, to a certain degree, by his will. Saturn in Goat/Waterman indicates that he had a deep connection, for instance, with nature and the beauty of the world. Waterman and especially Goat tell us of the stages of evolution in the very dim past, from Saturn’s point of view, when the first foundations of the sense organs were laid. (See *Isis Sophia II*, Part

Two.) Through the capacities that Saturn built into this body, Byron certainly had a great connection with the external world through his senses. This is quite apparent in some of his poetry and became also manifest on his journeys and the experiences he derived from them.

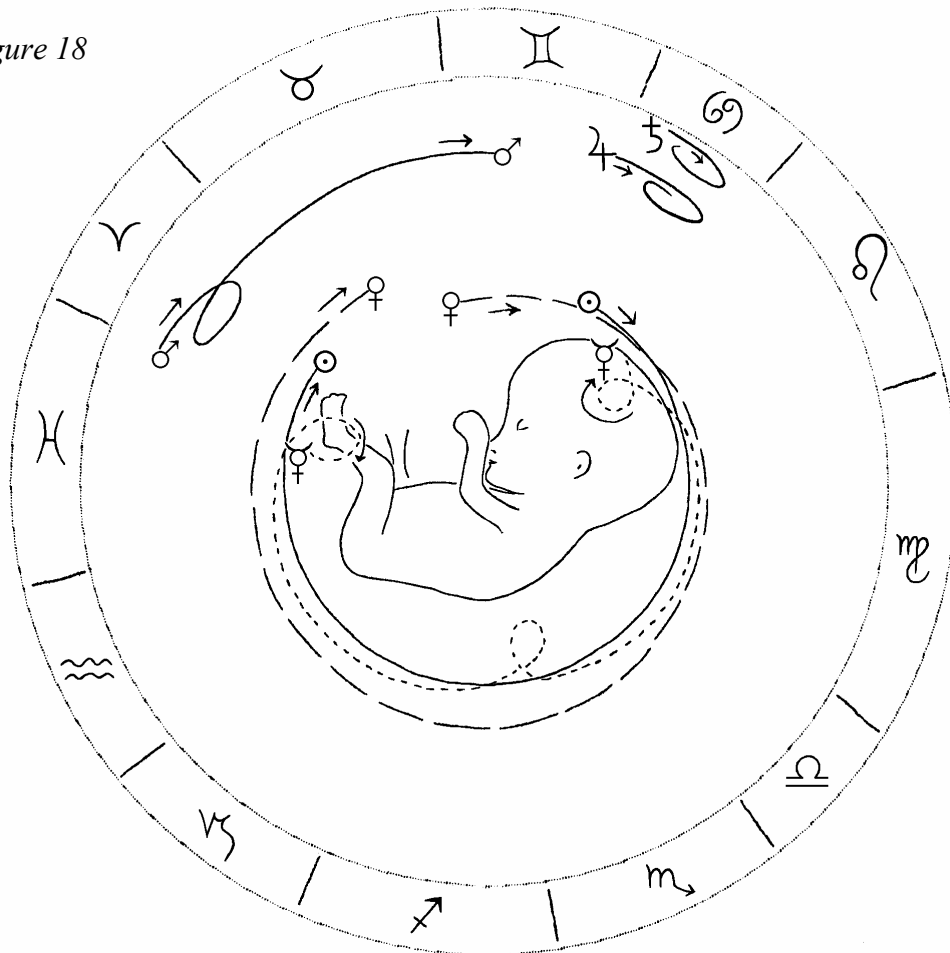
Jupiter in Bull was connected with Byron's degree of mastership of the word as a poet. We can see in the diagram that during gestation this planet moved above the region of the larynx and chest of the embryo image. The Bull is the archetypal region of the larynx, born out of the power of the divine creative Word.

The cosmic derivatives of this Jupiter became Byron's property at an early age. Mercury, the planet that endows us with the biological qualities for expressing and manifesting our personality, started in Ram (the imagination of unimpeded individualism) and very soon entered Bull, where it came into conjunction with Jupiter. We see in this an indication that he was able to take up the biological heritage of Jupiter, the inner calling to poetry at a relatively early age.

Venus started in a conjunction with Mars and moved into the neighborhood of Saturn by the time of Byron's birth. Here we see a picture of those forces, which Venus worked into this organization, that stand behind the rhythmic system and mark the mood and the trend of one's vitality through life. In the beginning, he was more under the sway of those dynamic tendencies that Mars had built into his organism, but later he moved more to the serenity, perhaps even the tragic mood, of Saturn. He became more earthbound through his body.

Another asterogram of gestation, which we will consider from a similar cosmic-biological background, is that of Shakespeare. He is supposed to have been born on April 23, 1564, New Style (Fig. 18). The Sun of gestation leads us back to July 1563, when it was in the constellation of Crab. There, where the head of the embryo image is indicated, we find an extraordinary cosmic event. It was a conjunction of Saturn and Jupiter, which actually occurred during his embryonic development.

Figure 18



This kind of conjunction is rather rare. It takes place every twenty years, but each time in a different part of the Zodiac. It takes 60 years for this event to return, as it were, to approximately the same place. For instance, the conjunction in Crab in 1563 was preceded by an earlier one in 1503, which took place slightly further back in the Zodiac. Therefore, we can say that it was an unusual coincidence in connection with Shakespeare's incarnation.

We can imagine that the biological impact of this event on Shakespeare's organization must have been remarkable. We feel again obliged to point out that the coincidence is an expression of faculties attained in the past. From the viewpoint of spiritual science, it is correct to say that Shakespeare's individuality had chosen this particular cosmic moment, because its biological implications suited his own spiritual heritage from past incarnations.

Saturn is chiefly concentrated cosmic memory. In an organic sense, it maintains—especially during the initial stages of gestation—the continuity of the species. It impresses on the embryo the typical human form, which is in existence as the result of immeasurably long stages of cosmic evolution. This, one might call organic cosmic memory, but the influence of Saturn extends its impact so deeply into the human organism, that the latter becomes capable of memory in a human sense. It can, therefore, also enkindle in one a sense for history.

If Jupiter combines with such a disposition as is indicated by the conjunction with Saturn, then the plastic, highly "artistic" capacity of Jupiter can enhance the sense for history. The radius of human expression of such a combination is enormous. Among many possible variations, it can become the foundation for making memory, in the garment of history, a vivid and artistic manifestation of human or cosmic evolution. The variation depends rather on the constellation where the event took place. In Crab, where we found the conjunction in connection with Shakespeare's prenatal development, we can expect a strong forming power, perhaps even too strong and apt to bend the historic facts. We see an impact of this kind working in the place of the head of the embryo image of Shakespeare's asterogram. Thereby, we can understand the biological foundation and organic pliability that made him what he is in modern humanity.

The gesture of Mars is also very interesting in this connection. It started in Fishes and came as far as Twins. In a certain sense, it reminds us of the Mars gesture of Byron, with the difference that the loop took place in Ram. We can also apply here, to a certain extent, what we said above the Mars constitution of Byron, except that eccentricity and an erratic attitude (Twins) are by no means so strongly pronounced. From the viewpoint of the loop in Ram, it is more a tendency toward caprice and tenacity, perhaps even obstinacy. It was perhaps the background of this cosmic-biological constitution that urged Shakespeare, in many of his creations, to deviate from the given historic and human facts and bend them to his own purposes.

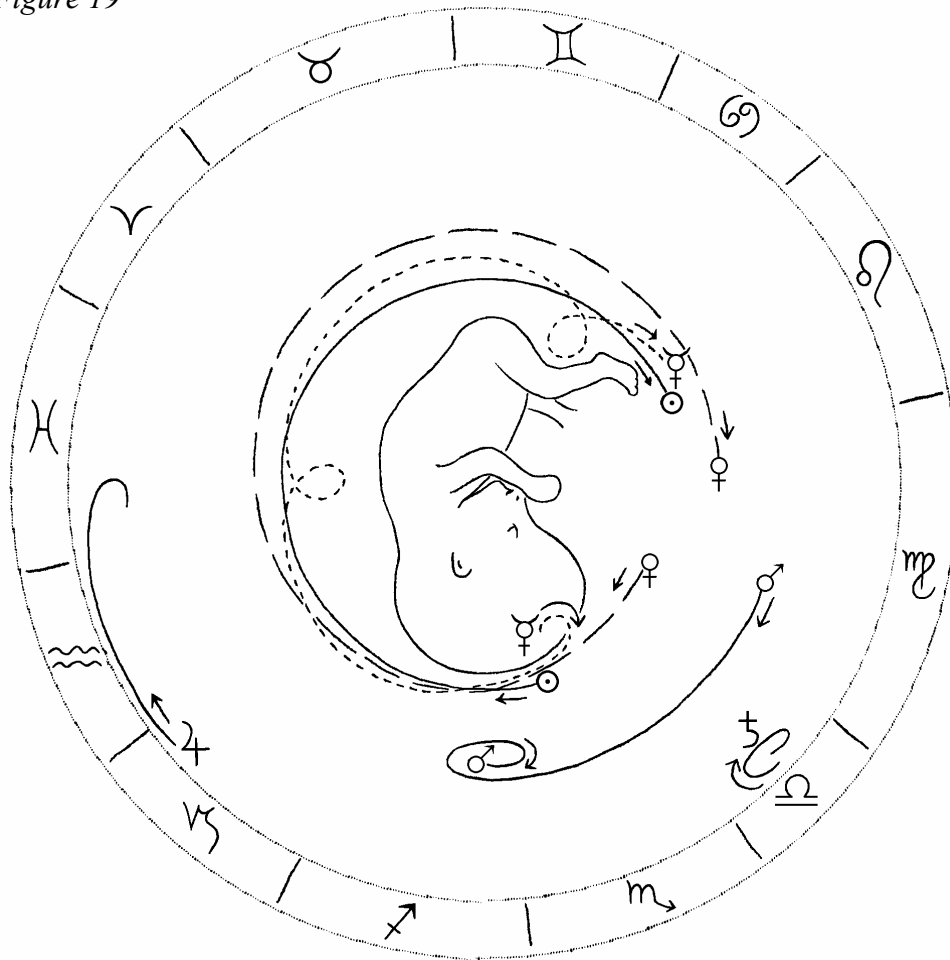
Venus, the tutor of one's forces of vitality and sense of communication, started in Twins and, after a big sweep through the Zodiac, arrived in Bull at birth. The emphasis was on the word, born out of the divine creative Word—in Bull. We see the cosmic-physiological background of the poet and great master of language.

Shown in Fig. 19 below is the asterogram during the embryonic development of Goethe. He was born on August 28, 1749. The Sun was in the constellation of Lion. Concerning the conception, we come back to a Sun in Scorpion. At that time Saturn was in Scales where it remained during gestation. Mars and Venus started very near to it, but they were still in Virgin. During the second part of the embryonic development, Mars made a loop in Archer and Scorpion and, by the time of birth, returned to Archer. Venus went through the Zodiac in a majestic curve. During gestation it was in superior conjunction with the Sun in the horns of Bull. At birth it had just entered Virgin. Mercury started with a loop in Scorpion and was close to the Sun in Lion at birth.

The head of the embryo image is dominated by Saturn in Scales. Saturn is, in a general sense, inclined to slow down the processes in the human body. In an extreme case, it may initiate some kind of sclerotization, but usually it creates a disposition toward cautiousness and a conservative attitude. This tendency is more pronounced if Saturn is moving in the neighborhood of Scales. The latter constellation

expresses a mood of receptivity, openness to ever new experiences, and a constitution inclined to resignation and adaptation to given facts. We can understand this on the background of the “biography” of Scales. (See *Isis Sophia II*, Parts Two & Three.)

Figure 19



Goethe had a nature that was very much inclined to such a disposition. This became more pronounced in his later years. He was lucky enough to have incarnated in an environment that permitted a slow, careful, and conservative development, at least in the second part of his life. Also, his great age (he died when he was 82) is an expression of the Saturn influence. It gave him the opportunity to complete his great work, *Faust*, in peace, which had actually taken him his whole lifetime. His sternness and dignified composure (still more pronounced by his position as Minister of State of Saxe-Weimar) also had its roots in the cosmic-biological influence of Saturn in Scales.

However, it would be wrong to pin everything in Goethe’s constitution down to Saturn. This was more the past, the man who had to adjust himself to the (certainly self-chosen) character and conditions of the time when he lived. The Goethe who lived for posterity is even, in a certain sense, in contradiction to the Goethe of the 18th and 19th centuries. This is expressed in the position of Jupiter in the asterogram. At the time of conception, it is in an angular relationship of 90° to Saturn.

We have spoken earlier about the influence of Jupiter on a growing organism. It makes the organism flexible and pliable and can thus create a sense for liberal acquisition of new and unorthodox views in life, the corporeal foundation of universality of mind. We have also pointed out that it takes a decisive share in the formation of the nervous system during gestation.

Concerning Goethe’s prenatal asterogram, we cannot say that Jupiter was connected with the formation of the brain alone. The angular relationship to Saturn, which dominates the head of the

embryo image, would rather suggest that there was a certain tension. Jupiter itself worked mainly in the chest region, which would indicate that the qualities of this planet were more connected with the heart forces of Goethe. Therefore, his thinking power was different from what it would have been if Jupiter had been more related to the head region. In the latter case, purely philosophical thinking may have predominated. As it was, Goethe found an expression for his thinking capacities in the realm of poetic and artistic creation. This became especially evident in his relationship to Schiller. Once Schiller expressed his convictions about human evolution in a philosophical treatise, his *Letters on the Aesthetic Education of Mankind (Briefe über die ästhetische Erziehung des Menschengeschlechts)*, concerning the function of art as the supreme educative agent of a human being. Goethe, when urged to make a confession of his humanitarian ideals, could not do it in such a form. Instead he wrote the famous fairy tale of *The Green Snake and the beautiful Lily*.

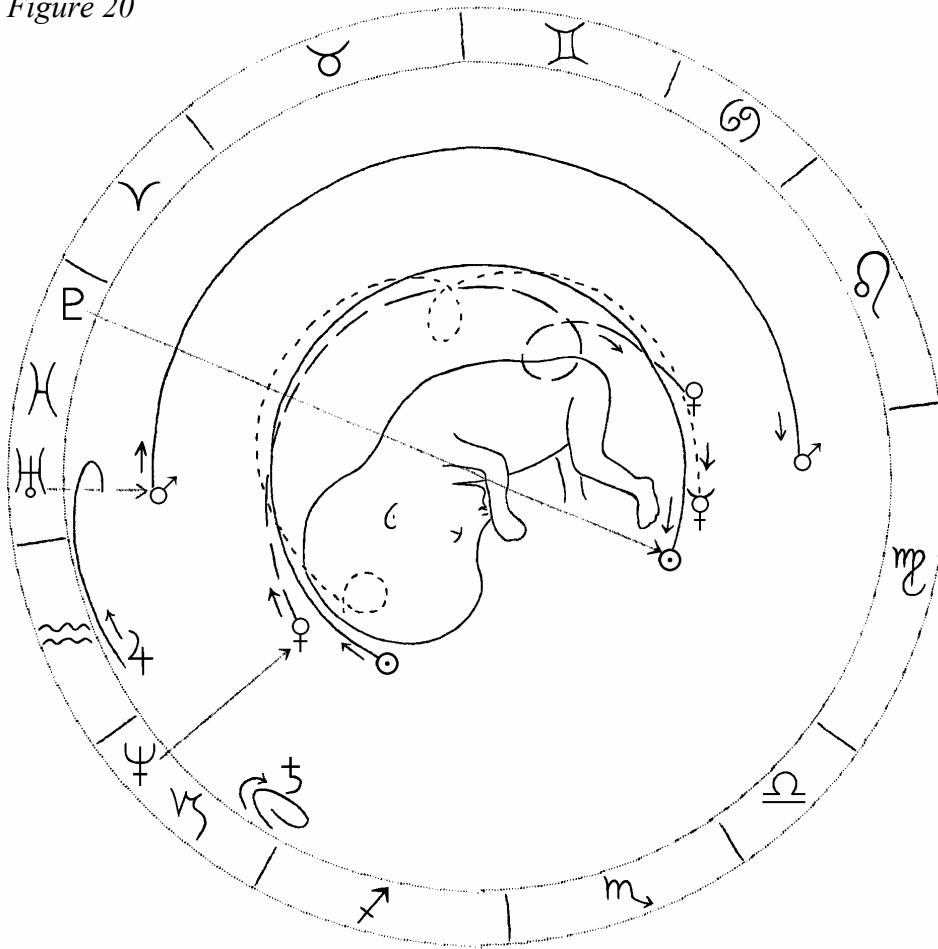
Jupiter was chiefly moving through Waterman and, during the second half of gestation, Fishes. This emphasized those Jupiter qualities still more. Waterman preserves the cosmic memory of bygone ages when humanity was much more under the healthy guidance of cosmic forces, whereas Fishes demonstrates, from the view point of Jupiter, the incarnation of divine wisdom in all that exists in the physical world. Goethe had certainly the gift, to a certain degree through his physiological Jupiter nature, of contemplating and perceiving the wisdom inherent in the kingdoms of nature. His scientific approaches, his methods of observation, and his experiences of the archetypal creative forces in nature stand witness to these capacities.

Mars is more associated with the Saturn side of Goethe, as we can see in the diagram. It moved from Virgin to Scales and Scorpion, finally into a loop in Archer. In this part, it emphasizes ancient heritages in humanity that led, in the past and still leads, to a strong estimation of an individual's own independence and freedom. Such heritages are present in everyone, even as biological facts, however strongly pronounced. (See also, *Isis Sophia II*, Part Three, concerning Scorpion.) In Goethe this Scorpion tendency was very much emphasized, especially in his earlier years. We can imagine that a tremendous struggle prevailed in Goethe between the conservative tendencies of Saturn and the rebellious and dynamic character of Mars Scorpion. Many proofs can be found in his biography. Finally, he achieved a harmony that he expressed in terms of his *Faust*. Mephistopheles, Faust's companion and tempter, is ultimately defeated by the higher spiritual affinities of humanity. This is the aspect of Mars in Archer Centaur, conquered by the powers of a purified Venus.

During the 7th lunar month of gestation, Goethe's Venus came into a superior conjunction with the Sun between the horns of Bull, where ancient people perceived the golden Sun-disk of Hathor or Isis. This happened at a time when Mars, standing almost exactly opposite in the head of Archer, went through its loop. Venus, however, having started close to Mars at the feet of Virgin, had returned at Goethe's birth to the head of the same constellation. It is a Venus that had to go through many trials in Goethe's life, but ultimately it became his salvation. He was very conscious of this, and in the last scene of "*Faust*", he described the reality of those forces in the great Imagination of the Heavenly Queen, the Mater Gloriosa. (Speaking about Goethe's Mercury would need a consideration of many details of his biography. There is not the space to make such an attempt at this time.)

We shall conclude with a glance at Nietzsche's prenatal asterogram. He was born on October 15th, 1844. We come to his conception as approximately January 15, 1844 (Fig. 20 below). About that time, the Sun was in conjunction with Saturn in Goat. This would indicate a constitution which we met in Goethe, but the affinity to Goat suggests a rather subtle Saturn organization. One could say that his organism of the senses (and nerves) was highly strung. It had something of the nature of Goat or Ibex, endeavoring to climb the highest peaks, yet fettered by its fish-like tail to the depths. Jupiter's position in the Zodiac (Waterman and Fishes) and in the embryo image was rather similar to its position in the case of Goethe. This may have given the foundation for his feeling life, his eloquence of style and his love for music. Mars reminds us of Byron to a certain degree. It moved the whole way from Fishes to Virgin, and much that has been said about Byron's Mars, its Sun-like character and reforming will, and also its revolutionary tendency and final failure, can be applied to Nietzsche's biological Mars organization.

Figure 20



Nietzsche came in contact rather early with writings of the philosopher Schopenhauer. Through his love of music, he found a relationship to the famous composer Richard Wagner. Starting from this friendship, he went through a period of idealistic philosophy but became, in a certain moment, estranged from Wagner. After that, he developed more rationalistic trends of philosophy that came to an end about the time when he wrote his most famous book *Thus Spake Zarathustra*. It is more a poem than a philosophical treatise. Soon after the completion of *Zarathustra* there came books like *The Will to Power*, *Beyond Good and Evil*, etc. Gradually, he sailed into a complete breakdown and became insane in the years 1888/89. In January 1889, he had a stroke of apoplexy and his few friends had to take him to an asylum. He spent the last 12 years of his life helpless, cared for by his mother and sisters.

The tragic fate of Nietzsche must interest us most. Can we find any indication in his cosmic-biological make-up? In order to answer this question, we must resort to the planets that have been discovered during the last two hundred years: Uranus, Neptune, and Pluto. In the ancient order of the planets from the Moon to Saturn, we have the cosmic counter-pictures of practically all the functions within the boundary of the human physical body. The new planets go, as it were, beyond them. They describe the supersensible organization and affinities in a person; therefore, they create more inclinations toward the occult, the spiritual world, toward the development of higher capacities of consciousness or, in case of failure, caricatures of it that may border on mental disease.

Any elevation of consciousness can only take place by a using up and transformation of the natural organic functions. Whereas the order of the ancient planets builds up the organism, the new planets endeavor to dissolve it and to transform it into capacities of consciousness. This can be enhanced by the individual biological make-up, but it can also be accelerated to such a degree that the healthy balance between body and mind is prevented or destroyed.

Thus, roughly speaking, Uranus is an inversion of Saturn, Neptune of Jupiter, and Pluto of Mars. This is valid as far as the superior planets are concerned, but Uranus, Neptune, and Pluto can also be regarded as potentializing antidotes of Mercury, Venus, and the Moon.

In Nietzsche's asterogram, we find the three new planets in rather conspicuous positions. Neptune was in conjunction with Venus and Mercury in Waterman at the time of conception. Shortly afterward Mercury went into a loop. All this took place in the head region of the embryo image. We can imagine that here was the root of the extremely delicate constitution of Nietzsche, especially as far as it concerns the senses and nervous system. A modern biographer of famous philosophers described him as having had "the nerves of Shelley, the stomach of Carlyle, and the soul of a girl under the armor of a warrior". (*The Story of Philosophy*, by Will Durant.)

Furthermore, Mars was in conjunction with Uranus in Fishes. This must have aggravated his Mars disposition to a degree, which one can understand if one reads his later writings, especially *Thus Spake Zarathustra*. His revolutionary ideal was the Superman—he who is above restrictions set up by the standards of morality in modern society, which Nietzsche considered decadent and perverted to the utmost.

Finally, we find Pluto in exact opposition to the Sun at Nietzsche's birth. This explains a good deal of his inner greatness and purity, his forcefulness and striving for the highest idealistic conception of humanity, but, also, his highly destructive and atomizing philosophical trends in later years. What appeared externally as a nihilistic world conception was obviously, to a high degree, the reflection of internal organic transformations and dissolutions, whose magnitude can only be grasped on the cosmic background of Nietzsche's biological make-up.

Undoubtedly, he had great resources, but he had not the capacity to master them by his individuality and to force them into the boundaries of safe and sane human handling. If this is missing, then the gifts of the cosmos during gestation may become like wild horses that tear their charioteer into the abyss of disease and failure.

Conclusion

The facts presented in this book may raise the following question: What can be the practical use of such a knowledge of the relationship between the human being and the stars?

The answer is that, although definite conclusions may at this stage still be premature, there are indications that this kind of research can become the foundation of a new kind of psycho-hygiene. The examples we produced in Chapter IV, show that the prenatal asterogram of a human being reveals inherent capacities and faculties that are worked out in life, usually by an instinctive awareness and certainty. There are, however, signs in our present age that modern humanity is losing this instinctive certainty of its path and its tasks in life very rapidly. The old half-conscious supports in life are failing more and more, and full consciousness of the personal destiny and spiritual background of the individual are demanded for the building-up of a healthy human existence. At this stage, a proper knowledge of the cosmic-biological foundation of a human being will in future be able to enhance self-consciousness and help to develop dormant capacities and facilities. The psychological conditions of modern humanity show, to an alarming degree, that such dormant capacities may become the source of inner irritation and of all kinds of diseases, if they remain undeveloped. On the other hand, the freedom and independence of a person cannot be impeded by the application of such a psycho-hygiene. The few examples that we gave in Chapter IV, show that the spiritual activity of a human being can be enhanced to an unlimited extent by this kind of research, if it is done on a foundation of spiritual science. The greater difficulty will be to create the confidence in our personal sphere of spiritual capacity and freedom.

The reader will realize that the scope of this book offers no more than the possibility of a rather crude presentation of our connection with the stars through the prenatal asterogram. Altogether, the static diagram is not very helpful in these matters. If the embryo imitates the movements of the celestial bodies, then it would have to be drawn as growing in size, in accordance with the growth of the arc of the Sun's path. This cannot easily be done in a static diagram. One would need a film in order to create an appropriate impression. These and other difficulties may make this presentation appear oversimplified and, therefore, unsatisfactory. However, we intended in this edition is only a kind of first outline of this particular kind of research.

Also the question can arise as to how it is possible to find out individual features, because thousands of incarnating human beings must necessarily partake in the same configuration of the planetary world at a given time. For instance, one can assume that thousands of contemporaries of Goethe incarnated under the same sky and yet, only one Goethe rose from among them.

The answer to this fully justified question can only be worked out satisfactorily in the course of future publications. For the moment, we must point out that a lot depends on a proper knowledge of the time of conception. This seems to be impossible on the basis of present means of embryological investigation. There exist, however, certain possibilities to determine the time-orbit of the individual conception. (We shall speak about it in a later volume.) With such an adjustment of the prenatal asterogram, one can come considerably nearer to the individual characteristics of a human being.

Yet, all the possible connections of humanity with the stars cannot reveal the full nature of a human being. They can only show, as it were, one half of our total being. In the case of the prenatal asterogram, we witness the coming into existence of the physiological vessel that we use for our life journey on this planet. It cannot be regarded as being more than a vessel or instrument that provides us with the means of giving expression to our innermost impulses; however, we must not mistake the tool for the operator. Moreover, an instrument can be used by its owner in various ways. It limits one only to a certain degree, and much depends on one's ingenuity.

The operator standing behind the tool in our case is the ego, the eternal individuality that moves from incarnation to incarnation, during which it is supposed to acquire ever greater capacities. This individuality cannot be found in the visible stars. It is akin to the Divine Intelligence that moves the stars; but a healthy measure of knowledge about the tools, the cosmic-biological foundation, can enhance our faculty to put them to ever better use.

TABLE

FOR CONVERSION OF ECLIPTIC “SIGNS” INTO FIXED STAR CONSTELLATIONS (Valid for the earlier part of the 21st century)

SIGNS	CONSTELLATIONS			
0°	VERNAL POINT		LENGTH	
	Aries	♈	Fishes	353° to 29°
30°	Taurus	♉	Ram	29° to 54°
60°	Gemini	♊	Bull	54° to 90°
90°	Cancer	♋	Twins	90° to 119°
120°	Leo	♌	Crab	119° to 140°
150°	Virgo	♍	Lion	140° to 174°
180°	Libra	♎	Virgin	174° to 220°
210°	Scorpio	♏	Scales	220° to 238°
240°	Sagittarius	♐	Scorpion	238° to 268°
270°	Capricorn	♑	Archer	268° to 300°
300°	Aquarius	♒	Goat	300° to 327°
330°	Pisces	♓	Waterman	327° to 353°

Example: On 8 April 1953, Jupiter was in 23° Taurus (Sign), according to the available astronomical ephemeris. Therefore, on that day it entered the constellation of Bull.

PART THREE

Chapter I *Cosmology and Embryology*

Some time ago, in a well-known Swiss paper, an article appeared by Robert Jung (Author of *Die Zukunft hat schon begonnen - Amerika's Allmacht und Ohnmacht*). This article contains the report of a lecture by Professor Dr. F. Zwicky during a conference of the American Rocket Society. Dr. Zwicky, a Swiss scientist who has been working for many years in the U.S., is one of the most prominent authorities on astrophysics and is at present professor at the Mount Palomar observatory in the U.S. He is a specialist in many branches of science and has occupied several important posts, especially during the last war. Dr. Zwicky gave in his lecture, so Robert Jung reports, a prophecy of future developments in astronomy that in his opinion are to be expected. He spoke of a coming "reconstruction" of the universe, and explained how this would be made possible by the unlimited resources of energy that will be provided by the perfection of atomic power. By these means, it will one day be possible to bring some of the planets of our solar system nearer to the Earth. Through atomic explosions, applied in oblique direction, these planets would be thrown out of their orbits and forced into orbits in the neighborhood of the Earth. However, our planetary system would not only be "reconstructed" in this fashion for human ends, for facilitation of interplanetary traffic and exploitation; it would also be possible with atomic power to "cut these planets to size", to condense them to the degree of density of the Earth, to give them an atmosphere corresponding to that of our planet, and so on. Dr. Zwicky, of course, admitted that by intentional or unintentional mishandling, the Earth might be exploded instead.

If one reads such a report, one is inclined to pinch oneself in order to make sure that one is not dreaming. It sounds like fiction in Jules Verne fashion. The author of the article, however, who is a reporter for big Swiss and German newspapers, is reputable and sincere.

Many people regard Dr. Zwicky as a visionary and dreamer beyond reality; even his successes and the application of his ideas in several branches of technology can by no means support such views. Moreover, this is only the personal view of Prof. Zwicky, though based on practical considerations. Whether people will ever attempt such actions is altogether another question. By the time humanity will be able to apply the technical resources at hand to such dimensions, it may have reached different views on the matter.

There is also another aspect brought forward by this Swiss savant. Some people in prominent positions in the scientific and technological world in the U.S. speak openly of the discrepancy between theories on interstellar journeys, etc., and our present physiological capacities. Not a few have dared to consider human nature as it is at present as a failure, because it is simply not capable of standing up to the strains that those far-reaching projects demand with regard to the tremendous velocities, pressures, and changes of gravity involved. Here, too, Prof. Zwicky thinks that by education, etc., a "reconstruction" of human physiology and make-up can be achieved in time.

Why do such ideas as "reconstruction of the universe" and "reconstruction of humanity" enter human thinking at this stage of evolution? The answer is relatively simple. We have gradually lost all sense for the divine purpose inherent in the universe and ourselves. We no longer know why the universe exists. It just does exist, brought about by the rolling of the mighty dice of chance. Into this emptiness of consciousness shoot such ideas as those of which we spoke above. This stage had to come; it is no use deploring it. We have thereby attained the splendid opportunity of finding the divine background and "purpose" of the universe by objective accessories of our scientific discipline and out of free decision. At this stage, there is no longer any room for dogmas of the past and traditional fetters. Of course, humanity, or part of it, might abuse this freedom and make a gigantic specter of the universe and of itself instead of detecting the purpose and aim of divine creation. This is the risk that the divine world took when it released us into emancipation; however, we can imagine that even a partial success in numbers would justify the risk.

It has a great significance that the ideas of “reconstruction of the universe” and of “reconstruction of the human being” live side by side in the head of a modern scientist. The structure of the universe, especially of the starry world, and the organization of the human being are closely connected. The structure of the universe, of the starry world, is correlated to the processes, which take place during an embryonic development.

A relatively simple consideration of embryological facts can elucidate this statement. In very early stages of gestation (Fig. 1), two small cavities are formed within the ovum, the amnion and the yolksac. The separating wall between these cavities constitutes the first beginning of the actual embryo that develops its complexity through the activity of the three germ-layers:

- 1) the ectoderm - the floor of the amnion,
- 2) the endoderm - the ceiling of the yolksac,
- 3) the mesoderm- the layer between ectoderm and endoderm.

Figure 1

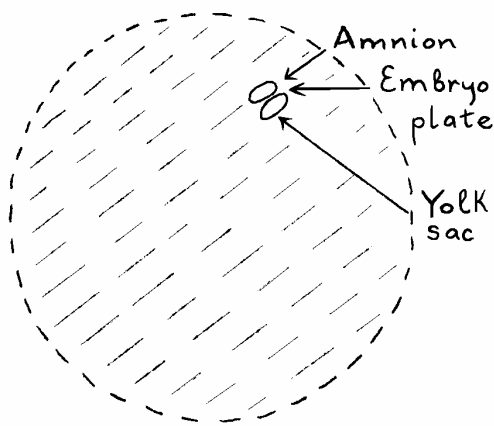
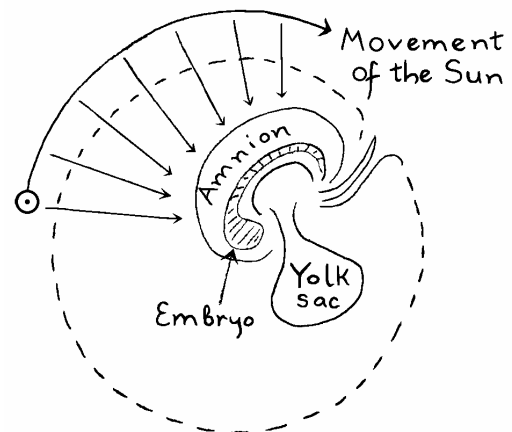


Figure 2



The actual embryo is, therefore, a threefold organism, as a result of the tension between amnion and yolksac. This picture alone can be taken as suggesting a microcosmic tension between two “stars” within the greater universe of the ovum.

This initial picture changes rapidly during later phases of the development. Figure 2 represents such a later stage. The two tendencies, expressed by the amnion and yolksac, show clearly their opposite directions. The amnion becomes curved and the yolksac forms a kind of globe. Later on this is even more pronounced. The amnion expands to the periphery of the ovum. It provides the “building stones” for the skin, the peripheral nervous system, etc. From the yolksac and its subsequent derivatives, tissues mainly connected with the alimentary tract (the metabolic system) arise.

We can see in these two main tendencies implanted into the embryo, an imitation of the activities of Sun and Earth with its Moon. This imitation works like the reflection of external objects on a photographic plate. Therefore, it does not illustrate the actual movements in the universe of Sun and Earth, for instance in a Copernican sense, it reflects “apparent” movement.

Thus the amnion imitates the “apparent” movement of the Sun in the sky during the embryonic development, the spheric tendency of the Sun, thereby creating the organization in us that enables us after birth to go to the periphery of the surrounding world via the senses, realized by the nervous system. The yolksac and its derivatives imitate the “apparent” stationary attitude of the Earth, enhanced by the circulating activity of the Moon, thus creating the metabolic system. It stresses the radial tendency of the lower organism of a person against the spheric inclination of the head and its accessories in the body. (More details and suggestions about the nature of Sun, Earth, and Moon are given in Part Two, and *Isis Sophia II*, Part Three.)

The idea that the embryo is created by an imitation of the apparent movements of Sun, Earth, and Moon has been used in all reality in corresponding researches. The results have been encouraging

enough to carry it still further. Some of the conclusions have already been produced in Part Two, and we intend to go into greater detail in this section.

For experimental research, with regard to the duration of the embryonic development, the greatest difficulty is the determination of the moment of conception. The traditional time of gestation is considered to be 273 days, but this can be no more than an average. The individual time can be less or more, and the case of the seven- or eight-month old child suggests a drastic difference in time. There doesn't seem to exist any scientific means by which the individual time of conception could be ascertained (excluding the aspect of artificial insemination).

We have adopted in our researches different ways of approach, though the collected material is still too incomplete and uncertain to say that the results have any direct bearing on the question of the time of actual conception. However, the outcome has led to success in directions different from purely embryological aspects, and we will produce the facts here as they have presented themselves.

The ancient Egyptians were already concerned with these and similar problems, and they also had their opinions about the matter. These were based on the so-called "Rule of Hermes". Fragments of the latter have survived the ages in the writings of a number of Greek students of Egyptian Temple-culture. Those named, among others, are: Demophilos, Hephaiston of Thebes, and later Prochus Diadochus (Commentaries on Plato's *State*). All of them speak independently of a knowledge that the ancient Egyptians are supposed to have possessed, by which they were able to ascertain the so-called moment of the "epoch" if the time of birth was given, or vice versa. The Egyptian priest-sages Nechepso and Petosiris, who are supposed to have lived about 1200 BC, are named as authorities, among others. (See Ernst Riess, *Die magischen Fragmente des Nechepso and Petosiris*. Philol. Zeitschrift, 68. Supp. Band 6, 1891.)

The text of these ancient fragments was found partly distorted or destroyed, but the method that the ancient Egyptians used to ascertain the length of gestation from the moment of birth is quite clear. They took into account the angular position of Sun, Moon, and Earth, and from these they calculated the individual aberration of the gestation-period of a normal ten-lunar-month child (273 days or 10×27.3 days). They also had methods of recognizing and calculating the time of gestation of a seven- or eight-month child, but we shall mainly concentrate here on cases of the normal gestation averaging ten lunar months.

The ancient Egyptian rule is relatively simple. It states that the position of the Moon at the time of the epoch becomes the ascendant or descendant at the moment of birth. The meaning of the so-called epoch is not very clear. In the earlier manuscripts it is not identified with the moment of conception, but it is obvious that it was considered to be very near to that moment. However, we shall come back to this question later on.

In this simplified statement, is contained the rudimentary knowledge of the angular relationship between Sun, Moon, and Earth. The ancient rule maintains that a waxing Moon was in the place in the ecliptic that is rising (ascendant) at the moment of birth, and a waning Moon was in the place that was setting (descendant) at birth. In this way, the time between the epoch and the birth can be calculated.

It is quite obvious that the distinction between waxing and waning Moon constitutes an angular relationship between the Sun and the Moon. More difficult and strange may appear the inclusion of the rising or the setting point of the ecliptic at the moment of birth; however, this takes into account the third angular relationship, that of the Earth to Sun and Moon.

The plane of the horizon shifts through the ecliptic, caused by the daily rotation of the Earth. Once within 24 hours, all the points of the ecliptic are rising in the east and setting in the west. To regard this angular relationship of the plane of the horizon to the Zodiac as the criterion for the Earth's position toward Sun and Moon may at first appear absurd. The infinite number of points on the surface of the Earth determines an equally infinite number of planes, which all have their individual points of zodiacal rising and setting. Therefore, the definition of the factor "Earth" within the triangular ratio Sun-Moon-Earth, by singling out a minute part of our planet, seems to be irrelevant and inadequate; however, we must not forget that the place where a human being is born, which determines the plane of the horizon

and also the points of rising and setting, is in that moment, for this human being, “the Earth”. Here we touch our planet for the first time, having become physiologically independent of the mother. Still, this viewpoint may be regarded as astrologically antiquated.

There are ample empirical proofs for the fact that the rising or setting points of any locality of the Earth have an influence on the composition of substances in that part. Extensive experiments over many years have shown that matter, especially in liquid form, spontaneously receives the impact of those cosmic facts. These influences exert a remarkable power if the Sun, or the Moon or planets are rising or setting. The evidence is so obvious, that this fact has been made use of for practical purposes.

In order to work out the angular relationship between Sun, Moon, and Earth, in the sense of the ancient Hermetic Rule of the Egyptians, we have to distinguish four possible cases.

1) The Moon can be waxing at the time of birth but above the horizon (Fig. 3). In this case, the rising point (at or near the east), which can be astronomically calculated, is the place in the ecliptic where the Moon was at the time of the epoch. We can assume that the Moon did not complete the ten cycles of 27.3 days each = 273 days. The time that it needs to move from its place in the drawing to the point where the eastern horizon intersects the ecliptic, must be subtracted from the average of 273 days.

For instance, if the Moon would need another 5 days to move to the rising point in the east, the epoch would be $273 - 5 = 268$ days before birth. In this case, one could simply consult an astronomical ephemeris in order to ascertain that the Moon was really, 268 days before birth, in that point of the ecliptic which is rising at birth.

Figure 3

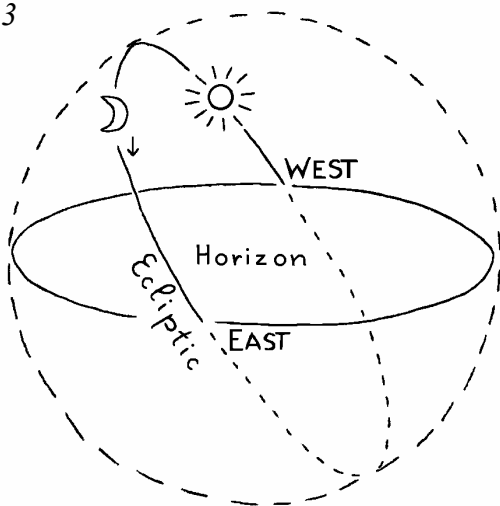
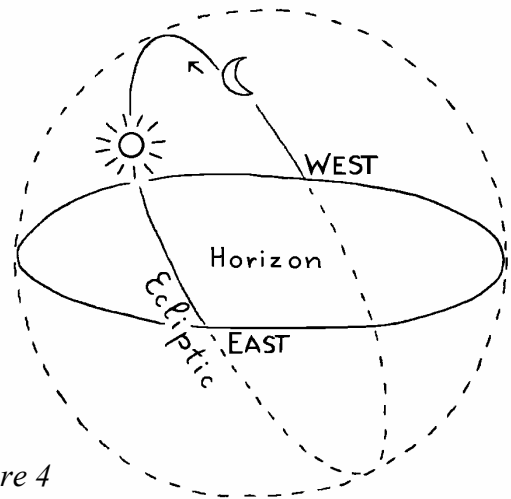


Figure 4



2) In Fig. 4, the Moon is waning. According to the Hermetic Rule, it was in the setting point of the ecliptic at the time of the epoch. In this case, it has overstepped the average of 273 days. It may need 5 days more to move from the point of the ecliptic at the western horizon to its present place. These 5 days would have to be added to 273 days, placing the epoch 278 days before birth.

Thus these differences can be up to a fortnight less than 273 days in the first case and up to a fortnight more in the second case.

3) In Fig. 5 below, the Moon is waxing but standing below the horizon. If the Moon is waxing, it is supposed to have been, in any case, in the rising point several days before birth. This time must be added to 273 days in order to find the time between epoch and birth. Thus, as in the second case, we can calculate the moment of the epoch.

4) We consider now the possibility that the Moon is waning and below the horizon (Fig. 6). It has still a good distance to go until it will arrive at that place of the ecliptic which is setting at birth. Therefore, the interval between epoch and birth must have been shorter by the time that the Moon needs to move from its present position to the west of the birth horizon.

Figure 5

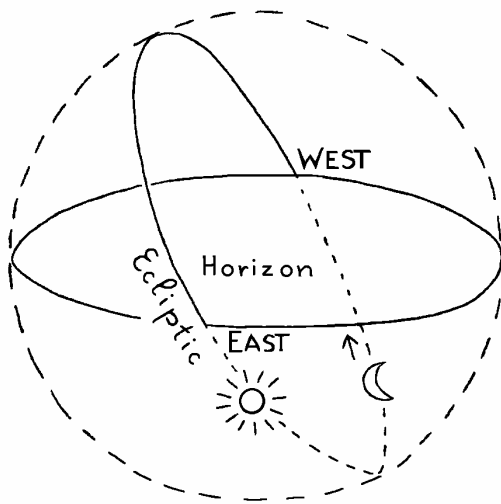
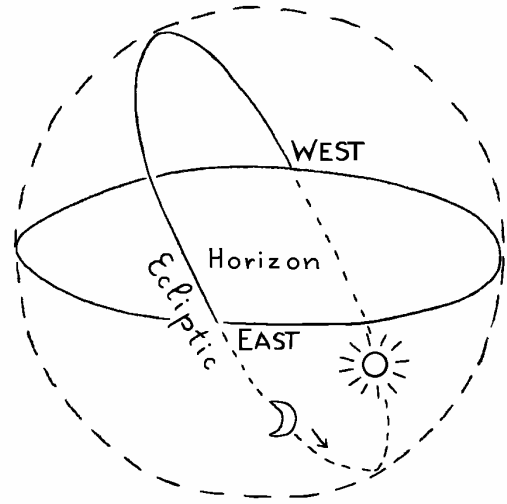


Figure 6



The triangular relationship, proposed by the Hermetic Rule, corresponds in its essentials to our earlier suggestions (in this present and in previous volumes) that the embryo imitates the movement of the Sun on the one hand and takes into account the properties of the Earth with its Moon on the other hand. We described how the amnion, with its impact on the embryo, is the result of the imitation of the (apparent) Sun orbit during the embryonic development, whereas the yolk sac and its derivatives suggest a relationship to the Earth lying within the orbit of the Moon. From this point of view, a practical consideration of the angular relationship between Sun, Earth, and Moon may appear to be justified.

The question may arise as to whether the angular coordination of the three celestial entities, at the time of birth, can be taken as a criterion for the conditions at the beginning of and throughout gestation. We should like to point out that a birth from a pregnancy that was allowed to take its normal course, should still betray traces of the original position. So far, it is an open question whether any interference by artificial means, either at the time of birth or before, is liable to distort the picture. From our experience, we are inclined to say that it not only distorts but also brings disharmony into the organization of a human being. We should like to emphasize, however, that each case has to be considered on the basis of its individual merits.

Another question is whether empirical experience can maintain the trustworthiness and usefulness of this Hermetic Rule. Our answer is that we have investigated nearly a thousand cases of the embryonic development of historic and modern personalities. The result has led us to the certainty that the cosmic conditions during gestation prove to be a concise picture of the biological make-up of a human being.

As far as space permits in the following part of this volume, we shall produce a number of historic examples that will show our approach in general outlines. Because of limited space, we are not able to demonstrate another important fact that research has revealed. The cosmic-biological foundation of a human being is not revealed by the prenatal asterogram in "spatial" outlines only. The facts have proved that the chronology of the realization of single details of this cosmic-biological make-up, as experienced in later life, is already contained in the embryonic asterogram, when worked out on the basis of the Hermetic Rule. The presentation of these facts must be reserved for a later publication.

We should like to emphasize, as we did before, that we cannot see any inhibition of individual freedom in these connections of human beings with the starry world. We can certainly say that we take the ingredients of our organization, as far as it has a functional quality, from the stars. However, these are only the tools with which we build up earthly existence. Tools are a necessity; their quality and efficiency can hinder or enhance our progress. It is chiefly a matter of ingenuity and resourcefulness—in other words, of the "spiritual orbit"—what we make of and with the tools that are at our disposal. The practical problem is to awaken our inherent ingenuity and ability to cope with any situation. This is the task of any kind of education. If our inner spiritual being is developed, which is really rooted in the

realm of the “I”, then we need not fear that the stars will impose their will on us. We will learn to transform them by transforming our part in our own destiny, our own organization.

It will not suffice, however, if we simply deny any connection of ourselves with the world of the stars. We have experienced very often that someone refusing to acknowledge these facts will fall headlong into situations that prove that he or she is completely dominated by the sidereal world without knowing it. The first step on the road to handle these connections freely is a knowledge as comprehensive as possible.

Chapter II
The Zodiac and the Embryonic Development

We will now consider the impact of the constellations of the Zodiac on the embryo during the average nine months of gestation. Through the fact that human beings are born all the year around, the corresponding arc of the Sun in the Zodiac is different in each individual case, and also the planets have individual affinities to the arc of the Sun. In Part Two, we have already presented a number of asterograms of gestation that show clearly this difference. We will now investigate these facts more thoroughly.

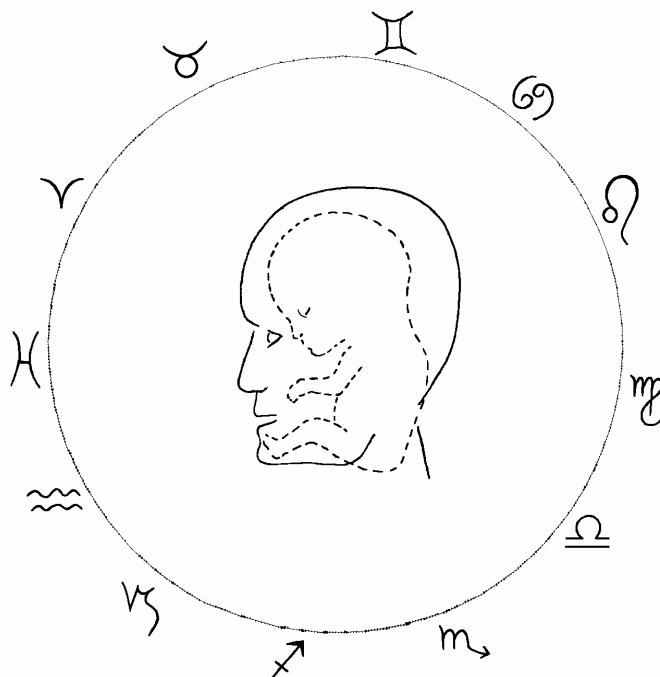
The Sun of the epoch, calculated on the basis of the Hermetic Rule, can be in any of the twelve constellations of the Zodiac, which gives it an individual color. This in turn is imitated by the embryo. Our question is how this differentiation influences the organism of the human being.

We shall have to find suitable terminology for the constellations of the Zodiac. As we have pointed out in previous volumes, especially in *Isis Sophia II*, these twelve constellations of the Zodiac are a chronicle of the evolution of the world and of humanity. The evolution of a person is chiefly contained in the formation of the head. Even the rhythmic and limb systems are already indicated in the head. In the upper part, we find the center of the nervous system; the middle part is associated with the breathing, etc.; the lower part, chiefly the jaws, suggest the freely moving limbs, and the mouth the connection with the metabolic organism. In later stages of evolution, these cosmic-embryonic tendencies have been emancipated and have developed the lower parts of the human organism.

Therefore, we should be able to see in the dynamic potentiality of the human head the archetypal foundation of the totality of the human form, though it would show no more than the dispositions to later divergences. This archetype of the human form, the result of divine creation, is related to the great chronicle of evolution and to the Zodiac with its twelve constellations. (Details in *Isis Sophia II*, especially in Part Two.)

One possible connection of the archetypal human form with the Zodiac is suggested in Fig. 7. However, we should like to emphasize that this is only one aspect, which can be enlarged and which is supported by others. By no means do we want to suggest that this archetypal head should be imagined as the perfected complexity of the head organization of a present earthly human being. The more we are able to conceive it only as a cosmic focus of potentiality, being capable of exerting its forces at any moment in any direction, the more we shall come nearer to the reality that we have in mind.

Figure 7



Now we will describe how individual human beings partake, in this archetype of humanity, through the imitation that takes place during the embryonic development.

The Constellation of Ram

In Fig. 8a, we have the prenatal asterogram of Mozart. The Sun was in the constellation of Goat and the Moon in Scorpion when he was born. Rising was Lion and setting Waterman. As the Moon was waning, presumably it was in the setting point of the birth at the time of the epoch (Fig. 6). Waterman is west in the diagram; therefore, the interval between the epoch and the birth must have been shorter than 273 days (shorter by the time that the Moon needs to move from Scorpion to Waterman). Thus we come to May 5, 1755, as the time of the epoch.

The Sun was in Ram at that time, and it moved as far as Goat during the embryonic development. Now, we assume that the embryo imitated this cosmic gesture and that this imitation became the foundation of the organization that served Mozart to fulfill his individual earthly destiny.

Figure 8a: Mozart - Born 27 January 1756; Salzburg, 8 p.m.

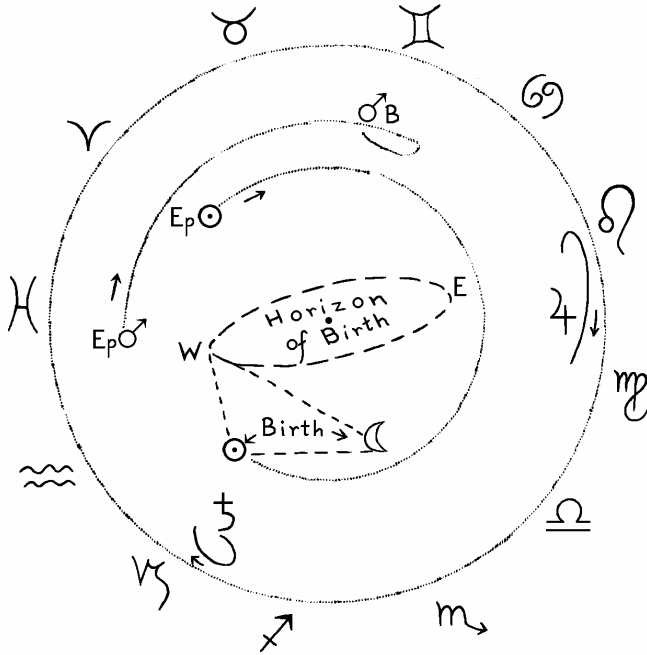


Figure 8b



Ram is the archetypal cosmic region where we can find the roots of the human being. It speaks of the remotest ages of cosmic evolution when the impulse of the divine world created the first foundations of the human form. The very first steps of all creation are remembered, as it were, in this constellation. If we take the forces of Ram into the beginning of our earthly existence, by imitating them at the very start of the embryonic career, we must assume that we have funds in our cosmic-biological make-up that will enable us to manifest a close connection with, if not a limited resemblance to, that divine creative world of Ram in later life. It might work out in many ways, for instance, as an astounding wealth of ideas or instinctive capacities. A study of the details of the affinity to Ram can provide greater details.

We see the Sun of Mozart moving into Goat, where it was when he was born. We see in Goat that archetypal region from which was created the lower part of the jaws with the chin; also later, the lower extremities and especially the knees. Quite generally speaking, it is that sphere of the human organism where we meet the resistance of the external world and where we have to exert counter-resistance in order to maintain ourselves. We can say, therefore, that Mozart's lower organism, with which he had to step on to the Earth, was of such a quality that he was extremely sensitive to the resistance of the external world.

Mozart certainly displayed, since his earliest childhood, Ram qualities. We need not reiterate the fact that he was a musical miracle, who at the age of six was already called the "little magician". Not only could he master any instrument, but once when he listened to Allegri's *Miserere* in Rome, he wrote it down afterward from memory, to the consternation of everybody. If such capacities appear already at such an early age, we can be sure they are not acquired by education, etc. They are present as a gift in the

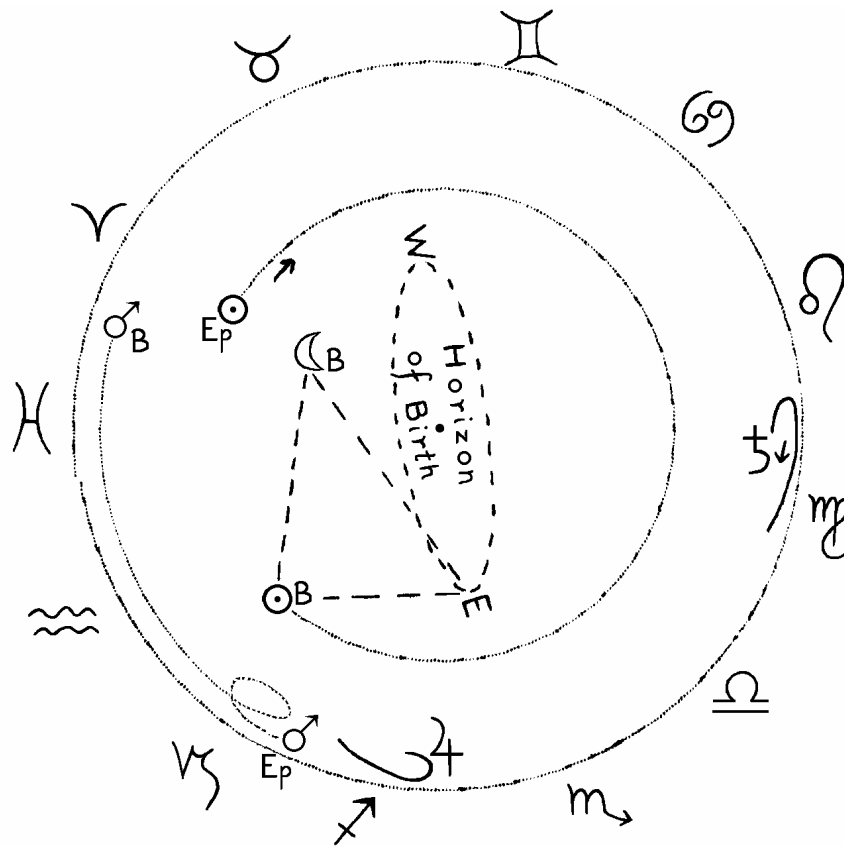
whole physiological make-up. It was a spark from the world of the genius above the child, from the divine world. Here we witness a manifestation of Ram qualities. This is still more emphasized by the triangular (trine) relationship of Jupiter to the Sun at the time of the epoch. Thereby, Mozart received in his organization the fund of deep feeling that became apparent in his later mature compositions.

The relationship to the world of tone and music is apparent in the gesture of Mars. It started in the constellation of Fishes, moved as far as Twins, and performed a loop at the time of birth. Mars is connected with human speech and sound. Here we find it making its loop in that part of the embryo image that is destined to become the realm of the larynx and all that belongs to the utterance of speech and sound. (Compare with Fig. 8b.)

However magnificently the upper organization of Mozart appeared to be permeated by the corresponding forces, so was the lower organism weighed down by the opposite kind of affinities. Saturn in Goat stood at that part of the embryo image that was destined to become the lower extremities. Saturn can bring an extreme heaviness into the body, and it seems that Mozart had, in the sphere where he touched the Earth (not only in an external sense), a disposition that made it barely possible for him to maintain his stand in the world. Everybody knows how difficult life became for him as soon as he had to “stand on his own feet”. His greatest difficulty was the constant lack of money, and he died in a state bordering on poverty. He was also not very lucky in his human connections, for instance, with the Archbishop of Salzburg, or later, in his affiliations with the court of Vienna. (We shall omit the gestures of Venus and Mercury in the diagrams; otherwise, the pictures may get too congested and unintelligible.)

Another example of Ram affinities is the prenatal asterogram of Emanuel Swedenborg (Fig. 9). When he was born (29 January 1688, Julian date) the Moon was waxing and below the horizon.

Figure 9



According to the Hermetic Rule, the epoch Moon was in the east of the horizon of birth (Scorpio/Archer) and the interval up to the birthday was longer than 273 days—the time that the Moon needed to move from Archer to Ram. This leads us back to 30 April 1687 (Gregorian) as the date of the epoch.

The Sun was then in Ram, and during gestation it moved as far as Waterman. Therefore, we should expect qualities, with regard to the cosmic-biological organization of Swedenborg, similar to those of Mozart. This is surely true with regard to Swedenborg, both as a scientist and later also as a seer. As soon as his scientific works were collected and published, toward the end of the 19th century, it became evident that in almost every department of scientific activity he was ahead of his time. He is credited by many modern scientists as being the predecessor of several branches of modern science. About the time of 1734 and later, he tried to solve the mystery of the nature of the human soul. He tried to approach it by anatomical studies. In connection with this, he made long journeys through Germany, France, and Italy. The question, of how the experience of the external world can become reflected in inner consciousness through the senses, occupied him deeply. In all this, we see the urge of the inherent Ram qualities in Swedenborg. He tried to go to the roots of existence and endeavored to open the doors to the primal secrets of creation. When the means of scientific approach of his time failed him, he turned to psychical and spiritual inquiry and became the seer, for which he is well-known. In this realm, too, he tried to open the gates to the spiritual world and enter into direct contact with the Divinity.

We do not witness here the kind of repression and resistance that Mozart experienced when he had to step into the world of material reality. Swedenborg's life conditions were much easier in an external sense. This is due to his individual cosmic-biological make-up. At the time of his birth, the Sun was just entering Waterman, distinct from Mozart whose birth Sun was still in Goat. Swedenborg was capable of touching the Earth with much greater vigor. The connection of his limb organism (especially his feet, Fig. 8b) with Waterman suggests, even, that Ram inspiration prevailing in him as a root quality was allowed to flow freely into the word, in the many writings of his scientific and visionary career. He was, in a certain sense, really a mouthpiece (see Waterman in Fig. 7) of humanity with regard to some of its most modern problems, the question of finding the bridge between the natural and the psychical and spiritual universe.

He was not able to build the bridge. To a great extent this was due to the shortcomings of the age in which he lived. Instead, a breach occurred in his life between the scientist and philosopher, and the spiritualist. As far as his own organization is concerned with these facts, it is the outcome of the impact that Mars exerted on his body during gestation. Mars made a loop in Goat at the beginning of Swedenborg's prenatal development. This imbued him with the vital power to search, on scientific ground, for comprehensive and universal views and facts. After the loop Mars entered Waterman. It refers to later stages in his life, especially to the time about 1734. Then should have come the union between the naturalistic and spiritualistic world of Swedenborg. He did not achieve it. Mars entered Fishes, which emphasizes more psychical and spiritual trends. Swedenborg fell away from investigation of the natural world and listened to what he was convinced divine spirits had to say to him.

His Mars is in that part of the asterogram (Fig. 9) that was left open by the Sun between epoch and birth; therefore, it was above the head—or below the embryo image—working from “outside” on to the organization. This is an indication that the impact of this planet brought on, all the more, the inclination to search for an objective spiritual (and natural) universe.

Saturn in the constellation of Virgin, in the respective particular part of the embryo image, imbued Swedenborg with that remarkable power of relentless search for the truth. The Virgin is that region in the Zodiac that harbors, in its spiritual-cosmic depths, the laboratory of the Gods. Everything in Swedenborg's life was directed by his urge to search for the truth and the origins of existence. He remained unmarried.

Jupiter, which was mainly moving in the constellation of Archer, imbued Swedenborg with a tremendous vitality. It is the picture of the centaur that accumulated and preserved animal-like vigor in his body. Swedenborg certainly had a strong vitality. He was 84 years old when he died 29 March 1772.

Many more such examples of Ram qualities could be produced. One is the prenatal asterogram of the famous Russian philosopher Vladimir Soloviev (born 16-28 January, 1853). He became well-known in the western world by his tremendously inspiring ideas about religious philosophy and lofty thoughts on Christianity and mysticism. He also claimed to have had direct contact with the Divinity, and he spoke

of the visions that he referred to as *Hagia Sophia*, the Mother of all natural and soul existence, which he experienced three times in his life.

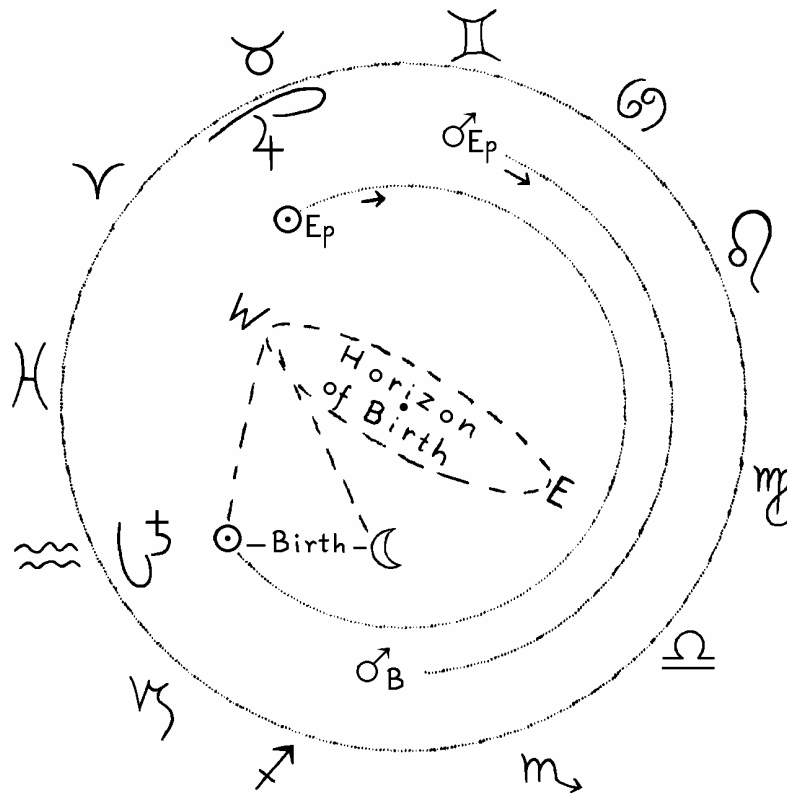
The Sun was in Ram at the time of his epoch and was strongly emphasized by the junction with Uranus, Saturn, and Mercury—all in the same moment.

The Constellation of Bull

The prenatal asterogram of Thomas Edison (Fig. 10) indicates that the Moon was waning and below the horizon when he was born; therefore, it stood in the constellation of Ram during the epoch, which was setting at the moment of birth. Since the Moon had to move a considerable distance until it arrived at that point after birth, the interval between epoch and birth was shorter than 273 days. By calculation we arrive at 23 May 1846, as the actual date of the epoch.

Thomas A. Edison: Born at midnight 11-12 February 1847, Milan, Ohio. Epoch 23 May 1846

Figure 10



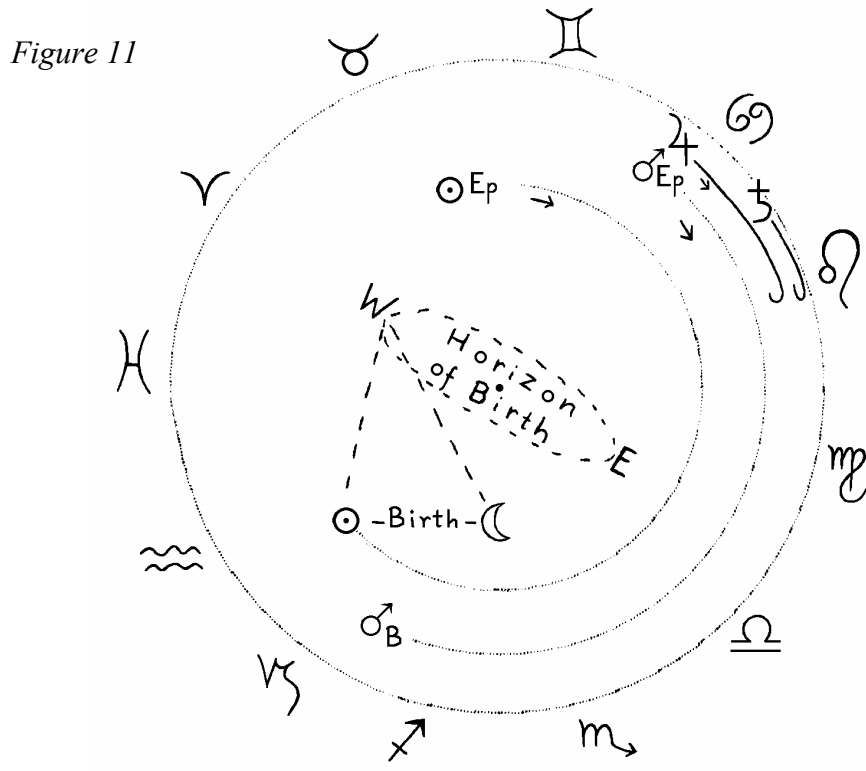
The Sun had just entered Bull on 23 May, thus its prenatal arc extended from that constellation to Waterman. The constellation of Bull, as a region of cosmic archetypes and creative ideas—in the Platonic sense—is close to Ram. However, as Ram is connected with the primal beginnings of all existence, with the origins in the divine world itself, so have the forces of Bull already moved further away from the origin toward realization of divine ideas in time and space. People who have been endowed in their organization with the forces of Bull have more the natural inclination toward rationalistic and pragmatic application of the “idea”. Ram people are more idealistic, their cosmic-biological organization does not yet urge them so much to put their ideas into practical deeds, as is the case with Bull natures. We need not point out that Edison had a typical Bull organization, because his fame as “inventor” is undisputed. Up to 1926, he had taken out 1,033 patents. This Bull organization was still more emphasized by Jupiter in Bull during the prenatal development, which enhanced the creative inventiveness in this position.

Saturn was at the feet of the embryo image in Waterman. This made that part of the organism which is orientated toward gravity—the limbs for instance—strongly earthbound. This was quite different from the Saturn of Mozart (Fig. 8a) in Goat. In Edison's case it was a disposition toward Earth affinity that was not subject to the experience of restriction and frustration. It was just the opposite, a deep connection with the inner, flowing forces of the Earth. This is expressed by Waterman. On the continent of America, this inner life of the Earth itself is chiefly experienced as electricity and magnetism. (The magnetic Pole is in North America and the impact of magnetism is stronger than on any other continent.)

This is emphasized still more by the impact of Mars on the embryo image. It started in the constellation of Twins and moved as far as Archer during gestation, where it was in conjunction with the Moon at the time of birth. The Twins suggests some kind of polarity, for instance, as is apparent in all that concerns electricity. However, the full details of the asterogram, especially the inclusion of the inferior planets, reveal that there must have been imparted on Edison's organization, a strong affinity to the Earth and to those mysterious forces of electricity and magnetism.

Another example of similar Bull tendencies is the prenatal asterogram of Victor Hugo, the famous French poet and novelist. The calculations, based on the Hermetic Rule, lead back to 7 June 1801 as the time of the epoch. During those days, the Sun was in the constellation of Bull.

Victor Hugo: Born 26 February 1802, Besancon—shortly after midnight—Moon waning below horizon



We need not say very much about the Bull capacities of Victor Hugo. He is so well-known for his capability of literary realism that it seems to be superfluous to dwell on it in detail. He inherited all the remarkable Bull qualities, including some detrimental trends of this constellation. The impact of the Sun at birth from Waterman enhanced still further the unique position that he attained among French writers of his age.

It is most interesting to study the influence of Mars and Jupiter on his organization during the time of gestation. The two planets were in conjunction in the constellation of Crab at the moment of the epoch. Working out the details of the asterogram, we find that this conjunction influenced that part of the embryo image which later on became the region of the larynx. There was a remarkable combination of strength (Mars) and thought (Jupiter), which manifested itself later as that mastery of language displayed

by Victor Hugo. The connection of the two planets with Crab suggests that this mastery was, at least at times, too technical and perhaps even dominated too strongly by a trivial and boastful side of his character.

The instrument that people possess may not give them a full chance to express their true intentions. It may also be that they haven't the strength of individuality to use their bodily instrument to its full inherent capacities. In such a case, the asterogram can give a glimpse of what a person had decided before incarnating and where the divergence occurred in later life. In Victor Hugo's asterogram, we have such a case. Just about the time when he was born, Saturn and Jupiter were nearly in conjunction in the constellation of Lion. This conjunction suggests that Victor Hugo was imbued with strong forces of memory, and he had an inclination toward the past and a sense for history. This was, by disposition, amalgamated with the power of thinking (Jupiter). His historic novels speak of this capacity.

We see in the asterogram that this conjunction refers to a part of the embryo image that is lower down; it was associated with the chest, with the realm of feelings. This is still more accentuated by the position of the two planets in Lion. The capacities that speak through this conjunction are profound; they are almost of a royal nature. Yet, we must not overlook the fact that it had worked into the realm of feelings, where consciousness has more of a dreaming character. This does not mean that this realm is bound to be of less profundity than everything which one conceives through the forces of the head. It can be of a more valuable nature if one succeeds in controlling this sphere and permeating it with the light of clear thinking; otherwise, it may remain a world of beautiful dreams without moral power.

Victor Hugo did not fully lift the treasures that had been lowered, as it were, into his organization during the time of gestation. His typical Bull quality became an obstacle for him. One of his critics said, "Hugo was a master of language; he was a great literary figure; he might perhaps have been a great mystic had he been less worldly." His worldliness, in other words the less admirable aspects of the Bull character, had prevented him from lifting up consciously those treasures of Saturn and Jupiter in Lion. They shine through his historic novels and poetry, but the lack of conscious control threw them in a turmoil of feelings such as pride, ambition, self-centeredness, and so on. He had the capacity to put into words what the average person of the 19th century felt but could not articulate; he had the faculty of pronouncing more constructive ideas beyond the mere average.

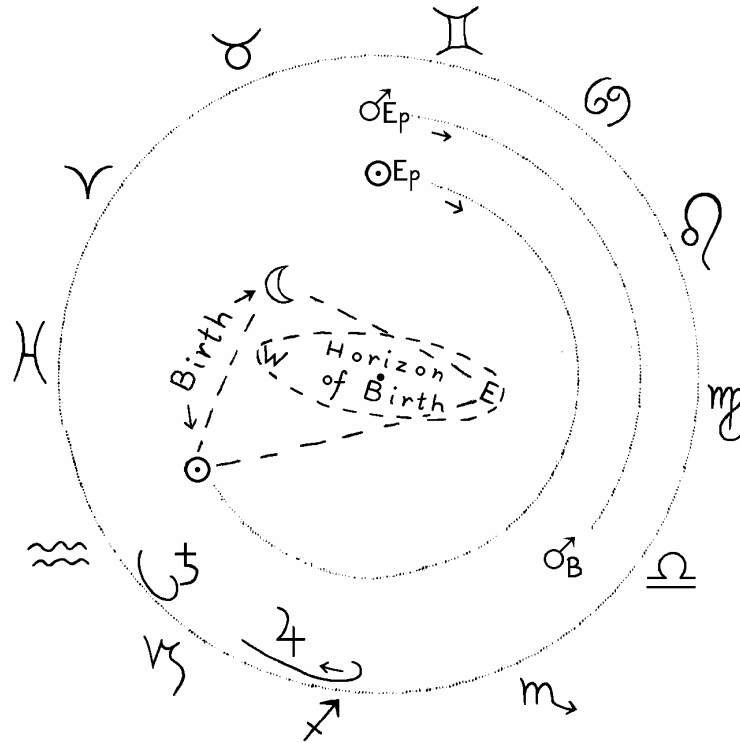
The Constellation of Twins

The constellation of Twins suggests at once polarity, tension, and multiplicity. This is anticipated in the Zodiac as archetype of the human head (see Fig. 7). It is the origin of the two hemispheres of the present human brain and also the beginning of the tendency to symmetry in the totality of the body. Thus, it refers to the tension between right and left and their cooperation in a physiological sense; it is, therefore, also responsible for the separation and individualization of the single organism. The tendency to symmetry manifests itself, also, with regard to the upper and lower organism; and in the head, for instance, as the polarity of cranium and jaws, rather displaying asymmetry.

People who inherited this Twins tendency through their prenatal development, are sometimes very strongly subject to psychological tensions that usually result from physiological causes. We have a great collection of data on people who had this peculiar Twins impact, mainly through the Sun at the time of the epoch. Many of them displayed tremendous psychological tensions and disturbances in life, which can lead to the point of insanity. However, well directed care and wakefulness can avoid these dangers.

An historic example of Twins tendencies is the asterogram of Pico della Mirandola (Fig. 12). He was the son of a prince of Mirandola, a small territory in Italy. Having already begun to study at the age of 14, he accumulated considerable knowledge. Besides Greek and Latin, he knew Hebrew, Chaldee, and Arabic. He was also introduced to the Kabbalah. At the age of 23, he led himself into difficulties by setting forth, for public disputation, a great number of questions on philosophy and theology that were prohibited by the pope. His personal life, too, was rather dramatic. He displayed the heritage from the constellation of Twins to the full extent by living and moving in extremes.

Figure 12 : Giovanni Pico della Mirandola: Born 24 February 1463 in the evening–Moon waxing above horizon–Epoch 6 June 1462–the Sun was in the constellation of Twins.



In his 28th year, he published his *Heptaplus*, a mystical exposition of the creation. After that he started a great work against the enemies of the Church; however, only a part of it was completed, which contains a treatise against astrology. On his many wanderings, he also came in contact with Savonarola at Florence. In consequence of this, three years before his death (November 17, 1494) he renounced his share of his ancestral heritage, gave away all he had, and wandered barefoot through the world. But a fever brought his earthly career to an end.

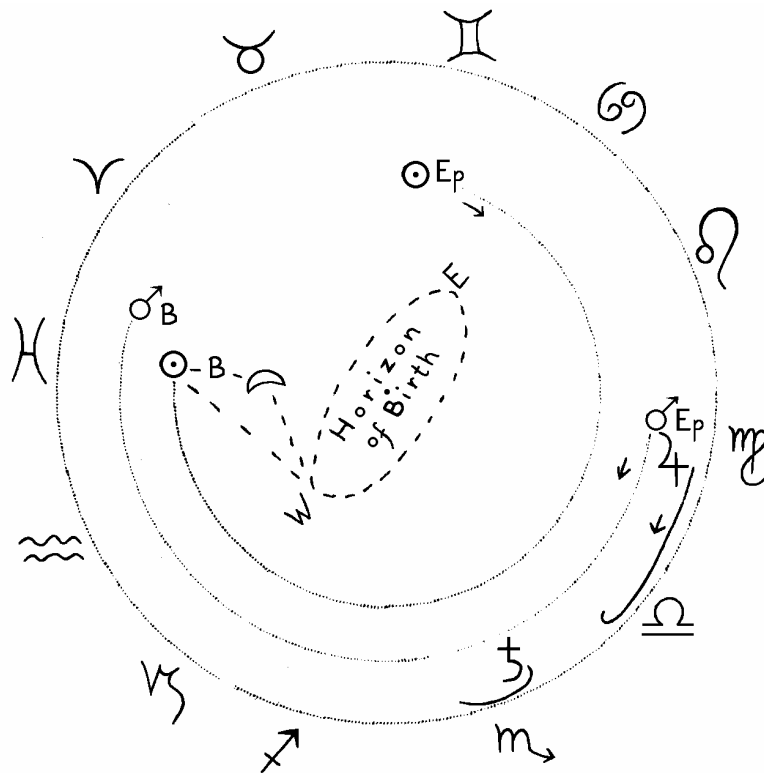
Just these last years reveal how much Pico della Mirandola was influenced by the Twins tendency and his difficulty in keeping to a middle line between extremes of any kind. This was still more emphasized by Mars in Twins at the beginning of his embryonic development and in Scales at the time of his birth.

Jupiter in Archer imbued him with an unquenchable desire of wandering, learning and acquiring the highest possible knowledge. This planet worked into the lower limb system of the embryo image, and we are of the opinion that such an impact not only manifests itself in a purely physical sense, but also works back on the psyche.

Saturn in Waterman we have met previously, in the position of the feet of the embryo image of Edison. It certainly infused, also in this case, a strong affinity to the Earth. But certain aspects of the asterogram suggest that it brought about a profound connection with our planet, and not only in an external sense. There was also a deep realization of the mysteries and the spiritual purposes of the Earth within the greater universe. The superb knowledge that Pico had of the Kabbalah and of astrology, though he was opposed to its practice for purposes of prognostication, reveal that he was a true occultist who was standing firmly and loyally on our planet. This corresponds precisely to the meaning of Saturn in Waterman.

The Sun of the epoch of Emile Zola, the French novelist, was also in the constellation of Twins (Fig. 13). His Twins tendency was remarkably manifest, both in his literary work and in his personal life. As a critic he was vigorous and aggressive, and his novels, such as *Thérèse Raquin*, *Germinal*, *La Terre*, and many others, were powerful but partly gruesome. He also liked to go to extremes in his descriptions, , just as Pico della Mirandola, mainly as far as the inequality and failing of social life are concerned.

Figure 13: Emile Zola, Born 2 April 1840 in Paris–Moon waning above horizon–Epoch 28 June 1839



He betrayed his Twins disposition most outspokenly in connection with the so-called Dreyfus affair. Dreyfus was a captain in the French army. Toward the end of the last century, he was accused of high treason. Zola came to the conclusion that Dreyfus was the innocent victim of a conspiracy, and with his usual vigor and fearlessness, he openly attacked all those who had a hand in the accusation of Dreyfus. All details of his actions in connection with this case show beyond a doubt his Twins affiliation by throwing his full weight into an affair which was, at that time in France, the object of extreme public controversy. To live in tension and to create tension in the readers of his novels seems to have been the root of Zola's existence.

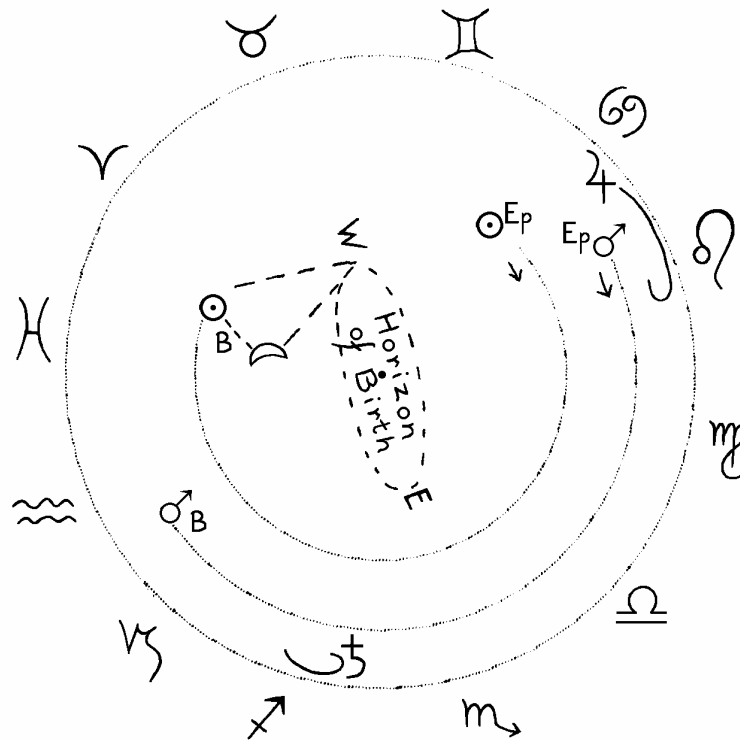
Mars and Jupiter were in the constellation of Virgo at the time of the epoch. They worked into that part of the embryo image associated with the chest, the "house of life". Thereby Zola inherited the almost scientific capacity and inclination to bring the world of human feelings to the surface, even where it revealed gruesome and unhealthy aspects of social life. This was assisted by a deep urge to strive and fight for social justice, which we see supported in a cosmic-biological sense by Saturn in Scorpio. This worked into the region of the thighs, which enable one to exercise will power toward the attainment of one's aims, both in the physiological and psychological spheres.

The Constellation of Crab

With regard to the archetype of the human head (Fig. 7), the constellation of Crab is associated with the forming powers of the cranium and also with the fontanels—the opening in the baby's cranium. We have forces at work here that tend to enclose the brain within a shell of hard and solid matter. It is the termination of a long process, both in the history of humanity as a whole and in the gestation of the single human being. The open fontanels of the small baby are an indication of states of evolution and of the embryo when the brain was not yet imprisoned in the cave of the skull. In our evolution, these were ages when the human being was not yet so strongly emancipated and estranged from an objective spiritual world as we are at the present time. The emancipation was a necessity that was facilitated by the closing of the skull and the hardening of the whole skeleton, in order to lead us to freedom.

People who are associated with this constellation of Crab, in the sense of cosmic-biological imitation, display a strong connection with these genetic facts. They are very often confronted, in their personal destiny, with the problem of whether or not they can maintain or re-establish a direct connection with the spiritual or cosmic world. For instance, the following historic personalities had the Sun in the constellation of Crab in their epoch: Christian F. S. Hahnemann, the founder of homoeopathy; Ulysses S. Grant, the famous general and president of the U.S.; Novalis the German poet (born 2 May 1772), who was a man of high spirituality and profound inspiration; Lenin the Bolshevist leader (born 22 April 1870, N.S.), who displayed the opposite disposition, complete negation of the spirit and application of absolute materialism in social life. He died from sclerosis of the cerebral arteries. The forces building up the prison of the skull were obviously overwhelmingly strong.

Figure 14



Hahnemann - Born 10 April 1755–Meissen/Saxony–Moon waning below horizon–Epoch 16 July 1754

We will concern ourselves with the first two cases in more detail. One can argue whether Hahnemann was a man of spirituality, but his views on homoeopathy, which he founded, betray that he had a deep understanding for the working and the laws of the spirit. Homoeopathy works with highly potentized substances that are, in some cases, diluted to such a degree that it is impossible to find any trace of the original substance. The homoeopaths are divided among themselves about the efficiency of these high potencies. Hahnemann, however, says in his *Organon*: “It is only by means of the spiritual influence of a morbid agent that our spiritual vital power can be diseased, and in like manner only by the spiritual operation of medicine can health be restored.” Obviously, he had convinced himself of the spiritual efficiency of substance that has been brought, by trituration and potentization, to a point where it has vanished from the space world as a quantity.

Altogether, one can only imagine that his discovery of the law of “similia similibus curtantur” (like is cured by like) and of the homoeopathic principle of high potencies were acts of direct inspiration; a positive Crab impact through the epoch Sun is quite obvious. He was, in a sense, a true cosmologist who had discovered the laws of the microcosmic world, which is a replica of the macrocosmos. For the dilutions of substances is an exact picture of what modern astronomy tells us about the great cosmos. The stars of the universe, including our own Earth, are “diluted” in a space of unimaginable dimension so that they “disappear” completely in it. How often are we told that our planet has not the slightest

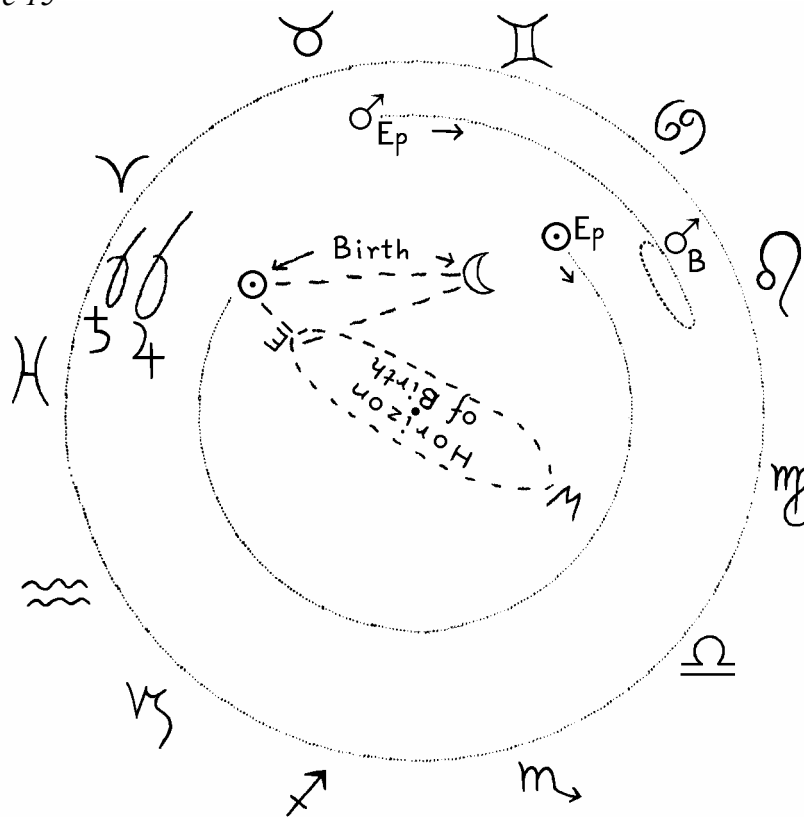
significance in the greater universe, that it is less than a grain of dust? Hahnemann has found similar facts in the world of his microcosmic dilutions, but he did not descend to the same conclusions. For him the “less than dust” entity, actually the spiritual force of a substance, was the most active thing.

We see the disposition toward this kind of cosmology in the impact of Mars and Jupiter in Lion at the time of the epoch (see Fig. 14). Lion is, altogether, deeply associated with cosmic orientation when one contacts these forces through one’s organization. In Hahnemann’s case, this was favorably amalgamated with the forces of a Sun from Crab.

Saturn in Archer can be taken here as an indication that Hahnemann’s organization was imbued with strong forces of vitality. He was actually 88 years old when he died, in spite of a life full of difficulties, setbacks, and frustrations.

Ulysses S. Grant, as general and finally as supreme commander, was involved in the American Civil War on the side of the Northern Union against the Southern Confederates. His conduct about the war, to the final victory of the Union, shows that he possessed more than just iron determination and indomitable energy. There was more that we can only understand on the background of his heritage from a Sun in Crab at the time of his prenatal epoch (Fig. 15). His endurance in spite of setbacks, terrible losses, and ceaseless fighting, reveals that something higher worked through him than only a limited human mind. He was inspired by the destiny of the United States in centuries to come by those spiritual forces that form and maintain a nation, though he may not have experienced it so consciously.

Figure 15



Grant - Born 27 April 1822—Point Pleasant, Ohio—Moon waxing below horizon—Epoch 22 July 1821

This instinctive confidence in the fate of the becoming nation, as well as his energetic action in preventing indictments for high treason against the leaders of the Confederates, were the result of his typically American connection with the spirit. To a high degree, the integration of the Northern and Southern States was brought about by this latter action. It was a demonstration of positive Crab facilities, cloaked in trustful simplicity but invested with great power.

A person with such capacities is, in a certain sense, a true cosmologist, though he may not appear to have anything to do with cosmology. Instinctively, there lived in Grant an awareness of the course of history, of the part that his nation had and will have to play in it. The progress of the ages, the course of time, is externally expressed in the courses of the stars. A person like Grant, who has an unshakable certainty of these facts in his organization, is a cosmologist nevertheless, possibly without even “knowing” it.

This kind of cosmologist we see in Grant’s possession of a Mars performing a loop in Lion. This impact worked into the head and larynx organization of the cosmic embryo image, the regions of self-expression and self-manifestation.

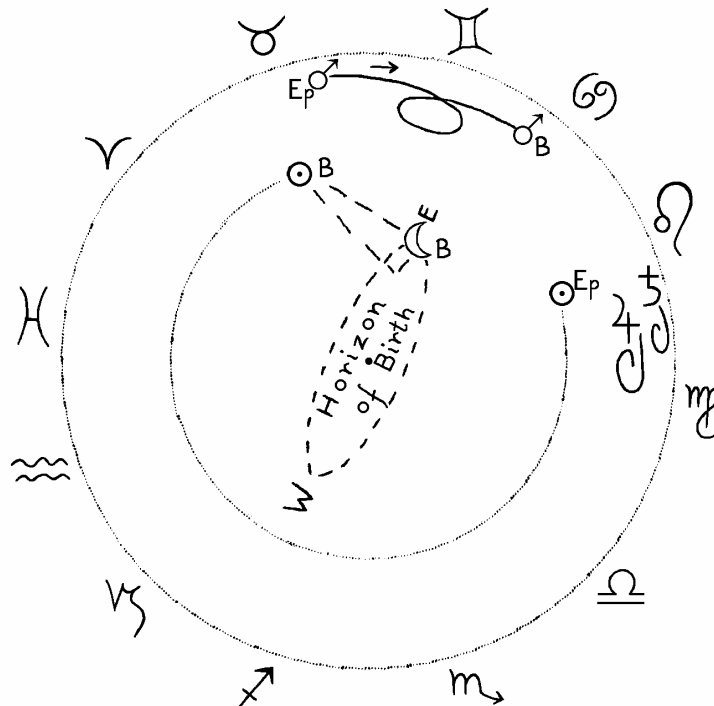
During Grant’s embryonic development, a conjunction of Saturn and Jupiter took place in the transition from Fishes to Ram. Its impact was directed toward the feet of the embryo image. In this conjunction we see the real background of the historic instinct possessed by Grant. Such events intimate a fusion between world memory (Saturn) and action out of wise foresight (Jupiter). In a sense, Grant trod upon it by walking over the American soil. He not only had head knowledge, it was “foot sureness”.

The Constellation of Lion

People who have had a strong connection with the constellation of Lion, through an epoch Sun in that part of the Zodiac, no longer question the possibility of contacting a spiritual world by individual effort. Of course, one cannot generalize. There are certainly a great number of people, especially in our age, for whom this is no question at all, because through the general trend of their education and the background of our civilization, it does not occur to them. However, we have astrograms of a sufficient number of personalities to support our statement. They demonstrated the acceptance of such possibilities by taking, more or less, to definite methods and paths leading to the direct experience of a spiritual world.

We can understand this if we again consult the archetypal human head in the Zodiac. After Crab, we enter a realm where active forces are centered that have built, throughout evolution, the mysterious internal parts of the brain and central nervous system, aiding the conscious perception of the external world. Within the total human organism, this realm is also connected with the heart and the circulatory system (Fig. 7).

Figure 16



Edward Bulwer-Lytton - Born 25 May 1803, 8 am London—Moon waxing and rising
Epoch 25 August 1802

One such personality was Edward Bulwer-Lytton (Fig. 16). At the time of his epoch, the Sun was in Lion. It is rather difficult to trace the real background of Bulwer-Lytton; however, it is apparent in some of his novels that he had at least a deep knowledge, if not a direct contact, with certain occult brotherhoods, who made it their task to guard and to promote methods of approach to the spiritual world. This is obvious in a book such as *The Last Days of Pompeii*, but especially in *Zanoni*, where the fate of certain initiates in occultism is described. *VRIL The power of the coming race*, which speaks of the mysterious force called “Vril”—connected with one’s life-forces—is also a witness of the fact that Bulwer-Lytton had more than a superficial and purely literary knowledge of the path of initiation.

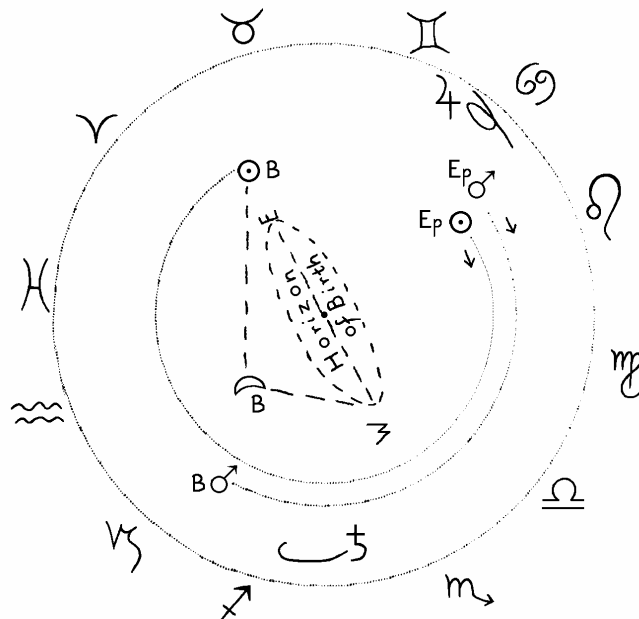
The most remarkable feature of this asterogram is the position of Saturn and Jupiter. The epoch took place just after a conjunction of the two planets in Lion. There is, therefore, a certain similarity to Grant, a combination of an historic conscience (♄) and universal though (♃). But there is also an enormous difference. First of all, this conjunction was in Lion, the same constellation where the epoch Sun was. It would indicate a close connection with the classical past of humanity, of the great leading forces in history, but seen from the angle of esotericism. (The conjunction in Ram, as in Grant’s case, points more toward future capacities in humanity.)

The conjunction in Lion worked into the head of the embryo image of Bulwer-Lytton’s asterogram. Jupiter, which moved faster forward than Saturn (see Fig. 16), carried this impact into the region of the larynx. We see here the background of the writer.

Mars started in Bull, made a loop in Twins during gestation, and was in Crab at the time of birth. This Mars was in that part of the Zodiac which remained untouched by the Sun during the prenatal development and is, therefore, “outside” the embryo image—either above or below. This would indicate that there were some difficulties in mastering this impact. The loop in Twins would also point in a similar direction. We should think this is corroborated by Bulwer-Lytton’s difficulty in keeping to a middle line between extremes. In earlier years he had a strong affinity to what spiritual science calls Luciferic tendencies, usually described by biographical critics as a dandyism of considerable pretensions.

The date of birth of Dante, the author of the *Divina Comedia*, is uncertain. From the scanty information that we have, we gather that his epoch Sun was also in Lion. It is known that he had contacted certain streams of esotericism of his age, and that he had knowledge of occult paths of cognition through his teacher Brunetto Latini (author of the *Tresoro*). The fruits of this contact became obvious in Dante’s grandiose cosmography of the *Divina Comedia*.

Figure 17



Richard Wagner - Born 22 May 1813 at sunrise—Moon waning above horizon—Epoch 15 August 1812

Richard Wagner's epoch Sun was also in Lion. He certainly had a connection with esotericism, which is apparent in the subjects that he chose for his operas, especially in his last composition, *Parsifal*. A closer study of his work reveals that their chronological order is an exact picture of his own inner development toward a spiritual world conception. Against many obstacles in his own nature, he strove to break through to esoteric Christianity, and his operas are an indication of a path to higher knowledge in themselves. However, we must not forget that the 19th century offered very limited scope for the expression of such aspects. The obstacles in his own nature are expressed in the position of Saturn in Archer. We see again the imagination of the centaur, half human, half animal, striving toward perfection, battling against his own lower nature. The impact of this Saturn worked into the region of the procreative organism of the embryo image.

His disposition and temperament were more aggravated than enhanced by a so-called "good" angular relationship—a trine—between Saturn and Mars at the time of the epoch. Mars had just entered Lion and was still close to the epoch Sun, after a conjunction with the latter. It worked into the head of the embryo image. Thence came his difficulty of keeping his head out of rash and impulsive action, of making the head forces control feeling and willing.

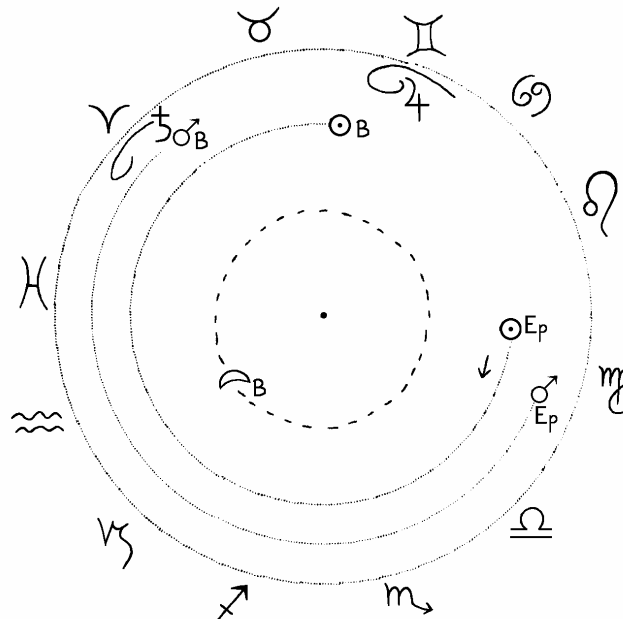
Jupiter moved through the constellation of Crab. Its impact appears above the head of the embryo image. We recognize in this Jupiter, the inspiration from which Richard Wagner drew, as well as his power to condense these inspirations to artistic form. The Crab suggests this forming quality that ultimately succeeded in creating an external home for Richard Wagner's works, the Festspielhaus at Bayreuth.

The Constellation of Virgin

Individuals who have received the impact of the constellation of Lion in their bodily nature are usually inclined to hold back their particular connection with paths, methods, and societies whose aim is the approach to the spiritual world. They regard these connections as strictly esoteric associations that should be kept apart from daily life and possibly from daily work. This is true, perhaps, even to a higher degree of those who bear in their nature the impact of the constellation of Virgin. The difference between Lion and Virgin natures lies in the fact that the latter are inclined to let their esoteric or religious views and approaches flow into their actions, however inconspicuously.

An excellent example is the asterogram of the German philosopher Leibniz (Fig. 18). The hour of his birth is not certain, but his epoch fell, in any case, into a time when the Sun was in Virgin.

Figure 18



G. W. Leibniz - Born 1 July 1646 at Leipzig—birth hour uncertain
Epoch possibly between 17 September 1645 and 15 October 1645

Leibniz is well-known as a mathematician and philosopher, but he also had some connection with political affairs. For instance, at the age of 23 he entered the service of the Elector of Mainz, and he was subsequently drawn actively into the policy of the elector to maintain the security of the German empire, which was then already involved in a kind of East/West problem. It was hemmed in between a highly aggressive France in the west and Russia and Turkey in the east.

Before that time, he had contacted the Rosicrucian movement whose center was at Nuremberg. He was only 21 years of age, had studied alchemistic writings, had acquired a deep knowledge of Rosicrucian tenets, and was even elected secretary of this movement.

Here we see the background of his Virgin nature, which gave him an inclination toward esotericism. We see in the representation of the archetypal head (Fig. 7), that this constellation is related to the spiritually-forming powers of the hind brain throughout evolution. The function of this part of the brain is still more mysterious than that of the fore brain, as it leads over into conscious or unconscious action and reaction.

This leading over into action became obvious in the philosophy that Leibniz developed; it is also apparent in his mathematical achievements. His philosophy is generally known as Monadism. The ultimate elements of the universe are the monads, which are individual centers of force. They are invisible, metaphysical points that act according to their degree of development and, thus, bring about the physical object-world by an inherent “pre-established harmony”. These monads are rather of the nature of spiritual beings, each one being in itself a microcosm, a reflection of the great universe in degrees. They are finally guided by a “Monas Monadum”, or God. Leibniz held similar tenets with regard to psychology and theology. The soul of a human being is also a monad called the entelechy, surrounded by the monads that make the body through their action. He speaks of God as “the universal harmony”, the highest creating monad who created substances by a sort of “emanation” proceeding from Itself, as we produce our thoughts. We see shining through this philosophy, the views of a spiritually-minded person who must have had a deeper esoteric background than one usually assumes.

The impulse to express his esoteric ideas in a form, which must have appeared to him as an adequate philosophy, was enhanced by the impact of Mars on his organization. It started in Virgin, where we find the head of the embryo image, and moved as far as Bull. There it came into conjunction with Saturn (and also Venus) about the time of birth; thus, it leads the inclination of the head organism right down into the limbs—into action. The conjunction with Saturn in Ram and Bull indicates the inherent impulse to go in search of the truth right back to the foundations of creation. (See the constellations of Ram and Bull.)

He stood, in a sense, upon Jupiter in Twins. In this we see the desire to “prove”, almost mathematically, the spirit inherent in matter. He was inclined to think about physical nature in terms of mechanical explanation, but he was quite aware that this cannot be done without presupposing an incorporeal principle, or God, for ultimate explanation. He was involved in the great problem of his age: to find the bridge between the moral and natural worlds. The somewhat unsatisfactory solution of the problem of evil in his philosophy betrays that he could not find the bridge. This is also a characteristic of the Twins Jupiter indication.

We have quite a collection of personalities whose epoch Sun was in the constellation of Virgin. Usually, they came to the front as occultists in some direction. All of them had some connection with esotericism and with societies and movements of an occult character. On this background they undertook to bring certain messages to humanity or to accomplish certain deeds, possibly in the social realm, which were regarded to be for the good of human progress. Sometimes their actions were not greatly appreciated in their time. Only later ages could see the significance of their impulses and accomplishments. An open mind will always be able to see the pattern of the working of the spirit, manifesting itself as inspiration in such personalities. They were mostly people who did not step into the limelight of publicity; they did and still do work as the silent and unknown benefactors of the human race. We see, therefore, little point in producing asterograms of individualities with such Virgo inclinations, because they are too little known.

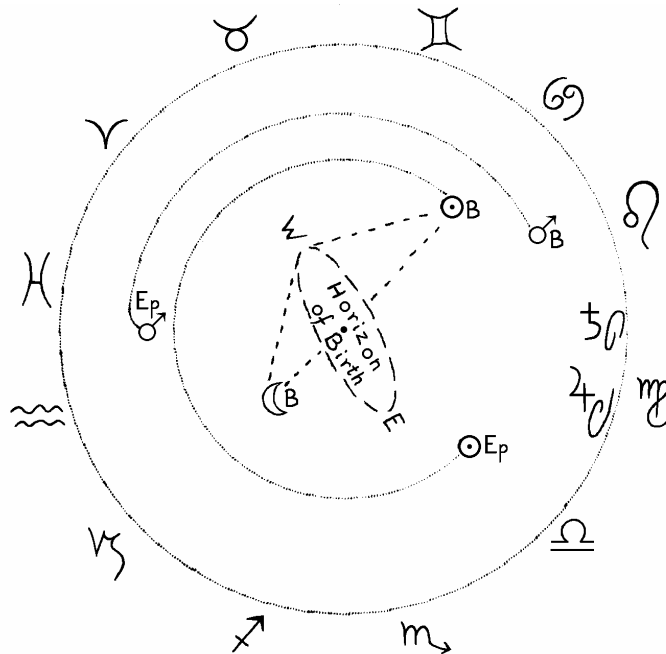
We must also take into consideration that the present age, especially the time since the 15th and 16th century, does not lend a ready hand to the activities of people with the background of Virgin impact. It is a period in human history that is further than ever removed from the acceptance of an objective spiritual world. Therefore, personalities who have such connections, and are urged to act from this background, may appear as odd strangers in a world that is almost entirely given up to materialistic views. They are those people who are wandering through humanity as mouthpieces of unseen powers, whom modern public opinion cannot easily classify within its acknowledged patterns of social and scientific standards.

Examples are people like Garibaldi, the famous Italian revolutionary (born 4 July 1807); George Sand (pseudonym of Mme. A. L. Dudevant), the famous French writer known by such novels as *Consuelo* and *La Comtesse de Rudolstadt* (born 1 July 1804). King James I of England (born 18 June 1566) was also one who sought to act from a background of certain occult movements and was utterly misjudged by the public. To the present day he is called the “wise fool”.

The Constellation of Scales

The constellation of Scales leads to a remarkable change in connection with the archetype of the human head as well as the total human form in Fig. 7. Up to Virgin, we witness a process of progressive inversion. With Scales, however, we are confronted with a turning point toward the limb system both in head and body. This indicates tendencies of externalization and reaching out toward the reality of Earth existence.

Figure 19



Henry Ford - Born 30 July 1863, Greenfield, Michigan—about 2:30 pm—Moon waning below horizon
Epoch: 7 November 1862

One of the finest examples of Scales incentive is the asterogram of Henry Ford (Fig. 19). His epoch Sun was in Scales. We see the last traces of the “inversion” still at work up to the constellations of Lion and Virgin. Henry Ford worked and established his success entirely on the basis of healthy social ideas. His life, up to the foundation of the Ford Company, shows that he didn’t make any cheap compromise, even at the cost of hardship. His driving idea from the outset was service, working unrestrictedly for the consumer, and not building his production solely on the principle of profit and return. It was a courageous attempt to introduce “altruism” into economy, and his later success proved that his idea was right and sound. “Profit cannot be the basis, it must be the result of service.”

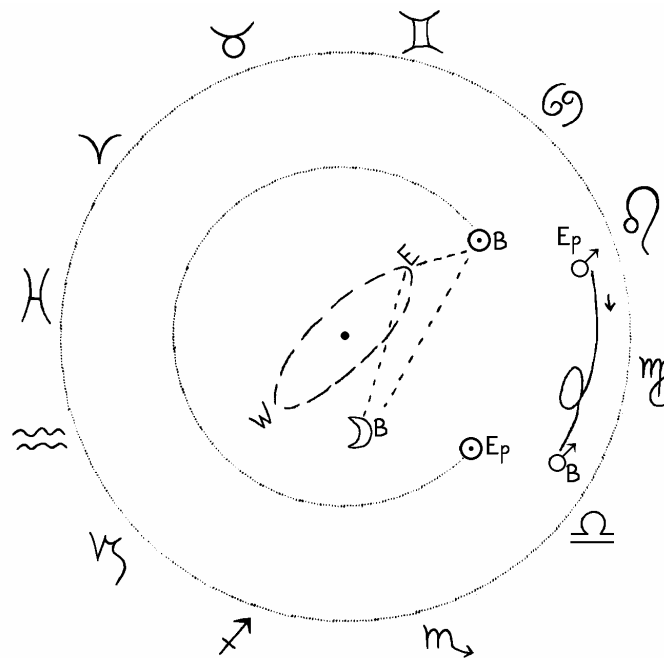
This economical idea is age-old, but Henry Ford conceived it anew under changed world conditions. He adapted it masterfully to the age of mechanization and industrialization. This confirms that he must have had a deep connection with that world of Lion and Virgin, whatever his affiliations with corresponding movements and institutions may have been. (For instance, he accepted the idea of reincarnation, another proof of his acquaintance with definite spiritual world conceptions.) However, he was certainly not a mystic. The Scales impulse was in his bones, as it were, the firm will to put into practice and economic efficiency what he had conceived as practical spiritual reality.

This was aided by the Sun in Crab at the time of his birth. It was, so to speak, the ground on which he stood. The Scales impact was combined with that of Crab. We can describe it as a capacity for spiritual communion with the properties and laws of the Earth and also a deep loyalty toward it. (See the section, The Constellation of Crab.)

The planets Saturn and Jupiter are above the head of the embryo image in the constellation of Virgin. This is the world of inspiration in which Henry Ford was living. It was, in a sense, a natural gift through his organism. It gave him the instinctive certainty that life cannot be regarded as an institution, providing from the outset security against failure and disaster. He knew that life was an experiment and that by holding on to and carrying through the experiment with relentless effort, security could be achieved. He may even have considered earthly human existence as an experiment of the divine world. The background of the constellation of Virgin, which can aptly be called the “laboratory of the Gods”, suggests this.

Mars had just come out of a loop in Fishes at the time of the epoch, and after that it moved as far as Lion where it was in conjunction with the fixed star Regulus, the Lion’s heart. Therefore, this Mars worked its impact into the limbs of the embryo image. Here is the background for the strong and determined will of Henry Ford—his “royal” bearing. The movement through the summer constellations of the Zodiac suggests that his will was by no means materialistic, but was entirely guided by the idea. Mars in Fishes at the time of the epoch gives the impression that there was the natural gift of consideration and wisdom concerning the substances of the Earth, but also with regard to the eternal image or aim of humanity.

Figure 20



T.E. Lawrence - Born early hours of 16 August 1888, at Tremadoc, Carnarvonsh—Moon waxing, below horizon—Epoch: 8 November 1887

An example of Scales tendencies of a different kind is T. E. Lawrence, author of *The Seven Pillars of Wisdom*. There was also the strong inclination to work in the realm of practical reality. And in the background, there was a mysterious connection with the world of the Arabs. This affinity to the cause and destiny of the Arabs can only be explained by the idea of reincarnation, by accepting the possibility of a previous incarnation amidst medieval Arabic settings. A certain confirmation can be seen in the fact that he already made a tour through Syria in 1910 on foot, in order to study architecture dating from the time of the Crusades.

He was, however, not as successful as Henry Ford in the accomplishment of his political ideas concerning the independence of the Arabs. Great odds were working against him. Lawrence left government service because he was disgusted with the failure of the Allies to fulfill what he considered to be their moral obligations to the Arabs. The rest of his life showed different attempts of external activity. Scales tendencies did not give him any respite. It seems that there have been tremendous feelings of remorse hovering above Lawrence, after having been unable to realize that mysterious “something”, shining into the present incarnation as a whole world of impulses coming from the past.

We can understand this frustration if we study the asterogram more closely. Above the head of the embryo image was Jupiter, first in Scales and later in Scorpion. This was the background of Lawrence the Scholar who displayed his brilliant gifts, for instance, in his writings. We find it also in his natural connection with the Middle East, in the capacity to identify his own being and destiny with that of the Arabs. It became especially apparent during the Arabian campaign. He mastered the hardships of it with an almost superhuman will and against his constitution, which was not too strong.

On the other hand, we find Saturn in the constellation of Crab and moving in that part of the embryo image associated with the feet. Lawrence was dragged down by heavy weights, as it were. The nature of Saturn reveals that it was the historic setting of modern humanity that was against him. Saturn is the great historian of the cosmos. The Crab, where it stood, is a kind of cosmic arsenal of the progressive evolution of humanity; for instance, the Event of Golgotha is connected with it.

The progress of humanity, working through the medium of intricate political constellations, did not allow the ideals of Lawrence to be realized. In a certain sense, the whole complex of the historic relationship between Christianity and Mohammedanism, rooted in the ages of the Crusades, and all the unsolved problems of the Middle East, in their spiritual aspect, rose like specters. Lawrence was unable to view the Arab question from the healthy and progressive conception of a “spiritual” Christianity; therefore, he failed. His impulses were not worldwide enough; they did not fit into the pattern of humanity’s evolution.

Mars had been making a loop in Virgin, above the head of the embryo image. Lawrence could not fully incarnate these Mars forces and lift them up from the realm of the body to a conscious capacity. We do not know whether he had any views on reincarnation. Had he developed a clear conception of it, he might have been able to bring up those dim memory pictures of the past into a sphere of conscious control. Then he would have been able to pursue his ideas with more effective and spiritual means and with an unbiased perception of world historic necessities.

The Constellation of Scorpion

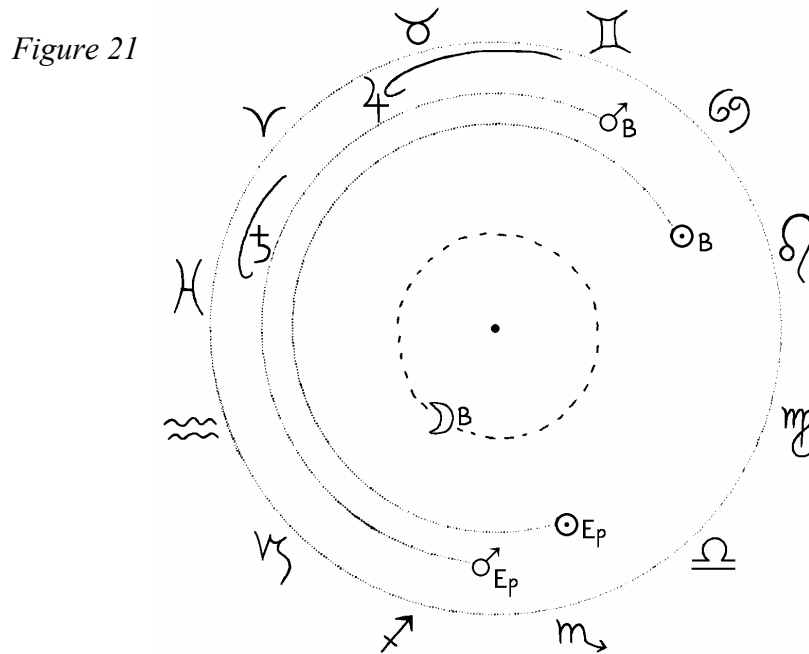
The constellation of Scales is the bridge that leads over from a relationship to the world and humanity, which is mainly introverted, to direct and unrestricted action in the world of given facts. Therefore, we find people who had acquired this impact on their organization, wavering with regard to their background and their urge to act externally. They are very often going through crises in the middle periods of their lives.

This tendency is still more pronounced in Scorpion. This constellation is connected with the region of the larynx in the picture of the archetypal human head (Fig. 7). People who have received this impact, for instance, through their epoch Sun, are usually prominent in the sphere of the word. They can be, in a certain sense, the mouthpiece of whole epochs of human evolution, expressions of stages of human history. Usually, they are still more urged to external action than the Scales type, but it is very often a

question of whether they can balance their urge to action by a self-controlled cognition of the needs of a certain age and by the power of distinction between delusion and genuine inspiration.

An excellent example of a Scorpion impact is Goethe. We have already produced his prenatal asterogram in Part Two. There is no need to say much about Goethe as having been, and still being, a mouthpiece of the inherent problems, the hopes and requirements of the modern age on the road to future evolution. This is strongly emphasized and aided by the position of Saturn in his asterogram, above the head of the embryo image in Scales. We read in it the ingenious capacity of Goethe to cope with, embrace, and transform opposite viewpoints into a homogeneous and integrated world conception.

The constellations below Scales are, in a certain sense, metamorphoses in the realm of action of the summer constellations. Thus Scorpion is closely associated with the tendencies of Crab. This means that we have, almost always, forces of the Crab nature playing into these Scorpion destinies.



Johann Val. Andreae - Born 17 August 1586, hour unknown—Epoch Sun in Scorpion whether time between epoch and birth was longer or shorter.

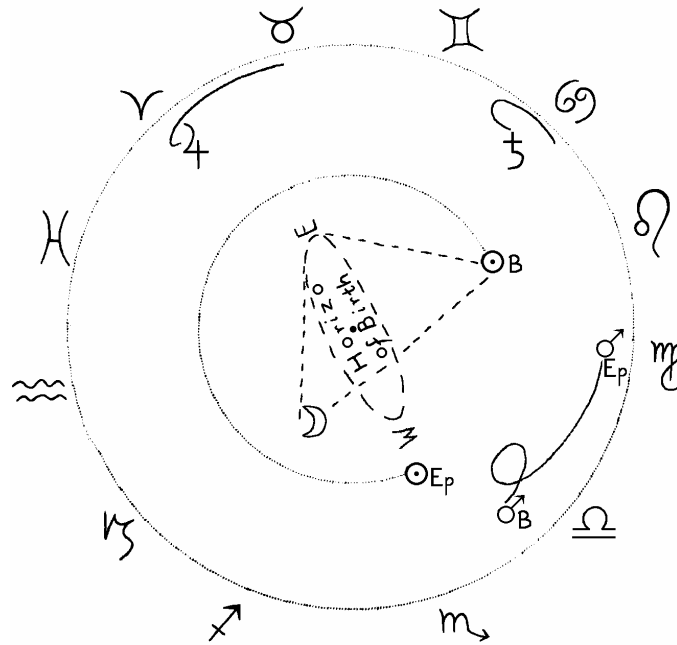
An historic example of this aspect is the asterogram of Johann Val. Andreae. When he was about 17 years old, he wrote *The Chymical Wedding of Christian Rosenkreutz in 1459*, and later on he wrote other works. These writings were expressions of the efforts of the Rosicrucian movement to lead humanity to new capacities and approaches to the spiritual world, suited to the facilities and character of that age. In part, they were also attempts to make positive suggestions with regard to the improvement of the social conditions of humanity.

The character of the *Chymical Wedding* and the age when Andreae wrote it down, suggest that he could not have done it from purely intellectual reflection. It was a clear case of inspiration. He was predisposed to this capacity and helped by the impact of an epoch Sun from Scorpion on his bodily organization.

Furthermore, he was assisted by his particular Mars influx during the prenatal development. This planet started in the constellation of Archer and moved as far as Twins. By lifting up this impact into the realm of conscious control (the path of Mars is submerged, as it were, in the embryo image), he developed a sense of responsibility for the spiritual progress of humanity. In his later years, he was a minister of the Protestant Church in Swabia. He took up this task after it had become obvious that the efforts of the Rosicrucian movement had failed because of the resistance, and even active antagonism, of the dominating political powers of his age. He even dissociated himself from the writings of his youth.

(We have here an example of a Scorpion type that has enough self-control to keep silent if external circumstances require it.)

Figure 22



Archduke Rudolph of Austria - Born 21 August 1858—Moon waxing above horizon
Epoch: 30 November 1857

A rather tragic example of Scorpion tendencies was the Austrian Crown Prince Archduke Rudolf (Fig. 22). He possessed unusual talents, and his chief interests centered on natural history and literature. He became rather estranged from his father, the Emperor Francis Joseph, and moved more and more into opposition to the whole political setting of the Austrian monarchy. His life ended with his suicide in Mayerling, 30 January 1889.

One can perhaps say that Archduke Rudolph was a living awareness of the impossibility of the Austrian and Hungarian empire. The defects of this highly complex conglomeration of nations became more and more apparent under Rudolph's father, the Emperor Francis Joseph, and very soon after the latter's death (1916) it broke into pieces. Rudolph grew up surrounded by the signs of a disintegrating monarchy, and he must have had no illusions about the facts, for it is said that he was a revolutionary. Thus his life story in itself and his tragic death are direct expressions of the tremendous processes of social transformation in humanity going on behind the veil of history, even during his lifetime. Individuals may also become a mouthpiece of their age through their own biography and thus demonstrate a Scorpion inclination. It need not only be expressed in speeches or writings.

The prenatal asterogram of Archduke Rudolph has a certain similarity with that of T. E. Lawrence (Fig. 20). The relationship of Sun and Mars are about the same, only in Rudolph's case the positions of the two are shifted into Scales and Scorpion. (For instance the loop of Lawrence's Mars was still in Virgin, the one of Rudolph was in Scales /Scorpion.) In a certain sense, Rudolph must have considered his life a failure, just as Lawrence did not get over his remorse with regard to his failure in the Arab question.

Another similarity is the position of Saturn. In Rudolph's asterogram we also find it in Crab; its impact working into the region of the feet of the embryo image. He was also hemmed in with regard to his relationship to the destiny of the Earth planet. The reason was probably that he could not find a positive and spiritual connection to Christianity, to its apocalyptic background and meaning for the future of the Earth evolution. (Saturn in Crab is the witness of the events in Palestine at the beginning of the Christian era, since it moved through that constellation during that time.)

In order to understand this, we must take into account that the Austrian Court was dominated, to a high degree, by narrow-minded clerical circles in the days of Rudolph. The result was that Rudolph had little liking for Christianity. He was, in fact, anti-clerical, which increased his difficulties with his father and with the Austrian political setting in general.

As in Lawrence's case, there also hovered above Rudolph the specter of an incarnation in the past that he was unable to grasp consciously. Therefore, it followed him like a haunting ghost, and much of his character and finally his tragic end is explained by this fact. We have here an example that shows how such an occult background in the life of an active human mind can become the source of serious disturbances, if the mysteries of reincarnation are not lifted up into the sphere and control of clear consciousness. This refers especially to the Scorpion type.

Jupiter in Ram and later in Bull, in opposition to Mars in Virgin, Scales, and Scorpion (loop in Scorpion), was the physiological foundation of a brilliant intellect. But it was also a disposition that exposed Archduke Rudolph to grave dangers. Mars in Scorpion, above the head of the embryo image, can often give rise to the development of liberal viewpoints and morality of a kind, whereby individuals may lose their integrated human nature.

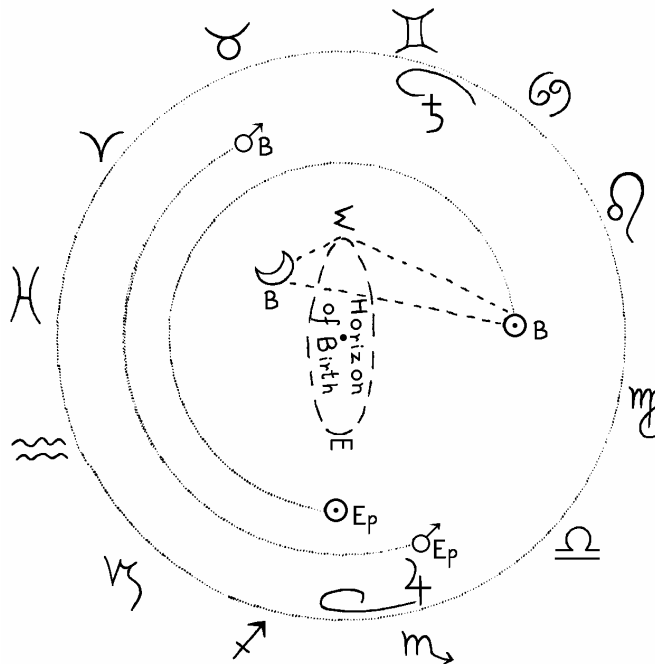
The Constellation of Archer

The constellation of Archer is opposite Twins but transposed into the sphere of action. We find in Twins, the cosmic roots of all that concerns symmetry (or asymmetry) of the human form (Fig. 7). It creates some kind of spatial direction within an entity that otherwise, coming from Ram and Bull, would be only a point at rest.

This tendency to direction in space becomes a definite force in Archer, radiating into the external world. It is symbolized by the arrow of the Archer and is related to the development of the lower jaws in the archetypal human head (Fig. 7).

People who have acquired the Archer impact on their bodily nature by an epoch Sun in that part of the Zodiac are extremely active. They find means of activity even if they are frustrated by physical deformity. We have knowledge of a case of complete paralysis of all the limbs, and yet an epoch Sun in Archer induced the person to paint, embroider, and write with the aid of her tongue.

Figure 23



Elizabeth, Queen of England - Born 7 September 1533—Moon waning below horizon
Epoch 12 December 1532

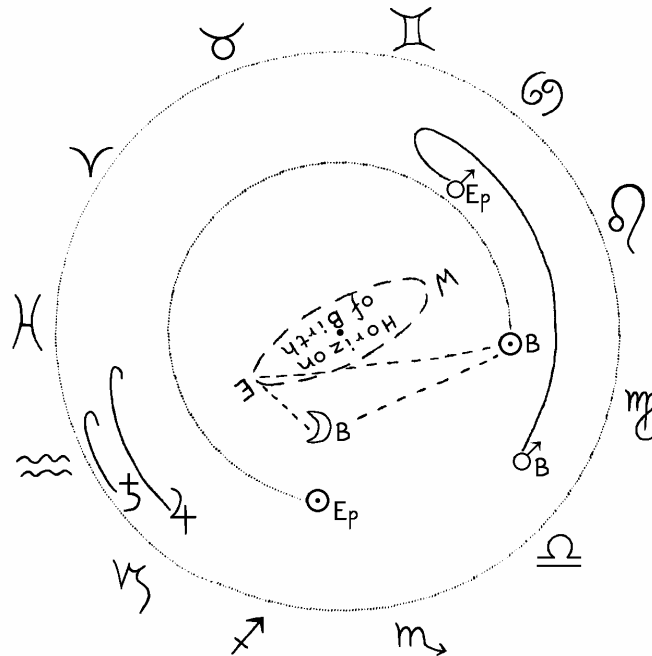
Queen Elizabeth of England is an historical example of this particular impact. We need not comment much on her fundamental Archer character. Her decisive part in English history—the expansion of England, the successful struggle for national independence in religion and politics—is proof enough of the typical heritage from Archer.

This was greatly assisted by the impacts of Jupiter and Mars in the constellation of Scorpion at the time of the epoch. They were above the head of the embryo image. Jupiter in that position is an indication of a considerable life wisdom that was able to cope with any situation with foresight. This she certainly displayed, even during the difficult times before her ascent to the throne. Mars in Scorpion, moving during the embryonic development as far as Bull, emphasized the sense of independence and the realistic capacity of tackling life.

Saturn moved mainly through the constellation of Twins during the prenatal time. This is a remarkable position. Saturn will often demonstrate the deeper reason why one has chosen a definite historic setting for one’s incarnation. As Twins, in particular, has been connected with the development toward individuality, we can well say that Queen Elizabeth had the necessary requisites in her organization to serve the impulse of the dawning age of individuality. Through her whole self, she prepared the ground for a nation whose task it is to realize in practice of life, the importance and the efficiency of the individuality in modern humanity.

Another asterogram with an epoch Sun in Archer is that of Wallenstein:

Figure 24



Wallenstein, Duke of Friedland - Born 14 September 1583, Bohemia—Moon waxing above horizon
Epoch 18 December 1582

He was a German soldier and statesman who played a great part in the Thirty Years’ War. He had acquired huge estates in Bohemia through marriage, and at the height of the Thirty Years’ War, he raised and equipped an army that fought under his command in the service of the Emperor Ferdinand against the Protestants.

He was generally victorious in his campaigns, except in the famous battle of Luetzen when the imperialists were defeated by the Swedes, though their king, Gustavus Adolphus, was killed (1632). After this battle, he withdrew to Bohemia and, as far as documents prove, prepared to desert the Roman Catholic cause and the Emperor. Obviously, he attempted to bring the war to an end by negotiating with the Protestant states “in order to force a just peace on the Emperor in the interests of a united Germany.” The court of Vienna became increasingly suspicious of the loyalty of Wallenstein. It was decided to get

rid of him, and he was finally murdered at Eger by a few of his own officers when the attempts to combine with the Emperor's enemies became obvious.

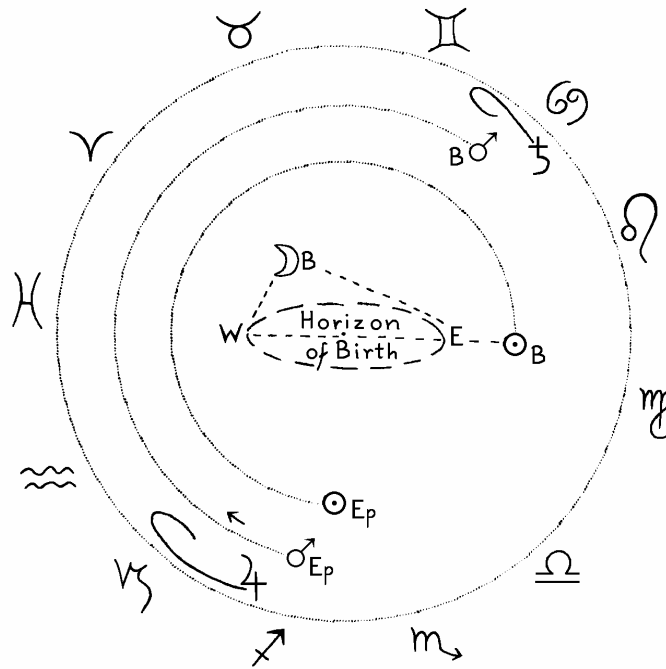
This unique destiny and the grand political schemes that Wallenstein nursed and pursued, without a doubt, reveal the Archer impact. (His offer of a whole army to the Emperor was not an act of sheer idealism or altruism, it was an attempt to gain political power). Other details of the asterogram confirm and emphasize this fact.

The gesture of Mars in the limb part of the embryo image points to the will nature of Wallenstein, to the soldier. The loop in Twins, and later the movement through Crab and especially through Lion, stands in connection with Wallenstein's conviction of astrological influences, but his views on astrology and the use he made of it, betray a rather fatalistic attitude. It is said that his downfall and end were accelerated by his over confidence in and dependence on the prediction of his astrologer.

In the course of his prenatal development, when Mars was in Lion, it came into opposition to Saturn and Jupiter, which both moved through Waterman—and Jupiter even further into Fishes. Their conjunction took place in Waterman. We have met such conjunctions before in other asterograms. They speak of great turning-points in the history of humanity. In Wallenstein's make-up, he was certainly fitted for playing a decisive role in the destiny of Central Europe during the Thirty Years' War. But he obviously did not come to clear conceptions about the real struggle that was going on, to a conviction of its spiritual significance. He behaved more like a gambler. This is accentuated by the fact that Jupiter and Saturn were somewhat embedded in the body of the embryo image, in the realm where feeling is prevalent over thinking.

Furthermore, this inclination was worked into a kind of inner tension by the opposition of Mars from Lion. Wallenstein's belief that the destiny of a human being was ruled by the stars prevented him from breaking through to the free deed performed out of individual moral imagination. One can even say that he stood at the crossroads from an ancient fatalistic astrology to a new conception of the connection between the human being and the stars. Of course, such transitions can never be achieved momentarily. They are established by going along the painful road of human error and tragedies. One cannot expect that humanity in Wallenstein's time were ready to acquire the idea of individuals being capable of using their individual connection with the stars as they would use a tool.

Figure 25



Cesare Borgia - Born 17 September 1475—Moon waning above horizon—Epoch 16 December 1474

An example that shows a rather negative side of the Archer impact is the asterogram of Cesare Borgia. The story of Cesare Borgia is so well-known that we need not add very much. He was the son of Pope Alexander VI and was involved in the execution of his father's extensive political schemes as *gonfalonier* (commander of an army) of the Church. Cesare was a man of utmost and unchecked cruelty, unscrupulous and treacherous. All Italy feared him. He suffered no opposition.

We have here an example of an Archer type that shows all the cosmic-physiological characteristics of this constellation, but without the safety valve of moral and conscientious self-control. Cesare's age was a period in human history that was an "inter-regnum" between traditional moral bonds and new morality out of free inner decision. This led many people into chaotic and rebellious soul conditions. Cesare was not the only one, but he was undoubtedly one of the most outstanding moral rebels of his time.

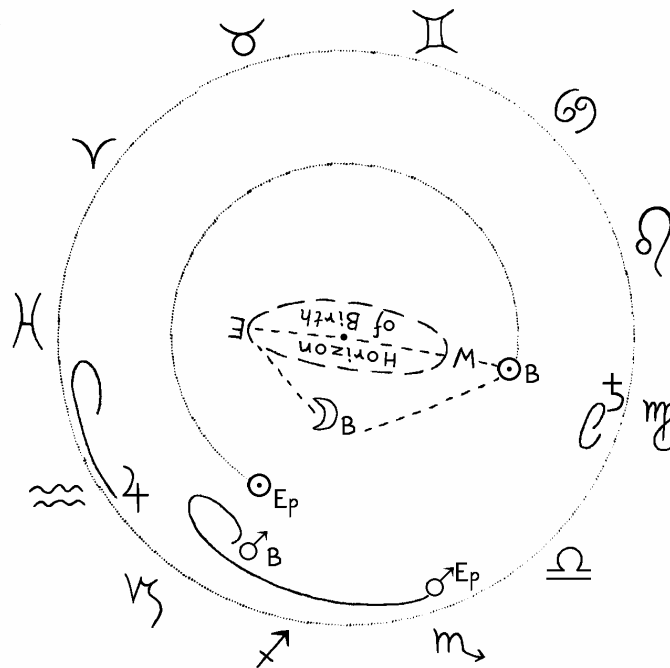
The uncontrolled depths of his will are indicated by the conjunction of Saturn and Mars at birth in Crab. It was in the limbs of the embryo image, in the region of the unconscious will. What a Lenin developed in and through his head as Crab impact, had sunk into the limbs in Cesare's case.

The Constellation of Goat

The constellation of Goat appears to be connected with the chin of the archetype of the human head and with the knees in the body (Fig. 7). We know how deeply these regions of the organism are related to one's power of resistance. For instance, we speak of "chattering of teeth" if we are confronted with some frightening experience, or our knees tend to become "weak" or "wobbly" under such circumstances. We also use the expression of "keeping our chin up" when we are faced with a tough situation. All this proves that there is in us an instinctive realization of a more occult function of the Goat organism in our body.

Those who have acquired an affinity to this constellation through their epoch Sun can be strong-willed to the point of being driven by fixed ideas. Because of their make-up, they may also meet strong resistance and frustration from the external world and from the limitations of their own organism.

Figure 26



Savonarola - Born 21 September 1452–Moon waxing above horizon–Epoch: 30 December 1451

A classical example of a Goat affinity is the asterogram of Savonarola. He is famous through the religious revolution that he brought about at Florence. In 1491, he preached in the cathedral of Florence, and from that time onward his public influence increased to such a degree that he became the spiritual

and religious dictator of that town. Savonarola spoke as a visionary, with mighty and even threatening language of the wrath of God to come, of the necessity of purification and renunciation of worldly wealth, and so on. His influence grew ever stronger, and he became something like the law-giver of Florence, who tried to infuse his tenets and his religious demands into the constitution of the republic. Here we see a strong will and determination resting on a Goat disposition. Of course, because of his almost fanatical tenacity, he soon met equally strong resistance from his surroundings. His age was not too keen on the strict rules of religious obedience and renunciation that he preached so forcefully. It was the time of Alexander VI, the Borgia Pope.

Gradually, Savonarola moved into opposition with the political powers of Florence, and also he was soon considered by the Holy See at Rome to be a rebel in the Church, because he also demanded—with his usual fervor—a reform of the Church. The day came when his many enemies succeeded in bringing about the fall of the friar. He was arrested, tried and tortured, and finally burnt at the stake. This happened in 1498. It is an example of the extreme self-will that can grow on the foundation of a Goat disposition, leading almost to the point of heedless fanaticism. But it was equally present in the strong resistance that Savonarola was bound to meet from his contemporaries.

A closer study of the asterogram reveals the background of this extreme power of resistance and determination; for instance, the head organism of the embryo image was penetrated by the impact of Mars performing a loop in the constellation of Goat. Jupiter working into the region of the larynx accounts for the oratorical eloquence of Savonarola. It moved through Waterman, a constellation that speaks of an unstemmed flow of religious imagination. Saturn was below the feet of the embryo image, where it moved in the constellation of Virgin. Here we have an impact Savonarola must have experienced through the Earth beneath his feet. It gave him the inclination and urge to his gloomy prophecies, which partly became true. But it also accounts for the opposition that he met in the world of his time.

In Part Two, we have already produced the prenatal asterogram of Fr. Nietzsche, the German philosopher, which shows also an epoch Sun in Goat (born 15 October 1844.) One can truly say of Nietzsche, that he had a strong affinity to the forces of the constellation of Goat, which revealed itself more and more during his later years. His utterances, for instance in *Thus spake Zarathustra*, his sharp criticism of almost everything that surrounded him in his time, his sarcasm to the point of nihilism, stand witness of a man who, by nature, clashed with his whole age. This is a typical Goat manifestation. Of course, by energetic inner culture, this inclination can be transmuted into a healthy power of distinction and selection, into a shining example of purity of mind and spiritual aspiration.

Nietzsche was bound to meet the resistance of his contemporaries. His tenets did not draw many adherents while he was still alive. He became more and more isolated and lonely. Before his illness he had very few friends left. Only after his death did he become the philosopher of those who, like him, were in opposition to the trends and the political, religious, or spiritual institutions of the present civilization. Many of the German Youth Movement, at the beginning of the 20th century, saw in him their profit in their rebellion against set and fixed forms of cultural life.

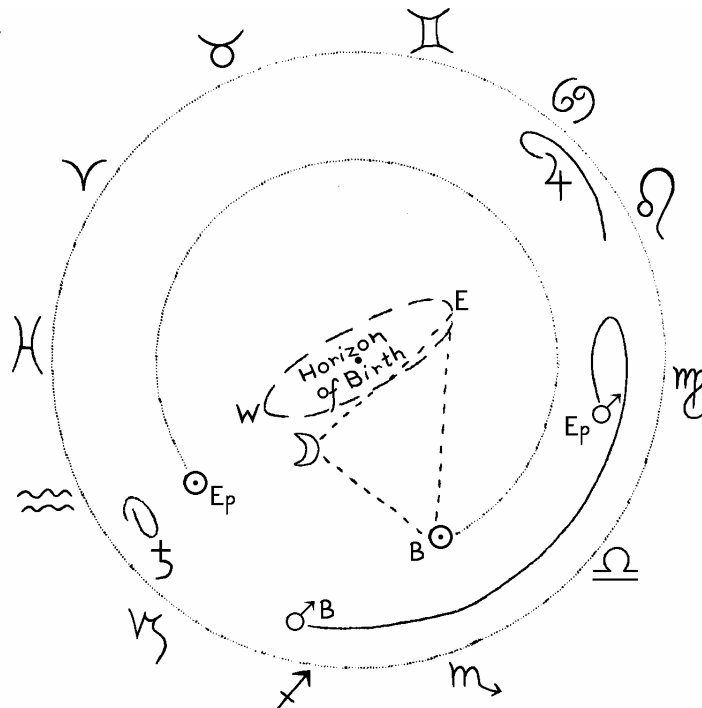
The Constellation of Waterman

We have pointed out previously that the winter constellations bear a reflection of the summer constellations. If we imagine Fishes and Virgin being pivots of an axis, we shall find that Scales is corresponding to Lion, Scorpion to Cancer, Archer to Twins, Goat to Bull. In the upper part of the Zodiac, the emphasis is much more on the head organization, thus providing the archetypal foundation of whatever appears in the direction of intellectual manifestation. In the lower constellations, we have the archetypes of the limbs where activity is more pronounced. (As far as this refers to the epoch Sun, we must not lose sight of the fact that the positions of the planets and their movements can cause considerable variations of the rule.)

For instance, the impact of an epoch Sun in Goat has a certain affinity to Bull, but in the sphere of action. The example of Savonarola is one of many incidents that demonstrate this connection.

The Waterman suggests a realization of Ram qualities in the realm of activity. The archetypal background of this constellation (Fig. 7) reveals a relationship to the human mouth, which serves to make speech audible. So to speak, the archetype of a human being, the integrated totality of humanity conceived as a spiritual being, speaks its mind and reveals the inherent purposes and significance of brotherhood in the universe. Of course, the manifestation through the single human being may be handicapped, owing to limitations of an individual kind or of a cultural setting.

Figure 27



Paracelsus - Born 14 November 1493, about midnight, Switzerland—Moon waxing below horizon
Epoch 2 February 1493

An excellent example is the prenatal asterogram of Paracelsus. He was a physician of considerable renown at his time, but he was also the object of great controversy among his colleagues, even up to the present age. He had acquired his medical knowledge in a unique fashion. When he was still very young, he set out on a twelve years' journey looking out for secrets of healing everywhere. This led him through a great part of Europe and right to the borders of Asia, Russia, and the Arabian countries. After his return, he became famous for his cures and was engaged as town physician at Basle. He lectured also at the University of Basle but soon came in conflict with his medical colleagues. He openly denounced the classical authorities on the art of healing, like Galen and Avicenna. Soon he had to flee from Basle because of the threatening attitude of the medical faction. From that time onward, he led a life of endless wandering, always being called for treatment of illnesses because of his miraculous methods and remedies, but he never stayed very long in any place. He died at Salzburg in 1541.

In spite of his restless life, he managed to write a number of books and some were published. These books reveal a man of deep and comprehensive knowledge of the human being. It is true that they were written in a language which is almost incomprehensible for a person of today, but if one can penetrate the veil of occult terminology he used, one finds an immeasurable wealth of information about the spiritual roots of nature, of the causes of illness, of the connection of a human being with the stars, and of almost magic possibilities of healing. He went right back to the cosmic foundations of existence. In this we see the reflection of a Ram impact on an epoch Sun in Waterman. The difference is that Paracelsus did not intend to come as a preacher to the world; his aim remained action to the last moment, namely healing.

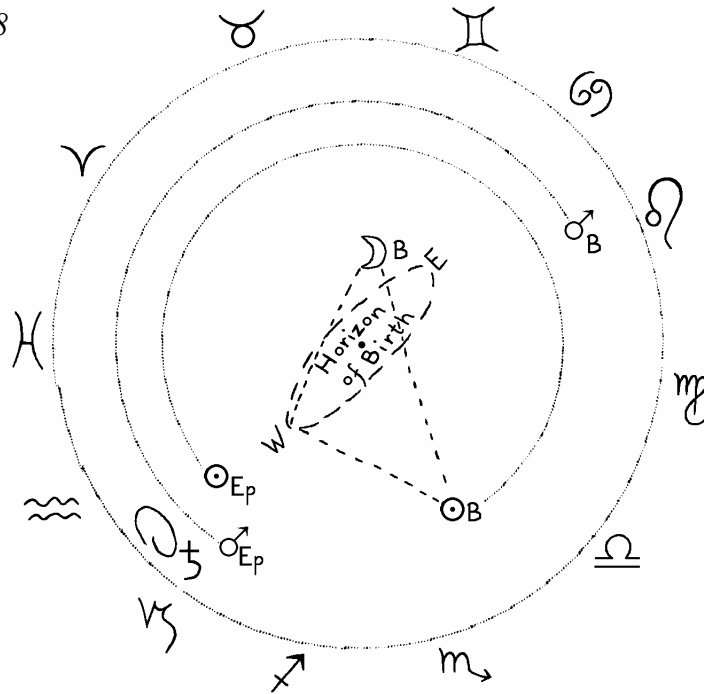
Paracelsus was a man through whom the spirit of humanity attempted to proclaim the spiritual compass of inherent human capacities. He had his limitations, and our present consciousness is, in general, still far from grasping (to say nothing of exercising) the hidden treasures of activity within us. Paracelsus stood at the threshold to the modern age, as one who made it his task to demonstrate that people are more than what modern materialism merely makes of them—“chance creatures” of heredity and environment.

A Waterman impact was strengthened by Saturn in that same constellation, working into the head of the embryo image. It also brought on the difficult fate that was certainly aggravated by the psychological make-up of Paracelsus, his choleric temperament, etc.

Jupiter in opposition to Saturn moved through Crab and finally into Lion. Here are the roots of the superb cosmological views of Paracelsus. In his last book, called *Astronomia Magna*, he set forth the principles of the relationship between the human being and the stars, as he saw it and wanted it to be applied in medicine. The time when he wrote this book is clearly connected with Jupiter in Lion, from several points of view.

Mars started with a loop in Virgin, moved through Scales, Scorpion, Archer, and was on the point of entering Goat at the time of birth. Its impact referred to the lower organism and the limbs of the embryo image. We see in this, Paracelsus’ affinity to the Earth and his knowledge of the properties of our planet, especially the loop in Virgin is an apt indication. It refers to the time before his “great peregrination”, when he studied alchemy under the abbot Trithemius of Sponheim, and later when he worked in mines in Tirol, where he introduced himself to the difficulties of mining, to the nature of minerals, and to the diseases of miners. Here he acquired much of the knowledge he practiced later on as a physician.

Figure 28



William Blake - Born 28 November 1757, London—Moon waning, above horizon
Epoch 16 February 1757

The prenatal astrogram of William Blake reveals also an epoch Sun in Waterman (Fig. 28). Like Paracelsus, William Blake has also become the object of great controversy. One can even say that he has hardly been understood with regard to the message that he had to bring. He cannot be measured by the standards of ordinary poetry and art, which for him must have been only the limited means of expressing much higher intentions.

We attribute his strange position in our present age to the proximity of Saturn and Mars to his epoch Sun. This is also a similarity to Paracelsus' asterogram. The emphasis here, however, is more on the constellation of Goat. It created a disposition that made him inclined to see in simple occurrences of daily life, a transcendent significance, which he transmuted into apocalyptic visions. He lifted up these visions to extreme heights of cosmic-spiritual dimensions. Through Mars in Lion at the time of birth, he had such inclinations and capacities. No language existed then for the expression of what he experienced. He had, therefore, to invent his own terminology, which is not an easy one. Where he was unable to express in words what he wanted to say, he used pictorial imaginations that are often equally difficult. He, thus, gives many people headaches if they try to understand him.

Nevertheless, we contend that the voice of the spirit of humanity also spoke through him. He was a true representative of Waterman impact in the sense of prenatal acquisition of cosmic influences. Everywhere in his poetry and art, we find the description of the apocalyptic battle for the pure, spiritual image of brotherhood. In certain aspects, his visions come very near the great imaginations of the Revelation of St. John.

Another controversial matter may be the question of whether he embodied in his creations only the products of his own mind or whether he had real vision. The movement of Jupiter in the asterogram, through Scales and into Scorpio, suggests that he had real spiritual experiences. Jupiter referred to the feet of the embryo image. William Blake's deep love of the Earth and loyalty were the elements of his particular path to higher worlds.

The Constellation of Fishes

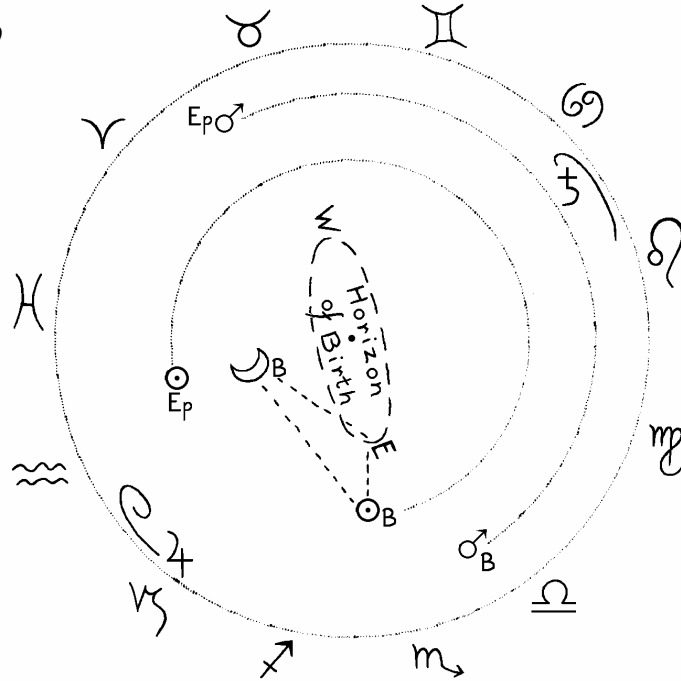
The last constellation of the Zodiac, which we have to discuss, sums up all the impacts of the previous ones. According to the archetypal background of the Zodiac (Fig. 7), it is connected with the eternal countenance of humanity. People who have received the influence of Fishes through their epoch Sun display, in some field of life, the tremendous struggle of humanity to conform with and to manifest the divine image of the human being.

This is an everlasting battle, because there exist constant attempts by adverse powers to divert the human race from its inherent divine purposes, to use individuals in directions different from the aims of the Divine since the beginning of creation. Our present age, especially with its materialistic tendencies, has little inclination to listen to such ideas that suggest an individual as being the potential spiritual expectation of a divine world. It seems, of course, much easier to sit back and to regard an individual only as the tiny earthworm, the product of chance, and the object of the universal process of becoming and dying. However, the inborn urge in us to strive for the attainment of our higher being cannot be eliminated, in spite of gigantic and powerful attempts by adverse forces to eradicate it. Usually, people who have an epoch Sun in Fishes are involved in one way or another in a representative fashion in this battle. They may act from seemingly high motives in life and idealistic aspirations, yet they may have one-sided views of the totality of the divine image of humanity. (Especially our present age is apt to develop one-sided, however suggestive, opinions of the position of the human being in the universe.) Then destiny, the invisible but almighty power of human self-correction, steps forth and puts human affairs into their proper perspective and in harmony with the whole. We find in connection with Fishes distinct patterns of dramatic human destinies, which reveal healthy divine correctives for the sake of our evolution as a totality.

An excellent example of how Fishes forces work through human beings is the opposition between Disraeli (born 21 December 1804; epoch 23 March, 1804) and William E. Gladstone (born 29 December 1809; epoch 24 March 1809) during the past century. Both their epoch Suns were in Fishes, almost exactly in the same place. The changeful story of their political activities has contributed much to the countenance of modern England, but it was the uninterrupted opposition of the two personalities for many years that caused the specific setting that was important for Great Britain in the play of modern history. Another personality with an epoch Sun in Fishes was the famous scientist Louis Pasteur (born 27 December, 1822; epoch 7 April, 1822). From his inherent capacities, he has certainly given the

modern age most important facts about life and the “infinitely small” opponents of life, the germs working in fermentation, disease, etc. He has opened a gate to the physiological background of the battle between life and death with his researches. He said, “Two opposing laws seem in contest to me now: the one a law of blood and death, opening out each day new modes of destruction, forces nations always to be ready for the battle; and the other a law of peace, work, and health whose aim is to deliver people from the calamities which beset them ...”. This is certainly written into the countenance of humanity and will be the battle for a long time to come. It belongs to the essence of the impact of Fishes.

Figure 29



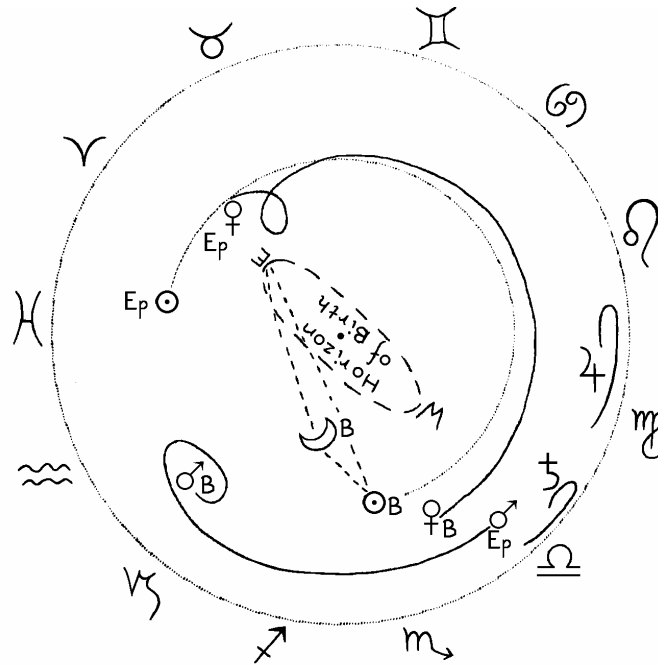
Gustavus Adolphus of Sweden - Born 9 December 1594 (Julian)—Moon waxing, below horizon
Epoch 3 March 1594 (Julian)

Another case where we also see the influence of Fishes working through a human organization is the asterogram of Gustavus Adolphus of Sweden (Fig. 29). He was the one who interfered in the Thirty Years’ War on the side of the Protestants. Only for little more than two years was he the active and victorious leader of the operations against the imperial forces. In June 1630, he had landed at Peenemünde, and the first decisive battle was fought at Breitenfeld in 1631. However, a year later he was killed in the famous battle of Lützen (November 6, 1632).

His campaign was just sufficient to establish a balance between the forces of the Roman Catholics and the Protestants. No more was he allowed to achieve. We see here the mighty hand of destiny that forms the countenance of humanity according to patterns of evolution, whose significance may be discerned only much later. A person who has the corresponding cosmic-physiological disposition might be permitted to perform just one single deed that gives history the necessary twist of correction. His being, stopped at a certain point—for instance by death, may appear then as a tragic destiny; but behind the screen, we can detect the mighty alchemy of the divine world working for the good of evolution.

An extremely intricate divine alchemy in the molding of nations reveals itself in the prenatal asterogram of Mary, Queen of Scots. It is given in Fig. 30 below. The 44 years of her life were certainly a whirlpool of human destiny, and it is very difficult to see any logical and coherent purpose in her biography. Nevertheless, her existence was an important historic link in the molding of the British nation, though it might appear that during her lifetime it had just the opposite effect. We must, however, not forget that very often opposite ingredients have to be put together in the cauldron of destiny in order to bring about the desired mixture. And where we may have experienced great human opposition in life, an equally strong desire for harmonious amalgamation of opposites may occur after death.

Figure 30



Mary, Queen of Scots - Born 7 December 1542–Moon waxing above horizon–Epoch 19 March 1542

In order to shed some light on this strange destiny, we introduce a feature in this asterogram that we have omitted so far. It is the gesture of the planet Venus (in the astronomical sense). It performed a loop during the first months of the embryonic development. This loop interests us immensely, because by certain methods (of which we cannot speak at present) we follow up this gesture of Venus in the rhythms of history. We have repeatedly pointed out that the rhythms of stars (the loops of Venus come back rhythmically) are the expressions of archetypal ideas also manifesting themselves in history. Thus, this particular loop of Venus leads us back to the times when John the Baptist was beheaded.

Such an execution is a deeply tragic event, but the Gospels also express another view. For instance, in St. Mark, Chapter VI, we hear of the mighty deeds the twelve apostles performed when they were sent forth by Christ: “When Herod heard thereof, he said, ‘It is John whom I beheaded; he is risen from the dead.’” Herod realized that John, after his beheading, was working more powerfully from the realm of the dead than he did when he was alive. In the deeds of Christ’s apostles, Herod recognized his presence.

There was something of a similar destiny in Mary’s life, at least in a symbolic sense. (Incidentally, the loop of Venus took place in the region of the neck of the embryo image.) It may sound strange, that we read in this gesture of Venus, that it was Mary’s destiny to reach a point where she had to be beheaded. After death, she had the chance to work “mighty deeds” among the so-called living for the progress of humanity. Who can know how much of the ascent of Great Britain to its historic position must be attributed to such influences, or if one can at all accept a positive connection between the living and the dead? From all our investigations, we cannot support the idea that she continued with any kind of antagonism after death, but that she acquired universal points of view.

Conclusion

The foregoing description cannot be regarded as conclusive in the relationship between a human being and the stars during the embryonic development. It is quite obvious that many other considerations must be taken into account before one can speak of a final and comprehensive foundation for the judgment of individual asterograms. The viewpoint of the twelve constellations offers no more than a general outline. For instance, there are still to be considered subtle degrees of transition from one constellation to the next. Also within the constellations of the Zodiac one has to distinguish between the

fixed stars that constitute the constellations. In Twins, for example, we can speak of the general aspects of this part of the Zodiac. However, we may find an epoch Sun, or other planets near the fixed stars Pollux or Castor, or any other fixed star within this constellation. Pollux and Castor, which are only about 2° degrees apart, can be regarded as complete opposites. Castor would have a predominantly earthbound constitution, whereas Pollux has more of a cosmopolitan nature. This exemplifies how minute differences can change the picture completely. Other factors that provide infinite variations are the fixed stars of the extra-zodiacal constellations. Looking at this maze of potential inclinations, we come to the conclusion that it is ultimately the free individuality who must choose and decide consciously where, hitherto, an entirely instinctive certitude of varying degrees, aided their being. The kind of Astro-Gnosis that is demonstrated in these publications, regards as its noblest task: the creation of the foundation for our conscious decision toward a full realization of our inheritance from the stars.

Another set of facts omitted in this present publication due to limitations of space are the gestures and movements of the planets Venus and Mercury during the time of gestation. They are liable to completely change the picture of such a prenatal asterogram, of the impacts of the Sun and the superior planets. However, we have not yet demonstrated the principles for the interpretation of the inferior planets Venus and Mercury, and of the Moon, though we intend to do so in a future publication, which will probably be devoted solely to these problems. The last example in this present volume (Fig. 30) conveys the necessity for the inclusion of the inferior planets in the interpretation of the asterogram.

Finally, we should like to say a word about the nature of the epoch. From the volume of evidence collected, we conclude that this so-called epoch need not coincide with the actual conception. There is actually no necessity to identify the epoch with conception. All we must do is to restrict our consideration to the given facts and not overstep their orbit. First of all, the Hermetic Rule, by which the epoch is calculated, is an attempt to determine the individual relation of a human being with the stars. Certainly, somewhere during the embryonic processes, a link is obviously established between our “individual cosmos” and our physiological nature; otherwise, the facts demonstrated in Parts Two and Three could not have been produced. However, it does not follow that this link between the cosmic and physiological nature is brought about at the exact moment of conception. We conclude that the epoch is the moment when the cosmic image of an individual, as a formative principle, takes hold of the germ and directs the process of incarnation. This can also take place some time after conception.

There are certain difficulties in understanding this. So long as we retain the concept that a human being is the product of terrestrial forces and substances alone, namely, that which comes through the contribution of the parents, we cannot form an adequate picture. It may even appear futile to apply the cosmic aspect. Only if we can conceive the being of an individual as coming from and dwelling in a spiritual-cosmic world before conception, can we see things in a clearer perspective. A soul ready to descend into incarnation is offered the material requisites for existence on Earth—this is the moment of conception. After the offer has been accepted, the spiritual cosmic entity of the soul can combine with the germ. This cosmic being, permeated by impulses, intentions, decisions, etc., with regard to the pending incarnation, finds its expression in the aspect of the heavens at the time of the epoch. This moment has been deliberately chosen, because the soul regarded it as the congenial agency of combined cosmic forces with which it could mold the germ into a human organism of individual character.

We can regard all that comes from the world of matter through the parents, etc., as a kind of matrix that is permeated by the asterogram of the epoch as a complex world of force, chosen by the individual. The amalgamation between “matrix” and “force” would then take place at the moment of the epoch.

This suggestion of the relationship between the terrestrial germ and the cosmic image of an individual, corresponds also to the results of investigation in spiritual science. On this basis, we should be able to visualize the possibility that the epoch may take place, in certain cases, before conception. In other words, an individuality, surrounded by its own cosmic requisites of force, may have to wait for the offering of a suitable physical germ. Then the heavens of the epoch would represent, as it were, the “pre-established cosmic harmony”, which would lead earthly events through its dynamic characteristics into the desired direction.

PART FOUR

Chapter I

Cosmic Rhythms and Evolution

The present publication will be the first number of a new series dealing with an investigation of cosmic rhythms and the question of their reflection in world history. This problem has always occupied humanity since remotest times. There are many instances which prove that numberless attempts have been made to find practical connections between the events and rhythms in the world of the stars and historic development.

Perhaps one of the greatest examples of such endeavors is the Revelation of St. John the Divine, where the past and the future evolution of our planet are set forth in mighty cosmic pictures. The pictorial language used in the Revelation is, of course, almost incomprehensible to the ordinary faculties of a modern person. Attempts that have been made to use and read this document, within the compass of modern reasoning, have led to abstruse and untenable interpretations and prophecies that largely discredit it. The Revelation of St. John is written in the language of the ancient Mysteries, and it needs faculties similar to those cultivated in the old temple places in order to decipher its real meaning. Such a deeper insight will discover that this document was conceived on the foundation of a profound knowledge of the great rhythms in the cosmos, a wisdom of the stars of which our modern world knows very little.

One of the last representatives of that lost ancient star wisdom was the famous astrologer and Prophet Nostradamus, a Frenchman who lived during the 16th century. His prophecies, which are contained in his publications called *Centuries*, have become famous and have been regarded by many people as containing a description of coming historic events, following the age of the prophet up to the end of the 20th century. The language of these documents is very veiled, sometimes even vague, and to decipher their meaning is a very difficult task. Nevertheless, it is apparent that many of the prophecies became true, even with regard to the names of historic personalities who had an active hand in the shaping of events centuries after the death of Nostradamus. It usually happened that only afterward people discovered that names, times, and circumstances of events were contained in *Centuries* but were hidden in strange usage of words and pictorial descriptions.

It is not easy to find out how Nostradamus obtained his prophecies. However, one is aware that much of the obscurity in his writings is due to the fact that he lived in constant fear of being reproached for using some black, devilish art in order to gain his insight. This was, of course, a serious consideration in the Middle Ages, in the days of the Inquisition and witch hunt, when accusations of this kind led to certain torture and death. He had also to be careful not to offend people in high political positions by his prognoses. For instance, the Roman Church prohibited the reading of *Centuries* in 1781, because they contained veiled prophecies about the decline of the Papacy about the end of the present or beginning of the next century.

Nostradamus said very little and only in that same guarded language of the *Centuries*, about the foundations of his insight. He may have had a natural capacity of "second sight". We know, of course, that he was a great astrologer, who was consulted by members of the French Royal Court, chiefly by Catherine de Medici. But it is quite obvious that he did not only employ an astrological knowledge, which by then had become absolutely stereotyped and petrified into applications of incomprehensible traditions about the supposed influence of the stars. However, the sources that Nostradamus used remain obscure. There are suggestions that he used to gaze into a basin filled with water and thus received his revelations in a state of consciousness bordering on a trance condition. Such methods have been known in occultism since the remotest times.

Methods like those which Nostradamus employed are no longer suitable to the present age. They are dependent on a conditioning of a human organism to a state of consciousness far removed from the required standard of a modern age. No doubt the human organization has changed since ancient times,

and it is no longer pliable by external means, to such a degree that satisfactory results cannot be obtained. Moreover, it is a widely recognized fact that methods, which require the dimming down of human consciousness to trance and mediumistic conditions, have become dangerous for our health in this modern age.

If anything, we must seek new approaches to those realms lying beyond the normal scope of perception through the senses. They must be in harmony with the modern capacity of consciously controlled and disciplined thinking and in line with our desire for the full comprehension of the means involved. These requirements can be achieved, even in the modern world.

For this purpose, we will need a study and an understanding of the rhythms in the cosmos and in human history. We shall, therefore, have to investigate such cosmic facts as the precession of the vernal point, the slow movements of the nodes of the planets, and the rhythms of the planets themselves.

Apart from this, we will also require a contemplative and meditative attitude, such as the kind that Rudolf Steiner has spoken of in his many books and printed lecture cycles, and also possible ways of training he suggested. Such methods can lead to approaches of the great unknown, which lies beyond birth and death, beyond the inner world of a human being, and that can lead also to the spiritual background of all that exists in the kingdoms of nature. We may simply call it the spiritual world. Training of this kind, which anthroposophy suggests, can throw open those portals again to a world of spiritual reality and primal cause that were closed to us since some time in the past. However, the approach suggested here is in absolute line with the compass and capacities of any average person in this modern age. We need not fall back into ancient modes of training that may endanger our physical and mental health, nor need we withdraw into seclusion from any task that modern life may require of us.

This kind of approach—of the spiritual world working into the physical and results of investigations on this basis—will make the foundation of the presentations in the present publications.

Chapter II

The Precession of the Equinoxes

The precession of the vernal point or spring equinox has been well-known since ancient times. The time of one complete rotation of the vernal point in the Zodiac was called a Platonic Year and takes about 26,000 years. This suggests that the astronomical facts were perceived in Greek times, though very probably much earlier. What is the vernal point? It is common knowledge that the globe of our Earth is rotating around an axis, which goes through the North and South Poles. A complete rotation takes place in 24 hours and carries each point on the surface of the Earth from west to east. Thus it happens that the stars, the Sun, the Moon, etc., seem to rise in the east and set in the west.

Because of this rotation, each point on the Earth describes a circle in the course of one day. For instance, if we started out from one of the poles and watched all the points on the surface of our planet going in a straight line toward the equator, we would discover that all of them described circles which are concentric and at the same time become bigger and bigger. We should finally arrive at one such circle that is bigger than all the rest. This is the equator. It is situated exactly at equal distances from both North and South Pole, and its plane forms an angle of 90° with the axis of the Earth. This equator is the one fact that we need in order to understand the vernal point.

We must add another phenomenon of the heavens to this, and that is the plane of our solar system. It is well-known that the members of the solar universe to which the Earth belongs are moving through cosmic space. According to the Copernican world conception, they move in orbits of varying sizes and distances around the central Sun. Because of their distances from the Sun and of their properties, they move with different velocities, thus establishing a never-ending variety of relative positions among themselves. These moving entities of our solar universe are the planets, including the Earth's Moon.

One of the most striking features, concerning these orbital movements of the planets, is the fact that their paths are all, with small aberrations, placed on a common plane (with the exception of Pluto whose orbit is rather more oblique). This plane of the solar cosmos is limited, and its boundary is indicated by the orbit of the outermost planet away from the Sun. Still, we can imagine that this plane is extending, ideally speaking, into outer space. At all the points of its ideal circumference, it would then enter the world of the fixed stars. This outer fringe of the plane of the solar world is the Zodiac of the fixed stars and the stars that happen to be in or near that gigantic circle forming the familiar twelve constellations of the Zodiac.

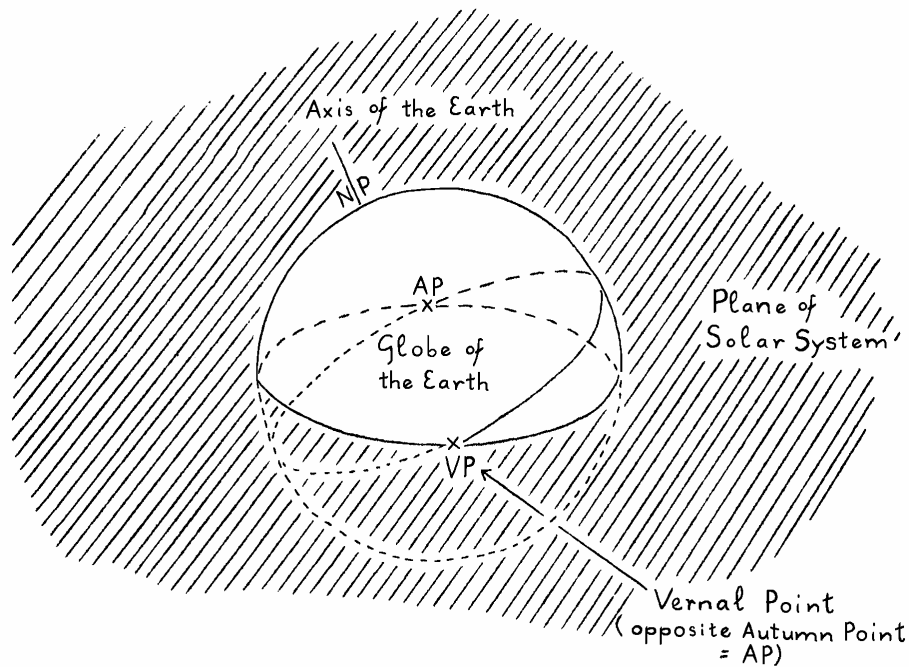
Based on the daily rotation of our plane, we must bring together these two astronomical facts—the plane of the solar system and the equator of the Earth—in order to understand the vernal point. However, as we permitted ourselves to imagine the plane of the solar universe extending into so-called infinite space, so ought we to think of the equator of the Earth extending into cosmic space, surrounding our planet like a collar. The ideal fringe of this collar in space is the celestial equator, which is important in modern astronomy for the location of the stars.

We then have two planes: one is that one on which all the members of the solar system move, and the other is the plane of the extended equator of the Earth. To this we simply add the fact that the plane of the equator is tilted with regard to the solar plane. This is caused by the axis of the Earth, which does not stand vertically upright on the plane of the solar system. It is inclined, and thereby the equatorial plane forms an angle with the other, an angle that is at present about $23^\circ 27'$.

We know that if two planes intersect, the points of intersection form a straight line. Also, the two planes of the solar universe and of the celestial equator intersect along a straight line. At either end of this line are the vernal and the autumnal equinoxes. The one where the Sun is on 21 March, is the spring equinox and the one opposite, the position of the Sun on 23 September, is the autumn equinox.

These two planes, and the points of intersection connected with them, are of great astronomical importance. Quite a lot more can be said about them; however, this is not our task here. We hope that in due course an English translation of Elizabeth Vreede's book, *Anthroposophy and Astronomy*, will be available, where more details of astronomical interest concerning this matter are given.

Figure 1



We will now proceed with a more qualitative consideration of the two cosmic facts that we have indicated so far and which, at first, may appear only to be of mathematical and astronomical importance. The equator of the Earth is obviously an expression of our planet's movement in space around the Sun, as we say in the sense of the Copernican world conception. Two points of this great circle are always exactly opposite each other on the plane of the solar system. The rest of it is either "above" or "below" that plane. In those two points, which correspond to vernal and autumn points, our planet is coordinated into the movements of the other planets of our solar system.

This coordination must have an intelligent background. Of course, one tries in our time to explain all cosmic movement, including that of the Earth, on the foundation of mechanical cause and effect, usually in terms of gravitational pull, etc. Most people don't realize that this isn't an explanation. It is only an escape or postponement of the answer, because gravitation, on the basis of electricity and magnetism, is an unknown quantity. Nobody knows where it comes from or where it goes to. Therefore, the real origin of cosmic movement is veiled in obscurity, as long as we seek its background in purely mechanical world aspects.

In the case of the movements of a human being, we usually do not make this mistake. We can investigate direction, speed, and so on, and can express it in mathematical and geometrical terms. However, we do not, in the normal case, assume that the body of a person is moved by external forces of which we are unaware. We know perfectly well that we move our body and direct it according to our inner or soul world.

It is difficult for a mind, trained according to current modern thinking, to accept the idea that the Earth is moved by similar "psychical" causes on a cosmic scale. One of the major obstacles is the suggestion of modern science that the movement of the Earth resembles that of a mechanism, because it appears to be uniform and ever repeating itself. Yet, this is fiction. Even on the foundation of Copernicanism, the Earth never returns to the same position because the Sun, itself, is supposed to move through cosmic space with tremendous speed, taking all the members of the solar family with it on this journey.

There is no real reason why it should not be possible to consider the Earth as the physical organism of a living, intelligent being. Why should we assume that only a creature with a human brain is capable of developing intelligence?

Spiritual science, which rests on the development of faculties that are capable of penetrating into that realm of the unknown closed to the senses—to the reality of the spiritual world, recognizes the Earth as an organism permeated by cosmic life and intelligence. Therefore, it also realizes that those points of contact of the Earth with the extra-terrestrial world—the equinoxes—are expressions of the relationship and exchanges between the life and intelligence of our planet and the other members of the solar family.

The objection against such ideas may be that these interplanetary exchanges appear to be of rather a stereotyped nature and not at all what we should expect of an intelligence of the magnitude of the Earth. The vernal point, this “sense organ” of our planet (also the autumn point), seems to be staring constantly in the same direction. However, a simple investigation shows that this is not the case. For instance, the planets are moving past those equinox points according to their intervals of revolution. This alone brings an enormous variety into the “perceptions” of the Earth. There is also another aspect apart from this, namely, the precession of the vernal point, which expresses the ever-changing character of our planet’s contact with the extra-terrestrial world.

We said before that the outer fringe of the plane of our solar system can be imagined going out into the sphere of the fixed stars, especially to the fixed stars of the Zodiac. We may now be allowed to assign to the whole solar universe a capacity of contacting, through “physical” organs but “intelligently”, the worlds beyond its own border. The sphere of contact would then be the whole Zodiac itself. There is, of course, no intersection between the plane of the solar organism and the fixed star world. (This may appear to be a rather boring affair, because the solar system would then always contact the same twelve constellations of the Zodiac. However, we know that over long intervals of time, which are really short according to cosmic perspectives, the constellations of the Zodiac are also changing their countenance, because of the movements of single fixed stars.) We may, therefore, consider the Zodiac as the expression or sphere of an extremely exalted cosmic Intelligence with which our whole solar universe is communicating—receiving inspiring impulses and forces of fundamental nature.

The Earth, as a member of the solar family, would also partake in this rejuvenating and inspiring impact from beyond the fringe of the house of the solar universe. How can we imagine this happening? We said above that the equinoxes are points where the Earth is contacting the plane of the solar system as a living organism. Through them our planet partakes in the common life of the whole solar family, being a member of it and moving on its common plane or sphere. Hence, the Earth also has its share in the communication of the solar universe with the Zodiac of the fixed stars, via that plane which serves all the planets, to a certain degree, as a foundation for their movements.

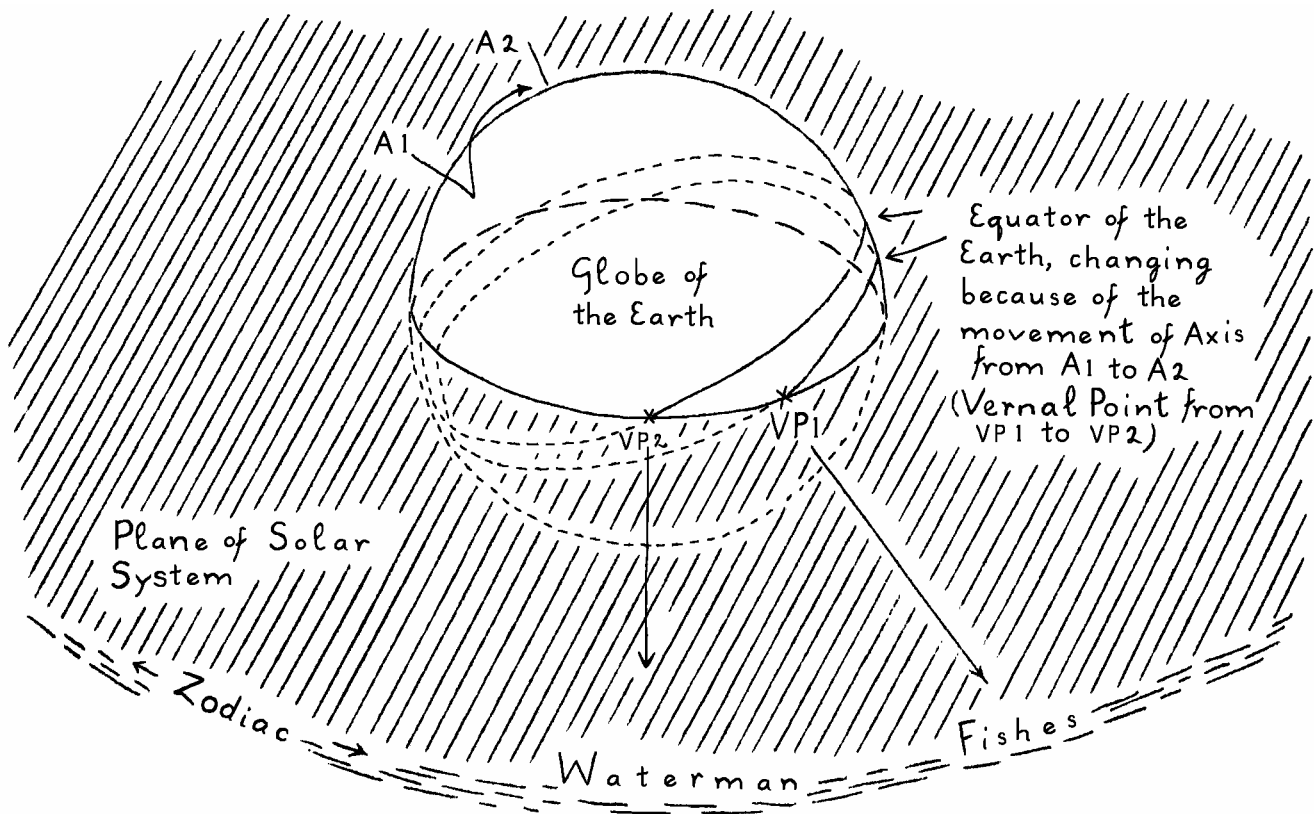
The equinoxes seem to point constantly to a definite direction in the cosmos, wherever the Earth is standing during its movement on the common plane of the solar family. This is also connected with the fact that the axis of the Earth points, or seems to point, always in the same direction. Just as we, in our imagination, extend the equator into cosmic space, so can we extend the axis and can then speak of a celestial Pole around which the whole sky appears to rotate. We know that this celestial Pole, in the Northern Hemisphere, is near one of the stars in the Lesser Bear.

Thus it happens that the spring equinox is at present pointing in the direction of the fixed star constellation of Fishes, just below the western fish of the two fishes. We can, therefore, assume that the Earth receives a definite impact of cosmic forces from the direction of that constellation, as they travel along the plane of the solar universe. Furthermore, we know that on the 21st of March each year, the Sun appears to stand in the point of the spring equinox and on the 23rd of September in the point of the autumn equinox, which is caused by the relative positions of Sun and Earth during those times of the year.

Humanity, already ages ago, experienced that this contact of the Earth with the Zodiac is slowly changing. It is established at present, via spring equinox and solar plane in the direction of Fishes; whereas, a few centuries before the beginning of the Christian era, it was orientated toward the stars of Ram. This is caused by the rotation of the axis of the Earth around an ideal double cone. As we said above, in the Northern Hemisphere the axis is at present pointing to the tail star of the Lesser Bear. About 3000 BC, the celestial Pole was in the tail of the constellation of the Dragon. Thus, the Northern

celestial Pole moves through the sky in a circle, in about 26,000 years, that encloses the Dragon. Correspondingly, the celestial equator (the counter image of the earthly equator) must shift in a wave-like, circulating fashion. This causes the equinoxes to change their direction and contact with the Zodiac. The slow movement of these points of communication, which we thus envisage, is the so-called precession of the vernal and autumn points (Fig. 2).

Figure 2



Chapter III

The Precession of the Equinoxes and History

We have set ourselves the task of demonstrating the connection of the precession of the equinoxes with the historic evolution of humanity. This particular relationship was well-known in ancient cultures. Certain sections of the Revelation of St. John the Divine are based on it.

In the present age, Rudolf Steiner has revived these aspects in a language that is suitable to our modern capacities. Contained in many of his books and lectures are references to that cosmological background of our evolution. He speaks of seven great ages of cultural development, comprising the progress we have made in Asia, Europe, and America since the last so-called Ice Age, and reaching into the future some thousands of years hence.

According to these indications of Rudolf Steiner, each one of these cultural ages lasts about 2,160 years. They coincide with the precession of the equinoxes through the constellations of the Zodiac. A very simple investigation confirms that the time of 2,160 years corresponds to the movement of the equinox through one of the twelve constellations girding the great circle of the ecliptic.

Thus, Rudolf Steiner speaks of the present cultural age as having started in 1413 AD. It was preceded by four such cultural divisions, each having lasted 2,160 years, and it will be succeeded by another two. This gives us the following picture:

The great overall epoch of modern humanity's evolution started during the eighth millennium BC, exactly in 7227 BC. The first cultural age lasted 2,160 years, which brings us to 5067 BC. Rudolf Steiner calls it the Ancient Indian Age, according to his spiritual investigations, and he connects it with the impact of cosmic forces coming from the direction of the constellation of Crab, entering the Earth planet through the vernal point, which in 7227 BC, was in the center of that constellation. In 5067 BC, the second age of cultural development started under the influence of the constellation of Twins on the vernal equinox. Rudolf Steiner calls that the Ancient Persian Age.

After another 2,160 years (2907 BC), an age commenced that was under the impact of the vernal point in the constellation of Bull. This was the Egyptian and Chaldean civilizations. Again it lasted for a time of 2,160 years, and in 747 BC the Greco-Roman Age of culture started, inspired by the vernal equinox in the constellation of Ram. This lasted till 1413 AD, when our present age of civilization began—the fifth in the sequence of those mentioned before. It is especially influenced by the vernal equinox having moved into the zodiacal constellation of Fishes. It will last until 3573 AD, when the vernal point will have moved into Waterman. Then again, forces different from those working at present will exert an influence on the Earth planet and bring about changes in our cultural development.

About the time of 5733 AD, the vernal point will enter the constellation of Goat, or Goatfish as it was called in ancient times, and this will herald the beginning of the last of the seven cultural ages of which we have been speaking. It will last until 7896 AD, after which time the conditions on the Earth will change fundamentally. Therefore, our existence will also continue under standards entirely different from those to which the people of the previous seven great ages of civilization were, and still are, accustomed. It may even be that the connection the Earth had with the cosmos through the precession of the vernal equinox will gradually be changed.

The settings of the significance and integration of civilization, which we take—at present—as the foundation of human evolution, may be changed into something else of a more profound and, at the same time, apocalyptic nature. The element of time, accompanied by a radical change of the human physical organization, may also become different. There are some indications in the Apocalypse of St. John the Divine that, if they are properly interpreted, point to such developments.

Similarly, the conditions and standards of human existence before the advent of the first cultural age—before the eighth millennium BC—were also different from present conceptions of what humanity is. Then, evolution moved more along and through channels of racial development, which far surpassed anything that we may now conceive as racial differentiation of humanity. That phase of development took place on the continent of Atlantis, which existed, geographically, where the Atlantic Ocean is now,

and which has disappeared in successive catastrophes, otherwise known as the Ice Ages. That setting, comprising seven long stages of cultural development, is called in occultism the Atlantean epoch, whereas the seven cultural ages, of which we spoke above, are simply summarized as the Post-Atlantean epoch.

Rudolf Steiner offered numberless details concerning the development of the seven civilizations of the Post-Atlantean epoch on the basis of his spiritual investigations. However, we do not consider it our task here to repeat only what Rudolf Steiner said. We shall attempt to find and to work out the picture of the cosmic background of those developments that are indicated by the movement of the vernal (and autumn) equinox through the Zodiac, and we will employ what sidereal mythology and modern spiritual science have to say about the constellations concerned.

In order to find a suitable starting point, giving us the opportunity of tracing the impact of cosmic forces on the Earth by direct observation, we shall first consider our present age, the Age of Pisces—as we may briefly call it—which started in 1413 AD and will last till 3573 AD.

Chapter IV

The Vernal Equinox in Fishes

The vernal equinox entered the constellation of Fishes about the time of Christ, and it left the neighborhood of the last star in Ram about 200 years BC, but as there is a narrow empty space between Ram and Fishes, it took another 200 years until the contact with the first stars on the east side of Fishes was actually established.

We are up against an apparent contradiction here. Rudolf Steiner said that the Age of Pisces/Fishes started in 1413 AD, and at that time the vernal point had moved well into the ribbon of stars that connects the two fish. We can reconcile this by considering the inevitable fate of any impulse becoming the inspiring force of an age one day. It may start in some dimness of history and struggle for a long time until it can break through and become effective enough to be capable of building up a civilization.

This is also the case in almost all the other instances of contact between the vernal point and constellations. The times that Rudolf Steiner suggests for those civilizations, with few exceptions coincide, with the moments when the spring equinox was in the center points of the fixed star groups concerned. This would then mean that the spiritual impulse preparing to lead a civilization, which we described above, must be existent somewhere in history long before it actually becomes effective in evolution.

In the case of the vernal point entering Fishes, there is the obvious coincidence with the historic Christ Events in Palestine. This can give us an idea of how such “subterranean” impulses may prepare for a long time until they come up and into the open. Nevertheless, we should like to make a fuller inquiry, for we cannot exactly say that the Christ Impulse alone is the inspiring agency of that civilization starting in 1413 AD. Christianity is of a far more comprehensive and supreme nature, which transcends the time-limited aspect of the civilizations. The cosmic impulse of our present age, whose impact entered the Earth at the beginning of the Christian era and came into the open in 1413 AD, rather must be something particularly decisive, because it coincided with the dawn of Christianity.

The momentum of the entry of the spring equinox, from the constellation of Ram to Fishes, was quite exceptional. That point of transition in the Zodiac was regarded as the beginning of the zodiacal circle by occultism since ancient times. This can be proven in several ways. Therefore, the transition would be connected with a gradual moving away from ancient forms of civilization and the establishment of new approaches. This is perfectly well indicated in the form and dynamics of the constellation of Fishes.

There are two fish in that group of stars that are held together by a cord or ribbon of faint stars. One of the fish can be seen swimming toward the constellation of Andromeda close to Ram. The other fish is moving toward Waterman. Thus they are dispersed in the cosmic “waters” between the past—Ram and the preceding groups of the Zodiac, together with their corresponding civilizations on Earth—and the future—Waterman, and that culture which is not supposed to start before 3573 AD.

Greek sidereal mythology associated Fishes with the fate of Venus and her son Cupid. The gods of the generation of Zeus established their rule only after age-long battles with their predecessors, the Titans and their helpers the Giants. Once, the race of Zeus was nearly defeated. They saved themselves by fleeing to Egypt, but they were not even safe there. One of the mightiest of the Giants, Typhon, caught up with them. Venus and Cupid saved themselves by changing instantly into fish. These were the two fish of the constellation which bears that name, so the Greeks said.

Typhon appears already in Egyptian mythology. Originally, he was recognized as a very exalted deity. The Pharaohs of the 19th dynasty bore his name. But later on he was considered to be an evil being, the famous Set, who slew his brother Osiris.

This is corroborated, to a certain extent, by the meaning of the constellations of Cetus to the south and Andromeda to the north of Fishes. They belong to the whole setting of the myth of Perseus and Andromeda, which we shall have to discuss in connection with the implications of Ram. Nevertheless, it is interesting in the present connection that the monster Cetus, sent to devour the chained Andromeda,

seems to have been recognized in remote antiquity as an evil being—akin to Set and Typhon—and known in Sumeria and Chaldea as the dragon Tiamat, who was finally slain by the Sun deity Marduk. Andromeda was also known in Chaldean times as the “Chained Maiden”.

How can we read in this cosmic setting, the foundation of the age of civilization that started in 1413 AD, after it had been inaugurated already in a hidden fashion at the time of Christ? Before we answer this question, we shall try to extend our understanding of Fishes by introducing new aspects of sidereal mythology; not using the term “mythology” in the sense of arbitrary creations of human phantasy but as presenting spiritual truths in pictorial form. We have tentatively made such attempts in *Isis Sophia II*, especially in Part Two and Part Three.

The constellations of the Zodiac are an external symbol of past stages of evolution. They are, in that externalized sense, still working on during the present stages of world development. On this basis, we will now consider the inherent impacts of Fishes and also of the constellation of Virgin, where the autumnal equinox contacts the extra-solar universe.

Fishes and Virgin lead us back to the initial stages of past embodiments of the Earth, as they are described in Rudolf Steiner’s *Occult Science*—Ancient Saturn, Ancient Sun, and Ancient Moon of cosmic evolution. Thus Fishes contains as a working memory, the first and last great cycle of that beginning of beginnings—Ancient Saturn. What happened then? There was conceived and set into motion, the great cosmic idea or archetype of a human being that was to be developed in time. At the present stage of evolution, this cosmically great archetype is realized in the shrunken and seemingly insignificant human form. Only if we can conceive in our own creative thinking, our capacity to comprise the whole universe in a spiritual sense, and only if we can attach creative value to this activity, can we faintly realize the magnitude of that human being which was conceived by the divine world in the very beginning. Certainly the majesty of that human existence is still far removed at present. But there has entered our present Age of Pisces/Fishes, a deep stirring to find the meaning of our existence in the universe—to comprehend the universe itself. This is contained in the scientific trend of the present civilization. It is still much obscured by materialistic world conceptions that rather tend to eliminate beings, by conceiving them as totally insignificant entities in the vastness of the universe of modern cosmology. However, we must not forget that the Age of Pisces is still in its infancy and that the present standards of recognizing our true nature and that of the cosmos may be no more than children’s diseases.

There is also another aspect of Fishes as a working cosmic memory of that Ancient Saturn stage in the dim past. That divine image of humanity, as splendid as it was in cosmic conception, was still lifeless. It was, in a sense, no more than an automaton, which was only much later permeated with life, consciousness, and ego-realization. Therefore, it is possible that during the Age of Pisces, impulses can enter civilization that maintain and perpetuate “backward” views that cannot, or do not want to, comprehend the evolution of the human being since those very first beginnings on Ancient Saturn. They account for materialistic attempts to regard all humanity and the universe as machines. Still another aspect enters our civilization through the working memory of Fishes. This is the background of Ancient Sun. Life then penetrated the Saturn creations of the divine world, after having been transferred to that Sun stage. This mystery of life, working in matter, is like a haunting ghost of the present civilization. Modern science is still far from comprehending or handling the secrets of animation of lifeless mineral matter, but there is certainly a deep urge to discover them.

From another angle, a different cosmic background is penetrating our present civilization. This is connected with the constellation of Virgin, which is a working memory of the initial stage of the so-called Ancient Moon embodiment of the present solar system. Then the creations of the divine world, having been permeated by life on Ancient Sun, were endowed with the capacity of consciousness—at least as far as those species that were our predecessors were capable of receiving it.

This impact works at present through the autumn equinox, which is connected, from the viewpoint of the Sun, with that season of the year during which the manifestations of external nature, especially vegetative life, dwindle away. Then it is our task to develop an inner life of consciousness and of the soul. Working from the cosmic background into human souls, are those active memory-pictures of past

stages when consciousness, not yet self-consciousness, entered the ancestors of humanity for the first time. This is manifest in this fact: that present humanity is slowly obliged to recognize the fact that consciousness can only be kindled by a gradual wasting away of external nature. The mystery of death, which also haunts this present age, will more and more be recognized as the only portal to conscious spiritual existence. It must become, in the present age, the revealed mystery of attaining “life through death”, the realization in thinking, at least, of the Resurrection. The road to spiritual human existence was opened by most dramatic events on the Ancient Moon embodiment, the commencement of which we see still working on as an active cosmic memory in the constellation of Virgin.

Therefore, another impact will enter the present age coming from that direction of the Zodiac. The Virgin not only contains the past but also, in a germinal fashion, the very last stage of the present Sun-Earth-Universe. This is not yet very apparent at present, but it will break into this civilization sooner or later. It is the question of the meaning and significance of a human being; namely, that at the end of the days of the present cosmos, will we have attained the full capacity of the world embracing ego? Unless the Age of Pisces finds an opening to this fundamental problem, it will be but an empty shell—without fruit.

Equipped with this greater cosmic background, we can now return to the implications of sidereal mythology of the two constellations concerned. They seem to amplify more the immediate concerns of the present age of evolution in the whole setting of the circumstances in which humanity has actually arrived. For instance, we heard of the plight of Venus when she was persecuted by Typhon. A picture of a similar nature is contained in the story of Andromeda being exposed to destruction by Cetus.

The constellation of Virgin also presents a similar setting of mythological imaginations. In the famous Zodiac of Denderah, of Egyptian origin, Virgin is definitely represented as Isis nursing the holy child. It is the Isis whose husband, Osiris, was killed by the sinister Set. In Chaldean world conception, Virgin also seems to have been identified with the myth of Ishtar (the Chaldean equivalent of Isis) and her husband, Tammuz. He was slain by a wild boar and carried off to the underworld. Ishtar entered through the seven gates of the realm of the shades in search of him, and only after tremendous tribulations was she able to rescue Tammuz.

The story of Demeter and her daughter, Persephone, points in a similar direction. Persephone is carried away from the upper Earth by Pluto, the dark Prince of the Underworld. Demeter, in her grief, implored Zeus to interfere, after which a compromise was reached. Persephone was obliged to stay for half a year with Pluto in the depths, and the other half a year she was permitted to return to the upper world.

These myths are often explained as nature myths, signifying the change of the seasons. There is some truth contained in this, in so far as the seasons are an external expression of spiritual happenings that can be found in purity only in the soul of an individual. Thus we hear in all these stories of the sufferings of a woman of divine-cosmic nature: Andromeda, Isis, Ishtar, Demeter, Persephone, etc. She is persecuted by a monster of some kind. In the case of Andromeda it is that dreadful Whale, Cetus; whereas, concerning the constellation of Virgin, it is the Hydra, the long star-image of the Water Serpent that Hercules is supposed to have slain. It is situated to the south of Virgin.

We may see in the Virgin Goddess an image of the soul of humanity in the purity of her divine cosmic origin. But who is her adversary? and persecutor? In Greek mythology the Hydra is the son of Typhon and Echidna, another monstrous figure. He is the same as Set, the arch-villain of Egyptian cosmology who slew Osiris. In China already the Hydra, or part of it, seems to have had a bad reputation.

Thus the line is quite clear. The divine soul of humanity is threatened by a being, or beings, who want to destroy that divine nature of the human being. It is connected with darkness—the Boar of Winter who slays Tammuz—and the center of gravity-stricken Earth—the domain of Pluto, the robber of Persephone. This is, then, the immediate aspect of the present Age of Pisces/Fishes and Virgin. All that of which we spoke before as wanting to enter this civilization: the search for the cosmic divine image of humanity, the quest for the riddle of life, the conquest of conscious comprehension of the meaning of the

human being and universe, is obstructed, ridiculed, and threatened with destruction by the Prince of Darkness—called Ahriman by spiritual science—and gravity. This is certainly a most dramatic fact that has become true in this Age of Pisces.

There is also another mythological picture connected with both Fishes and Virgin. Cetus and Hydra are descendants of Typhon, who is finally overcome by Horus. Also the Hydra is slain by Hercules, whereas Cetus is destroyed by Perseus. Furthermore, we have good reason to assume that those creatures, created by the adversary, are identical with the Chaldean Tiamat, the great world dragon who wrought destruction on humanity and the universe, but was finally destroyed by the Sun deity Marduk. Contained in this is the foundation of all those great imaginations of St. Michael's or St. George's fight with the dragon. These inspiring pictures have always accompanied humanity, but in our present age they will become of special significance. We can assume that this dramatic setting of the fight with the dragon will become an integral part of our civilization in all spheres of human life and activity. Thus it will be one of the profoundest tasks of this age: to save the divine cosmic soul of humanity, this God-inspired image of the human being, from destruction by those spirit-denying forces.

On this foundation, we can also understand why this Age of Pisces stands at the threshold of a long cycle of evolution coming to an end during the preceding Age of Ram. Its undercurrents received a totally new impulse through the Christ Event, which took place when the vernal equinox entered Fishes. From that time onward, we witness the evolution of humanity gradually losing all cultural traditions coming down from ancient phases of evolution. This has become apparent since the 15th century AD in all spheres of human life and civilization. At the present moment, there is not one section of spiritual culture that does not demonstrate the loss of the last heritage of our forefathers. This is especially obvious in the sphere of religion but also in philosophy and social life. One writer on the history of religions concludes his book with the words:

“Flowers, and even trees, are still growing on the ruins of religions and philosophies. That is all that the historian can tell, on reaching the verge of the present. He cannot but see, besides that, in the human soul around the ruins and the flowers and the trees, there is the menace of the desert.” *(A History of Religions, by Denis Saurat.)*

It is the impact of the fish, of the two fishes, that is turned toward Ram, the becoming aware of the final loss of traditions that were once upon a time our living and mighty supports. But there is the other of the two fishes swimming toward the future, toward Waterman. It reminds us that the decay of tradition is the necessary precondition for a new start. Where can we find the provisions for a beginning? The answer can only be in those events that took place at the very moment when the vernal equinox moved from Ram to Fishes, the Christ Events themselves. That greatest Event of the Earth evolution happened when the cultural storehouses of humanity were almost empty, and we were in the hour of greatest need.

There is only one point that must be remembered: It will not help this present age a bit, nor the future, if the Christ Events are approached with ancient means of cognition. This has been done in exoteric Christianity during the last nineteen hundred years, but the results are not very inspiring. Even philosophy and theology were unable to grasp the meaning of Christianity to the extent that it could be realized as the very foundation of the most profound change in human evolution. Christianity became a religion among religions, whereas from an esoteric viewpoint, it is the fulfillment of all religions and philosophies of the past.

Such a Christianity, conceived on the background of its cosmic significance, is the only provision that we can obtain on the road into the future. Without it there is no future for humanity. This is the supreme message of the constellation of Fishes. It is not compelling—only warning and pointing the way, leaving us free in this age to make our own decisions.

Chapter V

The Vernal Equinox in Crab

The results of our investigations with regard to the movement of the vernal equinox through Fishes can give us the assurance that we stand on firm ground. In the preceding chapter, we worked out the main characteristics of Fishes and their reflection in modern civilization. This is, of course, only an outline and can be amplified by the study of greater astronomical detail. For instance, in the picture that we drew of the spring and autumn equinoxes, we should also include the solstices and their positions in the Zodiac. This would enhance the description of the characteristics of our modern age. Nevertheless, the few indications given may inspire enough confidence to go beyond the boundaries of the civilization of Fishes in order to gain some information about the cultural development of humanity in the past and in the future.

We will investigate the age that was inspired through the vernal point in the constellation of Cancer/Crab. As we pointed out earlier, that civilization started toward the end of the eighth millennium BC. The vernal equinox was then near the center of Crab and is marked by the faint nebula of the Praesepe. Why should this have heralded the beginning of the first civilization—of a series of seven—in the course of what we earlier called the Post-Atlantean epoch?

One particular aspect of ancient sidereal mythology concerning Crab can give the answer. It was considered to be the Gate of Souls when they descended from the heavens to the Earth. The opposite constellation of Goat was the Gate to the Heavens, or to the Gods, through which souls entered after death, called The Beyond. Between these two symbols, the span of the seven cultures of the Post-Atlantean epoch would then be lying—between the momentum of the entry of the soul into a particular and unique relationship to the earthly world and the exit at the end. We can also assume that this connection, which we have at present with the Earth, was different before the Post-Atlantean Epoch and will change after the seventh civilization.

What kind of culture was it that was far before documented history and whose character we may be able to read in Crab? First of all, we feel obliged to consider the ancient mythology of that constellation. This is a bit scanty, because Crab is one of the two groups of stars (the other is Scales) that seems to have been obscured or “lost” during the last centuries, perhaps even millennia before Christ. Therefore, it is slightly difficult to find out how those peoples, who still recognized it in ancient days as an independent constellation, experienced it. For a certain interval of time it appears to have been counted as part of Lion. This was the age when humanity introduced the decimal system in arithmetic in the place of the older duodecimal methods. (Incidentally, at the same time, humanity seems to have recognized only ten groups of stars of the Zodiac in the sky, Crab being swallowed by Lion and Scales having been the claws of Scorpion.) The story of Crab being amalgamated with Lion is beautifully hidden in the story of Samson in the Old Testament (Judges XIV and XV). It is contained, for instance, in the story of the swarm of bees in the carcass of a lion that was slain by Samson. The center part of Crab—the star-cluster Praesepe—was indeed called in ancient times, and in certain parts of humanity, the Beehive.

However, there is some mythological evidence that can help us in our search. Strangely, it is also connected with the struggle of the Olympian gods with their predecessors for the supremacy in Greece, which we met before. The stars of Crab were two asses that were ridden by Bacchus (or Bakchos) and Silenus in the great battle against the Giants. The two animals made a frightening din with their braying, and the enemy was driven to flight. This seems to coincide with much older traditions of Asian cosmology, which speak of Crab as representing two asses. Two stars of the constellation are still today called the Aselli.

Bacchus, one of the two riders, is Dionysos, whose cult was well-known and practiced, for instance, in Greek Orphism. In those mysteries he was called Dionysos Zagreus (he who is torn to pieces). He was the deity who brought humanity the civilization of the wine, also the plantation of trees, etc. In some myths he appears as the tamer of the elemental and destructive forces in nature. But he had a terrible destiny. He was torn to pieces by the Titans, the pre-Olympian gods, and eaten by them. Deep mystery

wisdom lived in this legend, which was cultivated by the Orphic movement. The god torn to pieces was experienced as a symbol of the soul of humanity originating in the Godhead. It is only a fragment of what was at one time integrated in the Divinity and, by destiny, is obliged to incarnate in the physical body. In the multitude of human souls on Earth, the Godhead is torn to pieces.

Thus Bacchus-Dionysos was the spiritual reality of the painful but necessary process of individualization in our evolution, of endowing us with an individual soul in which a spark of the divine origin was still alive. Moreover, the cultivation of the wine speaks for this, because the wine was used in ancient times to awaken the power of the ego in the human being.

This mythological aspect of Crab may lead right back into very ancient times, of course, suggesting different conceptions. It can be regarded as the key to an understanding of that very first Indian Age of the Post-Atlantean epoch. From another angle, through spiritual research of Rudolf Steiner, we hear that the people of the Indian Age took the first step to the development of the individuality, thus becoming the foundation of all human development in later civilizations. Before the time of Ancient India, which is the culture of Crab, single human beings were members of the race or tribe to which they belonged—certainly not nearly an individual in a modern sense.

It is not difficult to discover in the Dionysos aspect of Crab, the very foundation of all cultural development: first in Asia, later in Europe, and finally in America. Through the development of the individuality, we each pass through stages where it seems apparent that the connection of our soul with its origin in the Godhead is torn, and the spark of the Divine in it is almost killed.

Silenus, the second rider and companion of Bacchus in that great battle against the Titans, was the educator of Dionysos. He was the Son of Pan, and he knew the dim past and equally the future. When he was drunk or asleep, he could be induced to sing and to prophesy. We can see in him the counterpart of Dionysos, the spiritual reality of the fore-knowledge of the laws and necessities of human evolution through the ages of Post-Atlantis.

Two more aspects must be added in order to make the picture complete. Above Crab, some distance away, is the well-known Great Bear, and below it is the head of the Hydra. We have met the Hydra before in connection with the constellation of Virgin. We came to the conclusion that these creatures, like the Hydra and Cetus—the descendants of Typhon, were known long before Greece and were possibly identified with the great Tiamat of Chaldea. Tiamat was originally the great Mother who created everything that exists out of water, but she came eventually into opposition to the gods whom she had created, the dynasty of Anu. In her anger she brought forth destructive beings of terrible shapes. The gods heard through their messenger:

Tiamat, our mother, now hates us ...
The mother of all, who gave birth to everything that is,
She has brought forth enormous snakes -
Their teeth are sharp, they kill pitilessly -
She filled their bodies with venom, not with blood.
She has brought out the snakes, monstrous reptiles,
Tempest fiends, furious dogs, men-scorpions,
Storms, fish-men, rams
And they have weapons of terror, and they lust for fight.
(*A History of Religions*, by Denis Saurat.)

Marduk was then chosen by the Gods to be their fighter. He killed the terrible Tiamat, divided her in two parts. The one part became the waters of heaven above, the other the waters of the Earth below. This is an exact mythological description of the condition that prevailed on the continent of Atlantis. For long ages that continent was heavily fog-bound. Then the mists cleared, causing a destructive amount of condensation that came down on the land as unimaginably severe rainfalls. The continent was gradually submerged in these flood catastrophes, while in other parts of the Earth caused the so-called Ice Ages. At the same time, the constellations of the stars appeared in the heavens for the first time—the men-

scorpions, the fish-men, the rams. It must have been a tremendously frightening experience for the human beings of that dying continent. Then great leaders under Divine guidance, foremost among them Manu (known in oldest Indian mythology), gathered the remnants of Atlantean humanity and led them to the east, chiefly to the emerging continent of Asia. Thus, that great Manu founded the Ancient Indian civilization, and the future of evolution was saved from extermination.

It doesn't seem to be too far fetched to connect the Hydra with Tiamat in her rage, the condensed waters of Atlantis, and revealing the terrifying countenances of the starry constellations. Incidentally, the Hydra stretches underneath Lion and Virgin, right into the neighborhood of Scales. Those were the constellations in which the vernal point was during the final stages of Atlantis. The head of that great serpent, underneath Crab, betrays the birth of Ancient Indian civilization out of the universal catastrophe of Atlantis. Marduk, the victorious deity inspiring the great initiate Manu, had created a place for humanity between the heavens and the waters of the deep, where it could continue its evolution toward spiritual freedom.

The stars of the Great Bear are above Crab, some distance away. The association with a bear is evident all over the world. Even the Red Indians saw in that group of stars the same animal, independently of the European and Asian continent. Yet, apart from these myths, there also appear in one place or another, conceptions that seem to have had a more hidden significance.

The most conspicuous stars of the Great Bear are those seven that at present form the so-called Dipper or Wagon, sometimes called the Plough. (In ancient times they may have stood in a different composition.) Those seven are also named the Septentriones or the Seven Sages. In Celtic mythology they appear as seven great heavenly rulers, or Knights, who sent out the boy Arthur to become King, in order that he might fashion his earthly kingdom according to their Kingdom of Heaven. Therefore he established the Round Table, which was a copy of the Round Table of these Seven in Heaven. After his death he returned to the Septentriones, and this is the reason why they are also called Arthur's Chariot or Wain. There are even indications that some Red Indian tribes conceived the Septentriones as seven beings who went to heaven because of their persecution on Earth and shone as those stars.

In this we read another important feature of the Ancient Indian culture inspired by the vernal point in Crab. Once that civilization had been established, the great Manu withdrew to the secrecy of certain mystery places in the interior of Asia, from where he guided, and still guides, the evolution of humanity from a very lofty angle of divine intuition. However, the Ancient Indian people were now led by seven Holy Rishis, who received their training and inspiration from the great Manu. They were great teachers who were able to contact the cosmic fountains of supreme wisdom. Thus they worked in turns on the peoples of that ancient civilization and established, by revelations of the divine world that spoke through them, an extremely spiritual culture. Only a shadowy fraction of that wisdom is contained in the sacred books of later India, for instance, in the Vedas.

All this evidence, obtained through ancient sidereal mythology, can be corroborated and amplified by the application of what we may call modern mythology, which is a description of the spiritual-cosmic background of evolution in the language of the constellations of the Zodiac. In this sense, we will now consider, as far as Crab is concerned, those earlier embodiments of the present universe that are known as Ancient Saturn, Ancient Sun, and Ancient Moon.

The constellation of Crab can be conceived as a reflection of a phase on Ancient Saturn, during which the very first etheric rudiments of the human senses were created (See *Isis Sophia II*, Parts Two and Three). In that moment was inaugurated that long development of the human organization, going through many changes that finally enabled souls to establish a contact with the external world through the senses and, in a fashion, suited to their present condition.

The people of Ancient India took a decisive step toward the realization of this connection with the world through the senses. Ever since, this has been the fundamental principle of cultural development in ages following that of Ancient India. This first step was an extremely difficult task and felt like a painful incarnation on Earth for those people. In preceding times of Atlantis, the human being's perception of the physical world was hazy as long as the Atlantean continent was shrouded in heavy mists. Still, the

inner “senses” were more developed; something that may have been more akin to what is today called instinct, clairvoyance, etc. Then the Ancient Indians began to experience the full impact of a world of light and other qualities that can only be perceived by the physical senses. Gradually, the inner, more spiritual or clairvoyant perception of world facts was pushed into the background. It was the beginning of the end of those wonderful connections of the human being with the reality of the spiritual world. There are only weak and atavistically distorted remnants existing today.

The story of Crab, with regard to the Ancient Sun embodiment, speaks of a phase when the indistinct form of humanity, ever changing like a cloud, was made to maintain its definite and own integrated shape. Before, our organization was open to all cosmic influences, reacting to any impulse by spontaneously changing the form of the body. Something of this kind happened also in Ancient India. The human form was then still closely related to and under the influence of the cosmic world, of the planets, etc. The fontanelles were still open, and the cosmos could work powerfully on the organization. (This is the case now only at the beginning of an infant’s life.) However, those openings of the skull began to close, and humanity advanced on the road toward becoming beings who emancipated themselves more and more from the influence of the cosmic-spiritual world. This was a necessity and was set as the chief task of the civilizations following Ancient India, although it was felt to be a painful and tragic experience, traces of which are still prevalent in the attitude of eastern people to this day. This development was inaugurated by the impact coming from the direction of the present constellation of Crab through the vernal point. From a certain aspect of the cosmic evolution of the human organization, Crab is closely associated with the fontanelles of the skull (See also Part Three). It culminated in the Christ Events in Palestine, at the beginning of the Christian Era when the planet Saturn was in Crab and when preparations were made to give the emancipated human beings, divorced from the spiritual cosmos, the possibility of establishing a new connection with the spiritual world by their own free decision.

The aversion of eastern humanity (for instance, apparent in Hinduism) to the material world reveals another impact of Crab on those civilizations in prehistoric times. This is the aspect manifest in that group of stars, reflecting certain phases of evolution on the Ancient Moon. During the third great cycle of that past embodiment of the Earth, the equivalent of the present Sun had separated from the main body. The Earth had been engrossed in a densification that was uncongenial to the Sun. Subsequently, the Moon became the place of a kind of cosmic rebellion against the higher divine hierarchies who remained united with the Sun. The beings on the Moon, including the ancestor of present humanity, gained greater independence at the cost of emancipation from the spiritual cosmos. This phase is remembered, as it were, in the constellation of Scorpion, but the spiritual awareness of the gravity of that Moon-drama, from the viewpoint of the separated Sun, is contained as memory in Crab. Thus the Ancient Indians witnessed the commencement of descent into the material world, aided by the awakening of the physical senses, almost as an onlooker. But they viewed it with dismay and mourning for the fading capacity of direct, though unfree, contact with the divine world.

These are only the main outlines of the impact of Crab on civilization, but they may suffice to provide a picture of what the culture of that early humanity, at the beginning of the Post-Atlantean epoch, has been.

Chapter VI

The Vernal Equinox in Twins

The vernal equinox entered the constellation of Twins during the second half of the seventh millennium BC. Soon after that, it was directly below the twin stars Castor and Pollux. Yet the historic age of Twins did not start before 5067 BC when the vernal point had already moved into the feet of that constellation.

Before we study the ancient mythology of Twins, we should prefer to concentrate on the reflections of past world evolution as they are contained in that group of stars.

The very first stages of the development of the human being are already inscribed in Twins. Ancient Saturn, the primal beginning of the Earth existence, consisted of nothing but amorphous ethereal substance at first, manifesting itself at a certain moment as warmth only. Then mighty divine Intelligences, who are called in Genesis the Elohim, started to work upon that substance. Their ultimate aim was to mold it in time to such a degree that it could become the bearer of an ego. Thus, humanity was conceived as beings who took their share in the world of substance and matter; and who were, at the same time, capable of developing a realization of Self.

However, that primal substance of Ancient Saturn was far from realizing the supreme impulse of the Elohim, or Spirits of Form, as they are also called. Only a reflection, as it were, remained as an impression on what had come into existence in the Saturn universe. Thus it happened that the amorphous warmth was divided into individual parts, appearing like the sections of a mulberry. These were the very first beginnings of the physical bodies. In that moment, an evolution was inaugurated that lasted throughout the following stages of Creation. Only on the Earth did the time come when human beings, though in their bodily nature only a miniature or microcosmic representation of the whole created universe, were able to be endowed with the ego and the awareness of it by their particular connection with the cosmos. Only then could they realize the meaning of their being embodied in the world of substance and matter.

Something of this impact we should expect to have been working during the Twins civilization, or Ancient Persian Age. We find it there indeed. The Ancient Indian still had a certain antipathy against, even fear of, the material world. It was called "Maya", an illusion, the only reality being the spiritual world. For the Indian, it was a state of misery to be incarnated in it. There was a tendency to see the only solution as getting out of it as quickly as possible. This is still apparent in the teachings of Hinduism.

The Ancient Persians had an almost diametrically different outlook on Earth existence. They felt in themselves the natural gift to accept the challenge of the material world; they were much more related to the Earth, to nature, and to the beauty of the world presenting itself to them through the senses than the Ancient Indian. For them it was much more a question how to maintain the integrity of their inner being in the swell of impressions coming from without.

Therefore, they had to have a spiritual guidance different from that of the Indians. One of the greatest initiates of humanity, who in one of his later incarnations (about the time of the Persian King Cyrus) was active as the Zarathustra, was delegated by the great spiritual leader of Post-Atlantis to guide the people who had settled in the highlands of Iran.

That great Zarathustra of Ancient Persia led the inner gaze of his people to the realization of a mighty Divinity, Ahura Mazdao, the great Aura of the Sun. It is significant that he did not point to the visible Sun in the sky but to the Aura of it. It was the Spirit of the Sun, none other than the cosmic guide of those Elohim, or Spirits of Form, who work from the Sun into the whole solar universe. The people then had not fully acquired the realization of the ego. It was still held by the Elohim, especially by their source, Ahura Mazdao. From indications contained in the holy scriptures of the Persians, we conclude that Zarathustra recognized in the Spirit of the Sun, the One who was to enter the earthly world as the Christ. Certain prophecies speak of events to come, which we find also in the New Testament, concerning the life and mission of Christ.

Thus Zarathustra pointed to Ahura Mazdao as the greater Ego of humanity on Earth, in Whom we could find the power to maintain the integrity of our own being in the surge of external nature through our senses.

There also existed in Persia, a striking spiritual conception of the elements of the Earth, which one can understand only on the background of the constellation of Archer, the group of stars were impacting the autumnal point during Ancient Persian times. Fire was then the purest element; therefore, it was considered to be a crime to disintegrate the human body after death by cremation. It was exposed to the vultures, a custom still practiced today by the last remnants of Zoroastrianism, the Parsees. Air, water, and earth were in degrees less pure; in fact, the forces of darkness opposing the light of Ahura Mazdao were mingled with them.

Archer describes a further stage of Ancient Saturn, following the one mentioned above. After the Spirits of Form, another hierarchy of divine beings worked upon that planet. They are called Spirits of Personality in modern occult language. They went through a phase of their own self-realization similar to present humanity, only under that totally different external setting. In those warmth entities, which had come into existence previously, they experienced something like their “bodies.” In the still lifeless and purely reflective capacity of those entities, the Spirits of Personality realized their own being, which they saw in the mirror, as it were, of warmth or fire. The impact of these developments, which appear in the cosmic memory of Archer, was also working into Persian civilization through the autumnal equinox. It became the foundation of the perception of fire as the most sacred element on Earth. Air, water, and earth came into existence much later, after the original substance of warmth had been successively condensed; in other words, when it was gradually adulterated in the course of evolution following Ancient Saturn, i.e., when humanity was successively involved in these stages of condensation of substance in Archer.

The aspect of the Ancient Sun evolution, which is also written into Twins, had an equally profound influence on the formation of Ancient Persian culture. A part of the warmth of Ancient Saturn had by then been condensed into air; another part remaining behind as warmth. Together with this descent of substance, there also had taken place an elevation of the creature. Those who had acquired a twofold body of warmth and air were permeated by life, or a life organism, as the result of the workings of very exalted divine hierarchies. Thus the predecessor of humanity on Ancient Sun had become a twofold being, consisting of a physical body and a life organism. This is expressed in the twofoldness of Twins, in the twins Castor and Pollux of Greek mythology, and in the corresponding stars in the heavens.

The twofoldness of these Sun ancestors had a profound influence on their connections with the world around them. Their physical corporeality acted more like the root organization of a present-day plant, though it can be compared with the plant only in the sense of dynamic quality. Certain hierarchical beings worked in it and developed further the subtle foundations of the sense organs, which had already been inaugurated on Ancient Saturn. Through these activities in the realm of the senses, a connection was established between the Sun ancestors and a kingdom below them, remaining in a repeated Saturn existence of warmth only.

The cosmic memory-impact of this phase of evolution revealed itself in the contact that the Persians established with external nature. We said before how they were much more devoted and receptive than Ancient Indians to the impressions flowing into them through the channels of the senses. The kingdoms of nature and the elements of the Earth planet were experienced as something more than illusion only, which one felt inclined to shun. The paramount need that was recognized was to work with “fallen” nature, to cultivate and redeem it. For instance, agriculture came more to the foreground, the cultivation of cereals, etc. It was felt that working on the soil laid open the darkness of the Earth, so that it could be permeated by the forces of the cosmos, by light and warmth, etc. For in the darkness and heaviness of the material Earth the power was conceived that opposed the workings of Ahura Mazdao, the God of Light. That opposing spirit was called Angra Mainyu or Ahriman. The task was to combat Ahriman and the host of demons who served him. All this was a realization of one side of the memory aspects contained in Twins.

The life organism or “etheric body” of our Ancient Sun ancestors was also permeated by Intelligences of the divine hierarchies. They permeated it with mighty Imaginations, revealing the events in the spiritual cosmos in pictorial form; the wonders of the leaves and of the many-colored blossoms of the present plant world are but a very faint recollection of the etheric pictures once woven into the life organism of our Sun ancestors. They had great creative power and shaped certain organic systems of their bodies.

This phase of evolution, working as cosmic memory impacts through Twins, was also apparent in these Ancient Persians. Those who had devoted their lives to the study and the practice of the interrelationship between Earth and cosmos were called Magi in later times. For instance, those who came to visit the Jesus child, according to the Gospel of St. Matthew, were such “Kings” or Magi, the last representatives of what one might call a holy order of Initiates of the Twins culture. They were disciples of the great Zarathustra. From the scanty remnants of ancient Persian documents, we know what is otherwise confirmed by spiritual investigation, that they had a tremendous insight into the working of cosmic rhythms in earthly affairs. They did not consider so much the single, visible stars as was done in an astrology of later time. In the rhythms of the stars, they read the manifestations and impulses of the divine world: of what was to be done at the moment and what was to be expected in the future. The most dynamic prophecies concerning the future of the world stemmed from this wisdom. In these capacities of the Magi, which have long since died out, there lived the last reflection of those mighty cosmic pictures flowing into the etheric body of our Sun ancestors.

That sublime wisdom of cosmic rhythms was applied to practical purposes, for instance, agriculture, etc. We can hardly imagine how it was used during classical Ancient Persia, but it certainly had more than just the character of a passive registration of the cosmic rhythms. Humanity still had a physical organization that enabled the use of these forces in a very active sense. In sacred ceremonies, the powers of the heavens were implanted into the Earth. The Ancient Persians could do it, because they also had a better knowledge of the elements of nature, etc., than we are inclined to imagine. Today, we should call such capacities “magic”, but the fact that we of the present age have bodies no longer suitable to magic practices, has cast a deep shadow of misunderstanding, apprehension, and suspicion that is justified where there is the pretension that the ancient ways are still valid.

The reflection of the events on Ancient Moon, imprinted in the constellation of Twins, is also apparent in Ancient Persian civilization. It tells us of the middle phase of that previous planetary embodiment of the Earth. Our Moon ancestor had been endowed by then with the capacity of inner or soul reflection of external events. They consisted of a physical, an etheric, and a soul-body. At the same time, greater independence had been achieved that led to a limited degree of emancipation from the spiritual cosmos. This same emancipation was bought at the price of greater fragility of the bodily organization. In rhythmic intervals of time, this body became uninhabitable for the soul, and it had to be left behind. With the higher principles of the organization, the soul was led out into the cosmos of the Sun. There, in the spiritual harmonies of the solar universe, souls rejuvenated and brought new vigor back to another existence on the Moon. This kind of division of our being, that inner contrast, is expressed in the duality of Twins but also in the image of Archer, in the mythological figure of the Centaur uniting in itself the animal nature with the rudiments of human nature.

Shadowy reflections of that state of evolution were the foundations of the world conception of the Ancient Persians. When one entered the world through incarnation, it was felt that one came into a place where darkness and heaviness reigned, where the forces of Ahriman, working from the center of the Earth, held sway. Death and decay was the ultimate end of that world. It had come about by the Great Fall, already on Ancient Moon, when retarding forces of Luciferic and Ahrimanic nature had brought a cleavage into the cosmos in which our Moon ancestors were also involved.

The forces of evil were experienced quite realistically in the events happening on the Earth. In the steppes to the north of Iran, wild tribes were living who pressed into Ancient Persia and were overcome only after age-long wars. They were regarded as the tools of the evil that opposed the civilization of Ahura Mazdao.

After death, the human soul who had outweighed the evil in its corporeal being by developing and practicing the good, returned to the realm of Ahura Mazda and united with its “Fravashi” (a kind of Guardian Angel or Higher Ego). Then the soul was able to prepare for a new incarnation.

These conceptions bear a striking similarity to the facts of evolution on Ancient Moon, as far as Twins and Archer are concerned. Probably much of what lived in later religions as the duality of good and evil, earthly life and life in the heavens, the idea of ultimate redemption, the aspect of heaven and hell, etc., has its origin in the world conception of Ancient Persia.

Essentially, truthfulness was the highest ideal. The evil, as personified in Ahriman, was the lie. That liar had woven before the senses of humanity, a net of unawareness of the Spiritual origin of all that existed. It was the result of that emancipation on Ancient Moon, which had been bought at the price of ignorance and denial of the spirit, causing decay and ultimately death.

All these implications of Twins can be corroborated by ancient mythology, as far as it refers to that constellation. There is the story of Castor and Pollux, after whom the two main stars of that group are named. Pollux was immortal, whereas Castor was of mortal nature. Once the brothers were involved in a fight, and Castor was killed. Pollux was overcome by grief. He appealed to Zeus, and finally a compromise was reached. It was decreed that both should live for half a day together in the underworld, and the other half they were allowed to return to the light of the upper world. In this conception the contrast of day and night was expressed, having a much deeper significance for the Greek soul than for those of our present age. The realm of the shades was shrouded in utter darkness and hopelessness. The Greeks had the saying: Rather be a beggar in the upper world than a king in the realm of the shades. Death and life after death had become something that instilled fear and revulsion. The upper world, where the Sun was shining, where the universe was manifest in the beauty of the object world, that was the realm where the Greek soul recognized reality of existence.

The contrast of an upper cosmic world and a lower realm, which is only a poor and defective reflection of the upper, is present in all ancient mythologies concerning Twins. For instance, in China they were identified with the two powerful and mystical principles of Yin and Yang. Yang was the principle of cosmic origin, of life and light, streaming down from the cosmos, especially from the Sun. Yin was the earthly, feminine principle, manifesting in the properties of the Earth and also of the Moon, reflecting only the Sun light. It was darkness and cold, living in the element of water.

There seems to be an element present of unredeemed contrast in these mythological pictures. Is it a permanent feature of the universe, the eternal contest between day and night, cold and warmth, light and darkness? Must we for eternities go between life on the dark Earth and an existence in the bright light of the spiritual world? The teaching of the great Zarathustra gave an answer in the prophecies of the coming of the Savior who was to be born of a Virgin, Who would raise the dead and purify the world. He will inaugurate the Last Judgment after the physical world will have been destroyed. Then the good will finally rise to heaven, and the evil will be burnt.

Then what is the meaning of existence on the dark Earth? The answer to this fundamental question seems to have been contained in extremely subtle teachings of Ancient Persian Zarathustrianism. It was not on the surface but was kept in the seclusion of the mysteries. Only fragments of it have survived into later times, for instance, in the Eleusinian Mysteries and appears to have been connected with the fixed star Sirius in the Greater Dog.

The Greater Dog is below the constellation of Twins. Its well-known main star, the brilliant Sirius, played a prominent part in all ancient mythologies. In Egypt it was called Sothis and was possibly associated with Isis. In Persia its name was Tistra, or Tishtrya, and was prominently mentioned in the Avesta, also in the Hindu Veda. In all these forms it was the inspector of the other stars, and on Earth it controlled the rain and the waters.

There is evidence that Sirius was also associated with the mysteries celebrated at Eleusis. It is a well-known fact that the ancient temples, for instance in Egypt, were so orientated that the light of a certain fixed star would fall through a long passage or a sequence of dark chambers into the sanctuary. Thus, they must have appeared extremely enhanced in their brilliancy.

A similar arrangement seems to have existed in the temple of Eleusis. Sirius shone at a certain season and at a certain hour with extreme brilliancy into the innermost sanctuary. This was the time when the Eleusinian Mysteries were celebrated. Then in the temple, the Sacred Drama of the abduction of Persephone by Pluto, the Prince of the Underworld, was enacted: the grief and the diligent search of her mother Demeter, of the rescue of her daughter and her return to the upper world for a season. Of course, those mysteries had a connection with the change of the seasons, but the spectacle of ever-changing nature was only a symbol of the fate of the souls who have to descend again and again into the darkness of the Earth. They were gradually called upon to redeem the fallen Earth and to help to rescue the Spirit Light that is imprisoned in it. This was the answer of the mysteries to that burning question of the meaning of incarnation. Upon it, fell the rays of the rhythmically returning Sirius that, in a sense, belongs to Twins.

This teaching was also the core of the Manichean movement in post-Christian times. It had a profound connection with Persian Zoroastrianism and Mythraism. The world we enter into by birth is evil, but by a life of intense purification, we can redeem that evil in ourselves, thus helping in the great cosmic struggle for the rescue of the good from the powers of evil. In all this we see the last sparks of a most sublime side of the Ancient Persian Twins civilization, and of this we still know very little.

Chapter VII

The Vernal Equinox in Bull

The entry of the vernal point into the constellation of Bull brings us nearer to what we call historic times. This happened in about 4600 to 4300 BC, when the first stars of Bull rose together with the spring Sun. However, following the law of inertia, with regard to cosmic impacts on the Earth, the age of Bull did not start until about 2900 BC, and the vernal point was already near the Hyades and Aldebaran.

The story of past evolutionary stages of the Earth, again, provides us with an excellent means for deciphering the shaping of the Egypto-Chaldean Bull civilization, according to those cosmic influences.

The Bull leads us back into a cycle of development on Ancient Saturn that took place before the one we described in connection with Twins. The body of Ancient Saturn was then still more amorphous and lifeless. Mighty cosmic Intelligences had worked upon the planet, called Spirits of Wisdom and Spirits of Motion in modern spiritual science and Kyriotetes and Dynamis according to Greek esotericism. They had tried to permeate it with life—Spirits of Wisdom—and consciousness or soul activity—Spirits of Motion. However, they could not then achieve their aims. Only during the Ancient Sun and Ancient Moon stages was this possible. Ancient Saturn could only “reflect” their activities, as it were, in a mirror. Nevertheless, this “reflection” should not be seen as a “failure” or unreality. Such a thing does not exist in the spiritual world. Those reflections were a spiritual reality in the environment of Saturn, where they stayed and formed something like a gigantic aura.

We are especially interested in the reflections originally emanating from the Spirits of Motion, because their activity is particularly inscribed into Bull of our times. Before their influence, the cosmic life streaming forth from the Spirits of Wisdom had already been rejected by the planet and reflected into an aura of life around it. Now the soul-life of the Spirits of Motion was also thrown back. It amalgamated with the aura of life around the planet. Thereby, the very foundation of all planetary existence and movement in our present solar universe was preconceived.

It is understandable that our present materialistic age tries to explain the movements of the stars in terms of purely mechanical reaction caused by gravitation, etc. However, this kind of thinking is very weak, because it cannot give an explanation on its own grounds of where the force of gravity, if this theory is at all valid, came from. Altogether, the essence of gravitation—electricity and magnetism—is still a completely unknown quantity to our modern world. It is impossible to solve any of these questions without the acceptance of the idea of cosmic Intelligence, who set things in the cosmos into motion.

Spiritual science has come to realize that first there was Intelligence in the cosmos. This created its own “bodies” and set them to move in the course of time. The moving planets, for instance, are an expression of the Intelligences of the gods who inhabit the cosmic bodies, as a human soul and spirit inhabits a physical body.

This great cosmic background of the Bull is manifest in Egypto-Chaldean civilization. It is the age where astrology has its roots. However, the astrology of those classical times was of a very respectable nature. Chaldean and Babylonian documents, still existing, clearly reveal that intentions and impulses of deities were perceived in the movements of the planets. For instance, the planet Venus was regarded as a manifestation of the goddess Ishtar. Priest-astronomers were able to read, in the gestures and rhythms of that planet, the will, and the decisions of the deity. Only much later were the planets themselves conceived as the originators of human destiny. Their ancient mythological background was lost. This was the birth hour of that astrology that has survived, at least in fragments, into our age.

In Egypt the impact of the starry universe was conceived in connection with geographical and geological formation and seasonal rhythms, for instance, the floods of the Nile. In a way, the divine world wrote on the land through the hands of the stars. Originally, the rising of the star Sirius-Sothis on a certain date of the year was considered to be responsible for the rising of the Nile, the beginning of the all-nourishing inundation. So this was the external manifestation of a divine being, possibly of Isis. She was also perceived in the very constellation of Bull—the heavenly Cow. We find Isis often depicted as a cow or, at least, as a human figure with cow horns.

This particular kind of Bull impact was the foundation of Egypto-Chaldean civilization. It was different from the cosmology of the Ancient Persians who experienced the divine Intelligences much more “behind” the stars and did not reckon so much with their external appearance.

The Ancient Sun evolution presents, in connection with Bull and Scorpion, a very subtle picture. Implanted into the ancestor of humanity were the very first rudiments of magic capacities, which we will be able to develop in full consciousness only in the dim future. These powers are still deeply dormant in the faculty of speech. However, it is present in individuals as a subtle germ. Priest-sages who lived in the seclusion of the ancient temple places, both in Egypt and Chaldea, evolved their organizations to such a degree that they were able to practice the magic qualities of the divine Word within certain limits. This was the beginning of a Priest civilization that has survived in ritualistic practices into later times.

The Priest, who had gone through long periods of stern and purifying inner preparation, was supposed to be able to invoke the blessing and the assistance of the God by uttering His holy name in the holy ritual in the innermost sanctuary. No layman could pronounce that name without danger of immediate death.

This was still the case in classical times of the Bull civilization. It may well be that many of those gigantic architectural structures in Egypt, Chaldea—but also, for instance, in Britain of that age—were erected with the employment of the magic Word. Soon, however, a decline set in. Altogether, that age witnessed a rapid deterioration of ancient faculties in humanity.

We read this, too, in the constellation of Bull and especially in Scorpion, as far as certain decisive stages of the Ancient Moon evolution are inscribed in them. The capacity of inner reflection and soul-life was then infused into our ancestors, who were suddenly exposed to the danger of developing independence and emancipation for selfish reasons. Powerful spiritual forces, acting as adversaries of normal evolution, were instrumental in this development of the first traces of egoism. They were mentioned before in connection with Ancient Persia as forces of Lucifer and Ahriman.

This great cosmic temptation and deviation is described in Scorpion. It worked also into the Age of Bull and is mythologically expressed as the death of Osiris, caused by the evil Set. The legend says that the Sun was in Scorpion when Osiris was killed. The effect on civilization was that the Word and the spiritual faculties connected with it, as far as they were still genuinely alive, were misused for egoistical ends, chiefly by the great autocrats of the Asiatic empires. The Old Testament records such an incident in Numbers, Chapter XXII - XXIV.

The Israelites had entered the territory of the Kingdom of Moab during their forty-year journey in the desert. King Balak was frightened by their great numbers. Obviously, he could not have attempted to withstand them with physical arms. So he sent embassies to the great magician Balaam, who still had the capacity of using the sacred Word for spells, either for blessing or cursing. Balak asked him to ban the Israelites from his land by curse. Balaam, upon consulting the Divinity, was advised by them not to respond to the request of the King. Only after more urgent demands did he proceed to the court of King Balak. The road was beset with strange obstacles. It is described in the story how, on a narrow lane, his ass saw the “Angel of the Lord” with drawn sword, and would not go on. Only after this had happened three times, did Balaam perceive the Angel who stood “for an adversary against him.” And when he promised to speak only the Word that was put into his mouth by the Divinity, he was permitted to proceed.

Balaam was then led by Balak to a place where he could see the multitude of the Israelites. He ordered an altar to be built and sacrificial rites to be performed. But how great was the disappointment and anger of King Balak when Balaam did not curse the invaders. On the contrary, he spoke words of blessing, pointing prophetically to the future of the Israelites and their mission in history. Thus had the Divinity inspired him to do, and he had obeyed the call. This happened three times.

This story shows that it was already a matter of course, in those times, to misuse the magic power of the Word for egoistical purposes, even though they were against the divine plans of evolution. The consternation that Balaam created by refusing to pronounce a magic curse, confirms that he was doing something that was against the rule of decadent malpractice.

The ancient sidereal mythology of Bull and the neighboring constellations amplifies what we said about the civilization under this impact. There is, for instance, Orion below Bull. The more we go back into the dim past, the more we find Orion associated with great and powerful Sun deities. In Sumeria he was Uru-Anna, the Light of Heaven. Later he was Tammuz, the lover of the great Ishtar. Toward the end of the fifth millennium BC, he is in Egypt and mentioned in connection with the God Sahu, and later he seems to have been identified with Osiris himself. Sahu is a strange deity, who feeds on the bodies of the great gods; in other words, he absorbs their creative qualities. Thus he is the power of the magic, creative Word that once worked in the creation of the gods, but which has now entered the human being as the magic Word of ritualistic performance. In those very ancient Egyptian times, the Pharaoh was said to have become one with Sahu after death.

Yet, how deeply had Orion sunk in Greek mythology. During the intervening time, he must have lost much of his original splendor. In one story he is blinded for persistently wooing the daughter of a little island king. But by far the most tragic story is his love for Diana. He is then still a great hunter-giant and able to walk even across the sea. Diana, the Moon goddess, falls in love with him and meets him in the nightly darkness of the forests. Her brother, Apollo the daylight Sun, does not approve of it. He thinks of destroying Orion. Once when he is together with his sister, he perceives in the distance the giant walking across the sea. Quickly he seizes the opportunity and asks Diana to prove to him her famous skill with bow and arrow. She has no idea that the tiny speck in the distance is her beloved Orion. She shoots and the giant falls dead. With horror and unending grief Diana discovers too late what she had done.

Homer already mentions Orion as a soul wandering in the realm of the shades. A great transition has taken place. The creative Word of divine origin and all the other spiritual faculties of ancient splendor were dead. It came about when Osiris had been killed.

The constellation of Scorpion, where the autumn equinox was during Egypto-Chaldean times, speaks a similar mythological language. In practically all regions of the world, even beyond the Atlantic, Scorpion was connected with death and somehow affiliated with Mars. The latter planet is supposed to have been born within that constellation. For instance, its most brilliant star, Antares, seems to mean Equal of Mars.

Scorpion has a connection also with the Gilgamesh epic. Gilgamesh was king of the Sumerian town of Erech. He was two-thirds god, one-third human. His friend was Enkidu, or Eabani, who accompanied him on several adventures. One of them was the slaying of the Khumbaba, the guardian of the cedar forest of Inina or Ishtar. Thereafter, Ishtar herself wooed the mighty hero, but he rejected her. Ishtar is the same who was called in other mythologies the Queen of Heaven. In the story of Gilgamesh rejecting her, we can see an indication of an ancient humanity moving away from being dominated by divine Intelligences working through the stars. It was the first step on the road toward inner freedom, a road leading away from an ancient astrosophy, through the stages of star wisdom, becoming an ever more abstract astrology, until it comes to an end as humanity throws aside the kind of fatalism that astrology had become.

Ishtar was enraged by the refusal of Gilgamesh. She sent a terrible bull to revenge herself. But the two friends succeeded in killing the beast. This scene was often depicted on seal cylinders of Ancient Chaldea and Babylonia.

The next event was that Eabani became ill and finally died. Killing the Bull really meant losing the last remnants of a direct experience of the reality of the spiritual world—we could not see beyond the portal of death anymore. Disease and death had become the inevitable fate, presenting human souls with an unsolved riddle. This was the price at which the independence from cosmic influences was bought.

Gilgamesh was in deep despair at the death of his friend. He did not know what had happened to Eabani's soul, where he had gone to. By rejecting Ishtar—the ancient living Wisdom of the stars—he had closed the gate to a certainty of experience about life after death. He searched during long and terrifying wanderings for his ancestor Ut-Napishtim, in order to learn from him about the mystery of death and how to escape this fate. He succeeded in penetrating to the realm where his ancestor lived, after having passed through the Gate of the Western Mountain, guarded by terrible Scorpion men, after

having crossed the waters of death. But all that Ut-Napishtim could tell him was that death is the ultimate fate of earthly souls, there is no escape. Gilgamesh returned to Erech bewailing the death of Eabani.

Finally he was allowed, by a special favor of the God of the Dead, to have a glimpse of his friend in the underworld. He had a few words with him, but the information was depressing. Eabani told Gilgamesh:

“ ...the man whose corpse had been thrown into the fields
–As you and I we have seen many
His spirit is not at rest
The man whom no one cares about
–As you and I we have seen many
He starves, he has no food.
He has to eat the refuse of the streets ...”

(A History of Religions, by Denis Saurat.)

Such views would not have been possible in times preceding the age of Gilgamesh. At that time death was not an event in human life which created fear and doubt. Furthermore, there would have been no need to inquire into the fate of those who had passed over the threshold. The objective cognition of life after death, however dreamlike and dim, was as real as the awareness of our conscience is a reality to a person of our age.

The dying away of those more instinctive capacities of humanity is typical for the Age of Bull. It was a fact that was openly manifest everywhere before the time of Christ. For instance, the teaching of Gotama Buddha no longer counted on the human faculty to realize a spiritual world.

We see it as the result of the impact of the constellation of Scorpion on civilization through the medium of the autumn point. Working through it was the heritage of Scorpion events on the Ancient Moon—the beginning of the estrangement of our Moon ancestor from the divine world and, finally, the cause of illness and death—the Eabani destiny. But, however deep that Fall was, it became the foundation of our attainment of spiritual freedom.

The Bull of the East was sacrificed, and what was left of it was brought to the west and incorporated first into Greek civilization. This is contained in the beautiful myth of the bull and Europa. Europa was the daughter of King Agenor of Phoenicia. One day when she was watching the herds of her father near the shore, she noticed the most beautiful bull among them. She was so entranced by its beauty and behavior that she sat on its back. But then the animal plunged into the sea and brought Europa to the island of Crete. There he revealed himself to her as Zeus, the spiritual Father of Greek civilization.

Thus were the remnants of a declining Bull culture saved for further evolution.

Chapter VIII *The Vernal Equinox in Ram*

The Age of Ram started in 747 BC, the year of the foundation of Rome, according to the Roman historian Fabius Pictor. There exist a variety of dates given by various Roman sources. The one accepted by modern history is 753 BC, but we have no certainty whether it is correct. However, Rudolf Steiner confirmed the year 749 BC as being correct, from the viewpoint of spiritual investigation.

In 747 BC, the vernal point was only a few degrees away from the stars Alpha and Beta, representing the horns of Ram. We must assume, therefore, that it entered that constellation much earlier. There is a gap between the last stars of Bull and the first stars of Ram, but we can say that the transition took place between 2000 and 1800 BC. This was the age of Abraham, and the events around that biblical personality constitute one of the undercurrents of the Ram Age until it came into the open.

The constellation of Ram bears the imprint of the very first beginnings of Ancient Saturn. The initiative came from the very exalted hierarchy of the Spirits of Will or Thrones. They sacrificed an essential part of their own being, the divine Will, and once it had been separated from its origin, it became the foundation of an amorphous Will substance of which Ancient Saturn consisted in the beginning. All physical substances of later stages of evolution were derived from it. Following these developments the Spirits of Wisdom, whom we have mentioned already in connection with Bull, worked upon that planet.

The exalted members of this latter hierarchy endowed our Saturn ancestor with life at a later stage of evolution. Their Wisdom was life, but they were not yet able to achieve their aim on Ancient Saturn. That amorphous Will substance of the planet was not in a condition to receive the gift. Therefore, the cosmic life substance emanating from the Spirits of Wisdom was thrown back into the environment of Ancient Saturn where it formed a halo-like sphere of cosmic life.

We said, in connection with the description of the Age of Bull, that the cosmic life surrounding Saturn was later amalgamated with the forces that the hierarchy of the Spirits of Motion had emanated and then flung back into the cosmos. In this amalgamation we see the spiritual origin of the present cosmos of the stars. We are, however, concerned here with the preceding stage when that aura of life was not permeated by the “astral” impact derived from the activity of the Spirits of Motion.

These developments, from the dimmest past, have thrown their cosmic memory reflections into the Age of Ram. We said earlier that we see in the birth of ancient astrology, during the preceding civilization, the evidence of forces working from Bull. It was that kind of astrology that was very much alive in Sumeria. The towns were built around gigantic architectural structures that have been excavated and are known as the Ziggurats or Temple Towers. The one that was dug up at Ur had three terraces, like the early step pyramids of Egypt. In Babylon and other places, Ziggurats have been found that had seven terraces painted in different colors. They reveal that they were connected with the worship of Sun, Moon, and planets. At the same time they seem to have been used as astronomical observation posts.

We hear in the Old Testament that Abraham came from Ur. It may have been the Ur that has been discovered and excavated by Sir Leonard Woolley, but the opinions of the historians differ. The Ziggurat of that Ur was dedicated to the worship of Nannar, the Sumerian god of the Moon. In other places, other planetary Intelligences were venerated. Small sanctuaries stood on the top platforms where the images of the gods may have been kept. They were also used for “initiation”. By artificial creation of ecstatic and somnambulistic conditions, the neophyte was made the habitation of the planetary Intelligence. Abraham turned away from these places in Mesopotamia. His approach to the Deity was of a different nature.

It is generally assumed that he lived about 2000 BC. That was the time when the vernal equinox prepared to move from Bull into Ram. Abraham, according to legend, had an excellent knowledge of ancient cosmology and was probably well aware of the pending transition. Thus, he had the prerequisites of knowledge that were essential for the inauguration of a movement in humanity intended to represent a definite aspect of the Ram impulse. Of course, at his time it could be no more than an undercurrent in history.

What was the impulse of Ram? The fundamental question was how to attain spiritual guidance in the cultural tasks ahead. Until then the guidance was provided by the commands of cosmic Intelligences, expressing their wishes and intentions in the movements of the stars—the kind of astrology that was cultivated in the Chaldean and Egyptian temple places. This was typical for the Bull impulse, and we saw a revelation in it of the cosmic memory of the Bull cycle of Ancient Saturn. The Ram impact, as a working memory of the preceding stage during that previous embodiment of the Earth, had to prepare humanity to do without the agency of the stars and to contact the Divinity directly. It tried to find wisdom in the spiritual aura of the immediate neighborhood of the Earth. We see in this a reminiscence of the aura of cosmic life around Ancient Saturn.

This is the perfect picture of Yahveh worship that Abraham inaugurated and from which the foundation was laid for the Hebrew people. Yahveh was one of the Elohim dwelling on the Sun. During early stages of the Earth evolution, he had transferred his sphere of activity to the Moon, and from there he inspired evolution. This was the Aura of Wisdom, the spiritual sphere of the Moon, that guided the follower of Yahveh. In order to cultivate this contact, it was necessary, primarily, to develop the capacities of the brain and the experience of the flow of the blood through the generations. Yahveh was not approached in ecstasy, nor was there any necessity to watch the movements of the stars, except the phases of the Moon. Yahveh spoke from the sphere inside the orbit of the Moon, which was contacted directly by the human brain in a calm and resolved condition of the body.

Abraham, who is sometimes called the first philosopher, was a forerunner of the development of faculties that came in a different form and into the open during the Greek civilization. They are chiefly manifest in Greek philosophy. There, too, the body was carefully trained and cultivated as an instrument of thinking. However, we must admit that classical Greek thinking, prominent in Pythagoras, Socrates, Plato, and others, was quite different from modern intellectualistic thinking. The Greeks were able to contact much higher strata of thought than the moderns. Plato, for instance, spoke of Archetypal Ideas as real beings that were at least as real as people on Earth; it was that Aura of Divine Wisdom in the neighborhood of our planet, in the realm of the light-filled Ether where Zeus held sway (he was called Father Ether). From that realm the Greeks drew their inspired thoughts. This is the impact of Ram.

During the Age of Ram the autumnal equinox was in Scales. This constellation tells us of the concluding stages of the Ancient Sun evolution. The ancestor or prototype of humanity attained the status of the plant during that earlier embodiment of the Earth, though under entirely different physical conditions. Condensation had advanced only as far as the “air” condition. We must imagine a planet that was considerably bigger than the present Earth, consisting of air, surrounded by a mantle of fire or warmth but also permeated by it. The creative hierarchies on Ancient Saturn had been working from the environment of the planet. On Ancient Sun, certain of the cosmic Intelligences had created a Sun-like focus in the center of that celestial body. Toward this center grew plant-like beings that were our ancestors. They were not yet so deeply involved in physical substance as their equivalents on Earth, and they were able to express the influences, streaming forth to them from their Sun, in a much more vivid fashion. The present plant manifests its experiences by growth and form, color, scent, etc. The plant of the Ancient Sun expressed them in mighty cosmic manifestations, though in a kind of deep sleep.

The impact of these past cosmic memories worked from the direction of Scales into the civilization of Ram. We see it chiefly in the Greek world, in Greek art and the attitude of the Greeks toward existence. We mentioned earlier the fact that the Greek was deeply attached to the world of daylight, to the beauty that revealed itself through the senses. He dreaded the spheres beyond the world of the senses, Hades, etc. The physical plane was the only reality where it was worthwhile to live.

This alone can explain the creations of Greek art and the positivism of the Greek world conception. We see in it a memory impact from Ancient Sun. Yet, there was also another characteristic of the Ram Age connected with it. It was an attitude of expectation that prevailed during those times in many places. The “plants” of Ancient Sun were directed toward their Sun, so to speak, to their source and high symbol of life. In a similar sense, it is apparent that during Ram Age before Christ there was a yearning for the Messiah.

This was particularly alive in the Hebrew people. The Exodus from Egypt took place under the symbol of Ram, the Passover Lamb. Afterward, it was the constant reminder of the Jews to be prepared for the coming of Christ of Whom St. John the Baptist said, "Behold the Lamb (Ram) of God which taketh away the Sin of the World". The prophets of the Old Testament spoke emphatically of the coming of the Messiah at a time when the Age of Ram commenced. At that time the Jewish nation was molded for its historic task in the bitter experiences of the exile.

But we find also in other nations of the Ram Age this mood of expectation. For instance, the myths of Isis and Osiris, of Ishtar and Tammuz, the Adonis Mysteries in Asia Minor, Orphism in Greece, and others had all expressed the hope of the coming of the Redeemer.

When the events did take place in Palestine, only a handful of people realized them. Yet, in the heavens a symbol appeared of what had happened on the Earth. Looking south from Jerusalem during the nights of the events on Golgotha, one would have seen the Southern Cross sliding along the edge of the horizon until it set early in the morning. This was a majestic cosmic symbol: the Cross—first standing upon the Earth and then descending into it. During the centuries following Golgotha, the Southern Cross receded more and more into the Southern Hemisphere and did not rise anywhere for the north. It stands deep below the constellation of Scales and can be regarded as an amplification of the latter. Thus it is connected with the precession of the vernal and autumn points through Ram and Scales.

The aspect of the Ancient Moon evolution, as far as it is contained in Scales and in Ram, became more apparent after the time of Christ. It leads us back to a stage during that earlier embodiment of the Earth that brought a further densification of substance into the water condition. Some of the hierarchies did not identify themselves with this development. They created another abode in the cosmos for themselves and those who followed them, the equivalent of our present Sun. This cosmic split and the departure of the Sun with its spiritual hierarchies became ever more apparent as a memory picture in the civilization spreading from Rome over the world of the early Middle Ages.

The foundation of Rome took place at the beginning of the Ram Age. Like the Greeks, the Romans also had a strong affinity to the physical plane, but they were more active in an external sense. The foundation and expansion of the Roman Empire was a mighty witness of their practical abilities as conquerors and administrators. Yet their earthly affinities were bought at the price of loss of contact with the spiritual reality.

This fact became very apparent in the development of Roman Christianity. Early Christianity was still mixed with the remnants of ancient clairvoyance. Thus the Gnostics and other sects came into existence. The Roman Church soon found itself in opposition to these movements, because the Romans were no longer able nor prepared to accept the mystical aspects of Christianity. Gradually they became instrumental in the destruction of all Christianity claiming to still have a spiritual awareness of the cosmic background of the Christ Events. Thus, Gnosticism was completely rooted out, the Celtic Church with its cosmic Christianity was destroyed, and later the Cathars, in the South of France, were eliminated in one of the cruelest wars. The Roman Church, as the heir of Roman imperialism, established an exoteric Christian civilization based almost solely on religious tradition, documents, etc.

This was the other side of the Ram Age. We see in it a reflection of that stage of the Ancient Moon imprinted in Scales. Materialism was standing at the doorstep, though it developed fully only much later. A chilly intellectualistic wind blew into civilization. In that climate, the more refined cosmic-spiritual aspects and movements of Christianity withdrew into secrecy, as far as they had not already been destroyed. The Sun of the spiritual understanding and experience of the Risen Christ had separated from a Moon existence of intellectual thinking, which could no longer go forward beyond the symbol of death and the crucifix.

However, the Sun of Christ was not dead. It worked on in secret during the last centuries of the Age of Ram and right into the present time. During the 8th and 9th century, it created an occult focus in the movement of the Holy Grail, drawing those who had become homeless in exoteric Christianity. Its symbol, the Cup containing the Holy Host from the heights of heaven, was the expression for the endeavor of the Grail Knights to find the invisible power of the Sun of the Risen Christ in the Earth.

Under changed conditions, it appeared again in the ideal of the Knights Templars. Their order was founded on the Holy Sepulchre from which Christ had risen. Originally, it was not only their intention to keep the holy places in Palestine accessible to Christian pilgrims but primarily to preserve the Wisdom of the Resurrection. Other movements followed and took over the stream of esoteric Christianity, thus saving it for a later time when the “Sunset”, having taken place in Roman civilization, was superseded by a new spiritual dawn.

The last attempt to preserve the precious gift of the Age of Ram for a later humanity was made by Scholasticism. It was the great finale before the dawn of the Age of Pisces/Fishes. At a time already betraying the first signs of the coming storm of materialism, many great figures such as Thomas Aquinas, Albertus Magnus, and many others, strenuously kept the door open to an approach of the spiritual world by cultivating Greek Aristotelian thinking. They fought a bitter battle against misrepresentations of Aristotle by Arabistic philosophy, suggesting that human beings did not have an indestructible individuality, but that they were submerged and dissolved after death in an ocean of impersonal cosmic existence. Thoughts were only lent to them, as it were, and after death the thoughts were taken back into the sphere of the Moon.

Thus a decisive battle had commenced in humanity, which is not concluded even today. Ram represents that stage of Ancient Saturn when the planet was surrounded by an aura of cosmic Wisdom and Life. The important point during any civilization is not to simply repeat those happenings in the past, nor is it to incorporate them into civilization according to their ancient spiritual dynamic. Thus those of the Ram Age were called upon to make that aura of divine Wisdom and Thought their own, to find themselves in it as immortal individualities. The meaning of evolution is to advance, not to fall back or remain stationary.

Philosophic Arabism denied this call of the Ram Age. In this attack on evolution, we see a manifestation of the myth connected with the constellations of Andromeda, Perseus, and Cetus in the neighborhood of Ram. The Soul of humanity, Andromeda, was in danger of being swallowed by the sea-monster, which is a representation that the human personality was supposed to perish in that ocean of cosmic existence after death, according to Arabism and its modified modern versions. Perseus, the Sun-hero—a Michaelic pre-Christian fighter against the Dragon, the slayer of the deadening, sclerotising Medusa—rescued Andromeda. He transformed the Cetus into a rock, thereby exposing his true materialistic ego-denying thought nature.

Why should active spiritual thinking, such as what the Greek philosophy and Scholasticism tried to reach, be so important for humanity? The answer is, to a certain extent, contained in the myth of the Golden Fleece, which was associated with Ram in ancient mythology. A King of Thessaly had two children: a son, Phrixus, and a daughter, Helle. Their mother died early, and the two were disliked and persecuted by their step-mother. The gods noticed their plight and sent them a ram to take them away from their home. It wasn't an earthly creature; it had a fleece of pure gold and could fly through the air like an eagle. The children sat on the animal's back and flew away toward the east. Soon, however, Helle lost her hold on the animal and fell into the sea (since then known as Hellespont). Only Phrixus arrived in Colchis, where he was welcomed and offered asylum by the King. As an expression of thanks, he sacrificed the ram to the gods, but his fleece was hung up in a sacred grove where it was guarded by an ever-awake dragon. There it shone so brightly during the night that all the countryside around was lit up. Later the Argonauts brought the Golden Fleece back to Greece but not without the help of the sorceress Medea, the daughter of the King of Colchis.

What is the Golden Fleece? It seems to be essentially connected with the cosmic qualities of the constellation of Ram. The animal that had been sacrificed had the capacity to fly high in the air, indicating that it was able to survey earthly conditions from the height of supreme wisdom. Even the Fleece displays the traces of the golden light of divine Wisdom. Nearly all the great heroes of Greek mythology took part in the expedition of the Argonauts to Colchis. Hercules, Castor and Pollux, Nestor, Theseus, Cepheus, Orpheus are mentioned among others as members of the crew of the Argo. To fetch the Golden Fleece from Colchis must have been a mighty and important task for Greek civilization.

The ship that carried them through many strange adventures is represented in the constellation of Argo, at present deep below the star groups of Lion and Crab in the Southern Hemisphere. The remarkable fact is that this constellation appears connected in many ancient mythologies, with a ship where the remnants of an ancient humanity were rescued from the Great Flood. We seem to be near the mythological background of the transfer of a part of Atlantean humanity to Asia and Europe. In Greek mythology this very ancient ship is used to rescue that precious Golden Fleece.

During the Age of Ram, the constellation of Argo came high above the horizon so that most of it was visible in places of the latitude of Athens. It crept along the Southern horizon during the nights at the time of the Winter solstice.

Apparently the Golden Fleece was the great symbol of the splendor and creativeness of divine Wisdom and Thought. The cosmic Ram had been sacrificed and the shining fleece hung up in the grove of the human brain, where the ever awake dragon guarded it. It had become small and seemingly insignificant indeed. Yet, there was contained in it the most precious seed for the future. The humanity that would free itself from the fetters of matter could hope to use the capacity of thinking in almost magical fashion; therefore, through the death of cosmic thought, the human being could gain spiritual freedom. This freedom could become the platform on which human beings could re-awaken that spiritual-cosmic thought but as an independent and self-aware being. This is an event of greatest cosmic importance.

The civilization of Ram was spiritually accompanying the greatest event of the Earth evolution, the Mystery of Golgotha. There was hardly any awareness in Greece and Rome of the historic Christ Events. Nevertheless, that civilization expressed in terms of world conception, a truth that is but another aspect of what took place on the soil of Palestine. On Golgotha the God died in order to bring new Life into Earth existence through the fact of the Resurrection. The Lamb (Ram) of God was sacrificed so that the Sin of the World may be taken away. So, too, was divine Wisdom sacrificed and died on its "Golgotha"—the place within the humanity skull. In that region must each of us enact our own resurrection by permeating it with spiritual thought.

Chapter IX
The Vernal Equinox in Waterman

[Editor's Note: In this section Willi makes references to the importance of the development of thinking. By "thinking", Willi means the kind of willed thinking filled with feeling that Rudolf Steiner speaks about in his book, *Die Philosophie der Freiheit* (variously translated as *Philosophy of Freedom* or *Philosophy of Spiritual Activity and Intuitive Thinking as a Spiritual Path*). A characteristic sentence from the book reads, "A true individuality will be the one who reaches up with his feelings to the farthest possible extent into the region of the ideal."]

The Age of Waterman/Aquarius will not start before about 3600 AD. Yet, the vernal point will enter the constellation in about 400 or 500 years from now. Thus we must expect that the impact coming from Waterman will meet the Earth very soon and will work for a considerable time in history as a sub-current of great power.

We will first consider the imprints of early phases of cosmic evolution in this group of stars. In the primeval beginning on Ancient Saturn, the very first foundations of what would become the metabolic organism of the human being was created. We can imagine it as a very primitive exchange of substance between the primal creature, our human ancestor, and its ethereal surroundings. This phase of evolution has become a working memory in the constellation of Waterman, expressed in the picture of the water flowing from the vessel, or amphora, carried by a human form. A reflection of that working cosmic memory will fall on the Waterman humanity and shape its civilization. It will concern chiefly its relationship to the external world, to the substances of the Earth, but it will also greatly affect the relationship from individual to individual. Until now we have had an instinctive connection with nature and with each other. In this instinct, there lived a great heritage from the past. The great Initiates had given humanity of ancient times a feeling awareness of the divine origin of what was breathed as air or taken into the organism as food. They also imbued humanity with a sense of recognition of everyone's connection with the spiritual world. Thereby, they created the foundations for human society.

Present humanity quickly lost this instinct. It has learned to think only of the chemical properties of the substances that it draws into its domain. The food that we take, we consider in terms of calories, vitamins, atoms, etc. This development has estranged us from the realization of what happens to the substances in our physiological metabolism and in the processes of civilization. Equally, we have become strangers to each other. We can no longer penetrate into the soul and spirit of others. Disruption of human society is the unavoidable consequence.

This will change as we move toward the time when the vernal point will be in Waterman. The threatening infertility of the soil of the Earth, the tendency toward "atomization" in all spheres will force us to advance to a conscious understanding of the interconnection between the cosmos, the Earth, and ourselves. We will need it in order to maintain at least a bare physical existence. Moreover, a sound organization of our society will demand a thorough spiritual knowledge of our cosmic nature. The still prevailing inclination to arrange our economical, cultural, and legal life, according to instinctive standards of narrow earthly welfare only, will utterly fail and fall into disrepute.

Our present age stands at the threshold of knowing the true nature of matter. Atomic physics has only touched the curtain, but it has not yet opened it. We can be sure that more discoveries will be made in that field, which will confront us with the necessity of realizing the spiritual-cosmic origin of matter.

We also witness what happens if society shuns this call. So far, the fact that atomic science has concentrated only on what the released energies are doing, without knowing what their nature is, has created a predominance of these forces over us. It has sent great numbers of human beings into paralyzing fear and resignation.

In preparation of the Aquarian/Waterman Age, a union must come between natural science and spiritual science. As in ancient days the Initiates provided guidance, so now must the revealed science of initiation lead to new faculties in the place of the waning instinct.

Thus will the future humanity of Waterman/Aquarius be able to fulfill its cosmic call. Our task then will be to establish a conscious realization of the constant stream of exchange—or metabolism—between cosmic and terrestrial forces. We can only do it with the assistance of spiritual investigation.

Equally, the idea of the spiritual “metabolism” of humanity, as a society-forming principle, will enter the culture of the Aquarius/Waterman Age with force. The realization of reincarnation, our passing between the spiritual and the earthly world, will receive wide recognition, not as a belief but as a matter of inner experience.

The Age of Aquarius will be dependent to a high degree on what the Age of Pisces will develop as a science of nature, of human beings, and of the cosmos. It is the task of the Age of Fishes to inaugurate a new cycle of evolution founded entirely on the free individuality. This is indicated in the two fishes swimming apart in the heavens. The one turning toward Ram stands for the past, coming from pre-Christian civilization; the other one is immersed in the waters of Waterman, indicating a formative power that is designed to lay the foundation of a knowledge necessary for the accomplishment of the specific Waterman tasks.

Fulfillment of the Ancient Saturn impact inherent in Waterman will not be attained by simply imitating the past. The meaning of evolution is that past stages are revived by elevating them according to conscious capacities. The capacity we of the Post-Atlantean epoch must develop is thinking; therefore, a realization in human thinking should take place of the far-reaching intentions of the divine world when, for instance, it inaugurated that archetypal “metabolism” on Ancient Saturn. From thinking it can then flow into the will and thus became creative in civilization.

Another important impact is working through Waterman that is connected with Ancient Sun. Our human ancestor attained then the level of plant existence—of course, under conditions totally different from those under which the present plant world is developing. That Sun plant was strongly under the influence of powerful manifestations of the first beginnings of a starry cosmos. The functions of its body imitated the movements and rhythms in its cosmic-astral environment much more than the present plant. The last traces of this relationship are operating in the circulatory and respiratory systems of our present human body.

This cosmic memory impact will appear during the Aquarian Age as a recognized awareness of the need of a spiritual cosmology and astrosophy. The present age has succeeded in creating a cosmology that has, in reality, put an immense materialistic barrier between the human being and the stars. The conception of the cosmos as a mechanism, with countless galaxies within an unimaginable void of space spanning millions of light years, has moved the stars into an unapproachable distance from an apparently utterly insignificant Earth and its humanity.

The Aquarian Age will not be able to live with such a picture of the universe. New aspects of cosmological science will rise and provide us with the possibility of realizing ourselves and the Earth as integrated parts of the whole cosmos. On strict scientific foundations, we will rediscover the cooperation between heavenly forces and terrestrial matter. We will find new ways to look at our own intimate relationship with the world of the stars. Spiritual cosmology and cosmogony will become the foundation of the cultural life of the Aquarian Age in all spheres of earthly existence, and we will experience and realize our own cosmic dignity through a new astrosophy.

The Ancient Moon aspect of Waterman speaks of a phase during which the Moon planet reached the end stages of its development. The predecessor of the present Sun had then reunited with the Moon body and had dissolved and etherized the previously identified substances of the planet.

The Age of Aquarius will witness the first beginnings of a similar development of the Earth. However, that future humanity will learn to maintain, by the development of consciousness, its own imperishable integration and entelechy on a planet that has entered the curve of decline. By realizing the trichotomy of body, soul, and spirit, we will become aware of the indestructibility of our being, even within changing Earth conditions.

Life after death will be approached differently by a future humanity. At present the conception of existence beyond the threshold of death is, in the best case, a belief. This will change. We of the Age of

Pisces will comprehend more and more in our thinking, the facts that spiritual science reveals about life after death. Through living in these concepts, we will create in ourselves the capacity to remain conscious once we have stepped across the threshold. This increasing degree of consciousness, with regard to the *beyond*, will enable us in the future Age of Aquarius to carry these experiences right down into practical earthly life. It will widen our horizon concerning the judgment of earthly events and circumstances.

Another fact: the beginning of an emancipation from our purely material organization, will go hand in hand with the development characterized above. This will come like an event in nature in spite of our present tendencies to bind ourselves still more to our material organization. These tendencies are feeble attempts to hide the true facts.

The physical body is permeated by life-forces. Spiritual science recognizes this as an independent organization, or life-body, of invisible nature. It is not of earthly origin but has its roots in the cosmos. Just as the whole cosmos is a living memory of past stages of evolution, so does the individual life- or etheric-body contain a working, though unconscious, memory of the past development of the human race. Thus it works in the body like an architect and keeps it in line with the cosmic laws of evolution. It maintains the human form against the dissolving tendencies inherent in matter.

Our life-body is completely immersed at present in our material body. Only in death does it separate from the body, and then it can live in its own quality of memory. Therefore, many people who stood at the threshold of death but were brought "back to life", have experienced a kind of comprehensive pictorial biography of their past in that moment. This fact is well-known.

These conditions are fundamentally changing at present. Our life- or etheric-body is beginning to dissociate itself from the physical body. First, the part that is submerged in the head and brain will separate slightly from the physical. Many of the so-called psychological disturbances in the people of our time are the consequences of materialistic misinterpretations of this fact. A spiritual understanding of the background will bring a capacity of recognizing the corresponding symptoms and of finding means of curing diseases that may develop as deviations from the normal course of development.

The result of the healthy loosening of the life-body from the physical will be a new clairvoyance coming to us as a gift of nature, but a gift we must earn. If we learn to establish full control of these events through thinking, we will be able to use that free part of the life-body. The latter contains the evolution of the world and humanity in thought pictures. Therefore, we will realize in pictorial consciousness past stages of cosmic history and also the fact of reincarnation. These capacities are still very sporadic at present, but they will become more universal toward the Waterman Age.

Waterman was usually depicted in ancient mythology as a man pouring water from a vessel. Thus he appears in Chaldean representations, also in Greece, Egypt, etc. The water is the abundance of fructifying life-forces of the cosmos that, for instance, pour down when the Sun is moving through Waterman early in spring. They unite with the plant seeds buried in the Earth and bring them to germination. In the Aquarian Age we will come much nearer to these secrets of creation of life than we are at present. The increase of spiritual insight, of which we spoke above, will also bring a deeper understanding of what these life forces are and how they stream from the expanse of cosmic space into the Earth. This will enable us to develop hitherto unknown capacities of handling and using these forces. Edward Bulwer-Lytton had a knowledge of this when he conceived his novel, *VRIL The Power of the Coming Race*. He describes there a race still hidden beneath the surface of the Earth. It is able to use the mysterious power of "Vril". By magical means this power can be radiated from the body into the surrounding space, thus creating light and heat, vegetation, and also wondrous works of technological perfection. But it can also bring about destruction of a hitherto unknown magnitude. It is a fiction that contains streaks of wishful thinking, but it has also a background of reality. Similar capacities will come in the future, and the Age of Aquarius will see the first beginnings of them.

In Greek mythology the goddess of youth, Hebe, was identified with Waterman. She acted as cupbearer of the Olympian gods and offered them nectar and ambrosia—the food that gave eternal youth. We recognize in the cup, the amphora of Waterman. According to one myth, she became the wife

of Heracles, who was admitted into the realm of the Olympians after his death. In another version Hebe twisted her ankle, and she could not attend to her heavenly duties any longer. Zeus had to look for another cupbearer. He sent out his mighty eagle to search among the mortals. There is actually in the neighborhood of Waterman and Goat, a constellation called the Eagle, or Aquila, who carried the thunderbolts of Zeus during his terrible battles with the Titans and Giants. The Eagle found Ganymede, the son of Tros, King of Troy, watching his father's flocks in the fields. He carried him up to the lofty heights of Olympus, where he was accepted in the place of Hebe.

It is interesting to notice in this myth that what once was the task of a divine being is taken over by the son of a mortal. Ancient mythology often has a manifold meaning. It usually refers to past stages of cosmic and human development, but it can also point to future events. Thus we have the impression that the assumption of Ganymede refers also to future stages of human evolution. The Waterman Age will see the beginning of our being imbued with faculties hitherto in the hands of divine hierarchies. The handling of etheric or life-forces is such an instance. It will place grave responsibilities on us that we will only fulfill if our moral evolution keeps pace with our occult development. In the dim future, we will be raised to the level of hierarchical existence, thus forming what is called in occultism, the Fourth Hierarchy. "Ye shall be as gods..." was the promise of the Dionysian mysteries. The prophets of the Old Testament envisaged similar aspects of future humanity, and Christ gave emphasis to these words (Gospel of St. John X). Thus, the Waterman humanity will be faced with the first steps toward those future vistas.

In Ancient Indian mythology, the constellation of Waterman was connected with the god Varuna. In later times he was recognized as the god of the waters, but originally he was the creator of cosmic order called "Rita". It is the rhythmic regularity that is manifest in the alternation of day and night, of the seasons, of the stars, etc. In a sense it was Truth itself. "An-rita" (=non-rita) was the commonest concept for the lie and sin.

Varuna was present wherever two people were together, even in the most secret place, and was the Third, who guarded the truth and punished any deviation or sin. Varuna may have had some connection with the Persian Ahura Mazda, whose domicile was a palace among the stars and was surrounded by a host of divine counselors. One among them was Mitra, who is supposed to be the same as Mithras of Greco-Iranian origin and whose cult spread far to the west during Roman times.

It is a great problem for the modern mind to realize that those ancient gods are real beings and not creations of a primitive phantasy. They were experienced by that kind of dreamlike clairvoyance which the ancient people had as a gift of nature. If they were real, we cannot imagine that they died. They stepped back from the reach of human consciousness, but they may come again, though they may be given different names.

We certainly do not suggest that the Aquarian Age, for instance, will fall back into pre-Christian heathenism. On the contrary, Christianity and our understanding of it will develop to such degrees of universality that many of the so-called heathen religions will find their integrated positions in the World of Christ. The example of the worship of Ahura Mazda in Ancient Persia offers an explanation. Spiritual science reveals that Ahura Mazda was the great Aura of the Sun. It was the God that descended at the time of the baptism by St. John, into the body of Jesus and dwelt in it for three years. Thus can the ancient Persian world conception be reconciled with the essentials of Christianity; it can even provide a profound understanding of the historic facts.

In a similar sense, other "heathen" religions can also be realized as roads to Christianity. Those Christian institutions that have maneuvered themselves into opposition to the non-Christian world do not stand much chance of making Christianity convincing in a world-wide sense. As we approach the Aquarian Age, we will need a universal view of Christianity that realizes its cosmic background.

Christ, as its guiding Spirit, descended from the Sun. In this capacity, Christ was Lord of the whole solar universe and then entered the Earth and Earth humanity. In the Deed of Golgotha Christ united with our Earth, with the cosmic aim to prepare it to become the Sun of the dim future. We can imagine that Christ retained all previous cosmic Majesty and Glory in uniting with the Earth. He is surrounded by

the divine hierarchies and will become manifest through them. Thus we can also visualize that hierarchical being, whom the Indians called Varuna, as being near to Christ. When we hear of Varuna being omnipresent, even in the most secret places, we are reminded of the words of Christ, Who said that wherever two or more are together in “My name, I am among them”. Varuna may have also gone through a “conversion” and may experience in future new vistas of activity to prepare humanity for a direct experience of the Risen Christ.

This will be the Christianity that the Aquarian Age will require. However, it is obvious that the present Age of Pisces/Fishes has still a long way to go in order to realize such a cosmic outlook.

We are the greatest riddle to ourselves. This is quite obvious as far as we of the Age of Pisces are concerned. The countless controversial views on our origin and meaning are symptoms revealing the fact that we do not have conceptions powerful enough to explain our existence. We find it increasingly difficult to answer the burning question of why we exist at all.

This works as a disturbing factor into the existing patterns of society. For instance, scientists who are strenuously working for an adaptation of the human being to the requirements of interplanetary travel have come to the conclusion that we are a failure, owing to the limitations of our physical organism. This may be considered as an isolated instance, but it is significant that in some quarters the God-created image of a human being is considered to be a misfit. It is difficult to imagine that a humanity which touches the fringe of such self-denial will be able to develop satisfactory spiritual aspects with regard to its own integrity. These roads can only lead to a non-human robot existence. The approaching Waterman Age will face the full impact of these battles for an integrated and satisfactory spiritual picture of humanity.

Soon the autumnal equinox will enter the constellation of Lion, which is opposite Waterman. The Lion of the Zodiac played a great part in most ancient mythologies. One old version speaks of it as the prototype of the Sphinx, that famous mythological symbol with a human head and the body of a lion. It appears to harbor the deepest secrets of existence, which could only be attained in the process of initiation. Long double-rows of sphinxes guarded the approaches, for instance, of the Egyptian temples.

In Greek mythology we hear also about the Sphinx. Famous is the one that guarded the road to Thebes. She confronted those who passed her on the way with a riddle, which she had learned from the Muses: Who walks in the morning on four legs, at noon on two and in the evening on three? Whoever did not find the answer was thrown into a rocky abyss. Oedipus, who met her on his way to Thebes, solved the riddle. It is the human being. He realized deep mysteries of our evolution in the riddle. For the Sphinx this was the signal that her age had come to a close. Man had realized his own self. She then destroyed herself.

Contained in this is another aspect of the Waterman/Lion Age. Certainly, the myth of the Theban Sphinx refers to Greek and pre-Greek humanity. But it also has a bearing on the future of that humanity beginning to emancipate itself from ancient conditions of consciousness. People who realize their own self cannot rely any longer on being guarded and guided by the beings of the spiritual world. We must find the vision of our spiritual being through the capacity of our own Self. Before we became the creature of a complex universe, we were held by the cosmic Sphinx. We felt that we were created and ruled by the forces of the cosmos.

In the Age of Aquarius we will certainly know more than we do at present about the origin of our bodily organization in the cosmos, but we will also realize that the body is only the vessel for the manifestation of the Self. We will understand that we are not made only to receive but to pay back our “talents” with increase.

Incarnation and birth will become a revealed mystery. We will learn to look at our connection with the starry cosmos at the time of our entry into the physical world as a question, or a riddle, that must be answered during our sojourn on the Earth. We will feel that the cultivation of our spiritual-moral nature is the answer. Thus will the cosmic Sphinx, our individual connection with the stars at incarnation, stand at the threshold of birth.

Our relationship to the death experience will also change. We will realize it as the moment when the cosmic Sphinx, the silent stars, will stand again at the Portal. She will wait for the answer that each of us has to give. The substance of our experiences on the Earth, our struggle to evolve and perfect what we received as cosmic gift at birth, will be the solution of the riddle, or failure. We will realize in handing back our increased “talents” to the cosmos, our true human dignity.

When entering the Age of Aquarius, our challenge will be that we are faced with the decision to break through to such a moral and spiritual individualism or fall back into the abyss of a future human-animal race. Certain social experiments of the present age are the first forebodings of such a possible development—the ego denuded robot-human.

Chapter - X
The vernal equinox in Goat or Goatfish

The groups of stars making up the constellations of Waterman and Goat are the only two in the Zodiac that overlap considerably. The left arm of Waterman is reaching out over the back of Goat/Capricorn. This means that even if the vernal point enters Capricorn in about 4500 AD, the impact of Waterman will prevail far into the Age of Capricorn, far more than in any preceding age of civilization. It may probably constitute a healing influence with regard to many developments during the seventh Post-Atlantean culture.

The Age of Goat/Capricorn will start in about 5800 AD, after the vernal point moves through more than half of the corresponding constellation. A few centuries afterward, about 6500, the vernal equinox will coincide with an important cosmic event, having to do with the Perihelion of the Earth.

Distances between the Sun and Earth change in the course of the year. At present the Earth comes nearest to the Sun about the time of Christmas during the twelve Holy Nights. It is then in its Perihelion. In the opposite part of the year, after midsummer, the Sun is furthest away from the Earth and is then in its Aphelion. During the next few thousand years, the Perihelion will slowly move into springtime so that about 6500 AD, it will be in the same place as the vernal equinox.

This is a very rare coincidence. The last time this took place, according to the standards of modern astronomical computation, was in about 15000 BC. That was still during the Atlantean epoch. Events of this kind are connected with the inter-continental geographical changes of the surface of the Earth. For instance, the time during which the Perihelion moved from the season of the spring equinox—in about 15000 BC—to the season of midsummer or summer solstice—in about 10000 BC—corresponds approximately to the last Ice Age that accompanied the destruction of the continent of Atlantis, when Europe and Asia acquired more or less their present shapes.

We can, therefore, assume that the Age of Capricorn, and the times immediately following it, will see the beginnings of radical changes of the geographical surface of our globe. Occult investigation is well aware of this. It speaks of the return of the Earth's Moon, which left our planet in the dim past of primeval earthly evolution. The possibility of such an event is also visualized by astronomical science, though its feasibility is imagined in distances of time of astronomical remoteness. Occult investigation sees it taking place in about 6000 years hence, slightly beyond the Age of Capricorn.

We can imagine that the approach of these occurrences will decisively alter the geographical countenance of the Earth globe. It will mean the commencement of a series of catastrophes similar to those that brought on the decline of the continent of Atlantis. The end of Atlantis came in gigantic water catastrophes that were caused, according to the mythological records of many ancient peoples, by tremendous cosmic impacts on the Earth.

Catastrophes of such dimensions in earlier epochs were, to a certain extent, always accelerated by features of decadence in the human race. We realize this if we contemplate for a moment the present dangerous situation of humanity. Developments in this so-called "atomic age" have far outpaced our moral evolution, and the danger of a humanly-made cataclysm that would destroy the greater part of the population of our globe is only too apparent. Events might not yet lead to that end, but the possibilities can give us a foretaste of what can happen in the future if we continue on the road we have entered.

However, there is no need for resignation or despair. As in ancient Atlantis, preparations were already made by the spiritual guidance of the world and the great unseen leaders of humanity, to carry evolution forward beyond the aspects of decline inherent in the present. The faculties that we of the Ages of Fishes and Waterman are called upon to develop are the preparations. It will be our own free choice to take the road leading to the future cataclysms or the road leading to survival and spiritual progress. The paramount prerequisites of that free decision will be:

- a) the comprehension by present humanity of the spiritual-cosmic implications of the Christmas Event, both in the sense of history and as an ever present experience in the soul (=Perihelion during the Christmas Tide);

- b) the understanding of the Mystery of Golgotha—the Death on the Cross and the Resurrection. A loving comprehension of the latter will provide us with a power that will enable us to stand spiritually erect in the external calamities of the Capricorn Age (=Perihelion about the time of the spring equinox and Easter).

In doomed Atlantis, the great Manu, inspired by the highest deity, gathered around him a small part of humanity and led them to the east, where he founded the Ancient Indian culture. Similarly, we may expect another Manu to step forth during the Age of Capricorn and assemble that part of humanity that will follow, out of their free decision, in order to be guided to new spiritual shores of existence amidst a declining world. It may not result in a “horizontal” emigration as in Atlantis, but it may lead to a “vertical” exodus, in a metaphorical sense, or migration to more ethereal levels of existence and contact with the physical world.

These aspects are well expressed in the ancient mythology of the constellation of Capricorn/Goat. Old star maps show us this group of stars as a goat or ibex, but with a fishtail instead of hind legs. In very Ancient Indian mythology, it was identified with one of the great “Avataras” (manifestations or revelations) of the god Vishnu. There are representations still in existence showing Vishnu with the upper part of a human form, whereas the lower half is that of a fish. Very often Capricorn is also depicted as the “Makara”, which could perhaps best be described as a sea elephant with a long trunk, sometimes wings of a bird and a long fishtail. In this form, it was the traditional steed of Varuna (=Waterman) but also of Vishnu. Vishnu says in the Bhagavad Gita: “...I am Varuna...” (The month corresponding to the Sun’s position in Capricorn is called “Makara” in the Indian calendar.)

Vishnu appeared, according to Ancient Indian cosmology, in this form to Manu and informed him about the impending destruction of Atlantis. He also advised him to gather his “family” and the seven holy Rishis (the initiated messengers of Manu in Ancient India) in a ship. After they had been assembled, Vishnu-Matsya (the Fish) towed the ship himself to the east, to the continent of Asia that was then beginning to take on its present form. Once they had arrived there, he taught Manu the rudiments of the new civilization that he was to inaugurate.

The mythology of the valley of Mesopotamia recognized, through the constellations of Waterman and Goatfish, the god Ea, or Oannes. He was one of a powerful trinity: Anu, the supreme deity of the creative heavens; Enlil or Bel, connected with the Earth; and Ea or Enki, the lord of the waters of the heavens and of the Earth. The latter’s son was the great Marduk, the slayer of the Tiamat, of whom we spoke in an earlier chapter. Ea also came to humanity of ancient times as a divine teacher of the rudiments of civilization. Like the Matsya-avatar of Vishnu, he manifested himself in a form half human, half fish.

Also the god Quetzalcoatl, of the Toltecs and Aztecs of America, rose from the sea to the east to bring those peoples the arts of culture. They belonged to that part of Atlantean humanity that migrated to the west.

Who is Vishnu of Indian cosmogony? He is the second entity of the great and Ancient Indian trinity or Trimurti: Brahma, the omnipotent Creator and Father-God; Vishnu, the divine sustainer and preserver; and Shiva, the God of mystical and ascetic practice, of purification and catharsis. Vishnu can be compared with the second entity of the Christian Trinity, the Son-God, because of his position and his deeds in the universe. In the Bhagavad Gita we hear of his manifestation to the warrior-prince, Arjuna, as Krishna. He says: “Arjuna, I am the cosmos revealed, and its germ that lies hidden.” Arjuna, having recognized him breaks out into the words:

“I behold in Thy body, O God, all the Gods
and hosts of the orders of born beings ...
I behold in Thee no end nor midst nor beginning,
O All-Sovran of all forms ...
Thou art to my thought the supreme Imperishable,
the one to be known; Thou art this universe’s supreme place of ward;

Thou art the warden of everlasting Law,
Thou art the ancient Male ...
For this mid-space between heaven and earth
and all the quarters of the sky are filled with Thee alone.
Seeing this Thy fearful and wonderful form,
O great-hearted one, the threefold world quakes..."

(*A History of Religions*, by Denis Saurat.)

Vishnu was the divine teacher and guide who stood behind the great Manu. The Son-God of Christian conception, Whom we call the Christ and Who has in the meantime united with the destiny of humanity and the planet Earth, will inspire the new Manu who will come at the end of the Post-Atlantean epoch.

There is actually a prophecy contained in the Vishnu mythology pointing toward this. The tenth or last of the "Avatars" of Vishnu is still to come. It is Kalkin or Kalki, a rider on a white horse, holding a flaming sword in his hand. He will come to judge the wicked, reward the good, and re-establish the Golden Age.

We notice here a certain similarity with the imaginations contained in the Apocalypse of St. John the Divine, Chapter VI, where we hear after the opening of the first of the Seals: "And I saw, and behold a white horse, and he that sat on him had a bow and a crown was given unto him; and he went forth conquering, and to conquer." We see in this picture an indication of the time when the vernal point will pass over from Capricorn to Sagittarius or Archer. The rider on the white horse, carrying a bow, is Archer, or Centaur.

The central task of the Post-Atlanteans was the development of independent thinking. The Atlanteans had a different relationship to thought. It came to them as an inspiration from higher worlds. They had no need to attain it by their own efforts. Thus they were still guided by external influences.

During the ages following the Ancient Indian civilization, human beings gradually acquired the capacity of developing their own independent thinking. This development became apparent especially in Greco-Roman times.

There are great opportunities of spiritual freedom contained in this, but also grave dangers. Having gained independence and emancipation to a degree where we are able to reject the idea of the reality of the divine spiritual world, we may uproot our own being. From simple observations in nature, we know that no living being can stand to be emancipated, for too long, from the natural setting into which it has been implanted. We are not only rooted in the physical world but also in the world of soul and spirit. If we deny either or both of them, we are like a plant that has been torn away from its soil and its participation in light and warmth, and we will find ourselves unprepared for the events during the Capricorn Age and become victims of the change of the nature of our globe.

There is the other possibility offered to this age and to that of Waterman, i.e., to use the acquired independence in thinking in order to re-establish the connection with the divine spiritual world by an act of free decision. This can be done, it is not a wild phantasy; the right approach and the method through thinking is offered to us.

We see a development, however, in our present time that we hope will only be temporary, which displays in all detail where an emancipated thinking, self-reliant in its isolation, can lead. Because of the achieved independence of thinking from external compulsion, we have formed innumerable conceptions of the nature of a human being. They range from philosophical Idealism to absolute Materialism. Many have given up the hope of finding the truth in this maze of controversies. However, we should not overlook the fact that this state of affairs is our real enemy. Those controversial world conceptions of our modern age have come to oppose each other bitterly. The whole globe is aflame, from east to west, through thought-out standards and philosophies that, however, are usually very little rooted in the reality of the world. The true enemies of humanity are those humanly-created ghosts of spirit-devoured thoughts. The terrifying weapons offered by modern technology are only their accessories to destruction.

If we trying to visualize this possible development calmly, and if we also take into account the probability of future acceleration, we can become convinced of the prospect of a “War of all against all” destroying the last of the Post-Atlantean civilizations of which occultism speaks. The aspects of previous stages of world evolution, imprinted in the constellation of Goatfish, confirm these vistas of the corresponding Age of civilization.

On Ancient Saturn, the first ethereal beginnings of the senses were created. Hierarchical beings of an exalted order sacrificed their own spiritual perceptions of the ensuing evolution of the world. Thus, those divine spiritual perceptions became the foundations of the senses. This stage is imprinted in Capricorn.

Those sense organs have gone through a very long evolution. Today we speak of five senses that we use in order to perceive the objects of the material world. There are, however, other “sense organs” of a much more subtle nature. They were well-known in ancient civilizations, but modern humanity has left them undeveloped. They are blurred, and their functions have been distorted by that kind of spiritually divorced, self-immolating thinking that has taken hold of our present world.

It will become an ever more paramount need for us, moving toward the Ages of Aquarius and Capricorn, to free those inner senses through acts of spiritual freedom from prejudice and dumbness of soul. Otherwise, we will be unable to find in ourselves the forces of guidance and cognition, which alone can reveal to us the true perspectives of world evolution, our true standing and tasks in the universe, and the bridge through the chaos of external disasters that come in the future.

There is no direct imprint in Capricorn of the events on Ancient Sun. However, the opposite constellation of Crab relates a stage of consolidation of the Ancient Sun universe, especially as far as our ancestors were concerned. Before that phase, the creations of the divine world had a more incohesive and constantly changing character. Capricorn in the opposite part of the Zodiac constitutes more the aspect of cosmic retrospection and contemplation of the effects of that consolidation, reaching right down into the present stage of world evolution.

Thus we can assume that in the Capricorn Age we will be expected to carefully gather the contemplative and meditative fruits of our sojourn on the material plane, the place of ultimate “consolidation” of all previous creation. We must not forsake the material world, as the civilization of the opposite constellation—the Ancient Indian culture of Crab—was inclined to do. We will be expected to comprehend and employ the forces of external nature with the new faculties, which we must have brought to birth in us by then. Thus we will find the treasures of truth that are hidden in material existence since the very beginning of the world, and it will reveal to us the patterns of divine creation. The material world is indeed the Imagination of divine thoughts, which in the course of its emancipation from divine beings has become static. It is a script that, if it is read with awakened spiritual organs of perception, reveals the beginning and the end of all creation, and it also reveals the intentions of the Spirit of the Sun, Who in the Apocalypse of St. John, Chapter I, says: “I am the Alpha and the Omega.”

The most dramatic Capricorn aspect is that derived from the Ancient Moon evolution. Earlier we pointed out that the significant feature of Ancient Moon was a universal split, in the course of which the predecessor of the present Sun separated from the Moon. The Moon had become too dense for the higher ranks of the spiritual hierarchies. It was left to its own course but was soon taken hold of by rebellious spirits of luciferic character. They succeeded in implanting the first beginnings of egoism in our Moon ancestor. This was accompanied by a higher degree of densification of the Moon substance than was originally visualized by the divine guidance. This development made it fall further away from its origin in the spirit. Therefore, the creatures living in bodies of Moon substance exhibited the first consequences of the luciferic emancipation from the higher spiritual world, and developed, thereby, the rudiments of illness and death.

However, the higher beings of the hierarchies still watched over them from their Sun-abode. In certain intervals of time, the higher principles of their being were lifted out of their Moon bodies and received into the sphere of the Sun. There they were imbued with new spiritual vitality with which they could counteract those adverse tendencies they found on their return to the Moon.

Finally, the hierarchical beings dwelling on the Sun became so powerful that they were able to proceed in overcoming the “rebellious” Moon. The Moon had been densified to such a degree that horny substances already appeared. The general body of the Moon was still in a liquid condition, but some of the creatures living in it developed kind of horny outgrowths. This is remembered in the horns of Capricorn (Goat, or Ibex) whereas the fishtail in the place of hind legs points to the watery element in which they lived. There exist indications suggesting that this constellation was conceived, at certain times in the past, as a crocodile having a similar cosmic background.

Gigantic cosmic battles ensued between the higher ranking hierarchies and the Moon beings trying to preserve the achieved densification and alienation from the higher spiritual worlds. This was the prototype of all later myths and versions of the “Great War in Heaven” (see Revelation of St. John, Chapter XII). In the course of these events Ancient Moon was broken up; its gross substances were dissolved, and its essence was raised to etheric levels of existence.

This great cosmic catharsis and transformation is imprinted as active memory in the constellation of Capricorn. We can, therefore, assume that the Age of Capricorn will have to expect a similar “War in Heaven.” Thinking, which is alienated from the spirit, is well on the way to condense into a kind of rigid “Moon existence”, becoming more and more passive in reflection and registration of external facts only. Such a development will denude us of the capacity to arrange our earthly affairs in a healthy fashion. It will lead to universal dissatisfaction and error, which in turn will create strife and destruction.

There is no other way out; we must consciously seek an inner contact with the spiritual world as an act of free decision. For this and no other purpose have we been permitted by the destiny of the world to attain independence and emancipation in our thinking, to learn to stand in inner freedom before the reality of the spiritual world.

This is the chief message to the Age of Capricorn, the stage concluding the cycle of the Post-Atlantean civilizations. It will be the judgment as to whether or not each individual has achieved the aim of the Post-Atlantean epoch.

Pegasus, the winged horse, or the Winged Intelligence, rising from the heard of the freed Andromeda as the vernal point is progressing from Fishes to Waterman.

