

PRACTICAL APPROACH II

STAR JOURNALS TWO

Toward A New Astrosophy

(June 1968 ~ October 1970)

By
Willi Sucher

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Toward A New Astrosophy

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FORWARD

“...as we move toward the end of the 20th century, the principal question that must arise is: What is the meaning of past history, both in a personal and in a humanity sense, [as it is] being woven as karma into the present? This is the fundamental question concerning all astrology also. It simply means that we are not designed to live only our small, narrow existence. We live to fulfill tasks that concern the whole Earth and even the cosmos. By constantly battling and making decisions in facing the challenges of existence, we insert ourselves into the greater processes of cosmic evolution. In addition to this, we have reached a point in history where we must learn to formulate and practice the decisions out of our own inner resources of spiritual activity and from a deeper insight than the intellect only.”

*Willi
Sucher*

This is the first publication of this second half of the *Star Journals* (and the second of the three volume study series called *Practical Approach*) since they were originally written and mailed to subscribers from June 1968 to October 1970. The journals have been reproduced in their original text and form, with minor editing. All significant changes or additions from the editors will appear in [brackets]. Most of the monthly calendars and commentaries have been excluded, unless they contained information relating to the subject matter of the journal or to research information.

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

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

On page 5, there is a list of the planets, signs/constellations, and other phenomena with their symbols, which are used throughout the series in the graphics and diagrams.

STAR JOURNALS TWO

Planets

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

Sign - Constellation

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

Other Symbols

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

STAR JOURNAL - June 1968

Geocentric

With regard to personal experiences and significant inner developments in connection with similar rhythms, [as the return of the inferior and superior conjunctions of Mercury and Venus—the 7 and 8 year rhythms], we can only refer to our earlier remark: a diary can be of the most illuminating revelation and, at the same time might be a powerful admonition on human inconsistency and lack of perseverance, possibly by a lack of insight into the mysteries of karma and the spiritual potentials inherent in a human life. On the other hand, to check possible historic implications in connection with such rhythms can be equally revealing. Earlier, in connection with those rhythms or the conjunctions of Venus (see Mar. and Apr. '66), we have demonstrated how we can investigate their challenges over the centuries. Thus many of the modern historic developments that are deemed to be novelties might appear in amazingly old-fashioned company.

In connection with the conjunction of Mars with the Sun in 91° , the years 1953 and 1936-8, indicating the rhythm of 15 to 17 years, have been mentioned above. We would recommend restudying, in this context, the history of the years preceding the Second World War, and also the war in Korea and its conclusion by the uneasy Armistice of Panmunjon on July 27, 1953.

It is, of course, obvious that the rhythm of approximately seven years, associated with the cycles of Mercury, is closely bound up with the rhythms of individual human life.

Jupiter in the Twelve Constellations

As promised, we will now concentrate more on the presentation and investigation of individual charts. We also want to follow up further on our study of the manifestations of the planets in the constellations of the Zodiac. In order to combine both aspects, we will select one individual chart for each of the twelve positions of Jupiter and also of the other planets, which can be regarded as representative for the corresponding twelve diversities.

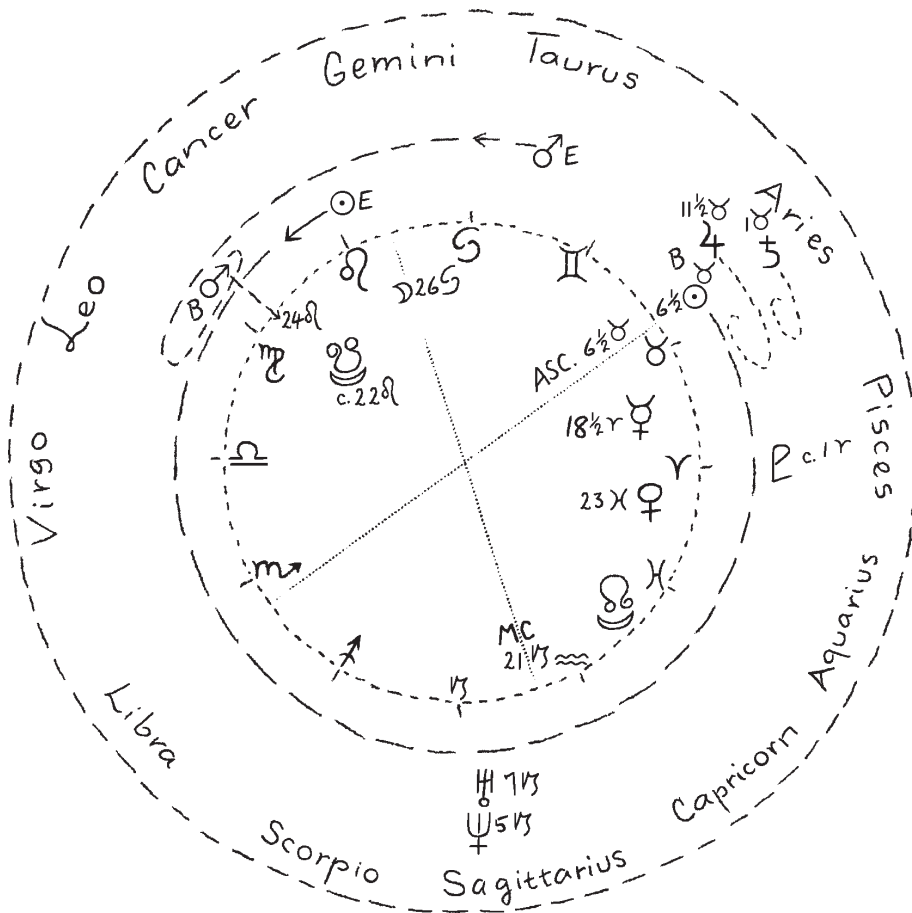
Jupiter in the constellation of Aries: As a representative we have chosen the nativity and prenatal chart of Ulysses Simpson Grant, the great and successful general of the Union armies against those of the southern Confederates during the American Civil War and later the 18th president of the US. The following diagram (Fig. 1) depicts the positions of the planets, etc., at the birth in the inner circle, according to the customary astrological practice. In the outer circle we add the movements of the planets during gestation, starting from the astrological epoch, according to the Hermetic Rule.

One of the basic features of this chart that strikes us straightway is the fact that the Sun, Saturn, and Jupiter are close to the rising point, or astrological ascendant (data adopted from Alan Leo's *A Thousand and One Notable Nativities*, No. 237). This is a key position in the chart. Jupiter was in the constellation of Aries most of the prenatal time. Saturn was also there. (We mentioned this in the Jul. '67 issue.) Therefore, the two must have been in conjunction. Indeed, there were three such conjunctions: one shortly before the astrological epoch (approxi-

mately the time of conception) and two more during the embryonic cycle of Grant. They happened three times because of the retrograde movements of the two planets. Thus we find here a remarkable engagement of the constellation of Aries at birth. We can understand this and the particular realization of these impacts by Grant (see also Jul. '67 issue, in connection with Saturn), if we contemplate the enormous and decisive influence this individuality had, simply by his actions—perhaps, not only on the development of the United States but the whole of modern humanity. In another theatre of history it was accompanied by the Emancipation Edict of Czar Alexander II of Russia, which declared the Russian serfs legally free (March 13, 1861). Of course, there were many others involved in these events, such as Abraham Lincoln who was also at the moment of his incarnation connected with the constellation of Aries, though from a different planetary angle.

Figure 1

Ulysses S. Grant
 Born: April 27, 1822
 Epoch: July 23, 1821



In order to discern the specific implications associated with Jupiter, we suggest restudying its description in the Feb. '66 and May '66 issues. To this, in this specific case, we now add the two factors: that it was in conjunction with Saturn, and it was at the point where the prenatal Sun-curve came to an end, i.e., where the Sun was at birth. The conjunctions of Saturn and Jupiter repeat themselves in approximately the same sector of the Zodiac according to a rhythm of about 60 years. Thus the one conjunction of 1821-2 recurred in 1881. However, a closer study reveals that they shift forward in the Zodiac by about 9° - 10° within one 60 years' cycle. The events of 1821 took place (heliocentrically) in about 23° of the ecliptic, whereas the following one in 1881 was already in 31.6° . Furthermore, we discover that conjunctions of this nature happen in two other localities of the Zodiac. For instance, the occurrence in 1821 was followed by another one in 1842 in about 278° , and in 1862 one took place in 167.2° , until in 1881 the one of 1821-2 repeated itself. Thus they happen in a (not quite equilateral) triangle, or trine, that is not standing still but is slowly rotating in the Zodiac, for instance: $1821 = 23^{\circ}$, $1842 = 278^{\circ}$, $1862 = 167.2^{\circ}$, $1881 = 31.6^{\circ}$, $1901 = 285.5^{\circ}$, $1921 = 177.4^{\circ}$, $1940 = 41.9^{\circ}$, etc.

Experience shows that these Great Conjunctions accompany the course of history like the big hand on a clock. The external and observable events indicate the rhythms according to which cosmic-divine beings meet in conference and concern themselves with the course of evolution. The Saturn beings carry the memories and the karma of the past into the present in order to safeguard spiritual continuity and the universal principle of redemption. The Jupiter beings are like interior architects who take the ground sketches of Saturn, translate them into realities of the present, thereby creating foci upon which the future can be built. As much as Saturn is the age-old Father Time, as it is sometimes depicted in medieval representations, so much is Jupiter the High Priest of the unborn, far future. These conferences, if we can call them that, between the Saturn and Jupiter beings would then attempt to establish an equilibrium between the karmic consequences of the past and the requirements of evolution toward the future.

The Great Conjunction of 1821 was, heliocentrically, still close to the perihelion of Jupiter. The one in 1762 was even closer. This is the point on its orbit around the Sun where the planet comes nearest to it. This would be an indication that the beings connected with the sphere of Jupiter (the apsidal lines are integral parts and indicators of the spheres) take an intensified interest in the affairs of the solar universe, that is, in its significance as a stepping-stone toward the future; and in the conjunction they would also draw Saturn into this concern. In order to find a similar event of this order and within the row of ancestors of this particular conjunction (with disregard for the moment of the other two rows of conjunctions in the triangle—see above), we would have to go far back into pre-Christian times. As we go back, we discover a Great Conjunction belonging to the ancestry of 1821, in 213 AD, which took place in the aphelion of Jupiter in the constellation of Virgo. About the same time, in 212, Roman citizenship, hitherto limited to Romans by birth, was extended to all provinces of the Empire. It is worthwhile to compare the sociological implications of this decision with the events during the life time of General Grant.

In 988, halfway between the two events in 213 and 1821, there was a Great Conjunction in 269.2° of the ecliptic, which at that time was the location of the descending node (270.3°) of the Jupiter orbit. (About nodes of the planets see Jan. '66 issue.) It seems worthwhile to dwell on this occurrence a little longer in order to get a grip on the conjunction around General Grant's incarnation.

The descending nodes of the planets work out more in connection with action in history, whereas the ascending nodes and events associated with them seem to fall more in with contemplation, etc. Now, around the time of 988, actually in 986, Bjarni Herulfson, a Norman, saw the American continent for the first time on one of his sea journeys west of Greenland; however, he did not actually land. Leif, the son of Erik Rauda, another Norman, sailed from Iceland to the American coast around 1000 AD, as far as Boston in New England. We don't know what happened in the soul of Herulfson when he first saw the American continent, yet for some reason he did not step on it. One can imagine that such an experience might lead to the decision, in life between two incarnations, to incarnate on that continent. Of course, we realize that such an idea might be regarded as mere conjecture at this stage; although our method of checking this, which we mentioned in connection with Lenin's chart, does confirm the possibility.

There was, however, another feature in General Grant's chart that falls in with this idea. As we can readily see in the diagram, there was also a conjunction of Neptune and Uranus taking place in the constellation of the Archer-Sagittarius around that time. Moreover, this event was at an angular distance of 120° from the birth Sun, or trine aspect at birth. These conjunctions recur at intervals of 171-172 years and also shift very slowly forward in the Zodiac; the location where they appear at present is Sagittarius. Thus we have another big hand on the cosmic clock of rhythms, which is worthwhile investigating.

Indeed, in 965 AD, there was one such conjunction of Neptune and Uranus, but then it was still back in 190.8° , which was—with consideration of the movement of the precession—the equivalent of 202° about the time of General Grant's incarnation. Thus it took place within the orbit of the Norman discovery of the American continent. This position is almost exactly opposite to the point where Jupiter retreated during its retrograde movement in winter 1821-2. Thus we have another important contribution to the interpretation of this chart.

We are confronted here with the suggestion that this Jupiter in Aries is an expression of forces working as the agents of an individual karma, carrying implications of the past into future evolution. In the association of Jupiter with Aries, there appears an element of uniqueness and singularity of character and actions, inaugurating possibly a long line of battles in humanity for future social configurations. However, the fact that Jupiter was close to conjunction with the Sun at birth would indicate that General Grant didn't have much inclination to promulgate ideas with which he associated. He was a man of action, who translated ideas he was convinced of immediately into deeds. That Jupiter in Aries, although it must have been fired by the ideals of humanity, worked in and through the limbs as the instrumentality of the will.

In the Feb. '67 issue, we pointed out already that the Sun curve, during gestation, presents a kind of counter image of the embryo. The open space between epoch and birth Sun would depict a reflection of the head-part, out of which the whole embryo grows, as it were, particularly in the initial stages. The curve itself would stand as an image of the feet, the instrument with which we step on the Earth, as we actually do, in a sense, at the moment of separation from the organism of the mother. As Jupiter was in the neighborhood of the birth Sun in this chart, it would indicate that this soul insisted on bringing the corresponding qualities "right down to Earth", through the limb centered will into deeds.

Of other Jupiter birth positions in the constellation of Aries that manifested their bearers' strikingly kindred characteristics to that of General Grant, we mention:

Mahatma Gandhi, the great Hindu leader and social reformer, was born October 2, 1869, Jupiter in 43°.

President John F. Kennedy's chart we have already introduced in the Oct. '67 issue. At his birth Jupiter was in 50° and still in the constellation of Aries.

In death charts we find very interesting Jupiter-Aries positions, striking heritages of corresponding characteristics and deeds in the lives of historic personages:

Julian the Apostate (died June 26, 363, Jupiter in 29°) was a remarkable personality at the time when Christianity became the Roman State religion.

Charlemagne (died January 28, 814, Jupiter in 31°) was King of the Franks and Emperor of the Holy Roman Empire.

Lord Robert Clive died November 22, 1774, with Jupiter in 43°. He was the British statesman whom we mentioned in the Apr. '68 issue.

Marquis de Lafayette, who died May 20, 1834, Jupiter in 49°, was the French soldier and statesman who served in the American Revolutionary Army and took a leading part in the French Revolutions.

As Saturn was in a similar position, we would have to visualize a corresponding tendency. However, this would rather come to expression in a fashion typical for the dynamics of this planet. One would expect that General Grant met his karma, meeting and encountering people and situations, by walking and moving, as it were, not so much in the realm of ideas and absolutely conscious decisions.

Why did destiny and inclination lead General Grant into a military career as a possible field of expression for his inner being? To find an answer we must study the movements of the planet Mars in this chart. Dwelling for a time in the sphere of Mars before incarnation gives the human soul the capacity to face the physical material world and its practical issues. The individual connection with this sphere is different in each case, because of karmic associations from the past. This can reveal itself in the position and movement of Mars during gestation as a kind of recapitulation implanted into the physical organism. In actual life, this capacity of confronting the physical material world and the beings in it must necessarily be accompanied

by minor or major degrees of aggressiveness, at least at the outset. The very concept of confrontation suggests it, because human beings who confront must push back the environment to a tolerable distance in order to distinguish between themselves and “it”. However, this can be changed and modified in actual life experience by the development of love and compassion.

What were the individual properties of General Grant’s Mars? In the geocentric chart Mars started out (epoch) in the constellation of Taurus, moved through Gemini, Cancer, and Leo. Here it performed a loop, close to the descending node of the Moon, and at birth it was still in Leo. Interesting is the conjunction with the Moon node, suggesting the possibility of strong impulses from the astral combining with the Mars qualities (The Moon nodes are gateways for cosmic astral forces (see Oct. ’65 issue).

However, we do not now intend to interpret these positions of Mars in the geocentric chart. There exist a good many books of geocentric interpretation by well-known astrologers (for instance, the introductory works on astrology by Alan Leo), that we feel it is superfluous to add to them. Since we promote a cooperation in these journals between the geocentric and heliocentric views, we deem it rather important, for the sake of ever increasing cultivation of astrology toward spiritual expediency, to concentrate on the corresponding heliocentric implications. Not much has been published concerning this field.

Mars started in its own ascending node in this chart (constellation of Aries) and arrived in 180° of the ecliptic at the moment of birth (constellation of Virgo), according to the heliocentric perspective. The initial position in its own ascending node could, of course, indicate a tremendously strong Mars impact and suggests rather impressive experiences in this sphere before birth. Here also lies the hidden relationship between General Grant and Lincoln.

Abraham Lincoln (born February 12, 1809), who entered his incarnation accompanied by a similar Mars that also started, approximately, in its ascending node (constellation of Aries) and at the time of birth arrived in 174° (constellation of Virgo).

Napoleon I, the great Mars inspired warrior, born August 15, 1769, however, is even more illuminating as he also had a Mars in its ascending node around the time of his epoch that moved at birth into 174°.

Wallenstein, the Austrian imperial general in the Thirty Years’ War, was born September 14, 1583 when Mars was in its descending node (constellation of Libra), opposite the epoch Mars of General Grant.

STAR JOURNAL - July 1968

Jupiter in the twelve constellations

In the last issue we investigated the Mars of the chart of General Grant, and we mentioned a few historic personalities who had similar positions of this planet at the time of their incarnations. We also find Mars positions in history that shed light on Grant's chart from another angle, from the viewpoint of the heritages delivered by souls into the hands of the cosmos at the moment of their death:

St. Dominic, the founder of the Dominican Order and fighter for his convictions, died when Mars was near its ascending node (August 6, 1221 in 52° , transition from Aries to constellation of Taurus).

Prince William of Orange (William the Silent), the Dutch statesman and soldier, leader of the revolt of the Dutch against Spain, died (July 9, 1584, o.s.) when Mars was in its ascending node (43° , constellation of Aries).

On the other hand, we also find revealing imprints in Mars positions similar to that of General Grant at his birth, that is above the autumnal equinox of the ecliptic of the Earth.

Ignatius of Loyola, the founder of the Jesuit Order, which he built up on military principles, died July 31, 1556 when Mars was in 179° (constellation of Virgo).

Wallenstein, whom we mentioned before, also died February 25, 1634 with Mars in 165° (still constellation of Leo).

Count Tilly, another imperial general in the Thirty Years' War, died on April 30, 1632, and had chosen a moment when Mars was in 174° (constellation of Virgo).

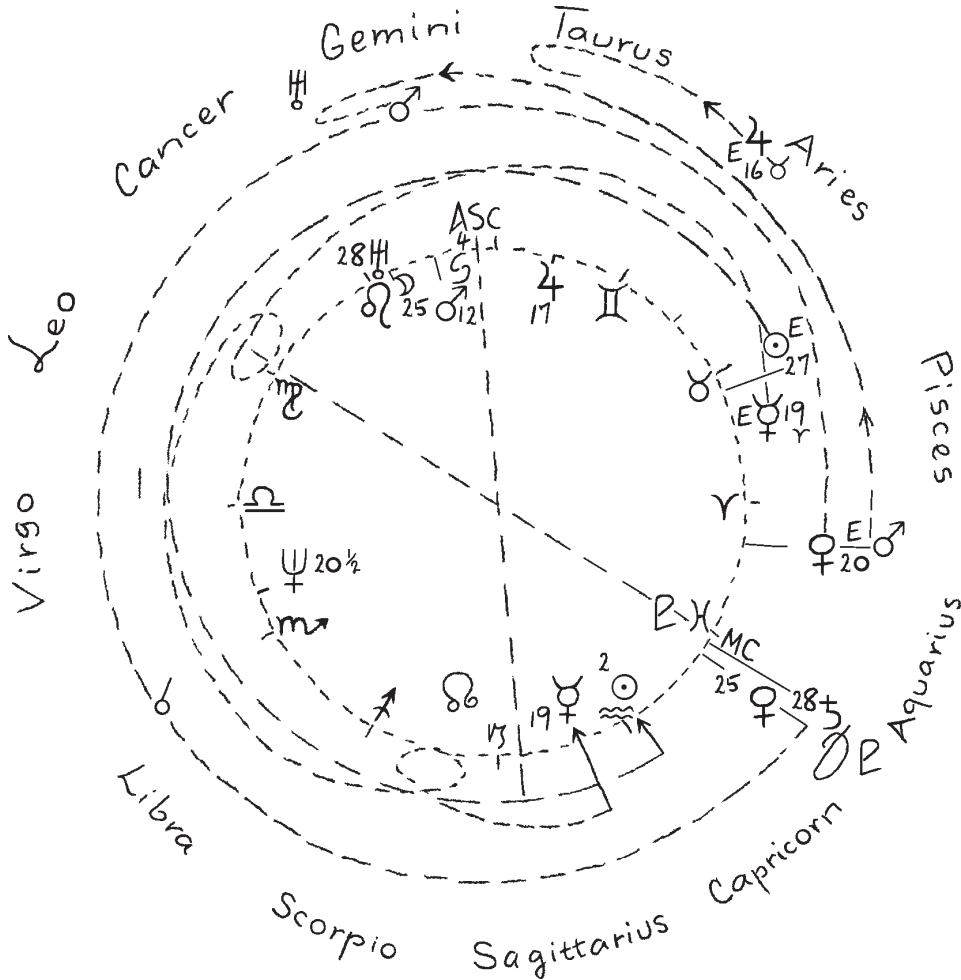
Garibaldi, the Italian patriot and militant leader, who we also discover in the attempt to achieve the unification of Italy during the last century, died on June 2, 1882 when Mars was in 166° (constellation of Leo).

We would now have to go into a discussion of the inner planets: Venus and Mercury and the Moon. However, these planets are connected more with personal traits of this individuality whose discussion would need the study of great details of this biography. We postpone this until we have gathered a more general knowledge of these planets in connection with other charts.

Jupiter in the constellation of Taurus: Being a remarkable example of Jupiter in Taurus, we will now occupy ourselves with a study of the incarnation asterogram of Lord Byron, born January 22, 1788, whose diagram of the geocentric chart we produce in Fig. 2 (also from Alan Leo, No. 752), in similar fashion to that of General Grant. This is a very dramatic picture. Saturn and Venus were still close to Pluto at birth. The three were near the MC (Meridian or Medium Coeli), the point in the ecliptic exactly above the "south" (Zenith) of the birthplace. Below the horizon the Moon was close to Uranus and also Mars, which had become retrograde

nearer the birth and had been in conjunction with Uranus when it started its “loop”. Also the descending node of the Moon was apparently in the same part of the ecliptic during the embryonic development, which then was rising at birth in the east (astrological ascendant).

Figure 2
 Lord Byron
 Born: January 22, 1788
 Epoch: April 22, 1787



As we mention here the rising point of the ecliptic, or ascendant, it might be a good opportunity to discuss its computation and meaning.

We see, or we know, that the Sun is rising in the east every morning. Also the Moon and the stars are rising once in 24 hours in the east. How does this happen? Science has realized for a

considerable time that the Earth as a globe is rotating around its axis, which runs through the planet from the North to the South Pole. As we, who are living on the Earth, are not aware of this motion, we get the impression—if we are not informed otherwise—that the whole sky with all the stars, the Sun and the Moon are rotating around the Earth. In reality, it is the Earth that turns once in 24 hours—the time of its rotation—past every point in the heavens. Thus it happens that at the equator, within each 24 hours, we would see every star that is visible in the sky rising in the east, passing overhead, and finally setting in the west. The stars close to the celestial North and South Poles would always lie on the horizon, exactly in the north or south point. However, if we moved into the Northern Hemisphere of the Earth, we would certainly also see a certain number of stars rising in the east and setting in the west, but others that are visible in the Southern Hemisphere would be permanently hidden from us. The curvature of the globe of the Earth simply covers them up from our view.

The exact time of rotation, and also the rhythm according to which definite stars or groups of stars rise, is 23 hours and about 56 minutes. This is the sidereal day. For certain reasons one does not take the rising time of a star as the start of the sidereal day but rather its culmination above the south point on the horizon. Thus the vernal point, or equinox (see the Jun. '66 issue), is the standard location on whose culmination we base all calculations concerning the daily rotation. This point is in culmination above the exact south on 20 or 21 March each year exactly at noon. This is 0 hrs. 0 min. Sidereal Time, which is given in any ephemeris. As the Sun is also in the vernal point at midday during that time of 0 hrs. 0 min., the Sun and Sidereal Time coincide.

However, already on the following day we see a small change. The Sun has then moved by 1° (apparently, as we say, according to the heliocentric view, because the latter maintains that it is the Earth that has moved through about 1° of its circle of 360°). This means that the Sun will culminate on the day after the vernal equinox 4 min. later, that is, 23 hours 56 min. plus 4 min. = 24 hours later. The vernal point itself (and, of course, the stars near it) culminated 23 hrs 56 min. after the culmination on the day before.

Thus there appears a difference between the day, according to the Sun, and the sidereal day, which increases every day by 4 minutes and which in one year mounts up to one full day. Therefore, the difference corrects itself by the end of the year and a new cycle is started. Of course, we could not arrange our daily timetable according to Sidereal Time; we must follow the course of the Sun, or the day of a full 24 hours. This is difficult enough anyway because of the differences of the sunrise and sunset times according to the seasons. For the calculation of the rising points, culmination points, etc., of the ecliptic, we must take recourse to the sidereal day or Sidereal Time, meaning the time according to which the vernal point is culminating relative to the day, or time of the Sun.

Let us take an example for the computation of the rising point of the ecliptic, etc., at a given time. Full Moon will occur on July 10, at 3:18 a.m., GMT. The first thing we must realize is that this full Moon will happen at a different time for each geographic locality around the globe. For instance, in New York the full Moon will take place at 22:18 (10:18 p.m.) on the

preceding day, because this city is nearly 75° further west from Greenwich and follows Eastern Standard Time, which is 5 hours earlier than Greenwich. (Each 15° account for a difference of one hour.) When it is early morning in England, it is still late evening of the preceding day in New York. Now we consult an astronomical ephemeris concerning Sidereal Time. For instance, *Raphael's Astronomical Ephemeris* for 1968 (published by W. Foulsham & Co. LTD., England) gives 7 hrs. 14 min., as sidereal time at noon for 10 July, p. 14, first column after "Days of the month" and "Days of the week". This means simply that the vernal point culminated on that day, 7 hrs. 14 min. before noon, according to the Sun. Now we calculate:

1. For London (Greenwich) Sidereal Time at noon, 10 July	7h 14m
2. Because we cannot subtract 8h 42m (see #3) from 7 hrs 14 min., we must add	+ <u>24h</u>
	31h 14m
3. Time of Full Moon 3h 18m = minus 8h 42m before noon	- <u>8h 42m</u>
	22h 32m
4. Correction because the Full Moon will be about one-third day before noon at Greenwich (diff. for one day = 4 min.), minus Sidereal Time at Full Moon at London	- <u>1m</u>
	22h 31m
1. For New York the Sidereal Time	7h 14m
2. Full Moon 22h 18m on 9 July is plus	+10h 18m
3. Correction for about one-third day is minus Sidereal Time at Full Moon, at New York	- <u>1m</u>
	17h 31m

With these figures of Sidereal Time for the Full Moon, we could now calculate the rising points at the two localities. For this event, with the employment of the principles of spheric trigonometry—which is a bit cumbersome—astronomers have compiled tables that give the rising points or ascendant, the culmination points (MC, or Medium Coeli) and some more information for each possible Sidereal Time and geographic locality—because the rising points vary also according to the latitude of a place on the globe. These are called Tables of Houses. For instance, *Raphael's Ephemeris*, which we mentioned above, contains Tables of Houses for London (p. 42-3) and for New York (p. 46-7).

For London and the Sidereal Time of 22h 31m, we find 9♄29 given in the Tables for Ascendant, or rising point, which is almost the middle of the ecliptic of the tropical sign of Cancer and the constellation of Gemini. The Sun itself was in about 18° of tropical Cancer, shortly before rising. (The actual time of sunrise is given in the *American Astronomical Ephemeris* as 3:50 a.m.). The Moon as Full Moon is, naturally, in the opposite sector of the ecliptic and just about to set in the west (time of Moon set given as about 3:22 a.m.).

For New York the picture is, of course, different. The Sidereal Time for Full Moon is given as being 17:31 or 5:31 p.m. and gives as rising point (ascendant) tropical about 17♋30 (in the

Tables, p. 47 between 17h 29m and 17h 33m). The culminating point is given in the Tables in column 10 (right of Sidereal Time) as tropical 23° - 24° ♃ The Moon, which will in that moment be in about 18° ♋ (opposite the Sun), will appear in New York between east and south, not too high in the sky.

We should suggest leaving the rest of the information given in the “Tables” (columns 11, 12, 2, 3) alone. There exists some controversy in astrological circles about their validity. We shall have to come back to this at a later point.

The birth time of Lord Byron seems to have been 2 p.m., London, January 22, 1788. (Alan Leo says in *A Thousand and One Notable Nativities*: “This map [on the basis of that birth time] was published by Pearce in *The Future*, ii 72, data taken from a letter preserved in the British Museum.”)

The Sidereal Time at noon for that day was 20:05 or 8:05 p.m.. (It is almost identical with any Sidereal Time for noon on that day during a leap year.) To this we add the difference between noon and actual birth time = 2:00 Sidereal Time at moment of birth = 22h 05. Now we inquire again in the Tables of Houses for London (see above, *Raphael's Ephemeris*, p. 43) and find that the ascendant, or rising point in the ecliptic was 4 ♊, which is the constellation of Gemini. The point of the ecliptic above the local south as 29 ♒ and identical with the constellation of Aquarius (column 10 to the right of “Sidereal Time”, in the Tables). We have indicated these points in the diagram.

Why do we attach significance to these locations? Principally, we regard the space around a definite geographical locality, whether it is the birth place or locality of some other event, as a kind of receptacle for cosmic impacts, as it were, a three dimensional board on which the cosmos writes. We include in this not only space above the horizon, where the stars and planets are visible, but also the space below the horizon, that is the part of the sky invisible to the eye, although we would expect that its character is fundamentally different from the imprints above the horizon.

The next question is: Have we any means of differentiation in looking at that “space board”? To find an answer we will now consider the rising point, or ascendant (also, of course, the descending point, or descendant) and the Mid-heaven point, or Medium Coeli (MC), as well as the location opposite it, below the horizon, the Imum Coeli (IC).

Naturally, we would expect that a star, or part of the ecliptic, rising above the east, in other words that enters the sphere of visibility, would have a special message different from what a setting star would carry that was going out of sight below the western horizon. Likewise, a star moving through the lowest point, or IC, would have a definite quality, because in that position it is about to enter an ascending career in that particular space. A star in the MC, the culminating point, obviously enters a descending course, after having reached a certain culmination.

However, there appears more in this than only a symbolical meaning. A chemist and scientist, Dr. R. Hauschka, has found that exposure of material substance in liquefied form, exclusively, to the rising and setting Sun can effect a remarkable and durable preservation of its properties. Of course, rising or setting Sun means that it is at the ascendant or descendant. We

are here faced with the first steps toward a practical cosmology of the future that harbors unfathomable possibilities.

With regard to the human being, this ascendant is not just merely of symbolical significance. It is also of “practical” importance for us, as far as the amalgamation of the celestial and our physical being are concerned. Earlier (see the Jan. ’67 issue) we pointed out the wisdom contained in the very ancient *Trutina Hermetis*, which can be employed practically in the calculation of the epoch, an apparently significant point of time around the conception. [The (*Trutina Hermetis*) Hermetic Rule is repeated in July ’69 of this volume]. In order to fully appreciate this connection, which is a relationship between the “Earth” and the “Moon” of a human being, we will now go into greater detail with regard to the process of incarnation, especially around the conception, and we will especially refer to the descriptions of Rudolf Steiner.

During the possibly long interval between two incarnations, our soul is chiefly engaged with the substantial assistance of the divine hierarchies in the cosmos, building up the spiritual dynamic foundations of a new vessel for a future life on Earth. This reveals itself in the fact that the earthly human body is, in its essential parts, a microcosmic image of the twelve constellations of the Zodiac and of the workings of the planets. The occultist calls this foundation of the body the “spirit germ” of the physical material body. Step by step the soul carries this spirit germ through the cosmic spheres until it enters the last sphere on the road to incarnation, the sphere of the Moon. Now the physical conception takes place, but in order to implant the human form into the material, which is offered by the parents, that “spirit germ” must be amalgamated with the physical germ. It drops out of the hands, as it were, of the soul and enters the domain of the Earth before the soul is ready to follow. The occultist describes now how the soul, still staying in the sphere of the Moon, goes through an experience of loss and, as a kind of compensation, the individual life or ether body is organized out of the surrounding cosmic ether. This entity, now consisting of soul, astral or soul body, and ether body, then unites during the third week of the embryonic cycle, around the 18th day, with the physical germ (see also the Jan. ’67 issue).

We see in the epoch, and the configuration of the heavens at that time, the moment of the creation or conception of the ether body, which is built in accordance with the decisions made on the basis of the karmic perspectives of the individuality. This expresses itself in the configuration of the planetary world in that moment, and this is also the reason why the movements and gestures of the planets between the epoch and the birth reflect a kind of ground plan of the oncoming life on the Earth. (See our description in the Feb. ’67 issue, in connection with the prenatal chart of Copernicus.)

Thus the ascendant (or descendant) is an integral part of the incarnation chart of a human being. It does reflect the epoch Moon as representative of the cosmic ether forces that have been organized into an individual ether or life body and amalgamated with the physical body. Equipped with this idea, we can now return to the ascendant of Lord Byron, which is given as 4♄. Since this concerns the ether body, we have reason to adhere to the sign or corresponding

ecliptic division and not the fixed-star constellation, which in this case would be Gemini. (See distinction between tropical and sidereal Zodiacs in Jun. '66 issue.)

The ecliptic signs (tropical) and the sidereal Zodiacs have come apart in the course of the precession of the vernal point and will continue, of course, to do so. However, there was a time when the tropical and sidereal perspectives, which we still use, were more or less identical. This was the age around the new era, or AD, possibly some short time before. Apart from the aspect of the inauguration of Christianity in humanity, which we consider as highly significant and important in this context, this coincides also with the age during which the chief weight of human civilization shifted from Asia to Europe, Greece, and Rome. Compared with the Asiatic civilizations that still carried the memories and traditions of mighty spiritual culture, the Greek and particularly Roman humanity moved away from the ancient receptivity and awareness of the reality of the spiritual world into emancipation and independence. Thus a long line of preceding associations of humanity with the cosmic-divine world had come to an end and a new era started indeed. This is expressed in that identity of signs and constellations.

STAR JOURNAL - August 1968

Jupiter in the Twelve Constellations

We started in July to discuss a possible interpretation of the ascendant of Lord Byron, and we came to the conclusion that it seems logical to employ the tropical signs of the ecliptic for this purpose, because we are confronted with a relationship between the Moon and the Earth; in other words, with the ether body of the human being. In order to find access to a practical evaluation of these “signs”, we take recourse to the moment in history when the last time the ecliptic signs and the fixed-star constellations were identical, which was around the commencement of the new era, or about the time of Christ.

In this sense the sign of ♋, which was rising at Byron’s birth, would bear the imprint of the constellation Cancer of old as an etheric memory into the age of humanity’s struggling toward freedom (perhaps “freehood”) of the individual. The constellation of Cancer carries the memory of the “loss of the bridge to the spirit world” (see Aug. ‘66) and the ensuing spiritual darkness that fell upon humanity. If we try to form a picture of this proposition, we can imagine what kind of “etheric landscape” must have lived in Byron, who, after his departure from England, “...was the typical figure of the romantic movement, the artist who found in 1816 his subject in his own sorrows, in his own remorse,” and who said “My pang shall find a voice.” He displayed to the world, as Arnold has said, “the pageant of a bleeding heart” (*Encyclopaedia Britannica*).

This is borne out by numbers of other individualities who were born when this sign was rising and whose destinies displayed, in one way or another, the loss of the bridge and the opening of the abyss under it:

Marie Antoinette, the Bourbon queen who was guillotined during the French Revolution, was born with an ascendant in 3° of Cancer.

Maximilian (1832-67), the Emperor of Mexico who was shot during a rebellion, had an ascendant in 13° of Cancer at birth.

King Louis II of Bavaria, the unhappy king and friend and patron of the composer Richard Wagner, was born when 7° of Cancer was rising. He became insane and committed suicide.

There is also the other side of Cancer, all that which entered humanity through the Mystery of Golgotha, to which access can be attained only through suffering.

We will now discuss the planets according to their order in the solar universe: Saturn described a loop in the constellation of Aquarius during gestation, close to the fixed-star Alpha Aquarii. In the May '68 issue, we mentioned a few similar positions at the time of birth of historic personalities, among them William Blake. To this we can add:

Friedrich Schiller, the German poet, playwright, and historian, was born November 10, 1759.

John Ruskin, the British author and art critic (born February 8, 1819).

Walt Whitman, the US poet (born May 31, 1819).

Others who combined in the moment of their death with such a Saturn in Aquarius were:

Henrik Ibsen died in 1906, May 23, when Saturn was in Aquarius.

George Sand, the French novelist (died June 8, 1876).

Joseph R. Kipling, the British novelist and poet (died 1936).

Maxim Gorki, Russian novelist and dramatist (also died 1936).

Martin Buber, Jewish philosopher and scholar (died 1965).

This can give us an idea of the characteristics of such a Saturn as the one in the prenatal and birth asterogram of Byron. However, in the last issue we see in the chart that this position is strongly emphasized by the closeness of Pluto and Venus to Saturn at birth. With Pluto, which as we know was discovered only in 1930, we come to the outermost edge of the solar universe, where the laws and conditions that govern, for instance those concerning substance and particularly matter (as on the Earth), fade out and the principles of the fixed-star universe begin to take over. Therefore, we see cosmic elements and activities in Pluto and its sphere that insist on spiritualization of all substance tending toward solidification and temporary stagnation within the solar system. If it does not find a congenial response, it might well manifest as a tendency to destruction and catastrophe in manifold ways. This applies, in degrees, to all the “new” planets beyond Saturn, and we have plenty of evidence of such destructive and dissolving activities in connection with nature and human cataclysms.

Byron always tried to turn his Saturn affinities toward the spiritualization of human civilization. For a host of reasons, he did not always succeed, and then catastrophe took over, as in the circumstances that preceded and accelerated his final departure from England in 1816. Nevertheless, these painful events, his “ostracism in London was, in a sense, his liberation; it made him great... He was from that moment (of departure from England) the typical figure of the romantic movement” (*Encyclopedia Britannica*). Here we see the realization in life of the conjunction of Venus with Saturn at birth. Venus refers to the middle sphere of the organism, the rhythmic, compensating, harmonizing, and healing element between head and limbs, as feeling between one-sided thinking and willing. This is the sphere of the poet and his creative work as a healing of the unhealthy extremes of life. But, as we said, the conjunction of this Venus with Saturn implied a painful road as a part of the karmic residue from the past. It is helpful to add to this geocentric position of Venus at birth, the heliocentric perspective according to which Venus was then exactly below the vernal point (Sun position on 20-21 March) of the Earth’s ecliptic or pathway. Thus it was in a unique position, as far as the evolution of our planet is concerned, borne out by the fact that other great artists entered with a similar Venus (heliocentrically) through birth:

Mozart was born January 27, 1756.

William Blake was born November 28, 1757.

Hölderlin, the German poet (March 29, 1770), at whose death (1843, June 7) Venus was again in this position.

Tennyson was born when this planet was in the vernal point (August 6, 1809).

To this we add now two more viewpoints that are helpful. The first is the fact that the triple conjunction of Pluto, Saturn, and Venus is in the MC (see chart), that is the culminating point above the south of the birth place. This indicates that the three planets had risen during the preceding hours of that day and had reached a culmination from which they were about to descend again through the western part of the sky. We have here a symbolic expression of certain great impulses that worked in the soul of Byron, rising up from the past, reaching a climax, and finally descending again into karma, thus being transformed by the experiences and vicissitudes of the new incarnation.

Another factor we have demonstrated earlier is the embryo image contained in the Sun curve during gestation, which can add to the foregoing suggestion (see Feb. '67 issue). We are, of course, fully aware that this is an entire novelty to orthodox, traditional astrology. However, in decades of very practical research in this field, we have come to the conclusion that it is a valid approach that can build bridges from symbolic astrology, so often accused of superstition, to a factual astrology that can make the interaction between, for instance, cosmos and the growing embryo acceptable in a scientific sense, similar to other correlations that have been established by statistical research.

According to this approach, the head-image of the embryo would live in the space from the constellation of Capricorn to that of Pisces—the space not touched by the Sun during gestation. (The Sun started out from Aries, see chart, and stopped in Capricorn.) Just in this “open” space was positioned that triple conjunction, which suggests that it worked particularly into the head image and from there into the whole body image.

In order to fully appreciate this, we must add another perspective. We know that the embryo in the beginning stages of development consists almost entirely of a head with relatively tiny appendices of a trunk and limbs. Only during the later part of gestation are head and trunk with the limbs growing into the proportions of the body of a newborn baby. Rudolf Steiner, on the basis of his occult research, has pointed out that this is the expression of a definite spiritual fact. After death the spirit essence of the physical body (the material parts go, of course, back to the elements of the Earth) is transformed into the spirit image of a head. This spirit image becomes the foundation of the body of the following incarnation, and therefore the embryo is almost entirely head at the beginning. To a limited extent we can even say, we carry in our head a kind of residue of the past incarnation upon our shoulders. The cosmic image of this head is already “existent” at the time of the epoch, and it is represented by the space in which the Sun had been before the epoch. In the case of Byron, this would have been the constellations of Capricorn, Aquarius, and Pisces. Thus we can regard the conjunction of Pluto, Saturn, and Venus as an expression of karma reaching over from the past, carrying a tremendous message and also suffering. Other facts of Byron’s life also emerge here in their cosmic context. We see the triple conjunction associated with Aquarius, above which is Pegasus the winged horse, who lives by the “well of inspiration” from which the poets drink, according to the myth. Another illuminating viewpoint is the fact that Aquarius is a constellation of the future, inasmuch as the vernal point will move into it once it leaves Pisces where

it is at present. Human civilization, inspired by Aquarius, will have its focus chiefly in the Slav nations of humanity; and it was just the Slavs on whom Byron had his strongest and lasting influence, “not only as a poet, but also politically and morally”. Among the Polish poets, it was Mickiewicz and Slowacki, and among the Russians it was the great romantic poets Pushkin and Lermontov.

The concept of the “open space” of the epoch to birth Sun curve, with karmic residue of the past being concentrated in the head and from there working into the whole organism, is interesting from another angle. Classical astrology uses the ratio of one day, or 1°, of the Sun path after birth, for one year as a means of projecting the facts of the birth chart into later life. For instance, the Sun moving through the 26° to 28° of the ecliptic, starting from the birth position in 2° of the “sign” of ♉, would be reflected into the 26th to 28th years of Byron’s life, according to this idea. This would bring the Sun to about 28° to 30° of ♉, which is just that portion of the ecliptic through which Saturn moved during Byron’s gestation. In life it was that tumultuous time of his marriage to Anne Isabella Milbank, followed by his departure from England in 1816. In experiences of this nature we can surely discern the working of karma from the past, “accumulated” in that head image.

We now carry on with an investigation of the Jupiter background of Byron. During the embryonic cycle it moved through the entire constellation of Taurus. In this case we have an unmistakable reference to the cosmic archetypal region of the human larynx and the whole organism for the reception and production of the Word. Thus we can say that Byron was, indeed, a poet of cosmic eminence. Furthermore, we find that this Jupiter moves through the heart sphere of the body image which was indicated by the prenatal curve of the Sun, as we said above. Therefore, he was a poet also by virtue of his heart forces.

We have described the nature of Jupiter and its sphere in the Feb. ’66 issue. There we said, for instance, that the forces of this planet and their experience in life between the incarnations would enable us to direct our capacities toward the greater aims and ideals of humanity, and would indicate the potential to work for them within the stream of evolution, according to the situations in which destiny would put an individual. As much as Saturn has the tendency of looking back in time, so does Jupiter concentrate on the future—on becoming. If we combine this perspective of Jupiter with the position in Taurus, as it happened in the chart of Byron, we can understand much of his struggle, his work and his appreciation by parts of humanity inclined in similar directions. This is all the more emphasized by a study of other historic Jupiter positions in Taurus of a number of kindred souls from their death asterograms:

Calderon, the Spanish playwright, died May 25, 1681 (86°).

Charles Dickens, the British novelist, died June 9, 1870 (65°).

Emerson, US essayist and poet, died April 27, 1882 (66°).

Longfellow, US poet, died March 24, 1882 (63°).

Ibsen, Norwegian playwright and poet, died May 23, 1906 (77°).

From their incarnation asterograms, we have:

Val. Andreae, wrote *Chymical Wedding*, born August 17, 1586, epoch (66°).

Moliere, French writer, born January 15, 1622, at birth (84°).

Balzac, French novelist, born May 20, 1799, at birth (68°).

Charles Dickens, born February 7, 1812, at epoch (72°).

Mark Twain, born November 30, 1835, at epoch (75°).

This can give us an idea of the potential that is expressed in a Jupiter in Taurus. However, we should not let ourselves be deceived into the assumption that such a position of Jupiter must bring forth a poet under all circumstances. The capacity of the poet is only the instrument by which an individuality can express deeper motives. It is better to say that such a personality might develop an idealistic attitude in life, seeking ways and means to overcome the weight of matter and a materialistic world. (See also our description of the constellation of Taurus in the Jul. '66 issue.) The impulse to do this can lead to success but also to failure if congenial means are not found or not employed. Therefore, a cosmology or astrology of the future will have to develop methods to help people find the right ways of self-education toward the unfolding of their innate potential.

Now we go on to the investigation of Mars in the birth chart of Byron. At the epoch, it just entered the constellation of Pisces, in conjunction with Venus (see diagram in the Jul. '68 issue). It was also at the same longitude as the fixed-star Alpha in Pegasus (about 20° above it). During gestation it moved from Pisces through Aries, Taurus, Gemini, and Cancer, before going into a loop, or retrograde, back to the constellation of Gemini at birth. As we mentioned earlier, Mars must have been in conjunction with Uranus when it became retrograde, and it was also, around that time, in the place where the Moon stood at birth. In the heliocentric chart Mars was exactly in conjunction with Uranus at birth.

The position of Mars at the epoch is already very revealing. In our earlier description of the potential of Mars (Feb. '66), we pointed out that this planet and its sphere give us the capacity to confront the physical world. The most refined manifestation of this potential is the development of speech. This combined at the epoch with Venus, in which we can see an indication of an innate impulse toward artistic expression. Venus is associated with our feeling and the capacity to create and cultivate relationship to the environment. This is emphasized further by the conjunction of Mars with Alpha-Pegasus, the winged horse (or intelligence) of the poets, although Pegasus is far north of the planet.

According to the idea of the embryo-image being manifest in the gestational Sun curve, which we suggested earlier, this conjunction of Mars with Venus would fall exactly into the larynx part of the head-image, present as part in the "open space" of the prenatal Sun (positions between epoch and birth). Thus we have here another reference to speech and the word.

In the heliocentric aspect of the epoch chart, Mars was moving from the constellation of Capricorn to Aquarius (321°) and was at the time in conjunction with Saturn, not far away from Pluto. This gives us a still deeper insight into the profundity of this Mars as an expression

of the particular potential inclination in this case. It coincided with great heritages from the past, indicated in positions at death:

St. Francis of Assisi died 3 October 1226 (Mars 308°, plus about 10° precession to date is 318°).

Raphael Santi, the great Italian painter of the Renaissance, died 6 April 1520 (Mars in 334°).

Swedenborg, the Swedish scientist, philosopher, and seer, died 29 March 1772 (Mars in 317°).

After the birth of Byron we find interesting associations of a similar kind as, for instance:

John Keats, the famous British poet of the Romantic school, died 25 February 1821 (Mars in 318°).

Rabindranath Tagore, the Hindu writer and artist, died 7 August 1941 (Mars in 337°).

The conjunction of Mars with Uranus at birth, according to the heliocentric approach (in the geocentric it happened about 2 months before), brings us to the constellation of Cancer and the neighborhood of the ascending node of Saturn. As it happens so close to birth, we should expect a strong karmic connection coming to expression in it. (The aspects around the epoch are more a presentation of the resolves during the life between two incarnations whereas the birth configurations are more a summary expression of the karma from the last incarnation.) One perspective of Cancer is the “abyss”, which was caused by the “Twilight of the Gods”, the falling away of humanity from the recognition of the spiritual world and the divine beings dwelling in it. One possible experience of this is an awareness of the bareness and inhumanity of earthly life. Something of this lived in Byron when he displayed, after his departure from England, “the pageant of a bleeding heart”. Others experienced it differently but in somewhat similar settings of circumstances, for instance:

Jacques de Molay, the last Grandmaster of the Knights Templars, who had to witness the destruction of the Order and of his friends, and finally was burned at the stake himself (died 18 March 1314). Mars was in Cancer during his last days.

Dante, the poet of the *Divine Comedy*, died 14 September 1321, when the planet was also in Cancer. He spent the creative years of his life in painful exile from his native town of Florence.

Paracelsus, the great physician and occultist, had a similar destiny. He was driven as a restless wanderer from place to place, which was the result of his stern rejection of antiquated medical tradition and practice. Some historians said he was murdered by the jealous colleagues of his profession. When he died 24 September 1541, Mars was in 126° (constellation of Cancer).

Giordano Bruno, the Italian philosopher who rejected the powerful Church dogmatism of his time, was burned at the stake as a heretic by the Inquisition on 17 February 1600 (Mars in Cancer 137°).

In different ways but also accompanied by somewhat similar prolonged experiences of suffering in their lives were:

Mozart, with Mars in 132° (died 5 December 1791).

William Blake, with Mars in 124° (died, 12 August 1827).

These are expressed by positions of the planet at death and not at birth as in Byron's case; nevertheless, because of this we can realize what a tremendous karmic background must have been hidden behind that Mars at Byron's birth. Positions of Uranus in death asterograms:

Mani inaugurated the Manichean movement that spread over the northern part of Africa and right over to the far eastern shores of Asia. He died a martyr's death in 276 AD, when Uranus was in 101° (plus 23° precession up to 20th century equal to 124° or Cancer).

Theodoric the Great, the king of the Eastern Goths and who had a great influence on history and was known in medieval legend as the hero Dietrich of Bern, died when Uranus was in Cancer in 526 AD (96° plus 20° precession to date).

Agrippa of Nettesheim, the great medieval Rosicrucian, died when Uranus was in Cancer on 18 February 1535 (111° plus 5° precession).

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A Letter to the Readers of the Journal

With the present issue of the *Star Journal*, we have reached the conclusion of the third year of its existence. Yet, to the editor it seems as if it had barely been started. There is still an enormous volume to be worked out in order to make it a comprehensive manual for practical purposes.

On the whole, the publication appears to be well appreciated. A few readers find it difficult and complicated. However, we insist that this is due to the unique nature of the subject.

We are, of course, well aware that in our time there exist attempts to popularize astrology, to make it easy and palatable to the public. We consider this to be a dangerous course. A popularized astrology, in this sense, is evidently in constant need to abandon its esoteric foundations, without which it all too easily falls into the traps of materialistic interpretation and finally into superficiality and charlatanism. It then becomes the kind of astrology of which the well-known English astrologer Alan Leo said, “that a curse was upon it...and that it can only be removed and made a blessing by one who overcomes the limitations of separateness. (By separateness, Alan Leo means the self-centered, egoistic attitude of people who are subject to their sense impressions alone.) A knowledge of esoteric astrology will remove that curse for those who understand.” (Alan Leo, *Esoteric Astrology*, chapter XXV.)

We have come to the realization that it needs a science of the spirit, or spiritual science, to fully comprehend the mysteries of the correlation between the stars and Earth and human beings. Otherwise, it remains a compendium of unexplained assumptions, leading to all kinds of misunderstandings and misinterpretations.

Astrosophy, or astrology, was called in ancient times the Royal Science. Only the highest degrees of initiation offered access to these secrets. We do not intend to imitate bygone ages but want to lift up astrology to spiritual dignity and scientific precision, so that it can become for modern and future people a true companion on their earthly journey. In order to achieve this, we must be prepared for more than average efforts. Rudolf Steiner, the founder of anthroposophical spiritual science, once expressed his opinion that only the highest possible degrees of spiritual insight can lead to the mysteries of the cosmos. He substantiated this in his book *Occult Science* (chapter V) by describing the path to higher cognition:

“We may now set down in order, the stages on the way to higher powers of cognition, attained in the training for initiation that has here been described:

1. Study of spiritual science, in which one employs one’s power of judgment gained in the physical sensory world.
2. Acquiring imaginative knowledge.
3. Reading the occult script—corresponding to inspiration.
4. Living into the spiritual environment—corresponding to intuition.
5. Knowledge of the relationships between Microcosm and Macrocosm.

6. Union with the Macrocosm.
7. Total experience of all previous experiences as a fundamental mood of the soul..”

Natal and Prenatal Astrology and Astrosophy

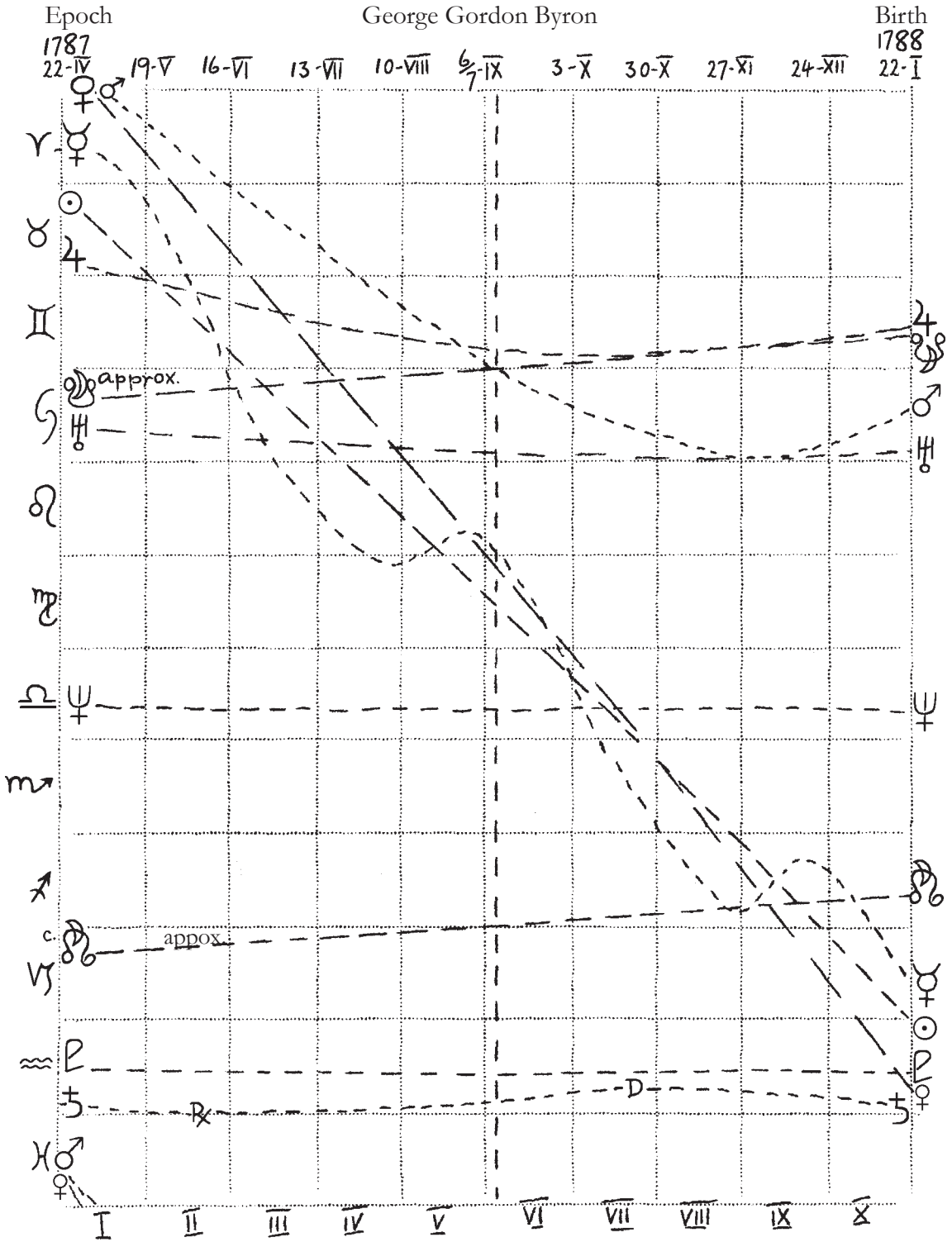
We carry on with the delineation of Byron's asterogram: After the investigation of Saturn, Jupiter, and Mars, we continue with the Sun and the inner planets. Incidentally, we have already had a look at the Sun, in as much as we introduced the prenatal Sun-curve of Byron in the last issue, representing a kind of counter image of the embryo (see Fig. 2). Still earlier, in the Feb. '67 issue and in connection with the asterogram of Copernicus, we demonstrated that the prenatal configuration of the heavens does not only carry these spatial, embryo-physiological implications but at the same time also gives a pre-birth perspective of the “karma chronology” of the oncoming incarnation. In this sense, we include in Fig. 3 on page 28 a graph of the prenatal movements, according to the geocentric view, of the planets during Byron's gestation. First, we want to add a word about the technique of these graphs. Normally, the movements of Sun, Moon, and planets appear to us in the sky to move, more or less, along a huge circle that we define as the ecliptic. If we assess these movements over an interval of time, for instance during the gestation cycle, we get the picture that we produced in the Jul. '68 issue. There, we simply took that big circle of the ecliptic with its curves of the Sun and planets and put it, as it were, flat on paper. This is a helpful presentation when it comes to investigating the “embryo-image” and implications concerning the spiritual, psychological physiology of a human being, possibly in connection with sickness, etc. However, this form of diagram is inadequate in cases where we want to relate the prenatal star complex to time, for instance, to the “karma chronology” implied in the planetary movements, as we suggested it above. For such purposes we resort to a graphic presentation, which is nothing but the circular picture (Jul. '68) pulled out lengthwise (from left edge of graph) and in addition related to time, following the return of the Moon ten times to the position where it was at the epoch, or nine months before birth (see top edge of graph).

Why we have chosen time segments (top edge) related to the sidereal return of the Moon to the initial position will become clear if we recapitulate what we said in the Feb. '67 issue. There we suggested that, according to our findings, each one of these sidereal Moon orbits represents a seven year period in the pre-birth “karma chronology” of the oncoming life.

With this method we get an illuminating preview of Byron's karma, a few details of which we will demonstrate presently. In 1799 he was sent to a preparatory school at Dulwich. There he had the free run of a library, and “he read a set of the *British Poets* from beginning to end more than once. This, too, was an initiation and a preparation” (*Encyclopedia Britannica*). Byron was then 11-12 years old, which we would expect to find reflected in the 2nd Moon-cycle sector (from the left edge), around 27 May 1787 (1 full Moon cycle is 7 years). We find a conjunction there of Mercury with Jupiter, which was close to the position opposite to that of Jupiter (239° heliocentrically) at the time of the death of John Milton (1608-74), the famous

Figure 3

George Gordon Byron



British poet and writer, author of *Paradise Lost*. This is another example demonstrating how an earlier impulse, or deed, that was “imprinted” in the heavens at the moment of the death of a human being can be picked up by another soul in prenatal life, possibly much later, and cultivated anew, though in an entirely different way.

After 1805 we find Byron at Cambridge. There he produced his collections of poetry, *Poems on Various Occasions* and *Hours of Idleness*. This time appears reflected in the prenatal graph in the conjunction of Venus with Jupiter (3rd Moon cycle sector). Venus was then in 33° of the ecliptic heliocentrically, which was synonymous with the opposition point of the Earth at the epoch of Byron, and also opposite Venus during the gestation period when it was in superior conjunction (i.e., it appeared directly behind the Sun seen from the Earth). In other words, Byron came “into his own” then as a poet (Venus).

In June 1809 he went with his friend, Hobhouse, on a long journey to Portugal, Spain, Malta, Greece, Asia Minor (where he swam across the Hellespont), and Constantinople. He returned to England in July 1811. On the journey he wrote the manuscript of *Childe Harold's Pilgrimage*, which was published in March 1812. The effect, says Thomas Moore, his biographer, “was ... electric, his fame seemed to spring, like the palace of a fairy King, in a night.”

Referring to those years, we find another remarkable event in the prenatal chart of Byron in that Venus came close to the descending Moon node (beginning of 4th Moon cycle). The nodal lines, and particularly that of the Moon, must be considered as gateways for cosmic soul-forces coming down to the Earth, and as Venus was again involved, we can imagine that this event laid the foundation for what entered Byron's life in those years. Heliocentrically, Venus was in 60° of the ecliptic and refers us to the point opposite of Jupiter's position at the death of John Milton, whom we mentioned just before in connection with the very early preparations of Byron for the vocation of the poet.

In 1815 Byron married Anne Isabella Milbank, but after the birth of their daughter, Ada, the marriage came to an unfortunate end. He was confronted with tremendous accusations and found himself ostracized to such a degree that he left England for good in April 1816. He was then 28 years of age. We find this time reflected in the end of the 4th prenatal Moon cycle, August 10, 1787, when Venus was in conjunction with Uranus. The latter has a remarkable predecessor in history: at the time of the execution of Thomas Moore, the famous English statesman and author (*Utopia*), who was beheaded under King Henry VIII (July 7, 1535). Uranus was then also in transition from the constellation of Gemini to Cancer.

The corresponding heliocentric position of Venus also carries an indicative memory: when Tycho Brahe, the Danish astronomer, died on October 24, 1601, the planet was about 90° of the ecliptic. In Byron's prenatal asterogram, it was in 92.5° on August 10, 1787. Tycho Brahe, who had for many years lived a quiet life of astronomical study and research on a tiny island near Copenhagen, became, by force of circumstances in the latter years of his life, a fugitive and wanderer in Germany and Bohemia, somewhat similar to Byron.

We come now to the last stage in Byron's life. In January 1824, he joined the War of Liberation of the Greeks against the Turks and at his own expense formed a brigade of 500

men. But very soon, on April 19 of the same year, he died at the age of 36. This would be reflected in the prenatal chart at the beginning of the 6th Moon cycle ($5 \times 7 = 35$, plus 1 year = 4 days), along the dotted line in the graph, on 10-11 September.

In order to fully appreciate the karmic significance of this moment, as it was indicated in the prenatal astrogram, we take recourse to the heliocentric positions of the planets on 11 September 1787. The Earth was in 348° ; Mercury was in conjunction with Jupiter in about 75° , close to the ascending node of Venus and the perihelion of Mercury; Venus was in about 145° and in opposition to Saturn in 326° ; Mars was in 47° and close to its own ascending node. One could now easily jump to the conclusion that the opposition of Venus and Saturn “was responsible” for Byron’s early death. One could even produce historic examples to prove this; however, there also exist data that prove that such an association can be turned to the positive. Why things happened in Byron’s life as they did is a matter of karmic import that one would have to study on the basis of the entire spiritual picture of his karma, as it was connected with his previous incarnations.

One can ask, with justification, what happens to the essence that is implied in the prenatal astrogram if one dies early and does not live out these implications? This essence is indeed not lost. Byron demonstrated this to the full extent. Others after him, who had some affinity to his sphere of life experience, apparently received it into their own life, though they might have carried it further in different directions. Thus the ether substance (which is reflected in the prenatal configurations) that a human being is unable to “live out”, or live to the end, is sacrificed to following generations. For instance, the Earth had arrived in 348° , a moment corresponding to the death of Byron. (The Sun was seen from the Earth in the opposite location of the ecliptic.) Four years after the death of Byron, on 9 September 1828 (n.s.), the great Russian writer, Leo Tolstoy, was born and the Earth was again in 347° . This would indicate that Tolstoy received some of that ether substance sacrificed by Byron.

This is, however, not the whole story. Just to demonstrate how spiritually real these interconnections are, which are implied in the visible cosmos in the prenatal astrogram of Byron and then as they refer to the time of his death: Venus was in 145° heliocentrically (see above), and then at the moment of his passing away, on 19 April 1824, it was exactly opposite in 325° . It “reflected”, indeed, the Venus that Byron was unable to “live to the end”. This was taken up by others. For instance, Goethe had a deep connection with Byron. He had, so to speak, an organ of cognition for Byron’s significance built into his own etheric organism: Venus was in 136° , heliocentrically, at Goethe’s epoch (December 2, 1748), close to the Venus of September 11, 1787, and opposite the Venus at Byron’s death. At the time of birth of other poets who came after Byron, when Venus was close to that position:

George Bernard Shaw was born 26 July 1856, with Venus in 127° .

Maxim Gorki was born 28 March 1868, o.s., with Venus in 136° .

Christian Morgenstern was born 6 May 1871, with Venus in 135° .

Wilhelm Busch was born 15 April 1832, with Venus in 319° , or opposite.

In the last issue, we mentioned that Byron had a lasting influence on a number of Polish and Russian poets. Those whom we mentioned were contemporaries of Byron. Similar to Goethe, they had built into their organisms an etheric receptivity for what was present already in Byron's prenatal asterogram and which culminated, as it were, in the configuration associated with his death, on September 11, 1787. Partly they were still children when he died, and they apparently received, on the etheric level, his sacrifice. This receptivity is strikingly expressed in their birth configurations. We mentioned earlier that the moment of Byron's death is reflected in his prenatal chart by a conjunction of Mercury and Jupiter in the perihelion of Mercury, among the other heliocentric aspects.

Again, as in the case of Venus, the actual position of Mercury on the day of Byron's passing away, 19 April 1824, demonstrates impressively the reality of these cosmic interconnections, because on that day it was in about 65° , that is, close to the place where it was in that crucial moment of the prenatal chart, on September 11, 1787. Thus the sacrifice of Byron was impressed into the cosmic world and apparently was taken up by souls who had an affinity to his spirit:

Mickiewicz, who was one of them (we mentioned them in the last issue), was born on December 24, 1798 (o.s.), when Mercury was in about 66° and Mars in 53° , close to the position of Mars on September 11, 1787, during the gestation of Byron. These were the "organs of receptivity" of Mickiewicz for the heritage of Byron.

Slowacki was born at a moment (4 September 1809 o.s.), when Venus was in 65° with Saturn and Neptune opposite in 244° and 246° .

Pushkin was born on June 6, 1799 (o.s.), when Jupiter was in 71° close to the position on September 11, 1787.

Lermontov entered his earthly life when Mercury was in about 251° , Uranus in 243° , and Neptune in 257° (3 October 1814, o.s.), i.e., opposite the position of Mercury and Jupiter on September 11, 1787.

Thus we can, indeed, detect that the stars do reflect most intimate but real spiritual facts of human existence. However, we contend that we must not fall into the temptation of making the stars the operators of human destinies. This would appear to us as a sell-out of the human being. We would be nothing but puppets in the hands of the stars. We have come to the conclusion that the spiritual powers, who are our guides, insist that we arrange our incarnation, earthly life, and exarnation in such a fashion that the stars can accompany us on our journey. Thereby, we are called upon to redeem and spiritualize the cosmos, so to speak, with the life blood of our experiences, preventing it from falling completely into the clutches of world conceptions that can only conceive of the universe as a tremendously big and material mechanism. This is a grave responsibility that we have taken upon ourselves. We can live up to it if we permeate and govern earthly existence with the highest possible spiritual and cultural aspirations and deeds.

We should expect that the counter argument would say that all the cultural and spiritual life of humanity has not changed the stars in their courses; there is no evidence that we have any influence on the cosmic world, except if we shoot rockets into space. To this we reply that it is, for an unprejudiced mind, quite obvious that we do change and alter the Earth, be it for the better or worse. Why should we be unable to transmute the cosmic world, however slowly? Of course, in order to realize this, we need to accept the idea of our sojourn in the spheres of the planets, etc., after death; and there it is a matter of what kind of humanity and spiritual heritage, as a result of our earthly existence, we introduce into that world.

STAR JOURNAL - October 1968

Heliocentric

In the heliocentric calendar we will find Venus in its own descending node, and later Mercury will move through its ascending node. The main event will be the passing of Uranus above the autumnal point (180°), i.e., the point in the ecliptic, or orbit of the Earth, where the Sun appears to stand on 23 September of each year. The geocentric equivalent occurred already the end of last month.

Speaking astrologically from the heliocentric point of view, one can ask: Can this purely mathematical relationship of Uranus to the orbit of the Earth have any influence on it? However, we must not forget the fact that the heliocentrically conceived orbit of the Earth is not an arbitrary chance element. For a spiritual-cosmological conception, the orbit belongs to the existence and life of our planet and is, with regard to distance from the Sun, etc., born out of the most intrinsic position and function of the Earth in the solar universe. Therefore, we would expect that a corresponding longitude of Uranus, although it is so very far away from us, has a definite message concerning our planet.

How can we discern any such message? Principally, any attempt of interpretation should be preceded, in our opinion, by corresponding inner, spiritual experience. We would combine this with the external, visible events in the cosmos for confirmation and precision.

We attempted such an approach earlier when we said that humanity is, during the second half of this century, obviously moving into an "autumn-harvest" phase of its history, during which it seems to "harvest" the crops of its earlier sowings and plantings, whether good or evil. This is an observation that every human being must arrive at who watches world events objectively, with a spiritual sense of truth and honesty. After that we find a kind of confirmation and mathematic-cosmic precision in the events in the world of the stars; the outermost planets, Uranus, Neptune, and Pluto have been moving, since about the middle of the present century, into that part of the Zodiac where the Sun appears to stand in late summer and autumn.

These three outer planets cannot be regarded, from an esoteric consideration, as planets in the same sense as the classical planets of our solar system. They are differently integrated into the solar system, which is expressed, for instance, in the fact that the moons of Uranus are moving in orbits whose planes are almost perpendicular to the ecliptic, and their motions are backward compared with the motions of all the celestial companions of the Sun. These outermost planets are, so to speak, bystanders of our solar system and view it from the "outside". Therefore, one might expect of the forces and beings connected with them even a more objective, though sometimes more harsh, judgment than from the classical planets.

In this sense, Uranus seems to have something to say at present, with regard to that "autumn season" in which humanity has now arrived, which we can know anyway. How can we discern the specific message of this planet, and how can we verify and specify our inner experiences concerning the state of our present humanity? One way is to investigate certain historic cycles as they are reflected in the rhythms of Uranus. Of course, we must not expect that

we will arrive at precisely similar events in the past—similar to what we will have to face in present history, but we can discover definite trends and their development through the ages by such investigations.

Uranus was standing (heliocentrically) in the line from the Sun through the autumnal point of the Earth, and further out into space in 1885, 1801, and 1717. In 1717 Pluto was also close to the autumnal point, somewhat similar to the present, and in 1801 Neptune was in the autumn sector of the ecliptic, not far behind its present location. In 1885 both these planets were, however, in the spring sector of the ecliptic.

On all three occasions we find historic events that have a certain bearing on the present problems of humanity, at least in one particular sphere, concerning the relationship between eastern (chiefly East European and Asiatic) and western humanity. The time around 1717 saw widespread wars in which almost the whole of Europe was involved, mainly Austria against Turkey (the victory of the Austrian general Prince Eugene against the Turks near Belgrade in 1717 is significant) and Sweden against Russia, then ruled by Peter the Great.

Around the end of the 18th century, we find Napoleon's France involved in invasions and war actions in Egypt against Turkey and England, likewise, in India and South Africa. Then, in 1801 we see the British clash head-on with the French in Egypt. It was a kind of all-round race of the big European powers for colonial possessions in Africa and Asia.

Then toward 1885, another note crept into the relationship between eastern and western humanity. The French tried to achieve supremacy over Annam, a port of Indochina. In the process they clashed with the Chinese, who defeated them at Lang-son. In 1881 the British were beaten by the Boers in South Africa. But the worst disaster came for them in 1885 in Egypt. Already in 1884 they were beaten by the forces of the Mahdi, the Egyptian caliph, and in 1885 the general Charles G. Gordon, British governor of Sudan, was massacred with his garrison by an Egyptian force. It was a time of a sheet-lightning approach of events concerning all the open and disguised colonialism of white, western humanity.

Now, before and around 1968, similar trends are again rising up with shattering violence. Of course, the old colonial empires of the 19th century have almost completely disappeared; but in the course of the 20th century, stepping into their places, is a new colonialism working very cunningly with hidden means—partly on the level of world finance—that is all the more dangerous, because its inaugurators and its methods are almost anonymous. And again it is the Middle East, the Far East, and the neighborhood of China that are the battlefields. Only now it is becoming more and more obvious that the problems besetting the relationship between eastern and western people cannot be resolved with the methods that have been adopted so far, and the danger is that insistence on their further employment might lead to immeasurable conflicts and catastrophes that this planet has not seen before and which might cost hundreds of millions of human lives.

What is the use in knowing these historic interconnections and their consequences? They want to call on our sense of responsibility to find spiritually-constructive and true cosmopolitan means and ideas by which a genuine cooperation between all humanity can be established in

full keeping and awareness of our dignity and standing in the universe. Such ideas have been and still are streaming into human Earth existence, since the problems have arisen. Humanity of this age should make efforts by an accelerated and activated thinking to grasp them. There might, however, come a moment when the powers of world destiny will be forced to pronounce a “Too Late” and destruction on a universal scale will take its course instead.

A truly esoteric astrology, or astrosophy, will never let itself be confined in apathetic fatalism but always try to find and suggest ways and means of therapy and construction. Of course, another question is whether its advice is accepted and executed. This is the second, imperative half of the remedy, without which no cure can be expected.

Toward a New Astrosophy Jupiter in the Twelve Constellations

Jupiter in the constellation of Gemini: Nostradamus, the famous French astrologer and occultist, was born on December 14, 1503, at St. Remy (43N45, 4E50, o.s.). At that moment the heliocentric position of the planets were as follows: Saturn in 103.8°, Jupiter in 99.3°, Mars in 98.1°, Earth in 91.1°, Venus in 77.4°, and Mercury in 82.9°. If one adds the approximately 6° of the precession of the vernal point since the beginning of the 16th century to the present moment, one comes to the conclusion that all the planets were in the constellation of Gemini, including the Earth. Even Venus was just on the point of leaving Taurus. Saturn was exactly in the nodal line of Pluto, as far as our knowledge is with regard to the astronomical rhythms of Pluto. Thus we have a unique occasion in the history of astronomy, in that Jupiter had chosen a moment when it was well supported on all sides.

First of all, we need a brief recapitulation of the biography of Nostradamus. He was born into a Jewish family whose members and forbears might have had to adopt Christianity by Royal Decree. He was educated by his own grandfather, who seems to have been a physician and astrologer. Thus he was probably introduced very early to the mysterious, medieval aura of alchemy and astrology. Chavigny (*La Vie et le Testament de Michel Nostradamus*) reports that “even as a youth he had a passion for the study of the stars”. He studied at various universities and finally, around 1530, took his degree as a medical doctor. His first wife and his two children were killed by the pestilence that frequently broke out in those days on the European continent. Altogether, he seems to have had a harsh life of wandering and disappointment, on the other hand, he appears to have been esteemed as a skilled physician. In 1547 he finally settled in the town of Salon, where he found enough peace to follow the inner calling, which must have accompanied him for many years and might have grown ever stronger through the vicissitudes of his earlier years. At Salon he seems to have begun to compose his prophecies, first published in 1555, which he had been working on for some years, according to Chavigny. These prophecies, edited under the title *Centuries*, contain forecasts, mostly in very veiled allusions, concerning happenings during the oncoming ages, starting with the 16th century and allegedly leading up to the end of the 20th century. A vast amount of literature has since been published by many people trying to penetrate the verses and interpret their meaning. Some of

the prophecies were remarkable and turned out to be precise, once the corresponding events had taken place, and it was possible to check them against the mysterious content of the verses that were written by Nostradamus. Obviously, they were built on an astrological clairvoyance, maybe instinctive, of the rhythms and time related secrets of the stars. However, most of the prophecies are concerned with wars and other disasters, partly brought about by nature, but most of them by people themselves.

He died during the night of July 1-2, 1566. Earlier, already in June 1566, he is supposed to have written in his ephemerides of the stars: "Hic prope mort est" ("My death is near"). The fact is that on 17 June he had dictated his last will and testament (see James Laver's, *Nostradamus or the Future Foretold*, Penguin Books).

The feature that interests us most is the fact that Nostradamus foresaw events chiefly in the political sphere, wars, revolutions, etc. But even where he describes, as it turned out much later, nature conflagrations, such as the great fire that destroyed London in 1666, he employed an organ that must have been built into his organization at the time of his incarnation. It is just this "organ" that is expressed, or circumscribed, by that accumulation of planets in the constellation of Gemini at his birth, particularly that position of Jupiter we mentioned.

Gemini speaks, according to Norse mythology, of the great conflict between Loki, the Evil-one, and the Asa Gods. In the course of this conflict, Balder the God of Light is killed, and Loki prepares for the final battle in which Asgard, the dwelling of the Asas, was destroyed and most of the Divine Dwellers killed. In Persian theosophy, which became the foundation of that whole ancient civilization, we hear of the age-old conflict between Ahura Mazdao, the God of the Sun-Aura and Light, and Ahriman, the great Power of Darkness dwelling in the depth of the Earth. Something like a deep realization of the position of our planet in this conflict between the forces and beings of heaven and hell must have been present in Nostradamus and found expression in his relationship to Gemini at birth.

The presence of Saturn in that constellation would indicate a deep "karmic", or destiny relationship, to the Great Duality coming from experiences in a previous incarnation. Here we can also discern why he incarnated in an environment still having a strong Talmudist and alchemist background of Judaism. In the esotericism of Judaism, there lives a strong heritage of that dualism that the Jews possibly picked up during their Babylonian captivity, when they came into contact with Persian Zoroastrism, etc. We have written about Saturn in Gemini in greater detail earlier (see Sept. '67), both in birth and death asterograms.

The planet Jupiter, and particularly its sphere, gives us a kind of "architectural" capacity to build up our own life, to expand, as it were, into the human society and world situation that we meet in one incarnation, and to erect our own house within the settings of this age. Of course, we acquire these capacities in degrees (see also Feb. '66 and Aug. '68).

Under certain circumstances, it can also happen that a person receives the gift to expand into the "architectural" secrets of parts or the whole of the universe from spiritual beings standing behind, as it were, the sphere of Jupiter. This must have happened to Nostradamus in his pre-earthly existence in the spiritual world.

It is expressed in the trine aspect (120° distance) between Jupiter and Uranus at birth. Heliocentrically, Jupiter was standing close to its own ascending node and Uranus close to its aphelion. Thus in both cases the all-embracing spheres, not only the planetary “bodies”, were involved. With Jupiter in Gemini, we see reflected the emphasis on the “great division” between heaven and Earth, even that rising from the interior of the Earth. This is joined and enhanced by another great impulse expressed in the planet and aphelion of Uranus (the planet of occultism) in Aquarius. Aquarius is an image of the heavenly “waters of life” that pulsate through the universe; one could also call them the cosmic intelligence that permeates all existence within it. Nostradamus participated in this in a strange fashion. One might see in him a messenger of that world whose sole task was to bring home to a startled humanity the fact that there exist more things and beings between heaven and Earth than an impoverished earthly reasoning might be inclined to admit.

Others who entered the earthly world when Jupiter was in Gemini, or at least had it in Gemini at the time of their gestation, were:

Joh. Val. Andreae, born August 17, 1586, had Jupiter in 89.5° and in conjunction with Mars heliocentrically. He was the author of that fundamental and truly cosmosophical guidebook of medieval Rosicrucianism, *The Chymical Wedding of Christian Rosenkreutz*.

Charles Dickens, the famous British novelist, born February 7, 1812 (n.s.), Jupiter in 95° at birth.

Benjamin Franklin, born January 17, 1706 (n.s.), Jupiter at epoch in 92°.

Mark Twain, the US writer, born November 30, 1835, Jupiter at birth in 98°.

The remarkable universalism displayed by these personalities is reflected in Jupiter.

In asterograms of death we find:

Lord Byron's death on April 19, 1824, saw Jupiter (106°) in Gemini.

Teilhard de Chardin, the well-known modern scientist and cosmologist, died April 4, 1954, Jupiter in 90.7°.

Richard Wagner, the great mythologist of human cosmic evolution, which he translated, apart from the poetical texts of his operas, into mighty musical compositions. He died February 13, 1883, Jupiter in 91°.

We proceed now with the implications of Mars in the chart of Nostradamus. At birth it was in companion with Jupiter on the inferior side, i.e., between Jupiter and the Earth, in Gemini. Mars would “give a voice” to the problems of the “great divorce” that is expressed in this constellation. We said earlier that Mars comes to expression as a particular kind of confrontation with the physical material world, leading to the formation of speech. Thus Nostradamus felt urged to pronounce, at a certain moment of his life in the written word of his *Centuries*, his experiences of the “great division” between heaven and Earth. This arose in

him as a realization of what was deeply built into his organism by Saturn and Jupiter in Gemini. One can even detect that at the time when he apparently started to compose *Centuries* at Salon in 1547, Saturn was opposite its initial position in Gemini during the epoch. It, so to speak, reflected then the essence of this Saturn of Nostradamus.

This kind of “seeking out” of the problems and dynamics intimated in Gemini can, of course, take many forms:

One very radical pronouncement in “deed” happened through Cesare Borgia, born 17 September 1475, when Mars was also in Gemini. One can truly say that his life and actions were a veritable battlefield of the forces opposing each other according to the image of this constellation, particularly of the forces rising from the darkness of existence.

There were, however, others who valiantly transformed the image of Mars in Gemini into a healing element and, thereby, helped humanity:

Raphael Santi, the great Renaissance painter, was born on April 6, 1483, with Mars in Gemini (98°). He was a contemporary of the Borgias and must have been a witness to many of the dark incidents of that period in the history of Rome. Yet, he succeeded unobtrusively to confront that obvious crisis in human consciousness with his many paintings, particularly of the Madonna-Isis, which has had a lasting and healing effect on humanity.

Culpeper, the English herbalist, was born 18 October 1616, (o.s.), when Mars was in Gemini (99°). He established, indeed, a healing relationship between the heavens and the Earth. In partly quite substantial volumes, he published the results of his life’s work and research concerning the healing properties of a great number of plants and herbs, but at the same time he also discerned and enumerated the connections of these herbs with the planets. This we can recognize as a redeeming feature with regard to the constellation of Gemini.

It seems that Nostradamus was overwhelmed by the clairvoyant experience of the Gemini-Mars forces of darkness, which he saw rising up in ages beyond his own life-span. One is almost inclined to ask why he published his prophecies, for of what use were they, as any prophecy, to humanity? One answer is that he was probably delegated by the powers of destiny, at a crucial point of evolution, to warn humanity. On this background, we can also understand that Mars is found in Gemini in connection with the death of prominent martyrs of more recent history such as:

Thomas á Becket, who was murdered in Canterbury Cathedral on December 29, 1170, (85°).

John Huss, the Bohemian religious reformer who was burnt at the stake on July 6, 1415, (90°).

Rudolf Steiner died on March 30, 1925, when Mars was in Gemini (95°), close to Pluto (about 102°) and opposite to Jupiter. With his deep insight into the tremendous battle of consciousness in modern humanity, and the seriousness of the 20th century situation with regard to the evolution of the whole universe, he was indeed a “martyr” because of his awareness of the incessant war of the darkness against the light. Yet, with almost superhuman efforts, he offered means of redemption by the constructive advice he gave concerning innumerable fields of human experience and activity, born out of his capacity as a scientist of the spirit.

This is a modern, supreme example of how the image of Gemini can be transformed and turned into a healthy direction.

STAR JOURNAL - November 1968

Heliocentric Events

In earlier publications of journals, etc., it used to be common place to mention day-by-day anniversaries of birth or death dates of important personalities in history, sometimes also of historic dates. This has vastly, if not completely, been discontinued, possibly because these dates did not mean very much anymore to a modern humanity. We will now try to recall the memories that the planets carry of past events. By no means do we intend to suggest that we expect history to repeat itself, but we hope to discover by such means how definite trends in humanity evolve, how they possibly combat each other, and how past deeds created karma, even humanity karma, in times following them.

We will first take a look at Saturn. During November it moves from $22^{\circ}40'$ to $23^{\circ}43'$ of the ecliptic, which is the fixed-star constellation of Pisces. The planet was in that same position in May-June 1939. Those were the times of devastating political tensions caused by Hitler's and Germany's actions, eventually leading to the commencement of the Second World War in Europe. As a matter of fact, Saturn on March 15, 1939, was in $20^{\circ}12'$ of the ecliptic, when Germany "dissolved" the State of Czechoslovakia. About the time we write this down, exactly on August 22, 1968, Saturn was again in the very same position, when we now hear about the political events in Czechoslovakia. So, history does repeat itself, after all? No, it does not. In 1939 the blow came from the center of Europe, under totally different circumstances and motives from the present ones. Now, in 1968 the invasion came from the east.

We find Saturn in the same position 60 years earlier (5 November 1908, corresponding to 12 January 1910), and again in 1880, 1850, and 1821. The last three dates are obviously connected, among many other events, with the life of the Russian writer Dostoevski. He was born on October 30, 1821 (o.s.), when Saturn was in 24° of the ecliptic. Incidentally, Jupiter in the same moment was in 27.4° , only 3° further on. Thirty years later, when Saturn had returned to the initial position, Dostoevski went through his immensely crippling experience of four years imprisonment in the penal settlement of Omsk in Siberia, for political reasons. In 1866, when Saturn was opposite to the initial position, i.e., in the constellation of Virgo, Dostoevski published his novel, *Crime and Punishment*, and in 1880, shortly before his death, when Saturn was again in that part of the Zodiac—where it is at present—he reached a culminating point in his life. He finished and then published his famous novel, *The Brothers Karamazov*. A study of these biographic dates, and also of the novels mentioned, will reveal that much of Dostoevski's later life and work was determined and formed by those shattering experiences he had around 1849-1854. However, the *Encyclopedia Britannica* writes of them: "These years profoundly changed his mind, and it was then that he evolved his new Christianity, which was essentially based on worshipping Christ..."

Do the occurrences then, associated with that position of Saturn that we are contemplating, suggest that this cosmic configuration will always be connected with turbulence and aggravation in the human sphere? This is by no means the case, and we are able to produce evidence

for this assertion. On 12 January 1910, the heavens displayed a threatening configuration, in the conventional astrological sense. Saturn in sidereal Pisces and Jupiter in Virgo were standing in opposition to each other, and at near right angles to them were the Sun conjunct Uranus in Sagittarius opposite Neptune in Gemini. Some people were, indeed, gripped by fear, but Rudolf Steiner, who was lecturing at Stockholm, took the opportunity to convey one of the most elevating messages from the spiritual world to humanity of the present age. For the first time he spoke, on the basis of his spiritual investigation, of the “Second Coming of Christ”. This prophecy we hear in the first chapter of the Acts of the Apostles, in connection with the Ascension of Christ. Rudolf Steiner pointed out, and he repeated the message in many other places in the following months, that the Christ would become “clairvoyantly visible” to numbers of human beings from about 1935 and during the oncoming 3000 years. However, he would not “come”, Rudolf Steiner asserted, in a physical body but in an etheric sheath and elevate the Deed on Golgotha to that higher level of existence. Thus, a humanity living through a physically declining phase of the cosmic biography of the Earth, can maintain its spiritual integrity. It is a message of hope whose significance it is often difficult to fully appreciate in our time.

This is an excellent example, demonstrating how we can meet the cosmos and its “portents” in a creative and constructive fashion. This attitude must be taken up more and more consciously, so that we can stand in front of the cosmos, listen to the its challenges and questions, and work toward answers out of newly acquired spiritual capacities that will eventually even permeate the universe with new life.

Toward a New Astrosophy

Jupiter in the Twelve Constellations

Jupiter in the constellation of Cancer: For a demonstration of this feature, we have selected the incarnation asterogram of Richard Wagner, the German composer. In Fig. 4 & 5, we produce his geocentric and heliocentric charts. We find Jupiter moving in each chart through the constellation of Cancer during the time of gestation, close to a conspicuous area of the chart. Mars and Venus were in that neighborhood at the epoch (see Jan. ‘67), also the Moon node. Furthermore, the waning Moon was in the opposite part of the ecliptic at birth, which would indicate, according to the Hermetic Rule, that the “direction of incarnation” was from the area of the constellation of Cancer (also see Mar. ‘68).

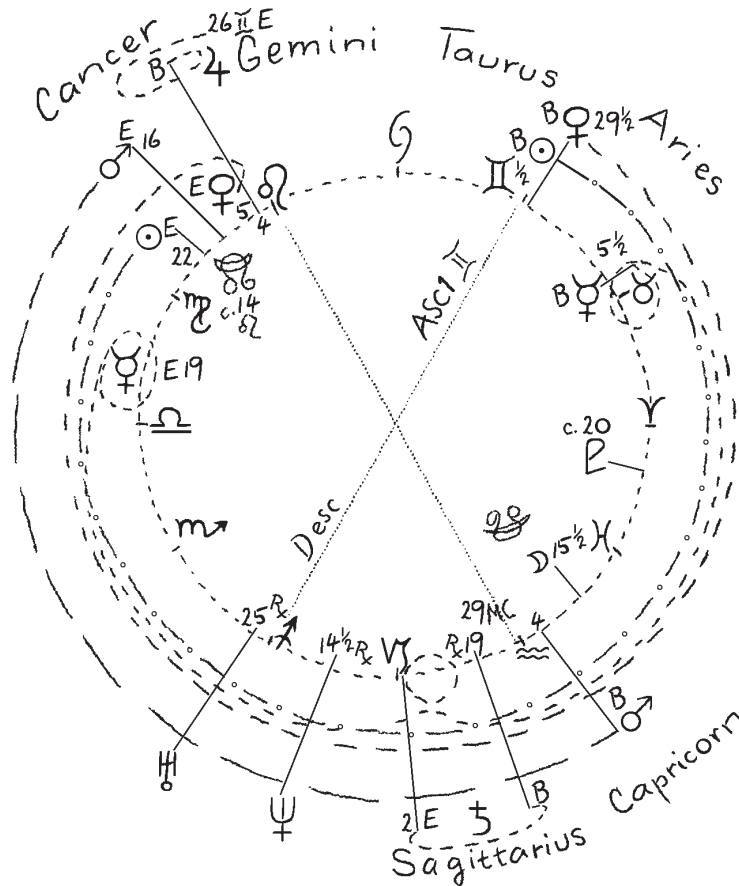
Now, how can we discern when this Jupiter became especially manifest in Richard Wagner’s life? After all, we do not want to rest on generalities but work toward tangible indications. In order to do this we can employ several methods. One would be to work with the prenatal chart as we have done before. A simpler method is the very ancient axiom: each degree of progress of the planets and of the Sun, from their root positions in a chart, corresponds to one year in life. For instance, we take the Sun at Wagner’s birth of $1/2^\circ$ of the ecliptic sign of Gemini. This Sun has to move through about $63-64^\circ$ of the ecliptic to come to the point where Jupiter was in 4° of ecliptic sign of Leo. This is a valid indication in the sense that it would imply the activation

Figure 4

Richard Wagner

Born: May 22, 1813 at sunrise, Dresden, Saxony

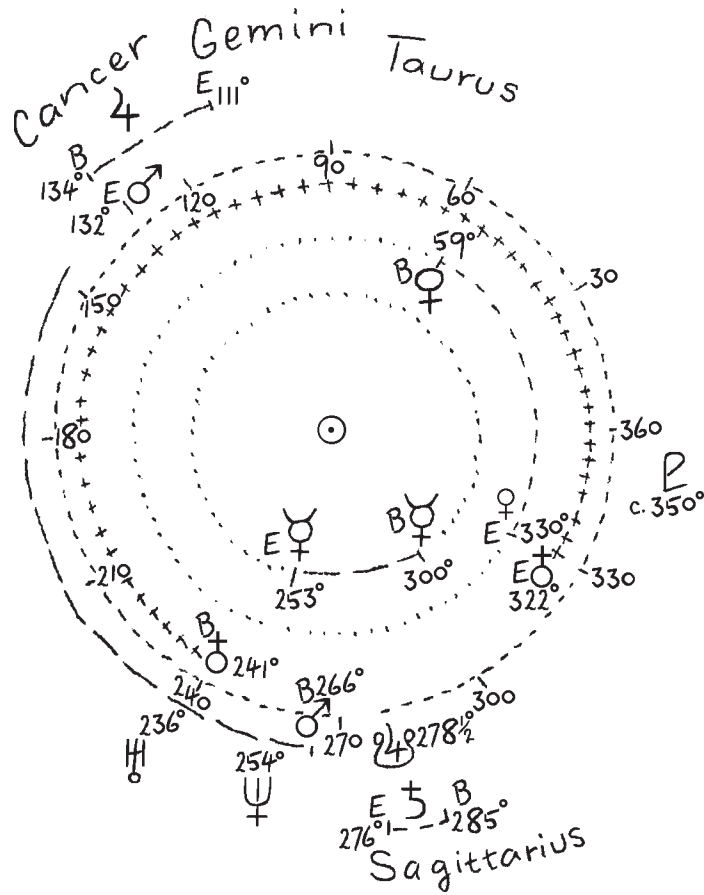
Epoch: August 15, 1812



of certain Jupiter and Cancer forces at the age of about 64 years (1876-77). What happened in Wagner's life at that time? We find him at the end of a long road. In preceding decades he was engaged in writing the texts and composing the music of the cycle of operas known as the *Ring of the Nibelungs*. The final tragedies in this cycle were *Siegfried's Death* and *Twilight of the Gods*. They were completed in 1876 and for the first time performed as a whole at Bayreuth. They are the typical representation of the old mythological saga of the constellation of Cancer—the Twilight of the Gods—and the destruction of the Bifrost Bridge (see Aug. '66). Then, in 1877, Richard Wagner broke through to the new Christian saga of that same constellation. From then on he wrote down the poetical foundation of his opera, *Parsifal*, and subsequently composed the music for it as well. In 1882, the year before his death, it was completed and performed for the first time.

Figure 5

Heliocentric



Parsifal is the spiritual prototype of the human soul, who suffers through the utter darkness that has been created by the Twilight of the Gods in human consciousness and the loss of the Bridge of the access to the spiritual world. Finally, the soul breaks through to the experience and kingship of the Holy Grail, the image of a new and active relationship to the divine-spiritual world.

This is a unique description of what Jupiter in the constellation of Cancer can demand of a human being. In the case of Richard Wagner, it was partly lived through in painful experiences. This is typical for Jupiter. As a planet and representative of the sphere, it attempts to evoke a realization in self-consciousness of the divine wisdom that has been working, since primeval times, as the life-endowing wisdom of the hierarchical world. In this sense, the forces of Jupiter and its sphere can work in a human existence like an interior architect, as we said earlier, attempting to build up, step by step, inner harmony and spiritual sequence of a person's biography. Of course, in the modern age Jupiter cannot and is not allowed to do this for the individual; it can only challenge, and we are expected to answer this challenge by our own free spiritual activity.

If we look now at the heliocentric chart, we find a valuable contribution. The challenge of Jupiter was always present in Richard Wagner, but only late in his life was he able to realize it. The spiritual background of this Jupiter impulse can be gauged in the heliocentric configurations. There we find that the Earth (at birth 240.5°) had to move through 38° to step into the nodal line of Jupiter (38 degrees, corresponding to 38 years, would bring us to the year 1851 when Richard Wagner was in exile). Two years earlier, in 1849, he had to flee from Germany because of revolutionary, political activities in which he was involved. The forces of Jupiter came with their challenge quite close to Richard Wagner, in what appeared externally as a life catastrophe. But then the full weight of the challenge came back about 7 years later, in 1857. On Good Friday of that year, he had a deeply moving experience, according to his own words. He heard with his inner ear, as it were, the musical “Good Friday” motif of his later opera *Parsifal*, and he also conceived in that moment the outlines of the drama. If we return to the chart, we find that the Earth (at birth 241°) had to move through 44° of the ecliptic in order to get to the place where Saturn was standing at birth (285°). These 44° standing for 44 years would come to 1857. We find similar Jupiter positions in Cancer at the epoch of:

St. Augustine in 108° (born 12 November 354): St. Augustine, the Church Father, expressed in his life deeds—not with so many words but by his attitude—the fact of the loss of the old Bifrost Bridge and of a connection with the spiritual world, by building on the assumption that the Christians of his 4th century had lost all insight, including clairvoyant insight, into the Event of Golgotha, and that only one thing was left, the documentation contained in the sacred books of the Gospels, which as a Christian one must take in faith.

Jupiter positions in Cancer at the birth of:

Galilei in 126° (born 15 February 1564): Galilei saw only one possibility in his time, with regard to astronomical knowledge, to accept and live with the externalized views of Copernicanism, to look upon the appearances in the cosmos as material, rolling balls, including the rolling globe of the Earth. This was the cosmology that had to come after the complete loss of the Bridge. He even had to face the Inquisition of the Church for his views, a Church which wanted to retain the image of a hallowed Earth, standing still and being the center of the universe.

Machiavelli in 128° (born 3 May 1469): Machiavelli, the Italian writer, tried to create in his book, *The Prince*, the image of the head of a state who was no longer bound by a consciousness of the divine and a conscience of spiritual realization but solely by bare intellectual considerations of a statesman who was acting out of care for the maintenance of his princely stature.

Heinrich von Kleist in 133° (born 18 October 1777): Heinrich von Kleist was a German poet and playwright. He committed suicide at the age of 34, apparently in a mood of deep inner suffering over the incongruity in human life, caused by modern man’s loneliness in facing the world around him since the Bridge was destroyed.

Among the souls who passed over into the spiritual world at a time when Jupiter was in Cancer are:

Michelangelo in 126° (died 18 February 1564): Michelangelo, with his strong sculptor's hands, took the matter from the abyss that had opened up beneath the destroyed Bridge, the hardest mineral matter of marble, and forced it to become images of the most spiritual elements that work in humanity (also see also Oct. '67).

Philip le Bel in 119° (died 29 November 1314): Philip le Bel, the French King, had actively combined with the forces of the abyss. The decisive hand that he used in the ruthless and tragic destruction of the Order of the Knights Templars stands as a witness for this, his alliance.

Gruenewald in 129° (died 31 August 1528): Mathis Gothard Gruenewald, a German painter at the time of the Renaissance, is most famous for his altar paintings at Isenheim in Alsace. He created a presentation of the crucifixion that betrays the deepest of insight into the mysteries of the abyss entered by the Christ on Golgotha. But he also painted, on one of the wings of the altar, a Resurrection scene that depicts the overcoming and redemption of the abyss of death and desolation by the Rising Christ in an unsurpassed fashion.

Novalis in 125° (died 25 March 1891): Novalis the poet, whom we mentioned in the Oct. '67 issue, gave his experience of the fact and redemption of the abyss, the most sublime expression. In his *Sacred Songs* (translated by Eileen Hutchins and published by Camphill Press, Aberdeen, 1956) he says, for instance:

“While I thus in sickness languished,
All my heart with sorrow anguished,
Fear and madness by my side,
Suddenly, as though from Heaven,
From the grave the stone was riven,
And my soul was opened wide...

Then will you not with joy resigning
Each wish, give all to seek His Face,
Your heart with His alone entwining
Since He has promised you His Grace?...”

All the time we bear in mind, of course, that the Mystery of Golgotha was primarily connected with the constellation Cancer by the presence of Saturn there during the latter part of Christ's Ministry.

We have written about Richard Wagner's association with a Saturn in the constellation of Sagittarius already in the Apr. '68 issue. For the most part, we find the Archer on ancient star maps equipped with bow and arrow, but there also exist traditions that present him with a lyre

instead. This is a memory of the centaur who, according to mythological tradition, also taught music to the great heroes of Greek sagas. This aspect is definitely connected with Richard Wagner's capacity as one of the greatest composers. On the other hand, there was also something living in him, perhaps even a good deal, of the double nature of the Centaur-Sagittarius. This was an incessant cause of catharsis and redemption of karma in Richard Wagner's life.

Naturally, the positions and movements of Mars must interest us, since this planet is connected with sound and speech. Both in the geocentric and the heliocentric asterograms, it sets out from the constellation Cancer and passes immediately over into Leo after the epoch. The breaking out of the relative narrowness of Cancer into the experience of the periphery (we think, for instance, of the Harmonies of the Spheres), seems to have been manifest in the life work of great masters in the sphere of music, as well as great poets. At the time of their death we have:

Joh. Seb. Bach (28 July 1750), Mars was in 135° .

Mozart (5 December 1791), Mars in 132° .

Dante (14 September 1321), Mars in 128° .

Robert Fludd (8 September 1637, o.s.), Mars in 133° .

This connection with Fludd also reveals another side of Richard Wagner, that of the esotericist. This is additionally indicated by the correspondence of his epoch Mars with the Mars at the death of Fludd, the English Rosicrucian and physician who brought esotericism right down into practical concerns of life, somewhat similar to what lives in Wagner's operas as a realization of spiritual facts of human evolution.

At the birth of Richard Wagner, Mars was just about to enter the constellation of Sagittarius. In fact, it was close to the point where the strong hand of the star effigy of the Archer holds the bow, according to the traditional star maps. As we mentioned before in connection with Saturn, other traditions exist that endow the Archer with a lyre instead of a bow. We find similar positions of Mars in the birth and death asterograms of other musicians and composers who were endowed, as it were, with the Lyre of the Centaur-Sagittarius, among them:

Anton Bruckner (born 4 September 1824), Mars in 266° .

Anton Dvorak (born 8 September 1841), Mars in 285° .

Gustav Mahler (born 7 July 1860), Mars in 288° .

Giuseppe Tartini died 26 February 1770, when Mars was in 271° .

We notice that Mars in the incarnation asterogram of Richard Wagner had a strong connection with Jupiter. In the geocentric chart this appears as an opposition of the two planets at birth. In the heliocentric equivalent, we see Mars starting out at the epoch from the place that was then occupied by Jupiter at birth. At the birth, itself, Jupiter was at an angular distance of 135° from Mars, which is an important aspect (see Apr. '67 issue). This would imply that everything we discerned as a potentiality in Jupiter could only be realized by Wagner in the course of a tremendous soul-struggle, which indeed it was.

STAR JOURNAL - December 1968

Heliocentric

The most conspicuous feature is the conjunction of Mars and Jupiter as they finally meet just below Pluto. This will take place on 25 December, Christmas Day, and will also be near Uranus, which will have crossed over the point where the Sun appears to stand, seen from the Earth, at the autumn equinox and where the Earth will be at the spring equinox.

Heliocentric conjunctions of Jupiter and Mars occur approximately every two years, but they only return to the same zodiacal position, as on December 25, at much longer intervals of about twelve years. Even then they do not often recur in the same ecliptic longitude.

However, between the many near equal conjunctions, we detect one opposition of the two planets on September 14, 1909, which finds Jupiter in exactly the same ecliptic longitude as on December 25, 1968 ($174^{\circ} 35'$ in 1968, compared with $174^{\circ} 44'$ in 1909). We will take that date in 1909 as the basis for our investigation, even though it was an opposition and not a conjunction of Jupiter and Mars. The movement in time from the opposition to the conjunction, we would regard like the contraction of a plant from the flower stage to the fruit or seed-point.

Among the many events that surely happened then, we select one that was not apparent on the surface but which took place in the obscurity of an intimate circle of human beings who were sincerely searching for spiritual truth. On September 15 to 24, 1909, Rudolf Steiner gave, on the basis of his spiritual scientific investigation, a cycle of ten lectures at Basle in Switzerland on *The Gospel of St. Luke*. This cycle is one of the most illuminating and encouraging presentations concerning the Christmas Event in human evolution, and since the conjunction of Jupiter and Mars falls this year on Christmas Day, we regard this historic coincidence as especially significant. In this cycle of lectures, Rudolf Steiner described the vast spiritual and occult background of the original Christmas and its unique importance for the future of humanity. Another important aspect, which we do not want to lose sight of, is the fact that the conjunction will take place close to the head of the constellation of Virgo. We said that for the ancients Virgo stood in the heavens as the imagination of Isis, holding or receiving her infant son Horus into her arms—a prophecy, in a sense, of the Virgin birth of Jesus (see Sept. '66).

One could now ask: Why should what a man said some 60 years ago have a bearing on the star event that we are presently discussing? It is here where we might collide with an older astrological tradition that is inclined to regard an individual as being under the influence of the starry heavens, regardless of how earlier generations have received and worked out similar impacts in life. That astrology might concede similar, statistically traceable reactions of human generations to such events. Yet, it might reject the idea of a causal effect of the attitude and activity with which the earlier occurrence was handled by a preceding humanity on the repeated star event in following times.

However, as we have pointed out now so often in this journal, we have come to the conclusion, in more than four decades of intensive historic research, that not only do the stars have an “influence” (with reservations) on us but our earthly life also works back on the stars and over

centuries and millenniums might change their nature. We are well aware that this sounds to some people like utter conceit, yet the fact can be proven on an astrological basis. It was chiefly Rudolf Steiner who created the challenge and sent those who endeavored to search for truth in this field through, sometimes, rather painful but spiritually rewarding experiences.

We do think that the event of that lecture-cycle, *The Gospel of St. Luke*, can come like a hand, stretched out to help those who seek an understanding and a means of actively confronting the oncoming conjunction of Jupiter and Mars. The stars present challenges to the human being, and they are waiting for our spiritually constructive answers. If we fail, they are disappointed and the spiritual forces and beings connected with them might then well send us on a course of inner catharsis through life experience.

Rudolf Steiner “spoke”, as it were, to that opposition of Jupiter and Mars in 1909, and what he had to say was not only in his words or books. It lived and lives on in the cosmic world and can thus help later generations to proceed steadfastly on the road to evolution and their relationship to the stars. Thus can a preoccupation with such a book, as that of Rudolf Steiner’s *The Gospel of St. Luke*, just on the occasion of the twelve Holy Nights, become a seed point of much more than only enhancement of personal knowledge.

Rudolf Steiner has reiterated his ideas, with regard to our relationship to the stars and vice versa, in many of his books and lectures. On one occasion he wrote it down in the form of a verse, or mantra:

The Stars spake once to Man.
It is world destiny
That they are silent now.
To be aware of the silence
Can become pain for earthly Man.

But in the deepening silence
There grows and ripens
What Man speaks to the Stars.
To be aware of this speaking
Can become strength for Spirit Man.

(Translation by George and Mary Adams)

Toward a New Astrosophy

We still have to complete the picture of the incarnation asterogram of Richard Wagner. The so-called inferior planets of Venus and Mercury are important factors in any such configuration. They are called inferior because in the geocentric conception of the solar universe, they are close to the orbit of the Sun and move at times even into the space between the Sun and the

(central) Earth. Of course, in the heliocentric perspective their orbits are lying, in any case, inside that of the Earth. In this connection, we also have to discuss the Sun-Earth relationship in Richard Wagner's asterogram.

The planet Venus and its sphere are a necessary complementation of Mars. What Mars has to instill into us, in order to give us that power to distinguish self from environment and send us on the road to independence, must be one-sided. It has drawbacks that can lead us into all forms of egoism. Against this one-sidedness are the capacities with which Venus imbues in us. They are connected with the creation of relationship to our total environment, as well as to the human environment. Their highest ethical manifestation is love, not limited to the emotional or affectionate kind but love and compassion in a supreme sense, somewhat following the teaching of the Gautama Buddha.

Venus had an intense relationship to Mars in the geocentric asterogram of Wagner. At the time of the epoch, it was close to Mars in the ecliptic sign of Leo and in the constellation of Cancer (see Fig. 4). As a matter of fact, it was still involved in a retrograde (loop) movement that started before Wagner's epoch in 138° of the ecliptic, which is almost identical with the point where Mars was at the epoch. Therefore, we can conclude that this Venus was, indeed, a kind of complementation, even an element of rectification of Mars in Wagner's life. A study of Wagner's biography easily implies that his Mars potential sometimes needed to have "the brakes applied". A further study of the prenatal asterogram and its relationship to later life reveals, indeed, that the application of these Venus potentials were necessary in order to lay the first foundation of the *Parsifal* opera in 1857, which also enabled the innate capacities of Mars to contribute finally to the creation of the text and the music of that opera after 1877.

This Venus had a deep connection with the struggle of a modern humanity to live up to and come to terms with the ethical challenges of our age. This is expressed in the heliocentric similarity of this position of Venus with the epoch asterograms of:

Copernicus, the astronomer, with epoch Venus in 339° .

Albert Einstein, the German physicist—theory of relativity, etc., with epoch Venus in 333° .

Rabindranath Tagore, Hindu writer and philosopher (1861-1941), with epoch Venus in 328° .

Apart from this, there were also many etheric biographic heritages into this Venus, which was heliocentrically in 330° of the ecliptic, such as:

Cornelius Agrippa of Nettesheim, a Rosicrucian, died on February 18, 1535, when Venus was in 325° .

Thomas Vaughan, the Welsh alchemist and possibly also a Rosicrucian, died February 27, 1666, o.s., with Venus in 320° .

Giuseppe Tartini, the well-known Italian musician and composer, had Venus in 321° at the time of his death. We mentioned him last month in connection with Mars, which at his death was similar to the Mars at Wagner's birth.

Though Byron died in 1824 and after the birth of Wagner; however, we regard it as a useful indication that Venus was in 325° at his death.

The heliocentric epoch Venus of Richard Wagner had moved into the perihelion of Mars, when it comes closest to the Sun and is more than at other times “interested in the mundane affairs” of the solar world. This is further supplemented by the position of Venus at birth close to the ascending node of Mars. We see that Wagner’s Venus had a very lively connection with the sphere of Mars from many angles.

It is rather revealing that Venus at Wagner’s birth was similar to the position of the planet in the asterograms of:

Schopenhauer, the German philosopher, was born February 22, 1788, Venus in 47° .

Richard Wagner was closely associated and inspired by his philosophy.

Nietzsche’s (born October 15, 1844) Venus was in 74° and no longer close to the node of Mars, yet in the constellation of Taurus. Nietzsche was also strongly influenced by Schopenhauer’s philosophy and also became very enthused with Wagner’s world of operas; however, the relationship ended in disappointment and resulted in Nietzsche’s disconnection from Wagner and Bayreuth.

Liszt, the famous composer, died July 31, 1886 when Venus was in the ascending node of Mars in 49° , which gives us an idea, at least, of the nature of that region in the Zodiac. He, too, had a close relationship with Richard Wagner. We are, indeed, looking through this Venus into the orbit of Wagner’s world of relationships.

The planet Mercury can be regarded as the complementation of Jupiter. The planet Jupiter is a manifestation in the universe of the primeval, cosmic wisdom that is innate in all creation. Mercury however, or rather the spiritual beings connected with it, can awaken in our soul a spark of this divine wisdom as the source of our individual intelligence and initiative.

In the present asterogram, there existed a rather significant relationship between Mercury and Jupiter. At birth the two were, geocentrically, at an angle of 90° , or square aspect. This angular relationship has often been regarded by traditional astrology as very difficult. But one modern astrologer, Margaret E. Hone, in her *Modern Textbook of Astrology* concedes that it means, “Difficulty of working but can be energizing and constructive.”

We have found in our researches that the “square” (90° distance) and also the semi-square (45° distance) are based on the rhythms of Mars. We mentioned in the Feb. ’66 issue, that the recurring conjunction and opposition points of Mars in the ecliptic (from the geocentric viewpoint), move in a series of eight in each of the two categories through the Zodiac and then return approximately to the initial positions. Thus a double octagon is created, as it were, in the heavens around the Earth. Theoretically, each corner of the octagons should be 45° distant from its predecessor and successor. In actual fact, however, the distances vary according to the variable speed of the planet as it appears from the Earth. Here, we have the archetypal foun-

dation of square and semi-square, for the semi-square is the ideal distance between two conjunctions or oppositions in the sphere of Mars.

On this basis, we would suspect such a “Martian” relationship inherent in the square aspect between Mercury and Jupiter in Wagner’s birth asterogram. And indeed we can detect it. About two weeks before Wagner’s epoch, Mars was in conjunction with the Sun in approximately the same place of the Zodiac where Jupiter was at his birth. Two years before that, another such conjunction took place in approximately 82° of the ecliptic, and in 1808 the conjunction happened almost exactly in the place where Mercury was at Wagner’s birth, about 32° (all geocentric). Thus we have three corners of one of the two octagons of Mars during those years. They stand, as it were, as silent witnesses behind that square of Mercury and Jupiter.

The point for us is that this Mercury apparently “energizes” (a spiritualized concept of Mars) Jupiter. In this context, we are thinking particularly of all that we said concerning Jupiter in Cancer in Wagner’s chart. This is how such potentials, as that indicated in Jupiter, can be realized by innate capacities reflected in Mercury. In an individual chart like the one here, it can indeed be discerned how this has happened in life, for instance, on the basis of the prenatal cycles and their connection with the seven year periods in later life. However, we must leave this for a later occasion.

In the heliocentric chart, Mercury started out at the epoch from its own aphelion (furthest distance from Sun), moved three times through its orbit, came back to the same position, and progressed up to Capricorn and the aphelion of Venus at the time of birth. In this aspect we see a reflection of Wagner’s artistic potential; however, let us look at the cosmic, etheric heritage that might be indicated in this Mercury.

Here we find that the Mercury of the epoch, or rather the spirit beings connected with it, became a source of inspiration similar to what lived in:

Beethoven and Bruckner, the two eminent composers. At the time of Beethoven’s epoch (born December 15-16, 1779), Mercury was in 254° and at that of Bruckner in 249° (born September 4, 1824).

But also the esoteric background, which surely came to manifestation in Wagner’s life, was indicated in this Mercury and very similar to Venus. At the time of the death of:

Cornelius Agrippa of Nettesheim (see above), Mercury was in 248° .

Thomas Vaughan passed-over when Mercury was in 255° .

Also Wagner’s Mercury displays equally important relations at birth:

Mozart was born on January 27, 1756, when Mercury was in 311° .

Joh. Seb. Bach entered this world (March 31, 1685, n.s.), when Mercury had reached 290° .

King Ludwig II of Bavaria was born on 25 August 1845, when Mercury was in 285° .

This is also interesting, as he became Wagner’s most prominent supporter and inti-

mate friend, who then also made the building of the Opera House at Bayreuth possible for the performance of Wagner's operas.

Of the many perspectives that are possible, the Sun and the Earth can be regarded as complementations and, in a sense, opposite cosmic polarities to Saturn. The Sun bears the cosmic image (but only the image) of our ego. It indicates the direction from where this ego descended, and it is this ego that is confronted with karma that which is intimated in the rhythms and deeper secrets of Saturn. The ego alone can consciously live with karma, transform and redeem it, and bring about the required healing compensation and soul evolution. On the other hand, it is the Earth that offers the human being physical existence, the place in the cosmos where karma can, in fact, be realized and brought to its conclusions. In this sense, Sun and Earth are complementations of Saturn, which is the external manifestation of the Lords of Karma.

We find the Sun in Richard Wagner's geocentric asterogram in a conspicuous position, as it is just rising above the eastern horizon. Astrologically speaking it was at the ascendant. In the Jul. '68 issue, we have worked over more extensively the meaning and the nature of the ascendant and came to the conclusion that it is associated with the last step down from the cosmic, pre-earthly existence into the incarnation and, in that sense, is an image of the individual life, or ether, body of the human being. The building up of this ether body is closely associated with the position of the Moon at the time of the epoch, which then becomes the ascendant or descendant at birth.

However, if the Sun is rising at birth, i.e., if it is in conjunction with the ascendant, as is the case in Richard Wagner's asterogram, this situation poses the question of whether the "image of the ego", the Sun, is not interfering with the "image of the ether body". Added to this is the fact that the Sun at birth had already entered the constellation of Taurus, which is the cosmic region beyond which we seek the archetype of the bodily region of the larynx, the ears, all that which the poet, the musician and composer especially needs. In Wagner's case, this affinity seems to have been most powerful, but it imposed, in a sense, tremendous strain on the necessary placidity and calm that the ether body needs. This fact came to expression in his volatile temperament, in the occasional flooding of his being with a superabundance of astrality, which was also an asset, up to a point, in his life battle. Already at the age of about fourteen, he wrote a drama where forty-two people die.

One might see a kind of mellowing impact on this Sun by the fact that Venus was in (superior) conjunction with it. At least it seems to have worked out in this sense in Wagner's life. Earlier (see Feb. '66), we elaborated the rhythms of these conjunctions that take place in the five corners of a pentagram, set in the ecliptic around the Earth. Always after eight years the same kind of conjunction of Venus with the Sun takes place in approximately the same corner of the pentagram. In between, after four years, another conjunction but of opposite character occurs in that same locality of the ecliptic, i.e., a superior conjunction is followed after four years by an inferior conjunction and vice versa. Thus that conjunction of Venus and

Sun in May 1813 returned in intervals in Wagner's life, and these following recurrences are biographically important. In May 1849 there was another conjunction, but this time it was an inferior one and close to the place of the one in 1813. This was the time when Wagner had to flee from Dresden because of his participation in the so-called May revolution. This gave his whole life a decisive and, in a sense, a very sobering turn. Then again in 1857, around Easter, another inferior conjunction occurred. This was the time when, on the Good Friday of that year, he conceived the "Good Friday motive" of his *Parsifal*. Finally, in 1877, the last superior conjunction of this series happened in Wagner's life. He turned then to his last crowning work, the poem and music of *Parsifal*.

Thus we see how the complexity of such an incarnation asterogram does indeed reflect the forces, even the spiritual beings, who work together in order to bring about the conditions for the unfolding of an individual's life. They manifest in the formation of karma, in the aspirations and potentialities of the soul, and in the power of the individual ego. The so-called chart can only give us an idea of what is at work and of the foundations. It certainly does not and cannot substitute our spiritual initiative and activity. We alone must provide and develop this; no power in the cosmos can or will do it for us. But if we confront the complex that is intimated in our chart with that spirit of freedom and initiative of which we are all capable, that complex will meet us like a guide who waits for constructive answers and not as an entity that might dominate and even be oppressive.

STAR JOURNAL - January 1969

Heliocentric

The heliocentric positions still show the aftermath of the conjunction of Mars and Jupiter in December. Now, we see Mars moving into a conjunction with Uranus, almost exactly in 181° . In the last issue we looked for information concerning the conjunction of Mars and Jupiter by going back to an earlier occurrence of similar nature. Presently we will search again for an equal, or near-equal, event but in combination with Uranus. We also notice that Uranus is standing close to Jupiter.

Going back in history in order to obtain explanations by similes is one way of research. Of course, as we have pointed out repeatedly, we by no means expect to find readymade patterns that fit any later occasion. In other words, we do not hope to discover, thereby, just plain repetitions of history. Rather, we can witness by this method the birth of certain trends or impulses in history, their evolution in time as the ages go by, and their possible challenges and expectations for our present age. The other feasible method, with regard to investigation, is "inspiration", but this needs intensive and exact occult training of the kind, for instance, that Rudolf Steiner presented in his books and lectures. The ideal would be a combination of both methods, certainly as far as the field of astrology and astrosophy are concerned.

As the sidereal revolution of Uranus would bring the planet back to an initial position within a span of 84.02 years (see May '66), we would first of all investigate this rhythm, and whether we can find Jupiter (and possibly Mars) close to Uranus on any such earlier occasion when the latter planet was near the autumnal equinox. We can, indeed, find similar situations (all heliocentrically) and by not going too far back, i.e., only one or two revolutions of Uranus around the Sun. In April 1886 Uranus was in 186° , Jupiter in $182-4^\circ$, and Mars in $177-191^\circ$. Then again in August 1803, Uranus, being in 191° , was met by Jupiter and Mars above the same degree of the Earth's ecliptic, or orbit. The further we go back in history, the more we would find Jupiter belated in meeting Uranus exactly in this place, near the point of the autumnal equinox. Only after a very long time would we detect similes again. (This very long rhythm we shall investigate on another occasion.)

What are we going to do with those two dates in order to find some illumination, if possible, with regard to the present situation? Naturally, there were a seemingly vast multitude of things happening. We select two aspects that appear to us of importance with regard to the present moment. They actively concern the psychological, spiritual situation in which humanity finds itself at this juncture of history. Around the beginning of the 19th century, two significant cultural movements were standing out in central and Western Europe. One was the movement of Classicism and the other Romanticism, which were not restricted to expression in art but also affected the sciences and sociology.

Classicism would predominantly see, in the ancient Greek and Roman works of art and culture, the prototypes and standards of modern artistic and life principles. This attitude manifested in all fields of art; however, it came to expression most conspicuously in architecture.

Buildings imitating the Greek temple styles are living witnesses of these trends, also in sculpture and painting, but chiefly it became manifest in literature. Numbers of writers in all countries are known as classicist in this sense. Among the Germans in this field, there stand out writers and artists such as Goethe, Schiller, and Hölderlin who lived around the turn from the 18th to the 19th centuries. This is the one movement whose activities and creations would coincide with that event of the conjunction of Uranus, Jupiter, and Mars in 1803 from where we started. Particularly Jupiter, which was then in the autumnal equinox (i.e., in the ecliptic sign of Libra), would reflect the etheric harmony and equilibrium that the creative energy of the classicist depended.

Romanticism grew out of a reaction against Classicism. It found a strong expression, for instance, in English literature. Its chief exponent was Coleridge. Also Walter Scott, Byron, Shelley and others belonged to this school of artistic creation. In Germany the reaction came a bit later, but it was then more thorough. It was chiefly a circle of young people who rallied around Novalis (pseudonym for Hardenberg), who is well-known as a poet, in spite of his short life. Also the philosopher Schelling belonged to this movement together with many others who made an impact through their work, not only on literature and poetry but also on philosophy and even on the sciences, such as physics, medicine, and the science of economy. The characteristic element of Romanticism is that it did combine and identify itself with metaphysics and ideas coming from an awareness of the real existence of a spiritual world.

Goethe was perhaps one of the very few who succeeded in combining Classicism and Romanticism. This combination became particularly evident in his *Legend of the Green Snake and the Beautiful Lily*, which is an artistic description of the journey of a number of souls to spirit land, one might say, and of their endeavor to establish a bridge between the realm of the spirit and that of material existence (see also Oct.-Nov. '65). To this, Novalis contributed a similar legend (*Klingsor's Legend*), which is contained in his (unfinished) *Heinrich of Ofterdingen*, a novel. There, souls also travel into cosmic, spiritual realms of existence and return after profound experiences in order to found the "Kingdom of Eternity in which all strife and fighting will be replaced by peace and love."

Such were the ideals of Romanticism, and we find more an expression of Uranus in it (the planet that is decisively connected with the esoteric life and kindred impulses, which it creates in the human soul) near the autumnal equinox and also near its own perihelion. Goethe's legend came into being in 1795 and the legend of Novalis only a few years later. They were, in a sense, culminations of the spirit of Romanticism and coincided, more or less, with that cosmic event at the beginning of the 19th century that we have in mind.

In 1886, at the time of the second meeting of Uranus, Jupiter, and Mars near the autumnal equinox that we now contemplate, we witness a different situation in humanity. This was the age of people such as the German philosopher Nietzsche, who was sometimes called a neo-romanticist. Indeed, one can come to the impression that he belonged to some such cultural stream by reading his only really complete book, *The Birth of Tragedy Out of the Spirit of Music*. However, this was only one phase in Nietzsche's stormy, inner development. It was followed

by quite different philosophic perspectives after the break with Richard Wagner. In 1886 and 1887, just during the years that we now consider, he wrote *Beyond Good and Evil* and *The Genealogy of Morals*. He wrote them after his *Thus Spake Zarathustra*, and promoted a hero morality in them, eventually the morality of the superman who is guided by nothing but his instinct and will to power, by his own self-made “morality” of the master against the morality of the “herd” of humanity. Thus he came to the conclusion that “...conscious thinking ... is the weakest ... instinct (within the orbit of the absolute power of the superman) is the most intelligent of all the kinds of intelligence ... consciousness maybe regarded as secondary, almost as indifferent and superfluous, probably destined to disappear and to be superseded by perfect automatism.” (See Durant *The Story of Philosophy*.) One might think these were absurd outbursts of a world-estranged philosopher, without correlation to reality; however, the facts indicate that attempts have been made, and are still made, to organize whole nations and states according to such and similar principles (for instance, in Germany after 1933). Nietzsche’s philosophy was only the external symbol of the fact that a new age had broken into humanity, an age where we will increasingly have to face the “great battle” between forces who, on the one hand are working toward the moment when they expect to be able to triumphantly proclaim not only that “God is dead” but even much more, “...that the human being of the old order who was a dreamer of a divine world, of evolution, and of himself as being the bearer of an indestructible individuality, is dead at last. He abdicated in favor of the infallible intelligence of the computer, the new superman.”

This is the one view in the “greater war” of this and the coming centuries. In opposition to it, there should stand fast that which was, in a sense, betrayed during the last hundred years and whose glorious evening Sun rays shine in the movements of Classicism and Romanticism. In the present recurring conjunction of Uranus, Jupiter, and Mars near the autumnal equinox, we see another “sign in the heavens” calling for a serious re-consideration of that second front of fighters. New efforts can and must be made to break through and contact again that world of the spirit and its inhabitants, which for Novalis and Goethe were a reality. This is the only measure that can rescue us from that total destruction and give us a sense of our true, eternal being, of the meaning of existence, and eventually the experience of spiritual freedom, which we are, mostly unconsciously, seeking so desperately. We have come to the conclusion that Rudolf Steiner, the founder of anthroposophy, can be a true guide toward such achievements.

The question might arise: What has all this to do with these pending conjunctions of Uranus, Jupiter, and Mars? How can one see these ideas in the cosmic events? The point for us is not what one can read in them; we observe what others before us “wrote” into them and what we can and must do to keep pace, in a constructive sense, with what is thus expressed as evolution of the human race. In this sense, we look up to the ecliptic sign of Libra, in which the events happen, and see in it the challenge to make a decision. However, we would see in a concrete redevelopment and cultivation by the individual, of the ideas of Goetheanism and of the genuinely constructive issues of Romanticism, an effective antidote that could help to save the spiritual integrity of the human being.

Toward a New Astrosophy
Jupiter in the Twelve Constellations

Jupiter in the fixed-star constellation of Leo: It will now be our task to contemplate these positions, as we have described the nature of Leo in Aug. & Sept. '66, and also its manifestation in combination with Saturn in Nov. & Dec. '67. Saturn is mainly concerned with recapitulations of the past: past incarnations, or lives which have just come to a conclusion, etc. It represents, so to speak, the past so that it may be redeemed or evolved further. Jupiter's associations with Leo, in a sense with all constellations, reflect desires and impulses that direct their gaze toward the future. The spiritual beings and energies connected with this planet insist on promoting human capacities and potentials that are just born and that promise a future, possibly a great future. This is particularly pronounced in a Jupiter in Leo. We will presently produce two well-known historic examples: Paracelsus, the great physician and occultist of the 16th century and Hahnemann, the discoverer of the principles of homeopathy,

The most probable date for the birth of Paracelsus was November 14-15, 1493. Jupiter was then (heliocentric) in 151°, the constellation of Leo. Saturn was almost exactly in the opposite part of the Zodiac. Paracelsus was a courageous and relentless fighter against antiquated methods and practices in medicine. Naturally, he encountered an enormous amount of opposition from his colleagues. During the latter part of his life, because of this opposition—even persecution, he was so frustrated that he wandered from place to place in search of opportunities to work in peace. Indeed, if one studies the numerous books he has written, one can understand that he did not find much sympathy among the contemporaries in his profession. He was a great, even one of the greatest, cosmologists in modern humanity, and he tried to detect and employ the deepest mysteries of our connection with the universe of the stars in his unique art of healing. From the reports we have, we must conclude that he was a very successful medical doctor.

In our preoccupation with cosmology and association with the stars, we see impulses at work in Paracelsus that are reflected in the position of Jupiter in Leo at the time of his incarnation. The very symbol we use for Leo (see Aug. '66) possibly proclaims the potent capacities in such a position, and Paracelsus was, indeed, strong enough to evolve them. Standing firmly on the Earth as an individuality, he was able to go out toward the farthest peripheries of the universe and seek the primeval wisdom hidden there. He insisted that the book of study for the medical doctor must ultimately be nature, the universe and their wisdom.

Rather toward the end of his life, around 1535 or 1536 (died - 1541), he proceeded to write his last book, *Astronomia Magna*, or “the whole Sagacious Philosophy of the great and the small world”. Professor Sudhoff, writer and biographer concerning Paracelsus, says of it: “This is, undoubtedly, the authentic indisputable kernel of the mature work of a ripened man, Paracelsus at his height. ...Already in 1535 or 1536, Hohenheim (his full name was Theophrastus von Hohenheim, genannt Paracelsus) was busy with the disentangling of many and various ideas connected with magic, divination, and (in the widest sense) cosmological notions generally...”

Sentences like the following characterize the boldness of the statements of Paracelsus, and also the fact that present humanity is further away than ever before from the comprehension, nothing to say about the realization, of the supreme Jupiter wisdom that must have lived in this man. It is still undiluted future: “It is indeed possible for people to get hold of and to enclose the whole world in their grasp, and this with all its foundations and in clear perception of its perfect entirety... That science is truly Magic which is able to bring the forces of heaven into a medium and to set them into operation through the same... Like a physician putting his medicine into a small box, an extract weighing little yet containing great virtues, so can also a Magus put into a small stone much of the heavenly science, and such (the said small stones) are the Magus’s boxes in which he preserves the sidereal power and virtues...” (From Basilio de Telepnef’s, *Paracelsus, a Genius Amidst a Troubled World*.)

Naturally, for us the question must arise: Can one detect any factual connection of that Jupiter of Paracelsus with, for instance, the book he wrote? The cosmic reference is indeed one of the simplest aspects in astrological knowledge. In 1535 and 1536, Jupiter moved through that portion of the Zodiac (Aquarius) that is opposite its position at the epoch and birth. At the same time, 1535 till 1537, Saturn crossed over the same span of the Zodiac that Jupiter had passed through during the period from the epoch to the birth, i.e., Cancer and especially Leo.

Christian Hahnemann was born on April 10, 1755. Jupiter was then in 166.6° (heliocentrically). At his epoch it was in 145.9° . Uranus at birth was almost exactly opposite his Jupiter (347.7°). Hahnemann received his MD at Erlangen in 1779 at the age of 24, which corresponds approximately to 2 orbits of Jupiter. He carried on with his studies at Leipzig and Vienna and finally settled at Leipzig in 1789. In the following year, he discovered the “law of similars” (*similia similibus curantur*), in connection with observations he made concerning the use of drugs. It struck him “that the symptoms produced by quinine on the healthy body were similar to those of the disordered state it was used to cure”. Thus he came to maintain that the like must be cured by the like. Furthermore, he arrived at the conclusion that drugs ought to be diluted in order to achieve high degrees of effectiveness. This is called homeopathy. It has been proven that substances can have curative properties even in such high dilutions in which the presence of the material substance or drug can hardly be detected by chemical analysis. During the years following 1790, Hahnemann published his discoveries, and he eventually expressed the opinion that in the process of trituration and dilution, the gross matter of the substance used is removed and only its spiritual energies remain. In other words, he recognized dynamic spiritual-cosmic forces of creative and organizational qualities present in matter, however dormant or stagnant, but which can be freed and activated. In this sense, Hahnemann was a cosmologist, because he realized invisible but potent powers beyond the Earth matter state. This potential of realization in him was reflected in that position of Jupiter in Leo during his gestation period.

One can, of course, argue that this had nothing to do with cosmology in a strict sense. Such facts as those of homeopathy can, at best, be regarded as manifestations of an invisible, spiritual reality, working as a dynamic element beyond mere matter. This has not or need not

have any connection with the cosmos of the stars. Such views are, however, based on inconsistent and superficial observation. As soon as we enter the field of energies and the resulting movement of the same kind, we find ourselves at once referred to the interplay between the Earth as a planet and extraterrestrial, cosmic factors, such as Sun and Moon or the other planets. This might be somewhat hidden and difficult to detect in some cases, as in Earth gravity, but in other fields it is only too obvious, for instance, in the fact of the ocean tides, weather conditions, plant-growth, etc. Thus, a person such as Hahnemann might never have said anything that could be interpreted as “cosmology”, strictly speaking; nevertheless, the recognition of forces working in substances, as he did, reveals him as a potential “cosmologist”, because he observed and employed elements that can ultimately, in their true nature, only be defined as originating in the interplay between the Earth as a planet and other cosmic factors. In this sense, Hahnemann might have taken the first steps toward a cognition of the relationship between nature and the universe, of which the guiding vision was proclaimed by Paracelsus in his books and especially in his *Astronomia Magna*.

Another aspect of importance for us is the question of whether any connection can be found, time-wise, between Jupiter of his incarnation and his discoveries. Indeed, the year 1790, during which he discovered the principles of homeopathy is signified by one of the simplest perspectives of time ratios in astrology by simple transits. In 1790 Jupiter moved, heliocentrically, from about 143° to 173° of the ecliptic, that is the portion of the Zodiac where Jupiter was during the gestation (145.9° to 166.6° , see above). We would interpret this as indicating that Jupiter “reminded” Hahnemann in 1790, of course in his unconscious life, of the decisions that he had taken before birth.

Louis Claude de Saint-Martin, born January 18, 1743, Jupiter in 156.2° at birth (heliocentric), was another great soul, who during his life worked out the characteristics of a Jupiter in Leo. He was an esotericist whose writings were published under the name of “*le philosophe inconnu*”. He met mysticism while he was serving in the French army, which he left in 1771. In 1788 he was introduced to the writings of the German mystic, Jacob Boehme. His translations of the works of Boehme were one of his most constructive works, but there were others, for instance, one which was translated into English under the title, *The Ministry of Man the Spirit*. This kind of mysticism and esotericism is especially connected with Leo, because it represents a meeting of the soul at the periphery of material Earth existence with the spiritual cosmos. It is instructive to see in his incarnation asterogram how deeply he was connected with Jacob Boehme who died 17 Nov. 1624:

	Saturn 146° , Jupiter 168° , Venus 285°
Saint Martin's birth:	Saturn 151° , Jupiter 157° , Venus 298°

Of others who incarnated when Jupiter was in Leo we mention:

Victor Hugo, the great French novelist (*The Hunchback of Notre Dame*, *Les Miserables*, and many more), born 26 February 1802, Jupiter in 151.2° .

Saint Therese of Lisieux, a French Carmelite, known also by her autobiography *Histoire d'une ame*, born 2 January 1873, Jupiter in 143° , died 1897.

Rudolf Steiner, the founder of anthroposophy, born 27 February 1861, Jupiter in 143.3° . Among souls who entered the spirit world when Jupiter was in Leo:

Giordano Bruno, an Italian philosopher and great fighter for scientific and spiritual freedom, was eventually excommunicated by the Roman Church and was burnt at the stake on February 17, 1600, Jupiter in 138° . The chief cause of his collision with the Church was his rejection of the old Aristotelian astronomy for the Copernican views, apart from his attacks on that contemporary Christianity.

Benjamin Franklin, died 17 April 1790, Jupiter in 150.5° .

Edward Bulver-Lytton at death found Jupiter in 144.3° (January 18, 1873). He was the famous writer of *The Last Days of Pompeii*, *Rienzi*, *Zanoni*, *The Coming Race* and many others.

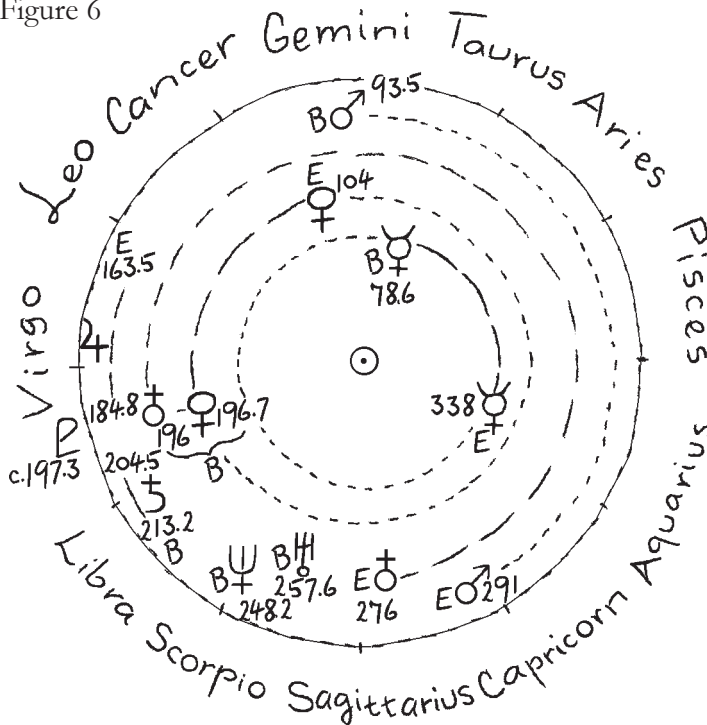
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Toward a New Astrosophy

Jupiter in the Twelve Constellations

Jupiter in the constellation of Virgo: is the next position we want to investigate. One of the finest historic examples is the nativity of Raffaello Santi or simply Raphael, the great painter of the Renaissance, born on Good Friday, 1483 (March 28 in the Julian Calendar, and April 6 according to the Gregorian Calendar). We produce here the heliocentric diagram of his nativity. He has been mentioned already in the Oct. '68 issue.

Figure 6



Raphael Santi
 (Heliocentric)
 Birth: 28 March 1483 (o.s.)
 Epoch: 19 June 1482 (o.s.)

In this chart, Jupiter was in the constellation of Virgo most of the prenatal time, Pluto was in the same position, and Saturn was in that constellation, at least at the epoch. Then at birth the Earth and Venus moved into this sector of the Zodiac, and there was actually a conjunction between the two, seen from the Earth, that appeared as an inferior conjunction of Venus with the Sun.

We have described the mythological background of Virgo extensively in the Sept. '66 issue. Principally, it is the cosmic-archetypal region appearing in the human form as the intestinal tract, below the diaphragm. This is the region where we finally transubstantiate the material we take into our organism as food. In Leo we meet an archetypal sphere, which gives us the organic foundation to establish a rhythmic equilibrium between the physiological periphery

and center, as in the human heart and circulation. In this Virgo organism, we retreat into our innermost being, in a physiological sense, and create a new world of existence, as in the digesting processes or in the embryonic development, which takes place in the extreme seclusion of the female organism.

This is that side of the constellation of Virgo that is given to us and incorporated into our physical organism, as it were, in microcosmic form by the mighty forces of the macrocosmic world. We are endowed with it so that we can live an existence on the planet Earth as a member of the human race. However, this is not an end in itself. We received this body so that our soul and spirit have a home and place where they can work and create. It is this activity alone that eventually can justify the gift that was bestowed on us by the spiritual powers. Everything depends, once we are incarnated and able to operate in our organism, on our ability and determination to evolve our soul and spiritual potential. This is the other side of our association with the cosmos, i.e., the “fulfillment” of that which was given to us as the image of the planets and the Zodiac. It appears, for instance, in the vast compendium of information that astrological tradition, since most ancient times, has bequeathed to us and which contains the records of how humanity of past ages tried to “fulfill” and transubstantiate the gifts of the cosmos. We must respect it as that, and at the same time be prepared to adapt our relationship to the world of the stars according to the requirements of modern human consciousness, which is so totally different from the stages that we lived in the past when the main features of traditional astrology were formulated.

Thus we look, for instance, at the constellation of Virgo as that region from which the human race was, since the remotest times of cosmic creation, entrusted—and still is—with the most profound and mysterious means of progenitive capacity. In order to honor that trust of the divine cosmic world, we must transubstantiate this capacity into one of spiritual “progenitive” activity, according to the facilities and potentials on the present level of human consciousness.

This is it exactly, what such a mighty individuality as the Renaissance painter, Raphael, “made” of his association with the constellation of Virgo through Jupiter. His artistic works are ever-lasting witnesses of his unsurpassed and inimitable power of creation, and have become the sources of activating inspiration for numberless human souls. The connection of his career as an artist with the root positions in Virgo can easily be established.

Along with Jupiter, we also find the Earth in conjunction with Venus at birth. We noticed a similar relationship between the Earth and Venus in the incarnation asterogram of Richard Wagner (see Dec. ‘68), though in that case it was an opposition between the two, or a superior conjunction of Venus with the Sun. Furthermore, we discovered a relationship between these Sun-Venus conjunctions and Wagner’s biography. The same principle can also be applied in Raphael’s asterogram.

The Earth-Venus conjunction of 1483 repeated itself in the constellation of Virgo in 1491, 1499, 1507, and 1515. All these years were decisive milestones in the development of Raphael. It appears that the repetitions always coincided with the inauguration of new phases in his life. In 1491, at the age of eight, his mother died, and a few years later his father also passed away.

Apart from the sadness of this experience, we can also imagine that it had a profound influence on the child, and we cannot know by ordinary means what worked between the soul of the departed mother and her son. This kind of relationship can be very real in a spiritual sense and possibly unfold capacities in a growing person that otherwise might remain dormant. In a broad, tentative sense, we venture to suggest that Raphael grew, through such a relationship, into a deep soul-wise comprehension of the cosmic nature of the Divine Sophia, the Mother Being whom he painted in his later life in countless pictures.

It was very probably in 1499 when Raphael entered the studio of the painter Vannucci (called Perugino by the Renaissance biographer Vasari) as an apprentice. His paintings of that period, as far as one can ascertain the time of their execution, speak already of a tremendous spiritual maturity and imagination. One is particularly interesting called, *The Dream of the Knight*; a sleeping knight is approached by two female figures. One is studded with pearls and offers him flowers. The other, of more serene appearance, presents him with a sword and a book. From one perspective, he is expected to choose between two extremes.

In 1507 another new phase in Raphael's life as an artist commenced. In the autumn of that year, according to *Raffael*, by the German biographer H. Knackfuss, we see him in the service of Pope Julius II, who was—apart from being a great war-lord and clever politician—also a remarkable promoter of the arts. In the following year, Raphael painted in the Stanza della Segnatura, a room in the Vatican at Rome, the famous *Disputa*, which depicts a conference and discussion of the well-known theologians of Christian history concerning the Sacrament of Transubstantiation at the Altar. We see how Raphael was able to lift up the Mystery of Transformation, which speaks through all that with which the region of the constellation of Virgo endows our physiology, to new heights of spiritual understanding. In Raphael's experience, it becomes a picture of the struggle of the human being to comprehend the Transubstantiation of Bread and Wine according to Christian tradition. This struggle is followed and presided over by the Divine Trinity in the heights of heaven and the spirits of the Apostles.

This was followed by the *School of Athens*, which is a unique representation of, what one might call, the spiritual communion of all humanity in the reality of the world of philosophical and spiritual ideas, guided and enacted by the greatest human individualities in this field of sublime endeavor since classical Greek times. It is, in a sense, a humanized representation of the great divine wisdom, where all seemingly contradictory ideas and philosophies are united as in one harmonious cosmos. In this painting, we can behold Raphael's transmutation of the constellation of Virgo into a realization of the sublime divine wisdom that was weaving through the universe as primeval wisdom in all creation and which can awaken in our thinking power as the world of ideas. Here the human beings are alone among themselves, distinct from the *Disputa*.

The third painting, covering one of the walls of the Stanza della Segnatura, is the *Mount Parnassus*. The central figure is the divine Apollo who, though he does not play his classical lyre, creates the harmonies of the spheres with a violin. The most significant feature in this painting is the fact that the divinity is surrounded by human beings, creative artists of historic fame.

Among them are: Homer, the great Grecian poet; Vergil, the Roman author; Dante, the poet of the *Divine Comedy*; and others. Now the heavens, with their divine inhabitants, are no longer so far above or removed from the human race (as in the *Disputa*), nor are human beings alone with a reflection of the divine world in their thinking (*School of Athens*). In the *Mount Parnassus*, he is in the presence of the being of the spiritual-cosmic world, and this presence inspires him to creativity in the highest sense. This is a representation of what our relationship and active realization of our heritage from the cosmic region of the constellation Virgo must become. By stepping consciously into the presence of the divine being of primeval wisdom, we must rise from the status of creature to becoming a creator ourselves, in a cosmic sense.

In 1515 there was another conjunction of the Earth with Venus in the direction of the constellation of Virgo, and with it another phase of manifestation of Raphael's Virgo heritage ensued. During the years 1515-16, he designed, for instance, the tapestry cartoons for the Sistine Chapel that depict scenes from the Acts of the Apostles, among them: *St. Paul's Conversion* and *St. Paul in Prison*. In the sense of the spiritual elevation of his connection with the constellation Virgo, which we have in mind especially, he reached a climax in the painting of the *Sistine Madonna*, completed around 1516. Before this he had painted many pictures of the Madonna, showing her in the most lovely natural and, yet, sublime settings. Here in the *Sistine Madonna*, he perceives her in cosmic heights indeed. She seems to stand upon the globe of the Earth enveloped in clouds, and she descends with the child from her majestic cosmic domain to the members of the human race. This is an artistic realization of what we in the future will have to attain to be able to set our earthly house of existence in order (even with regard to the most practical concerns), to bring to birth within our innermost being, the "child" of the creative spirit through the power of the divine wisdom now descended to the human realm.

These phases of Raphael's artistic development can also be corroborated with the cosmic facts of his incarnation asterogram on the basis of the movements of the planet Uranus. It started out at birth from Scorpio-Sagittarius. By 1504 it arrived opposite the point of Jupiter at Raphael's epoch. Then, in the following years, up to about 1515, it moved through that part of the Zodiac opposite the constellation of Virgo, chiefly through the configuration of Pisces. We would see reflected in this fact, Raphael's concern with the history of humanity as it is represented in the paintings of the Stanza, the tapestry cartoons of the Sistine Chapel, etc.

From among souls who also descended into incarnation when Jupiter was in Virgo, we should mention:

Albrecht Duerer, the great contemporary and artist friend of Raphael (see also Jul. '67), born 21 May 1471, Jupiter in 185°.

Joh. Seb. Bach, the composer, born 31 March 1185 (n.s.), Jupiter in 197°.

Mozart, born 27 January 1756, Jupiter in 189°.

Bishop George Berkeley, the Irish metaphysical philosopher, born 12 March 1685 (o.s.), Jupiter in 196.3°.

St. Columba, the Celtic Saint and founder of the Celtic Church of Iona, born 7 December 1571, Jupiter in 158° (plus 20° precession to date).

Ralph Waldo Emerson, whose heliocentric incarnation diagram we produced in the Nov. '67 issue, was born, 25 May 1803, when Jupiter was in 186°.

Among the souls who entered the spiritual world when Jupiter was in Virgo, we find:

Beethoven (see Sept. - Oct. '67) died 26 March 1827, Jupiter in 188°.

Mozart, died 5 December 1791, Jupiter in 197° (returning to a similar Jupiter as at his incarnation, see above).

Leonardo da Vinci (see Dec. '66) died 2 May 1519, Jupiter in 195°.

Thomas á Kempis, German mystic (*Imitatio Christi*), died 8 August 1471, Jupiter in 191°.

Nostradamus (see Jan. & Feb. '67) died 2 July 1566, Jupiter in 192.5°.

Tycho Brahe (see Jan. '68) died 24 October 1601 (n.s.), Jupiter in 185°.

Sibelius, well-known Finnish composer, died 20 September 1957, Jupiter in 191.5°.

Jupiter in the constellation of Libra: Here we meet that area of the Zodiac that is an expression of those powers in the cosmos who created the archetypes of the regions of balance in the human organism. This is manifest, for instance, in the hip region of our body, which is the point of balance between the upper and lower corporeality. The archetypal functions that are embodied in the spheres associated with the constellations from Aries to Virgo are obviously orientated toward an increasing organic introversion. This reaches its climax in the Virgo region of the human body. Now, from the Libra-Balance area downward, the human organism is built so that it can increasingly meet the environment until finally stepping onto the Earth, exploring it by walking over its surface. However, this is not the only region of a balancing character in the body. We know that the inner ear, for instance, carries an essential organ of orientation toward balance between the inner organism and its environment.

The physiological capacity of balance has been built into the human body as a gift of the divine powers of the cosmos over very long periods of time. The universe in its interplay between fixed-star Zodiac and planetary world is, so to speak, a vast chronicle of past stages of evolution. If we learn to read it, we can know how the archetypes, for instance, of the functional and factual regions of the human organism were built by the divine world in immeasurably long intervals of past cosmic creation. Thus we would also discover that the regions of balance built into the human corporeality are the result of mighty cosmic acts of creating equilibrium in most varied ways. [See the author's *Isis Sophia I and II*.]

We have received these gifts in order to appropriate the underlying spiritual archetypes more and more consciously and to lift them up eventually into new acts of creation. Thus will the cosmos experience, sometime in the dim future, a kind of resurrection in ego permeated consciousness through our spiritual-moral activity. One can say, with a certain justification, that as much as everything we meet in our earthly environment shows the tendency toward inevitable aging, so much does there exist potential universe that gets ever younger. Of course, we by no means underestimate the fact that humanity at the present stage of evolution has

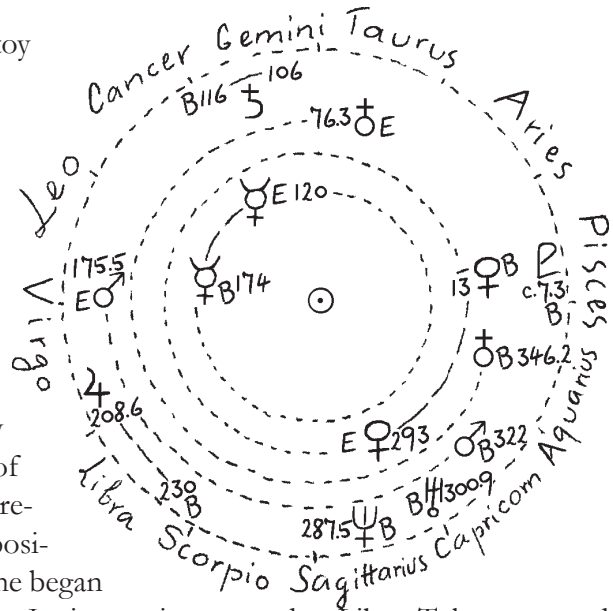
barely taken the first steps toward the realization of such sublime ideals, and that it faces already the most serious dangers of deviation and possible deadlock with regard to its own future.

In order to exemplify the potential of a Jupiter in Libra in practical terms, we have chosen the incarnation asterogram of Count Leo Tolstoy (epoch of 9 Dec. 1827 and birth of 9 Sept. 1828, n.s.). We see that Jupiter is in the constellation of Libra for most of the prenatal time.

Figure 7: Count Leo Tolstoy

All through his life, Tolstoy was indeed involved in a struggle for balance of the soul. This comes to expression in all of his novels and particularly in his biography. His struggles led him through various phases of experience. After his marriage in 1862, he lived a relatively happy and harmonious life in the midst of his family, and this created a satisfactory foundation for his literary work. In 1864 he began to write the first of his great novels, *War and Peace*. Jupiter had returned by then the third time to its initial position in Libra. Some time after this, in 1873, he began the novel *Anna Karenina*. Then, in 1876 when Jupiter again returned to Libra, Tolstoy entered a period of a decisive inner crisis in his life. The preceding concept or soul attitude with regard to “balance” didn’t suffice any longer. He felt driven in his mind to find new philosophical and religious foundations for his life. This urge took him through painful inner experiences and searching of his soul, and he did not rest until he found, in a new relationship to Christianity, a platform of *balance* on which he was able to live. This is usually called his “conversion”, about which the *Encyclopedia Britannica* writes: “The decisive stage in this conversion, he tells us, was the moment when he realized that the whole message of Christ was contained in the words (Matthew 5, 39) ‘that ye resist not evil’. This doctrine of non-resistance became the foundation of the creed that soon became known as Tolstoyism.”

The reaching out of Tolstoy for a new philosophical and religious balance accompanied him for the rest of his life and influenced his later writings and also his practical life. It was so strong that it appeared as a decisive factor in his asterogram of death on 21 November 1910. At that time Jupiter was not far from entry into Libra (212°), Mars was already there (220°), close to the descending node of the Moon (about 229°), whereas Saturn was opposite in Aries (31°), all geocentrically. (For the asterogram of death, as far as we intend to study the accumulated life biography in it, we have to take the geocentric view into consideration, because the souls of the departed move away from the Earth, out into the cosmos.)



STAR JOURNAL - March 1969

Toward a New Astrosophy

Jupiter in the Twelve Constellations

In the last issue we worked over the meaning of a Jupiter in the constellation of Libra in connection with Count Leo Tolstoy's astero-grams. We should like to add a few more examples in charts at the death of historic individuals:

Pope Nicholas I, also called the Great, is the first that must interest us. At his death (November 13, 867), Jupiter was in Libra (218°). During his pontificate, the schism or separation between the eastern and western Church took place. This was caused by a series of unfortunate events, and Nicholas is by no means solely responsible for it. Rather, it was the manifestation of tendencies in humanity in general that made the separation even necessary for a time. Western humanity made ready to move into the age of the development of the science of nature and technology. Eastern humanity, particularly those associated with classical Greek and later Slav Christianity, had the task to preserve the spiritual, mystic essence of the Christ Impulse for a later age; however, the split became an external fact that determined many—partly very fateful—events of later history. The differentiation into an eastern and western humanity (though in name Christian), with the inherent and constant potential of conflict between the two, had set up a decisive road sign by this schism for modern evolution and history. It is one possible manifestation of the meaning of Libra the Balance; and as it is connected with Jupiter in that constellation, it implies a mighty challenge with regard to the future.

The rest of the death chart of Nicholas suggests that he must have been very well aware of the seriousness of what had inevitably happened: the Sun was in conjunction with Saturn in the constellation of Scorpio at the time of his passing over into the spiritual world.

Henry the Navigator was mentioned earlier (May '67) regarding Jupiter in Libra (223°) at the time of his death (November 13, 1460). Through his initiative, the sea passage to the Asiatic East was opened up. It made travel to the east much easier, although the totality of the African continent had to be circumnavigated. On the other hand, one can regard him as one of the spiritual fathers of the re-discovery of the American continent. Christopher Columbus appears to have received important geographical information from sources of Templars and (successive) Christ Order origin. Prince Henry was a grandmaster of that order. Thus we would see in Jupiter at his death, in the constellation Libra-Balance, an implication of his standing in the stream that expanded modern humanity's geographic experience toward the east and the west.

Blaise Pascal (see Feb. '68) died on August 19, 1662 when Jupiter was in 228°, constellation Libra-Balance. He lived and worked out this balance problem in an inner

sense. On the one hand he was a natural philosopher and mathematician, making important and far-reaching discoveries concerning the conic sections. At the age of 17, he had already published these discoveries in a resumé, *Essai pour les coniques*. He also worked on the infinitesimal calculus and on the arithmetical triangle. Furthermore, he demonstrated the practical use of the barometer, and he also discovered the fact of differential barometrical pressure according to altitude. On the other hand, he was a deeply philosophical, even mystically orientated, human being. His family had become converts to the Jansenist religious movement. On one occasion, in a religious retreat at Port Royal, he had a deep mystical experience that he described as his “conversion”.

Thus we see here a person who, as a modern human being, holds the balance between the world of nature and the world of the invisible, spiritual reality. In this capacity he has become significant in humanity, and still is. The message of Jupiter, the proponent of the future, in Libra is of such a nature.

T. E. Lawrence (May 19, 1935, Jupiter in 230°), known as Lawrence of Arabia, was a British archeologist, soldier, and writer of *The Seven Pillars of Wisdom*. During the First World War, he managed to establish a liaison of confidence with the Arabs to such an extent that he was permitted to organize their successful campaigns against the Turks. The balance of mind that he created, between his own as a westerner and that of the Arabs, came to expression in the Jupiter in Libra at his death.

Henry Ford (April 7, 1947, Jupiter in 230°) was a modern man, inasmuch as on the one hand he developed industrial production to points of highest efficiency, yet, on the other hand he was well aware of the impact that the extreme mechanization of production, for instance, the moving assembly belt etc., must have on the human being, and he tried to remedy this in a number of ways. Again, we see here a sense of balance at work with regard to the forward march of humanity to new forms of economic and social life.

In order to estimate such Jupiter positions in Libra, also in incarnation asterograms, we will now return once more to the charts of Soloviev and Vincent Van Gogh, which we have depicted and described in the Aug. '67 issue. We are aware, however, that Jupiter in both asterograms started out from Libra at the time of the epoch but had arrived in Scorpio at birth.

Jupiter in the constellation of Scorpio: Both Soloviev and Van Gogh were fighters for balance of soul; their unique biographies prove this. We gave some hints in the Aug. '67 issue. In the image of Jupiter in Scorpio toward the time of their birth, we see them confronted with additional life problems. Scorpio is associated with the Mysteries of Death and also with healing and Resurrection, as we demonstrated in the Oct. '66 issue. Soloviev broke through to the Mysteries of resurrection in a way remarkable for modern humanity. His salvation was obviously the experience of the Being of the Divine Sophia as a spiritual reality. Van Gogh

also sought salvation and resurrection of the soul when he intended to study theology (1877), but he was unable to break through, and his life ended in insanity and disaster. He did not succeed in transforming Jupiter in Scorpio into a new image in the place of the image of death. In the grandeur of human destinies, we witness here the spiritual battle of a modern humanity, concerning its affinity to that constellation. A very ancient humanity saw the image of an Eagle in the place of Scorpio, suggesting sublimity and elevation above the mere world of matter. Then, with our emancipation from direct contact with the divine world, the Eagle fell, so to speak, and became the image of the scorpion with its deadly sting. A future humanity, which will consciously regain knowledge and union with higher worlds, will simultaneously transform the image of Scorpio into an image such as that of the white Dove of the Holy Spirit.

This tremendous battle of humanity was expressed in the picture of the nativity of Copernicus, which we presented in the Jan. & Apr. '67 issues. In his case, Jupiter also moved from Libra into Scorpio at birth. He gave the inaugural impetus to the so-called Copernican conception of the universe, which looks—on the face of it—like the dying process of the old glorious and living cosmos into a gigantic but lifeless mechanism, reflected in human thinking. However, it need not be the final and inevitable conclusion. This phase of astronomical knowledge can lead to a new comprehension and establishment of a spiritually dignified relationship between cosmos and humanity. Thus, Jupiter in Scorpio in Copernicus' nativity was a sign of the commencement of the great battle that will, we hope, lead humanity of the future to new horizons of meaningful existence.

The fierceness of this battle, which one must certainly not underrate, also came to expression in the life of the German poet Hölderlin. When he was born (March 20, 1770) Jupiter was also in Scorpio (253°). During the earlier part of his life, he aspired to highest ideals of manhood; but he too, eventually, broke down and ended his earthly career in that darkness of insanity (1843).

Also, associations in asterograms of death with Jupiter in Scorpio demonstrate, with remarkably dramatic gestures, the character and the challenge concerning the future of this constellation. At the beginning of our present century, three people of significance died while Jupiter was in Scorpio:

Soloviev (mentioned above) died August 13, 1900, Jupiter in 252°, handed back to the cosmos at the moment of his death, the Jupiter that he had received at his incarnation "on loan", so to speak, for a life time. But now it was filled with the Resurrection experiences of which we wrote earlier.

Nietzsche died August 25, 1900, Jupiter 253°. We described his tragedy in the Jan. '70 issue. He was unable to break through to the direct knowledge of the spiritual world, and he lived his last twelve years in insanity.

Karl Julius Schroer died December 16, 1900, Jupiter in 262°, was a Professor of German Literature at the University of Vienna, at a time when Rudolf Steiner studied there. He became Steiner's teacher and friend, particularly through his deep, inner connection with Goethe and his time.

The year of their death became the birth year of Rudolf Steiner's message of anthroposophy. Around Michaelmas, he gave the first, one might say, inaugural lectures: on September 22, *About Nietzsche* and September 29, *Goethe's Secret Revelation* (published in 1933 by Percy Lund Humphries & Co., Ltd., London). This was followed by an extensive lecture-cycle on "mysticism", whose first lecture was delivered on 6 October. The cycle was later published in book form as *Mysticism at the Dawn of the Modern Age*. It appears as if these souls, who departed from Earth existence, stood in that moment like godfathers to the event of the birth of anthroposophy. Nietzsche, as someone who realized the full extent of the human tragedy he had lived through in his existence and who longed for a redemption; Soloviev, as one who had experienced the significance of the being of the Divine Sophia for the healthy evolution of the human race; and Schroer, who saw the creative spiritual potential of a reborn and revived Goetheanism, like the one Rudolf Steiner founded.

Two Jupiter cycles later, on January 21, 1924, Lenin died (Jupiter 245°). His life revealed, to the fullest extent, the downward trend of human culture, from the ancient Eagle's heights to the Scorpion's depth, that began already long ago. It coagulated for him into dialectic materialism and its practice in social life.

Jupiter in the constellation of Sagittarius or Archer: On the old star maps, there appears in this portion of the sky, the image of the centaur (see also Nov. '66), distinct from the other centaur in the southern sky below Libra, Chiron the great teacher of the famous Greek heroes, among them Heracles. The centaur of Sagittarius was Nessus, who used to carry travelers across the river Evenus. According to the myth, he was killed by Hercules, but he was then elevated to the starry heavens by the Gods.

This aptitude of "carrying travelers across the river" comes to profound expression in associations of Jupiter with Sagittarius. Very often people who entered incarnation with such a propensity appear as giants of achievement in some field of human endeavor. They are not precisely teachers but people who are able to help others across the sometimes swollen and obstructing rivers of life. Those born with Jupiter in Sagittarius were:

Beethoven (see Sept. & Oct. '67 and Feb. '70) is an outstanding example. When he was born, December 16, 1770, Jupiter had entered Sagittarius (275°). It is difficult to estimate how many human beings were carried across the rivers of drudgery and mundane preoccupations by his elevating compositions.

G. W. F. Hegel, the German philosopher, was born on August 27, 1770 when Jupiter had just entered Sagittarius (266°). What Beethoven did as a composer, Hegel did as a philosopher of idealism. The universe is the result and manifestation of creative ideas. We can grow into this reality (only) through the development of our self-conscious power of thinking. Rudolf Steiner says in his *Riddles of Philosophy*: "...Hegel attempts, in a certain sense, to let the soul grow up above itself to a height, where it unites with the universe. With the birth of thought in Greek

philosophy, the soul separated from the universe, learning to feel itself in loneliness and contradistinction from it. In this loneliness, the soul discovers itself, together with the thoughts working within. Hegel intends to lead this experience of thought to its culmination. He discovers in this most exalted realization of thought, at the same time, the creative principle of the universe. Thus the soul has moved through a circle of experience, first by separating from the world in order to seek thought. It feels separated from the universe as long as it recognizes thought only as thought. But the soul feels reunited with it as soon as it discovers in thought the fountain-head of the world; thus the circular course is completed..”

Swedenborg (see Nov. & Dec. ‘67) incarnated February 8, 1688 (n.s.), when Jupiter was in Sagittarius (279.3°). We recognize in him a unique giant in humanity, inasmuch as he displayed in his life the twofold nature of the centaur, whose human upper part and head are orientated toward the world perceived by the senses. His lower, horse-body part, reaches into the unknown world that is otherwise in our unconscious. Up to his 55th year he was a natural scientist and technologist, whose discoveries and inventions are still recognized by present day science. Then suddenly, during that age of life, he turns into a visionary and mystic. He breaks through to a certain insight into the workings of divine beings and the heavens. His best known books in this realm of his experience are: *Divine Love and Wisdom*, *The Apocalypse Revealed*, and *Heaven and Hell*.

Michelangelo’s embryonic development (born March 6, 1475) saw Jupiter, most of the time, in the constellation of Sagittarius. At birth it entered Capricorn (295°). He stands out as a giant who, still to this day, can “carry” human beings across the river of world riddles and problems by his mighty artistic creations. We need only look at his sculpture of the *Pieta*, or the painting of *Judgment Day* in the Sistine Chapel, in order to comprehend these mysteries, at least feelingly. A spiritual understanding can all the more confirm the truth that is represented artistically in many of Michelangelo’s paintings and sculptures.

Two people, who lived closer to our time, displayed in their own unique fashion similar potentials, intimated by a Jupiter in Sagittarius during their embryonic epoch:

Friedrich Schiller, born November 10, 1759, Jupiter in 298.2°.

Henry W. Longfellow, born February 27, 1807, Jupiter in 294°. It is only too obvious what a lasting, soul-carrying influence these two poets had on their age. Each one was profoundly able to convey messages to their own people, which are still shining like guiding beacons in the vicissitudes of life.

In the area of our connection with the stars at the moment of passing back into the spiritual world, we also witness remarkable associations with Jupiter in Sagittarius. They appear even more penetrating and designed to promote the future of humanity. There are, for instance:

Martin Luther at whose death on February 18, 1546, Jupiter was in 289.5° . Although we are inclined to think of his act of Reformation as being rather a powerful beginning, not an end in itself, we must concede that he opened up avenues of hope into the modern age for many. He laid some first cornerstones of that bridge over which humanity must pass in order to move forward on the road to freedom.

Correggio died March 5, 1534, with Jupiter in 286°

Rubens died May 30, 1640, with Jupiter 771° , were two giants in the field of painting.

Sagittarius is the constellation in which Jupiter moves through its descending node. It descends into the Southern Hemisphere, below the ecliptic or orbit of the Earth, from our northern viewpoint. This means that it refers, thereafter, more to that element of the Earth that can be likened to Libra and the will organization. It is, in this connection, noteworthy that the bulk of the continents of the Earth are in the Northern Hemisphere, whereas in the southern half, the oceans are predominant. Therefore, we should expect that Jupiter in its descending node in Sagittarius reflects or inspires that sphere of human activity that can eventually combine with the more lasting element of the ether of the Earth. The ascending nodes, rather, appeal more to activity of the head, observation, and thinking. (The ascending node of the Moon is, according to ancient Eastern tradition, called the Dragon's Head, the descending node the Dragon's Tail.)

We should finally like to mention that Rudolf Steiner died March 30, 1925, when Jupiter was in Sagittarius (280°), almost exactly in its descending node. A significant event in his life combined with this Jupiter from October 1901 to March 1902, when he spoke in a cycle of lectures called *Christianity as Mystical Fact* (later published as a book). This event is important in connection with Jupiter, because Saturn occupied (in 1901-2) Jupiter's place at the death of Rudolf Steiner. This we called earlier a "retrospect transit of Saturn" over the positions in the asterogram of death. We have demonstrated them and described their nature in the Dec. '66 issue, in connection with Leonardo's asterogram of death. (For this purpose we have to consider the planets according to their geocentric positions. At Rudolf Steiner's death, Jupiter was in 20° of the sign of Capricorn, or 290° of the ecliptic.)

A remarkable historic event was associated with a Jupiter position in Sagittarius. In 869 AD, two years after the death of Pope Nicholas I, one of the so-called Great Conjunctions took place. Jupiter and Saturn had moved close together, and they met in 254° of the ecliptic. To this we must add 15° of precessional movement in order to obtain the true position of this conjunction in the fixed-star Zodiac, which was in the bow of the constellation Sagittarius. This event in the heavens coincided with the Church Council of Constantinople. In the course of this Council it was decided, in very complicated and partly obscure phraseology, that the human being was not that threefold being of body, soul, and spirit as conceived by a previous humanity. Henceforth, human beings were to be regarded as beings of body and soul only and were to be considered gifted only with a few spiritual attributes. This historic coincidence can

lead us to the realization of what the position of Jupiter in Sagittarius really purports, particularly in connection with the Jupiter of Rudolf Steiner (see above). Behind it looms the battle for the spiritual nature and the dignity of the human being. Rudolf Steiner always maintained, on the basis of his spiritual insight and comprehension of the Mysteries of Christianity, that we are beings of body, soul, and spirit. This is important to realize at a moment when certain sectors of humanity go even further than the Council of Constantinople and proceed to declare that human beings are only a machine-like functioning animal-body, without even a soul.

STAR JOURNAL - April 1969

Geocentric

The cosmic situation around Easter will be especially dramatic, according to both the geocentric and heliocentric calendars. Venus has been retrograde since March, which means that it is performing a loop between the eastern and western fish of Pisces. In this case it is a perfect loop. The inferior conjunction will take place this month, and only a few hours later Mercury will come into superior conjunction with the Sun. Thus we have the relatively rare event that the Sun will be flanked by Venus in front and Mercury at its back, as seen from the Earth. We worked out earlier that the conjunctions of Venus repeat themselves according to a definite rhythm. They happen at the corners of a pentagon set within the ecliptic. This pentagon rotates backwards very slowly, i.e., against the direction of planetary movement in the Zodiac. Thus the loops repeat themselves in intervals of approximately 584 days, occupying the five corners of the pentagon in succession. After eight years (5×584 days), the loop occurs again near the initial position, about two days earlier than the initial date. In other words, the pentagon has rotated backwards in the ecliptic by about 2° .

According to this rhythm, we find the last loop of Venus in Pisces in March-April-May 1961. The inferior conjunction with the Sun took place on April 10-11, of that year. Thus, we can go back with Venus in intervals of 8 years and observe the planet in a similar relationship to the Sun but further forward in the ecliptic. In 1945 (3×8 years further back from our '69 loop), another loop happened that saw Venus in inferior conjunction with the Sun near the transition point from the constellation of Pisces to Aries. This was the year of the Hiroshima event. A number of rhythms bring us back to 1889, when the loop of Venus occurred in Aries. This was the year when it became evident that Nietzsche, the tragic German philosopher, was a very sick and insane man. Other fateful things happened during that year, leading to decisive developments in European history.

In 1849 we find another loop of the same category. At that time, the corresponding inferior conjunction was still in the transition point from the constellation of Aries to Taurus. In 1848 and 1849, the revolution of a number of European idealistic movements against Feudalism, which was still prevailing, broke down. For instance, Wagner, the composer, was involved in such revolutionary activities at Dresden and finally had to flee from his home country. Many other significant events happened at the same time.

Another leap brings us back to 1801 when the loop of Venus was still in the constellation of Taurus. Shortly before, the German poet and philosopher Novalis died (25 March, 1801). We mentioned him earlier. Europe found itself in a tumultuous situation because of the rise of Napoleon I. This selection of events shows that we cannot simply identify the corresponding conjunctions with external recurrences that are similar in nature; rather, we observe certain trends toward the achievement of spiritual freedom. Against this rise the powers who are determined to try to deny the human being any such freedom. The results are often furious battles in the domain of soul life and civilization.

Where then, can we detect the wellsprings of the nature of this particular conjunction? We recognize it easily if we study its connection with the Christ Events. Indeed, about March 21, 33 AD, an inferior conjunction of Venus with the Sun took place in the vernal point. This was just a few days before Golgotha and Easter Sunday (3-5 April, 33 AD). The present loop will occur almost in the same position of the ecliptic. The earlier occasions, which we mentioned, can be regarded as a kind of preparation of the present and near future. As a matter of fact, the inferior conjunction of this series, which will recur in 2033 AD, will also happen in the vernal point on March 21. However, the present loop will not coincide with the same corner of the pentagon where it happened in 33 AD. That corner has, in the course of the last centuries, rotated as far back as the ecliptic sign of Virgo. Nevertheless, we regard the sign-wise similarity of this loop of 1969 with the one in 33 AD as significant. This indication is further emphasized by the fact that the Moon nodes have returned to the same position they were, in 33 AD. The Moon nodes are the crossing points between the ecliptic circle and the path of the Moon. They rotate through the ecliptic according to a rhythm of 18.6 years; thus, they periodically come back to initial positions. Thus, in April 33 AD the ascending Moon node was in about 4° of the ecliptic sign of ♈. At Easter 1969, it will be in the first degree of the ecliptic (not according to the “mean” positions in the ephemerides but according to the latitude of the Moon). Therefore, it will be in the same ecliptic place where it was shortly after the original Easter when the young community of early Christians struggled for its existence (see Acts of the Apostles).

What positive attitude would be advisable with regard to these two events such as Venus and the Moon nodes? The more passive question, what will they bring?, will not lead to a constructive answer. Rather, it is inclined to throw us into bondage. But a creative attitude will try to engender an inner, living understanding of the Deed of Christ. This is possible, particularly in view of the fullness of the indications that Rudolf Steiner gave in his lecture-cycles on the Gospels, etc. Then the events in the heavens that we discuss can become gateways to the realization of our spiritual freedom, inaugurated by the Deed of overcoming death and the bonds of matter through the Event of the Resurrection. This can also lead us to a realization that we have the possibility of gaining our freedom from the laws of nature and of history.

The association of the present moment with the problems of spiritual freedom is further underlined by the fact that an earlier position of the ascending Moon node at the vernal point leads us to the year 1894. Rudolf Steiner published his book, *The Philosophy of Freedom* (or *Spiritual Activity*), in that year. This can be regarded as one of the key works of the present age. Altogether, cosmic events related to the vernal point must be regarded as indicative concerning the corresponding historic cycle of time, or age. On a small scale, the moment when the Sun steps into the vernal point around 21 March of each year is, in a much truer sense, the commencement of the year than the New Year of western humanity. It determines also the date of Easter (the first Sunday after the first full Moon, following the spring equinox), which can be conceived in the context of the mighty overture of each new year.

Thus we can discern, in the position of the vernal point relative to the fixed-star Zodiac, the particular challenge that each age of human history is confronted with. If the Moon node

steps into this place, the gateways for such cosmic challenges are opened in an enhanced sense. For these nodes are gateways to the spheres of the cosmos beyond the Moon of the Earth. They can no longer be apprehended in a similar sense as all visible phenomena in the heavens. The fact that they are not “visible”, but must be approached by mathematics, can bring us to the realization that they are, at least, stepping-stones to the invisible worlds—to the worlds of the workings of divine beings.

A superficial observation of the movement of the vernal point through the constellations of the Zodiac can confirm its connection with history. When it moved through the constellation of Gemini (about 5000 BC), one of the leading civilizations of humanity was Ancient Persia, inaugurated by Zarathustra. It operated on the basis of the great cosmic contradiction of Ahura Mazdao, the (spiritual) Aura of the Sun, and Ahriman, the anti-power who lives in the darkness of the Earth. They were Twins, indeed, though opposed to each other. During the Egyptian and Chaldean Age of humanity, the vernal point moved through the constellation of Taurus. This was realized in history as the impulse to bring the forces of the cosmos right down into Earth reality, even Earth materiality. The heavy forms of the Egyptian temples, and particularly the pyramids and ziggurats, were expressions of this impulse. They are realizations of the cosmic effigy of the Bull stamping on the soil of the Earth. Yet, this Bull carries those mighty horns appearing like cornucopias, or horns of plenty, pouring cosmic forces into Earth existence. The Greek and Roman civilizations took place when the vernal point had entered the constellation of Aries. Aries, the Ram, is the cosmic image of the human head. The capacities connected with the human head were certainly developed especially during that age. We think of the birth of philosophy and of employment of the senses, expressed in the perfection of Greek art. The Romans, especially, developed the capacity of head-born organization of state, etc. There was a greater challenge present, however, in the association of the vernal point with Aries. It had come to the Hebrew people at the time of the Exodus as the great promise veiled in the ritual of the Passover Lamb. Then, at the turning point of time, John the Baptist realized that the “promise” had been fulfilled. Thus he could say: “Behold the Lamb (Ram) of God, which taketh away the sin of the world” (St. John 1 : 29). Rudolf Steiner shed light on this mystery when he described the cosmic Being of Christ, Who entered the body of Jesus at the moment of baptism by John. The “Lamb (Ram-Aries) of God” was an ancient occult expression for the recognition of a divine being of high cosmic order. He is the head of the hierarchy of the Spirits of Wisdom, or Kyriotetes, in Greek angelology. This is the highest spiritual principle of the Being Whom we call the Christ. And the incarnation of Christ happened during the age when the vernal point was still close to the head-stars Beta and Gamma of the constellation Aries.

What is the challenge for this present age? The vernal point is at present very close to the fixed-star Omega in the tail of the western Fish, and will then travel the full length before it will enter the constellation of Aquarius. Of course, the waters flowing from the urn of the Waterman are already below it. This gives the present age, in a certain sense, a distant undertone of the characteristics of the future Waterman-Aquarius civilization. All this would mean that the

present humanity is challenged to face and actively work out the contradiction between heritages of head and brain capacities from the past (Aries, etc.) and a future that is characterized by the flowing, cosmic waters of Aquarius. Still more, Aquarius is complemented by Pegasus, the “winged intelligence”, the constellation above it. This “winged intelligence” must be interpreted as meaning more than just brain intelligence. Actually it means spiritual cognition. This challenge to the modern age is, in addition, expressed by the position of the vernal point below the fixed-star Alpha of Andromeda (according to Right Ascension). It is on the forehead of this constellation where a spiritual cognition, or science, would locate the “two-petalled lotus or chakram”, the organ of higher wisdom, or insight into the “unseen”. Moses is often depicted with two rays of light emanating from his forehead, indicating that he had developed this higher organ of perception; however, the Andromeda in the heavens is chained to a rock and is in mortal danger, coming from Cetus, the Whale. She must be rescued by Perseus, above Aries. He is a representative of what accrues as potential human development from the Age of Aries or Ram to the present and future. It is what entered the earthly world as our possible spiritual rebirth through the Deed of the “Lamb or Ram of God”. This is the character of the challenge that meets our modern age. It is expressed in the present position of the vernal point. In this light, we must also see the position of the ascending Moon node and the loop of Venus.

From the opposite side of the ecliptic, there comes something like a nod of confirmation. Uranus is performing a loop (retrograde) in the autumn point, and Jupiter is near to it.

Mars is at present in the constellation of Scorpio and will become retrograde the end of the month. In a kind of hairpin curve, it will move back to the head of the Scorpion and enter again a cycle of forward movement in July. These retrograde movements of Mars also recur at certain intervals. In the course of about 16-17 years they happen eight times and move through successive positions in the Zodiac, The ninth retrograde curve returns then to the approximate place of the initial one. Thus earlier events of the same category, which constitute oppositions of Mars to the Sun, took place in the constellation of Libra in 1952 and in Scorpio in 1937, 1927, and 1890. We shall come back to possible implications in this event, in connection with the May calendar.

A penumbral eclipse of the Moon will occur, in connection with full Moon. This means that the Moon will move through the outer, fringe shadow only of the Earth. It will not appear as an actual eclipse, but the *American Ephemeris* and *Nautical Almanac* of 1969 points out that, “it belongs to the initial penumbral series preceding the umbral eclipse of May 16, 2041.” In an umbral eclipse the Moon moves through the central, full shadow that the Earth casts into space. Thus, this penumbral eclipse is a kind of preparation of future events.

Moon and Sun eclipses happen according to a cycle of 18 years and 10 days. This is called the Saros period. Thus, for instance, the penumbral eclipse of April 2 will recur in 1987, 2005, and 2023, always with a delay of about 10 days. Then, after four Saros periods, it will come back on May 16, 2041, as an umbral eclipse. It will, therefore, go through a stage of growing up, as it were. After that it will move through Saros periods of normal eclipses. The “lifetime” of such an eclipse is around 1000 years. Of course, other eclipses in different years have their

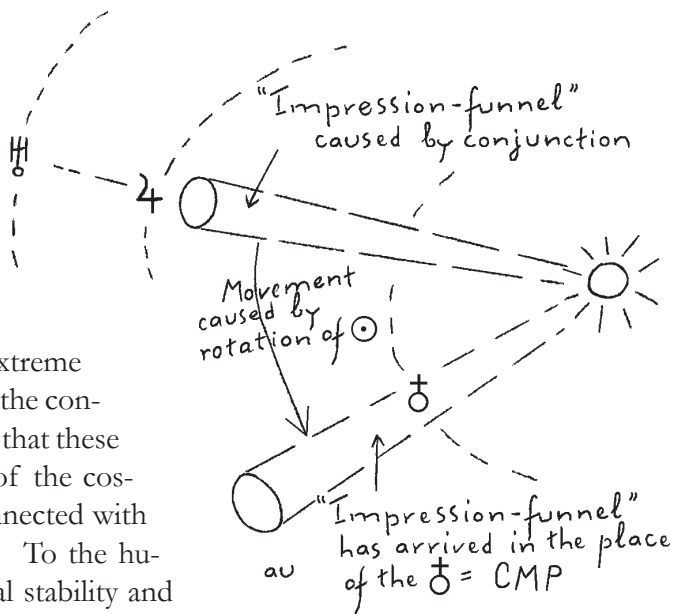
own “life cycles”. There exist about 70 such “eclipse beings” moving through their Saros life cycles: about 30 of the Moon and about 40 of the Sun. We shall have more to say about these beings of darkness on future occasions.

Heliocentric

The most conspicuous event in April will be the conjunction of Jupiter with Uranus on Good Friday, in $182^{\circ} 08'$ of the ecliptic. The following day, Mercury will be in an opposition to Jupiter and Uranus. We have written more extensively about the conjunctions of Jupiter (and Mars) with Uranus in Jan. '69.

We combine with this event the results of our own researches over many years of observation. As that conjunction of Uranus and Jupiter occurs, we can imagine that it makes an impression in the Aura, or sphere, of the whole solar universe centered in the Sun. Furthermore, we can imagine that this Aura is rotating together with the rotation of the Sun. This is not an impossible assumption, especially if we look at the solar universe as a living being and not as a dead machine. Then the rotation would take the “impression funnel”, caused by that conjunction, along on its journey. Eventually, it would arrive at the place where the Earth is standing along its orbit. We will call this the Central Meridian Passage, a concept that we borrow from astronomical usage. The moment when a sunspot has arrived exactly opposite the Earth, because of the rotation of the Sun, is called in astronomy a Central Meridian Passage, or CMP. As we know the ratio of the rotation of the Sun at its equator is about 25 days, we can calculate the CMP that we have in mind (see Fig. 8). Thus, we come to the observation that the CMP of the “impression funnel” of the conjunction of Jupiter and Uranus on April 4, will occur on the following day. It appears so soon because the Earth is standing only 13° further from the place of the conjunction on that occasion, and 14° is the average ratio of the rotation of the “impression funnel” per day.

Figure 8



We are well aware that we are creating a novel perspective of cosmic features that some people might find difficult to accept in this field, which presents, in any case, so many extreme difficulties. However, we have come to the conclusion through many years of research that these occurrences are important in the life of the cosmos. They invariably appear to be connected with corresponding reactions of the Earth. To the human mind that wants to live in material stability and

security, they manifest as nature catastrophes, such as earthquakes, storms, etc. But we also found human, i.e., political catastrophes involved in this, particularly if Mars takes a share in creating “impression funnels” together with the outermost planets of the solar system.

In future discussions, we shall have to work more in detail with these CMP's. They support the idea, not uncommon in astrological practice, that events in the cosmos needn't only affect the life of the universe spontaneously, the effects can be delayed; however, the problem for practical research is to find the ratios of these delays. [There is a more detailed discussion of the CMP's in *Practical Approach III*, Part One, March 1971.]

There will be a series of occurrences in connection with the ascending and descending nodal lines of Mercury and Mars. First, Mercury will move through its own ascending node and through the ascending nodal line of Mars on April 14. Then, Mars will move through the descending nodal line of Mercury on April 19, and through its own descending node on April 21. Finally, Venus will be in the descending nodal line of Mercury on the 26th, and on the following day in the descending nodal line of Mars.

How can we read this “script of the stars”? One way is to search for similar occurrences in the past. This is rather ineffective, as a rule, as far as the fast-moving planets are concerned. It requires a detailed and meticulously precise knowledge of history, which is sometimes difficult to come by. Another way is to take the places where these events happen as markers of greater phenomena that occur in the history of the cosmos, either in the past or future.

One such guiding phenomenon of great practical value is the cyclic recurrences of the Great Conjunctions. The planets Jupiter and Saturn meet regularly in conjunction about every 20 years. Of these, every third conjunction after an interval of about 60 years takes place in approximately the same location of the Zodiac. They differ by about 10° in the forward direction and write an almost equilateral triangle, that slowly rotates, into the Zodiac. This rotating triangle is like the big hand on a cosmic clock. It is an excellent means of gauging time in the process of evolution and has always been used as such.

We find that a Great Conjunction of Jupiter and Saturn will take place in the year 2000, close to the ascending nodal lines of Mercury and Mars. A halfway point will occur in January 1971, when Saturn will be in the ascending nodal lines of Mercury and Mars, and Jupiter will be opposite them. The Great Conjunction at the end of this century was preceded by one in November 1949, but not yet in those nodal lines.

Here we have an inspiring “background scene” of the events of April, mentioned above. On the one hand we are reminded of the strenuous situation of humanity around 1940, and on the other hand our gaze is also turned toward the future, to the requirements of a humanity as we move toward the end of the century, which we must provide for already now. The opposition of Jupiter and Saturn in 1971 is a clear indication of the present needs. Geocentrically, this opposition will happen the end of Dec. 1969, then early March and in mid-Nov. 1970.

It is evident that we must do more groundwork in order to get a hold of this “cypher” of the cosmic script, which we shall eventually do on some future occasion. Also the characterization of Jupiter in the remaining constellations of the Zodiac must be deferred until June.

STAR JOURNAL - May 1969

Geocentric

On 4 May the Moon will occult Antares, the main star in Scorpio. This occultation will be repeated on the 31st, almost simultaneous with the full Moon on that day. It will coincide with the opposition of Mars to the Sun, though Mars will be slightly above the Moon and Antares. Thus we will have the unique event that the Moon will be passing over Antares.

We have tried to follow up these occultations of Antares by the Moon. They occurred in 1968 on a number of consecutive occasions. (This can happen as the result of the particular position of the Moon nodes in the ecliptic at a certain time.) As far as we were able to discern, they are often connected with man-made accidents and catastrophes. However, we are disinclined to make a rule of this. We consider such events in the heavens much more as a challenge to the human being to compensate for the obvious darkness as the result of the occultation. This can be done by a heightened consciousness and self-awareness.

Mercury will be above the first of the Hyades, a part of Taurus, early in the month, and a little later it will be above Aldebran, one of the eyes of the Bull. There exists a storehouse of myths concerning the constellation of Bull, and particularly of the Hyades (and Pleiades) within the effigy of that configuration. There are five Hyades (sisters), whose brother, Hyas, was killed by a wild boar. At this they wept so much that Zeus had pity on them and elevated them to the sky. But even there they kept mourning, and their tears were falling to the Earth as showers. (See Lum, *The Stars in our Heavens*, Thames and Hudson, London). The interesting fact is that they, and especially the Pleiades near them, are associated in numbers of mythologies from various parts of the Earth with calamities caused by floods.

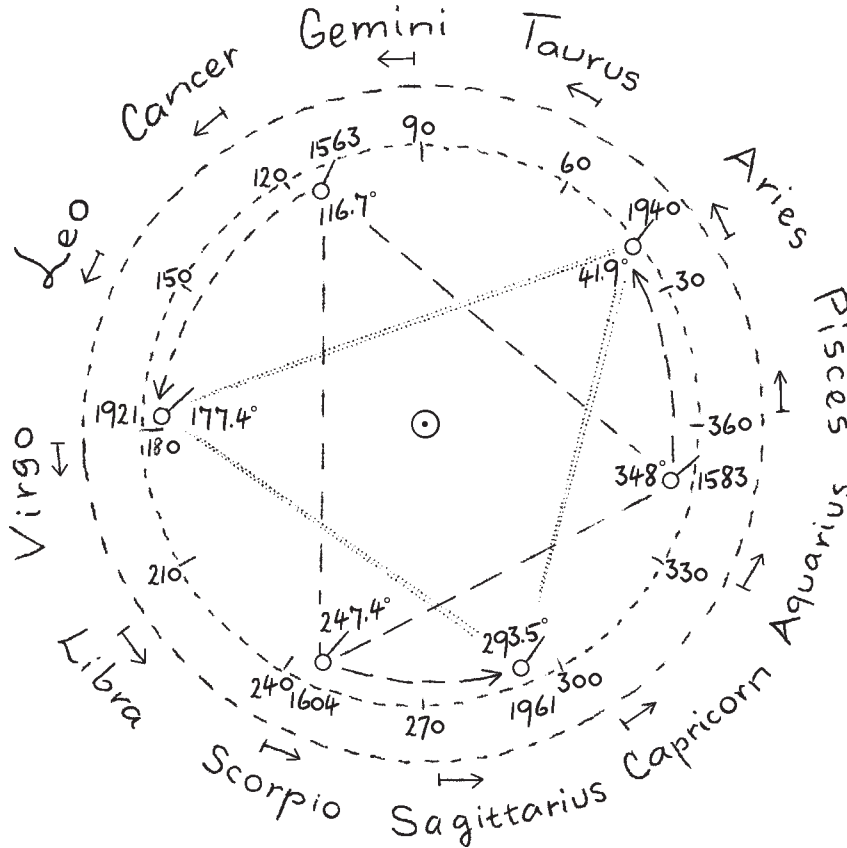
Mid-month the Moon will occult Venus. This can be connected with unrest in the meteorological sphere of the Earth. For instance, a similar occultation happened on January 21, 1969, and it was associated with meteorological violence in many parts of the world. Near the end of the month there will be an occultation of Uranus by the Moon, which has also happened in 1968 and 1969 so far, a number of times. This event is sometimes connected with outbursts of human violence. For instance, the shooting of Robert Kennedy and his death on June 5-6, 1968, coincided almost exactly with an occultation of Uranus by the Moon (0 hr. GMT). We have reason to insist, however, that one cannot regard such happenings as being inevitably caused by the events in the heavens. Rather, we have the impression that existing morose conditions of mind in human beings can be affected by them. Of course, one cannot foresee whether the forces of darkness will succeed in using such a clouded-over human mind for the execution of their intentions. The Moon will also occult the fixed-star Spica in the constellation of Virgo. Finally, the opposition of Mars to the Sun will occur, which we mentioned already in connection with its loop in Scorpio. This will almost coincide with the inferior conjunction of Mercury on May 29.

In order to build up resources of creative and constructive perspectives, by which we can possibly meet events like this, we take recourse to viewpoints of approach that we indicated

already in the last issue. These are the Great Conjunctions of Saturn and Jupiter, which take place at near regular intervals. To make the idea that we proposed in the April issue more precise, we will demonstrate these occurrences in the following diagram:

Figure 9: Rotation of Triangle of the Great Conjunctions of Saturn and Jupiter from 1563 to 1961

(The arrows indicate the qualitative, not geometric, movement of the central points in the constellations according to the precession of the vernal point.)



We take the Great Conjunctions that are nearest to the present moment, i.e., 1961, 1940-1, and 1921. The diagram demonstrates that they happened at the corners of a near equilateral triangle. Furthermore, we notice that they took place in intervals of twenty years. In order to proceed a step further with the idea, we go back a few multiples of such intervals. Thus we arrive, for instance, in the 16th-17th centuries, and find corresponding conjunctions in 1604, 1583, and 1563. But we also notice that they happened further back in the Zodiac. In other words, the triangle has, in the meantime, rotated forward. We now have obtained something like a big, threefold hand on the dial-plate of the Zodiac. This we can use as a means of gauging time in history.

We are, of course, fully aware that in order to move through history with these rhythms, we need to calculate the positions of the conjunctions with the help of astronomical tables. Some of the more handy ones we suggested right in the beginning issues of the *Star Journal*. However, we imagine that it is not everybody's case to work with seemingly complicated figures, although we contend that they are not nearly so difficult to handle as a superficial glance might suggest. At sometime we hope to publish in the journal, or in connection with it, lists of these Great Conjunctions for the past two thousand years.

From the diagram, we conclude that, indeed, there was a Great Conjunction in 1604, close to the point where we now find Mars at the time of its opposition to the Sun.

That Great Conjunction in 1604 has an interesting relationship to history. Its approach did not go unobserved, particularly by the astrology minded people of that age. In fact, as it was expected to happen in the constellation of Scorpio, it did provoke some gloomy prognostications and assumptions. They were not fulfilled, although one can detect some connection with the outbreak of the 'Thirty Years' War in 1618.

Yet, in the seclusion of small esoteric circles, remarkable things happened. That mysterious document of Rosicrucian esotericism, *The Chymical Wedding of Christian Rosenkreutz, Anno 1459*, came into being immediately prior to that Great Conjunction of 1604. A young man, Johann Valentin Andreae, who later on became a minister of religion in Germany, conceived it and wrote it down. It must be regarded as one of the most illuminating "secret revelations" of the Rosicrucian movement in the Middle Ages. Disguised in the very pictorial form of a seven-day alchemical work, it describes the principles of a Rosicrucian Initiation. With a deeper understanding, it can be interpreted as a description of the experiences of a soul in the spirit cosmos between two incarnations. From another esoteric perspective, one can also see in it a presentation of the seven great stages of the cosmic evolution of the Earth.

This event stands in the background of that position of Mars in Scorpio and in opposition to the Sun on. As a cosmic memory aspect, it can remind us that events in the heavens need not be taken as messengers of gloom. Rather, they are challenges that want to call on us for heightened spiritual efforts. They want us to grow up to our potential spiritual dignity, which is hidden beyond the maya of our purely earthly, material, small existence.

We can go even further back in history with the key of the Great Conjunctions. We simply follow the turning hands of the triangle. Thus we come to one earlier Great Conjunction that seems to be important, which took place in the year 6 BC (astronomical), in the constellation of Pisces. Actually, it happened three times during that year, seen from the Earth. This, then, is the ancestor of the one in 1604 and 1961.

The Great Conjunctions in 6 BC have often been associated with the birth of Jesus as described in the Gospel of St. Matthew. We have come to the impression that this is correct, and that the corresponding heavenly event also had a connection with the "star" of the Three Wise Men who came to visit the child. However, here we have to overcome an enormous hurdle with regard to chronology. Christian tradition and chronology places the birth of Jesus, at least the one who is described in the Gospel of St. Luke, at the commencement of the new

calendar era. We have also come, after diligent research, to the conclusion that this is correct. However, how can this be reconciled with the fact that the, presumably indicative, Great Conjunction took place in 6 BC, nearly seven years before?

Following the advice of Rudolf Steiner and intensive research, we take into consideration a “spiritual nativity”, as far as the incarnation of the human being is concerned. This can occur years before or after the actual nativity, and it has a causative connection with it.

On the face, it looks as if this concept is a radical and, therefore, suspicious novelty. Yet, we have the impression that it was always known in strictly esoteric circles. It is based on the conception of the heavens at the moment of the birth of a human being, as a pictorial description of the stages of descent into incarnation long before birth and conception. Thus, according to this approach, the Moon at birth would be the image of the last, but one, step of the soul into incarnation. It is probably the entry into the sphere of the Moon from the higher realms of the cosmos. This would be, according to the rhythms of that expressive feature of the life of this sphere, accomplished by the nodes of the Moon. In other words, when one of these nodes stand in the ecliptic locality that is to be, or was, the place of the Moon at birth, it is a significant moment, in this sense, in the process of incarnation. This has been proven to be valid and helpful in many instances.

We now consider the moment of the birth of Jesus, as Christian tradition takes it, according to the Gospel of St. Luke. This would be midnight December 24 to 25, of the year zero (astronomical). We find the Moon in about 28° of the ecliptic, or Aries. Above this point the stars of the constellation of Taurus already appear. In this we can see something like an imaginative representation of the sublime cosmic aspects of the incarnation of that child. St. John puts it in the words: “and the Word (the Logos, Taurus) became flesh”. From here we can go further on and find that the ascending Moon node in 6 BC was, indeed, in that same place where the Moon was during the original Christmas Night. It coincided with the time of those Great Conjunctions in Pisces; therefore, we consider them as being part of the “spiritual nativity” of Jesus. In the conjunctions in Pisces, the last of the twelve constellations, we would see the implication that “the time was fulfilled”, according to the ancient prophecies about the incarnation.

How do we justify what might appear at first to be a lot of assumptions? We see in the Three Wise Men the last representatives of generations of Initiates of the highest order, who had a deep esoteric insight into the workings of the cosmos. We find evidence that they must have known already, even thousands of years before, the cosmic circumstances of the expected incarnation of Christ. When “the time was fulfilled”, the Three Wise Men would know, both by their clairvoyant insight and by being able to check in connection with cosmic events, that the decisive events spoken of in the ancient documents had commenced.

Of course, we are perfectly well aware that the events, with respect to the Incarnation, are even more complicated than we are able to present at the moment. For instance, according to the description of Rudolf Steiner, we have to deal with the perspective of two Jesus children. The one is presented in the narration of the Gospel of St. Matthew, the other in St. Luke.

Later a unification between the two took place that is described in St. Luke's story of the twelve year old Jesus in the Temple.

The important aspect for us, in this moment, is the vast historic background that all this can suggest with regard to that opposition of Mars in Scorpio to the Sun at the end of May. In the sense of inner, esoteric work, we can combine this with the idea of a greater cosmic "annunciation". Historically, we can see it expressed in the circumstances connected with the Advent of Christ. But we also see it in a modified metaphorical sense, returning in the association with the *Chymical Wedding of Christian Rosenkreutz*, which we mentioned earlier. That genuine Rosicrucianism has by no means finished its mission. It has only commenced its task, and it will play a decisive part in real, spiritual unification of all religions. In this sense, we can try to meet that event on May 31, with an idea of the greater "annunciation" for which this present age is waiting.

Heliocentric

Saturn has now finally moved into the constellation of Aries (similar to the geocentric). The last two times the planet was in that position were in 1939 and 1910. We will report about these features more extensively in June.

Rather obvious are the events in the neighborhood of Neptune all through the month but especially toward the end. This supplements what we said about the opposition of Mars and Sun in the geocentric.

In the beginning, Venus will step into conjunction with Neptune, then Mars will do the same, and later the Earth will conjunct Neptune, coinciding with the opposition of the Sun to Neptune on the same day, according to the geocentric calendar. Near the end of the month Mercury will come into conjunction with Neptune, and then it will conjunct the Earth (equivalent of the geocentric, inferior conjunction). Lastly, Mars will be in conjunction with the Earth (equivalent of the geocentric opposition to the Sun). All this will happen in Scorpio.

How can we read this apparent emphasis on Neptune? Furthermore, it poses the question: What is Neptune's role and impact on the solar universe?

Neptune, together with Uranus and Pluto, have been sighted and evaluated as planets only with the means that modern astronomy has acquired. Some of their features suggest that they have not fully adjusted to the principles of the solar system. The orbit of Pluto even seems to indicate that its origin might be a comet. For instance, the aphelion end of its path (far distance from the Sun) is flung out far into cosmic space. It looks like a replica of a comet's orbit.

The classical planets, starting with Saturn and coming down to the Moon of the Earth, have a discernable connection with our physical organism. In fact, they appear like prototypes of the functional properties within the skin of the human body. Saturn has its operational focus in the crown of the human head. From there it works down into the body as the intent of uprightness. It uses the whole system of the skeleton for this purpose. Furthermore, it works in the organ of the spleen, in order to establish segregation from the physical environment. Jupiter uses the facilities that the whole nervous system of the human body possesses,

and, thereby, it leads the human being step by step to the realization of thinking as a creative power [and is also connected with the liver]. Mars has its focus in the region of the larynx. The connection with speech is obvious, but it can lead to speech only by the establishment of a distinction between object and subject. In the process, it can even produce antagonism, aggression, etc., in the subject against its object environment. It can also work through the gall bladder as a kind of organic “aggression” against the environment and entering, as food, into the human body. Thus we can go along with the classical planets and find them associated with organic functions in the human body.

The planets discovered in post-classical times, however, have obviously a totally different standing. We can imagine them as working from above and from the exterior of the physical human being, as it were. If we look at them as indicators of corresponding spheres in the cosmos, we can conceive them, so to speak, as going in circles around our body. Thus we would see them as being at times “above” or “below” our corporeality. In other words, we are confronted here, it seems, with images of our invisible spiritual principles—the ether, or life body, astral body, and so forth.

We can thus understand why Alan Leo, the well-known English astrologer, called Neptune “the Mystic” (see Alan Leo, *The Art of Synthesis*). Also Margaret E. Hone gives, in her *Modern Text Book of Astrology*, as keywords for Neptune: nebulousness and impressionability. She says “...the judgment of the urge toward the non-material, the non-confined, the spiritual or the merely vague will depend largely on Neptunian characteristics.”

In any confrontation with Neptune and its sphere we are faced with realities that can be handled healthily only with a well-disciplined, higher consciousness. History has proven on many occasions that disaster might be the result if we do not meet situations, coinciding with such events, with spiritual insight. Almost crude examples, when planets were standing in the nodal line of Neptune, were:

The French Revolution, July 14, 1789, with Uranus and Jupiter in the ascending node of Neptune.

Outbreak of World War I in 1914, with Uranus and Jupiter in the descending node of Neptune.

Russian “October” Revolution of 1917, with Neptune and Saturn close to ascending node of Neptune.

National Socialist Revolution in Germany, January 30, 1933, with Saturn in descending node of Neptune and Earth in ascending node of Neptune.

The emphasis concerning Neptune describes very clearly the situation in which present humanity finds itself. On the one hand it intimates that forces and impulses from an invisible world are breaking with great might into this humanity, manifesting in the many rebellions and potential revolutions in all spheres of present civilization; and on the other hand there stands the historic admonition that the underlying, deep-seated problems can be solved and constructive peace be attained only by resolutions and actions born out of spiritual insight. Eventually,

it will require a modern equivalent of the ancient clairvoyance that has been lost by humanity; otherwise, unfathomable chaos might be the result.

In this case we are also led to the idea that past events, in the place where Neptune stands at present, can teach us a lesson. We do, thereby, listen to the memory of the cosmos. For instance, we can follow up in history the conjunctions (and eventually oppositions) of Neptune and Uranus. Similar to the Great Conjunctions of Saturn and Jupiter, they recur rhythmically. The intervals are, however, much longer. There was one such conjunction (heliocentric) in 1821. The next one to follow will take place only in 1993.

In the Middle Ages, we find two of those conjunctions close to the present position of Neptune. One was in 1307 (about 223°) and the following in 1479 (about 239° , both heliocentric). Events coincided with them that were not exactly shining manifestations in humanity of a spiritual dignity and tolerance, etc., especially not in a Christian sense.

STAR JOURNAL - June 1969

Heliocentric

In preceding months Saturn crossed over from the domain of Pisces to that of Aries; however, in space it is considerably below the stars of Aries. The last two times this happened were in 1939 and 1910. The events in 1939 broke years of suspense, particularly during 1937, 1938, and 1939. During that time Saturn was in the constellation of Pisces. Thus signifying, indeed, something like a suspense, inasmuch as the eastern of the two fishes swims toward Aries. This represents the past, in the sense of the precession, or movement of the vernal point. The western fish swims toward the future, the Aquarius-Waterman, into which the vernal equinox will eventually move. Of course, we realize that the events commencing in 1939 were a desperate solution of that suspense. Once developments had gone that far, there was no other way out any longer; however, this will happen if the challenge of the age is not consciously and constructively met. How can this be done?

The answer was, to a certain extent, given in the earlier parallel of 1910, at least in a germinal, yet highly creative form. When Saturn finally entered the region of Aries (July-August), the first of Rudolf Steiner's Mystery Dramas, *The Portal of Initiation*, was performed for the first time. These Mystery Dramas represent the many colored destiny of a community, which finds itself called upon to live up to the spiritual demands on a modern humanity. At present, two Saturn cycles later, we can realize that we would need a presentation and comprehension of the Great Mystery Drama of the whole of our present humanity. Only then can we hope to comprehend and even solve the hundreds of problems of the human family of our age.

We mentioned in the last journal, two conjunctions of Neptune and Uranus in 1307 and 1479. They are informative with regard to the opposition of Mars to the Sun at the end of last month. In 1307, just around the conjunction of Neptune and Uranus, King Philip IV of France, by secret order, had all the Knights Templars in his country arrested. It was the beginning of the total destruction of the Order. Seven years later, the last remaining Knights, among them the Grandmaster of the Order, Jacques de Molay, were burned at the stake. They were accused of heresy, etc. But the grim suspicion remains, at least as far as King Philip IV was concerned, that very material interests were one reason for the destruction. The Order functioned, apart from its cultural and religious activities, as a kind of medieval, commercial exchange organization between Europe and Asia, and because of this it was supposed to have accumulated fabulous possessions and riches. It was obvious that the King desired to acquire these. He hoped to achieve his ends by the dissolution of the Order.

The following conjunction of Neptune and Uranus in 1479, coincided with a significant stage in the unsavory story of the Inquisition in Spain. It was Thomas Torquemada who steadfastly worked toward a reorganization of the Inquisition. He achieved his aim in 1479 when a papal bull authorized the appointment, by the Spanish sovereigns, of two inquisitors at Sevilla, apart from those who existed elsewhere. The result was a tremendous acceleration of the activities of the Inquisition. Numberless people suffered all manner of persecution. Thou-

sands were burnt, while others fled the country. Next the Moors in Spain were vanquished by the instigations of the Inquisition. In the end, the fury of the Inquisition turned against the Jews in Spain. A decree was issued by the sovereigns, ordering the Jews either to convert to Christianity or to leave Spain. Historians are not sure how many fled. Numbers given vary from 800,000 to 1,700,000.

These examples demonstrate what can happen if the spirit of an impulse is no longer understood and if problems arising in human society are not handled with esoteric tact and comprehension. Nobody can deny that the two historic instances were by any means in keeping with the spirit of the Christ Impulse. This must appear true, even if there were traces of truth in the accusations, for instance, against the Templars. These and other events, of no less tragic nature, happened because traditional Christianity had left the perspectives of its esoteric meaning and significance for the whole universe far behind.

Today we face a situation in the cosmos that apparently wants to remind us of those dark shadows on the road of human evolution. It seems to call out for a decided realization of the totally new aspects of humanhood that entered the world in the course of the Christ Events. This is clearly expressed in the cosmos. At the time of that Great Conjunction of Jupiter and Saturn in 6 BC, which we mentioned in the May issue, Neptune was in the same position as it is at present, and at the time of the birth of Jesus it was still near there. Thus the cosmos provides, generously but sternly, suggestions for active and constructive participation in the world process. Such participation, born of conscious insight, could lead humanity to the realization of real freedom from domination by the powers of fate.

Toward a New Astrosophy

Jupiter in the Twelve Constellations

Jupiter in the constellation of Capricorn (see description of Capricorn in Nov. '66 issue): We find Jupiter in Capricorn, either at birth or during the prenatal cycles, in the charts of the following personalities:

Tycho Brahe, the Danish astronomer and contemporary of Kepler, born 14 December 1546 (o.s.), 317°.

Jean Jacques Rousseau, the French philosopher, born 28 June 1712, 301°.

Novalis, the German poet and philosopher, born 2 May 1772, 318°.

Walt Whitman, the American poet, born 31 May 1819, 307°.

Immanuel Kant, German philosopher, born 2 April 1724, 299°.

H. P. Blavatsky, founder of the Theosophical Society, born 13 August 1831, 318°.

Albert Einstein, scientist and mathematician, born 14 March 1879, 323°.

Of these personalities, Tycho Brahe and Novalis have an especially representative relationship to Capricorn through Jupiter. We will discuss them in greater detail in the setting of the totality of their charts, because we find this is much more efficient. It is a well-known fact that similar positions of planets in different horoscopes can suggest totally different implications,

according to the individual setting of the planet with regard to its companions. A few Jupiter associations with Capricorn in star configurations at death we mention:

Swedenborg died 29 March 1772, 315°.

Spinoza died 20 February 1677, 307°.

St. Columba, Abbot of Iona, great missionary of the Celtic Church in Scotland, died 8 June 597, 285° (precession is about 19° plus).

Hahnemann, founder of homeopathy, died 2 July 1843, 319°.

Van Gogh, the painter, died 29 July 1890, 307°.

Most representative for a Jupiter in Capricorn are Swedenborg and St. Columba. The delineation of these and other charts at death we shall also leave to a later occasion.

Jupiter in the constellation of Aquarius (see description of Aquarius in Nov. '66 issue): The three constellations of Capricorn, Aquarius, and the western end of Pisces cannot easily be defined with regard to their borders and ingresses. For instance, the body of Waterman is located in the stars above those that mark the fishtail of Capricorn, and the stars that depict the water flowing from the urn of Waterman are situated below those indicating the outlines of the western fish of Pisces. Therefore, it is somewhat difficult to definitely locate planets with regard to these particular constellations. However, it is fairly safe to associate positions in about 0°-20° of the ecliptic sign of ♊ with Capricorn, and of about 25°♊ to about 15°♋ of the signs with Aquarius. With regard to earlier historic cases, the ratio of the precessional movement of the vernal point (about 1° in 72 years) has to be observed. In some instances, it is advisable to consider both constellations that overlap each other. Expressed in this is the fact that these constellations, starting with Sagittarius and carrying on into Pisces, are in a process of transformation, so to speak. The vernal point, or equinox, will enter them only at some future point. Much of what will happen and shape the future is, to a certain extent, dependent on the present. Of course, we are aware of the fact that the vernal point will not be in these constellations for the first time. It has been there in the dim past, in the earlier stages of the "lost continent of Atlantis". But the soul and even the physiological conditions of humanity have changed completely. They will also call for totally new approaches in the future, once Aquarius and Capricorn will again become prominent, with regard to the conduct of human civilization. For examples of Jupiter in Aquarius at birth we have:

Goethe, born 28 August 1749, Jupiter in 352°, just in the constellation Pisces (at epoch in Aquarius).

Leonardo da Vinci, born 16 April 1452, Jupiter in 322°, Aquarius (at epoch in Capricorn).

Bernadette of Lourdes, born 7 January 1844, Jupiter in 336°, Aquarius (at epoch in Capricorn).

Rembrandt, born 15 July 1606 (n.s.), Jupiter 325°, Aquarius (at epoch in Capricorn).

In death charts we find the following cases of Jupiter in Aquarius:

- Goethe died 22 March 1832, Jupiter in 337° .
- Thomas More died 7 July 1535, Jupiter in 329° (precession plus about 6°).
- Bernard Shaw died 2 November 1950, Jupiter in 338.8° .
- Dante died 14 September 1321, Jupiter in 316° (precession plus about $8-9^{\circ}$).
- Nicholas Cusanus died 11 August 1464, Jupiter in 337° .
- Thomas Vaughan English alchemist, died 27 February 1666, Jupiter in 337° .
- Culpeper, English herbalist and occultist, died 10 January 1654, Jupiter in 328° .
- Farada died 25 August 1867, Jupiter in 333° .
- Galilei died 8 January 1642, Jupiter in 322° (precession plus about 4°).

Perhaps the most prominent Jupiter positions in Aquarius are those of Goethe and Leonardo. However, it is quite evident that a fleeting consideration of Jupiter alone cannot give us a fair picture of the workings of the planet. Therefore, we will postpone those delineations until we can give more detail on individual charts.

Jupiter in in the constellation of Pisces (see characteristics of Pisces in the Nov. '66 issue): Jupiter positions in Pisces at birth and which also involve Aquarius:

- Goethe, born 28 August 1749, Jupiter in 352° .
- Kepler, the astronomer, born 27 December 1571, Jupiter in 359° and conjunct Pluto.
- Bernard Shaw, born 26 July 1856, Jupiter in 359° (earlier in Aquarius).
- Oswald Spengler, born 29 May 1889, Jupiter in 3° (earlier in Aquarius).
- Abraham Lincoln, born 12 February 1809, Jupiter in 358° (earlier in Aquarius).
- Charles Darwin, born 12 February 1809, Jupiter in 358° (earlier in Aquarius).
- Tennyson, born 6 August 1809, Jupiter in 14° (earlier in Aquarius).

Jupiter in Pisces at death:

- John F. Kennedy died 22 November 1963, Jupiter in $18^{\circ} 13'$.
- Aldous Huxley died 22 November 1963, Jupiter similar.
- Walt Whitman died 26 March 1892, Jupiter in 2° .
- John Keats died 23 February 1821, Jupiter in 4° .
- Sigmund Freud died 23 September 1939, Jupiter in 4.3° .
- Erasmus of Rotterdam, Dutch humanist, died 11 July 1536, Jupiter in 3° .
- Napoleon I died 5 May 1821, Jupiter in 10° .

All the above positions are heliocentric. As Jupiter is a slower moving planet, they do not differ very much from the geocentric positions.

We will now investigate the incarnation asterogram of Tycho Brahe, the Danish astronomer and contemporary of Kepler, whom we have mentioned earlier a number of times. The position of Saturn at the time of his death (24 October 1601) we discussed in Jan. '68 and

Saturn of his birth (14 December 1546) in Apr. '68. We also mentioned Jupiter at his death in Feb. '70, and Venus at death in Sept. '68. All the data were given according to the heliocentric conception.

In the following we will look at all the charts of epoch, birth, and death and also combine the heliocentric and geocentric. The corresponding geocentric diagrams will be produced later, whereas the heliocentric positions will be mentioned in the text.

Tycho Brahe was born at 10 a.m., 14 December 1546, in the southern most province of Sweden, Skania, which belonged to Denmark at that time. The date is given according to the old Julian calendar, which was at that time still in force. (It was changed only in 1582, but even then not all countries adopted it straightaway.) The difference between the old and the rectified calendar principles amounted to 10 days in the 16th century. This means that the date given as 14 December was 24 December, according to our modern adjusted calendar. For this reason, one has to be especially careful with regard to dates given for the last centuries, right into modern times. Up to 1709, starting from 1582, the difference is, as we said already, 10 days; from 1700-1800, 11 days; between 1800-1900, 12 days; and after 1900, 13 days. For instance, Czarist Russia reckoned according to the old Julian calendar till 1917. Before that the dates given in some such context are 13 days behind ours, if they have not been corrected already in history books, etc. This led, for instance, to the erroneous conception in the West that Czarist Russia was celebrating Christmas on the Day of Epiphany, i.e., 6 January; however, they celebrated it on 25 December according to their Julian calendar still in use, which had simply fallen behind by 13 days, compared with the Gregorian calendar.

In order to work out how the planets and the ecliptic were related to local space and time in the moment of Tycho's birth, we have to ascertain the so-called Sidereal Time. This gives us the moment when the vernal point (crossing point of the ecliptic and celestial equator) arrived on that day exactly in the meridian of the place. The meridian is the great circle that starts from the exact south point of any geographic locality, rises up to the zenith, descends to the north point on the horizon, and carries on below the surface until it meets again the south point from underneath.

The Sidereal Time can be calculated with certain astronomical tables. However, it is simpler to take it from astronomical ephemerides where it is already prepared. For instance, we have to find the Sidereal Time for December 14, 1546. First, we realize that this date is, according to the new calendar, December 24. Next we search in a handy astronomical ephemeris, for a corresponding date. We find that 1546 was 2 years after a leap-year, therefore we take the ephemeris for 1966, because this was also 2 years after the leap-year 1964. There we read that at noon on December 24, the Sidereal Time was 18h 10m 15s. This simply means that at 5h 50m past noon, the vernal point was in the meridian, or $18\text{h } 10\text{m} + 5\text{h } 50\text{m} = 24\text{h}$ or $0\text{h} = (0^\circ \vee \text{of the ecliptic})$. In other words, only at 5h 50m in the afternoon on that day does the vernal point move through the meridian, neither at noon, nor at 10 a.m. (birth time of Tycho). What point of the ecliptic was in the meridian at the later moment? In order to obtain this we have to make the following computation:

Sidereal Time 24 December 1546, at noon	18h 10m
Birth Time 10 a.m.	- 2h _____
Sidereal Time at birth	16h 10m

As this is Local Time, we need not make any more correction. (In modern times where we have adopted Zonal Times, for instance: Greenwich Mean Time, Central European Time, Eastern Standard Time in US, etc., we have to convert these data into Local Time—the individual noon for all localities along the same meridian.)

Next we would have to calculate the spatial position of the ecliptic for the given locality and time. This is done on the basis of the Sidereal Time at birth, with the help of spherical trigonometry. Since this is rather complicated, Tables have been prepared by astronomers that give the required data. They are the so-called Tables of Houses. For instance, *Raphael's Astronomical Ephemeris* (London) contains such tables for the latitudes of London, Liverpool, and New York. (Each latitude needs its own Table.) For the birth place of Tycho Brahe we require Tables compiled for 56° N. They do exist, for instance, in the *Haesertabellen des Geburtsortes*, (*Tables of Houses for Places of Birth*) by Dr. W. A. Koch, Sirius Verlag, Dr. Koch, Goepfingen, Germany. We have extensively written about these matters in Jul. '68; however, we imagine that one cannot repeat and demonstrate it often enough.

In any of the Tables of Houses for 56° N, we will see that at the Sidereal Time of 16h 10m, 5♈ (ecliptic sign of Sagittarius) was moving through the meridian of the birthplace. This is expressed in the various Tables in different terms. *Raphael's Ephemeris* calls it the 'cusp' of House 10 (immediately to the right of Sidereal Time). In the mentioned *Tables of Houses* by Dr. Koch, it is simply defined as 'M', meaning Medium Coeli or Mid-heaven, according to a medieval astrological term. We can also read it as meaning meridian.

Apart from this, we find figures in the Tables referring to "Ascen" in *Raphael's Ephemeris* (4th column to the right of Sidereal Time). In Dr. Koch's Tables the equivalent appears under the column "A". This means simply "ascendant", the point or degree of the ecliptic that is, at a given time, rising above the eastern horizon. For 16h 10m Sidereal Time and 56° N Latitude, 26♐ (ecliptic sign of Capricorn) is rising, whereas the exact opposite point 26♋ (Cancer) is setting and called the descendant.

The Tables contain more information, columns which are designated to indicate in *Raphael's Ephemeris* the "cusps" (or commencements) of the 11th, 12th and 2nd, 3rd Houses. In Dr. Koch's Tables they appear as XI, XII and II, III. What do they represent?

They come to us through astrological tradition, and they should not be neglected. Of course, we must learn to understand the meaning of these "Houses". Space around us is obviously divided into two hemispheres by the meridian; thereby, we get an Eastern Hemisphere (toward sunrise) and a Western Hemisphere. Furthermore, this space is divided by the horizon into the hemispheres above (visible) and below (obscured by the surface of the Earth).

Thus the two, meridian and horizon together, divide space into four quadrants. One is above the horizon toward the east, the other below the horizon. Likewise, we have obtained another two quadrants toward the west where one is above and the other below the horizon.

To this, astrology added more divisions of space. It divided each quadrant again into three partitions. Thus we get 12 (3 x 4) subdivisions of space. These are the twelve Houses. In order to form a picture of them, we imagine a big orange consisting of twelve slices. The slices are, in this case, arranged around the north-south axis of space. Thus each quadrant consists of three slices.

What we have obtained, thereby, is nothing less than another Zodiac. This one is based on the harmonious division of space around any given geographical locality. Thus, we now have three Zodiacs with which we work: the first one is the Zodiac of the fixed stars or “constellations”, which we actually see in the sky; the second one is the Zodiac of the twelve “signs”, the subdivisions of the ecliptic, or apparent orbit of the Sun; and the third one consists of the twelve “houses”, or subdivisions around the north-south axis of any given locality. To these three Zodiacs we refer the planets, Sun, and Moon. This is intended to be expressed in the so-called astrological “chart”. Of course, we want to understand what the three Zodiacs represent, because only then can we handle these matters as modern human beings who know what to do with them.

STAR JOURNAL - July 1969

Geocentric

The most outstanding event in the geocentric sky during this month is the conjunction of Jupiter and Uranus. This is the third occasion that the two planets move close together. The first time happened in December last year, the second time in March this year. This one will take place in the first degree of the ecliptic sign of Libra. Only a few minutes later and the Moon will be in conjunction with the two planets.

Naturally, the question will come, what does this mean? Our unswerving answer is, it will mean precisely what human beings make of it. Even if things should happen on the surface that looked as though they were coming from the “outside”, as seemingly undeserved fate, we still maintain our statement. It is possible that we lay the foundation of “events to come” by thoughts and actions long before the cosmic implications arrive. The roots might even be in past incarnations. One could develop a precise science of this kind of interconnection. For instance, it is relatively easy to discover the reasons for the present “humanity-shaking” events in the social domain from happenings during the past decades. Insistence on old, worn-out ways of society building, which all too often turns into society denial, has caused much of our present problems. This is very often accompanied by glaring laziness of thinking. What happens then is the hardening into inhuman conditions, and against these are reactions from human emotions that result in explosions. Of course, these social explosions lead only to absolute chaos if they are not substantiated and followed up by constructive ideas. If this order of events carries on, humanity will move into ever increasing perilous conditions.

For our work the questions arise: How can we prove that earlier deeds of humanity (perhaps also “non- or mis-deeds”) come back in events of later times? How do we imagine that we can stand with a constructive attitude in front of definite situations? Does it not sound like utter conceit to say that we can, by constructive ideas, change even the character of cosmic events?

We have investigated these problems from many angles and for a long time. One of the simplest examples is the cosmic counterpart of the roots and occurrence of the last two world wars. We have demonstrated this in the earlier publication *Isis Sophia III - Our Relationship With the Stars*, Part I.

The question still remains: How can we face constructively such an event as the conjunction of Jupiter and Uranus?

This conjunction recurs in intervals of about 14 years. The last one was October 7, 1954, January 7 (116° 05') and May 19, 1955. The one before happened on May 8, 1941 (55° 39'). It was preceded by three conjunctions: July 16 (3♃ 24) and August 11, 1927 (3♃), and January 25, 1928 (0♃23). Further back it occurred on March 3, 1914 (309° 32') and October 20, 1900 (250° 05'), all geocentric. Of all these dates, the last one is the most conclusive. About that time Rudolf Steiner had started to speak about anthroposophy, the message of the reality of the spirit, to western humanity (27-29 September 1900).

It is difficult to find adequate information about conjunctions of this nature in or near the autumnal equinox. Only in 1886 and 1803 did this happen. The latter was the birth year of Emerson, 25 May 1803. Also E. Bulwer Lytton, the novelist, was born during the same year on 25 May. He is well-known for his novels *The Last Days of Pompeii*, *Zanoni*, and others. Both were born during the approach of the conjunction that took place in September 1803. On July 1, 1804, George Sand was born, and of her many writings the best-known are probably: *Consuelo* and *La Comtesse de Rudolstadt*. Much earlier, the English physician and occultist, Robert Fludd, combined in death (8 September 1637) with a conjunction of Jupiter and Uranus, close to the autumnal equinox.

From this we see a definite pattern of affinities to this conjunction arising. It is an approach to spiritual and occult matters by thinking cognition. At least, it seems to stand out as an ideal in the historic cases we mentioned. Of course, this is understandable if we take a look at the planets involved. Jupiter is associated with our thinking capacity, with the orientation of our whole corporeality toward that end. On the other hand Uranus is connected with our aspiration—that which is outside or above the orbit of the world that can be grasped with the senses.

What happens if constructive activity should not be forthcoming at the time of such a conjunction of Uranus and Jupiter? The subhuman regions of nature might raise their head. We imagine that Uranus is not only working “above” the orbit of the human physical form but also below. This can happen if it is not checked and handled by full consciousness, for then it can become destructive.

In order to fully appreciate this possible aspect, we take recourse to the heliocentric equivalent of that conjunction. There we can study the spheres of the planets Uranus and Jupiter. According to the geocentric view, the planets present us with an “imaginative” picture of their activities. The heliocentric view, particularly that of the spheres, can provide a factual, inspirational interpretation of the happenings in the cosmos. An essential description of the interrelationship between the planetary spheres and the Earth is given in the fact of the nodes. They constitute points of intersection between the orbits of the planets and the ecliptic, or path of the Earth.

The interesting fact is that the ascending nodal lines of Uranus and Jupiter coincided in about 3100 BC, in approximately the transition point from Cancer to Gemini (constellations). (At present they are about 26° apart.) This was a “conjunction” in a very potential sense. According to Eastern wisdom and Rudolf Steiner’s spiritual research, 3101 BC was the commencement of the Dark Age or Kali Yuga. This then is in the background of a conjunction of Uranus and Jupiter, particularly when it happens in the autumnal equinox: forces of darkness and destruction, represented in Indian esotericism as the Goddess Kali, can enter the earthly scene. This need not and should not happen any longer, because the Dark Age or Kali Yuga came to an end in 1899 AD, after 5000 years duration. However, this precludes that we bring the end of Kali Yuga by our moral deeds. To do this we must step out of our own spiritual darkness inherited from earlier centuries. Now is the time for us to bring spirit light consciously into the orbit of our humanness or humanhood.

Toward a New Astrosophy

In June we started to concentrate on the natal and prenatal chart of Tycho Brahe. We arrived at practical methods of discerning three Zodiacs. The first one is the Zodiac of the fixed-star constellations that we actually observe in the sky. The second one is the Zodiac of the 12 signs of the ecliptic, dividing the ecliptic into 12 equal parts of 30° each, starting from the vernal point. The third Zodiac, at least a terrestrial manifestation of it, consists of the 12 astrological houses, or divisions of space of a geographic locality.

The Zodiac of the twelve fixed-star constellations is an image of the spiritual archetypes of everything that exists. It is in deep of cosmic space, far beyond the boundaries of our solar universe. Therefore, it is a world much greater than our planetary system. It is, in a sense, much older, “wiser”, and all embracing than the others. In ancient Persian cosmology, the All-Father Being Zaruana Akarana (possibly the root of the word Zodiac) amalgamates in Itself the Spirit Being of the whole Zodiac, even the contradiction of Ahura Mazda and Ahriman, for only if these two are separated do they appear as the principles of Light and Darkness, opposed to each other. (Hidden behind this is the fact that Ahriman is a divine being, but one who is self-appointed to be opponent of the “normal” spiritual hierarchies.)

The Zodiac of the signs of the ecliptic is obviously built on the rhythms of the seasons of the Earth. When the Sun appears in the vernal point, spring commences in the Northern Hemisphere. When it is in the autumnal point, autumn is inaugurated in nature. (In the Southern Hemisphere of the Earth this is reversed.) Thus we are confronted here with a cosmic element that is associated with cosmic life cycles working into the Earth. We can also regard them as the ether body of our planet in whom the greater cosmos reflects itself as life-sustaining potential. If we, therefore, refer planets, etc., to this second Zodiac we interpret their workings in terms of the impacts of these ether forces on Earth existence.

The third Zodiac, the astrological houses, takes us right down to physical Earth reality. They are based on the physical, geographical location of an Earth event, such as the birth of a human being. If we then relate the planets, Sun, and Moon to these houses, we face a world where the heavenly principles enter a state of contrast to the physical sphere. This can, of course, manifest in many ways. In the case of the human being, one would expect the ideal position consisting in a mediating, even redeeming attitude. We of all nature beings on the Earth have the potential, by spiritual insight, to build bridges between the spirit of the cosmos and the unavoidable propensities of the physical Earth.

If we take all the factors involved into consideration, we obtain the picture suggested in Fig. 10. We see the situation from above and outside Earth space, thus we look down on the plane of the horizon of the birthplace. Slightly sideways we face the circle of the meridian, which in perspective appears as an ellipse, like the horizon. Where it crosses the horizon are the local south and north points. At right angles to the north and south axis are east and west. (Of course, in the perspective presentation the right angles appear distorted.)

In this local space setting of Tycho Brahe’s birth, the ecliptic rises in the south-southeast (Asc, ascendant, or rising point). It does not rise in that moment in the exact east. This is due

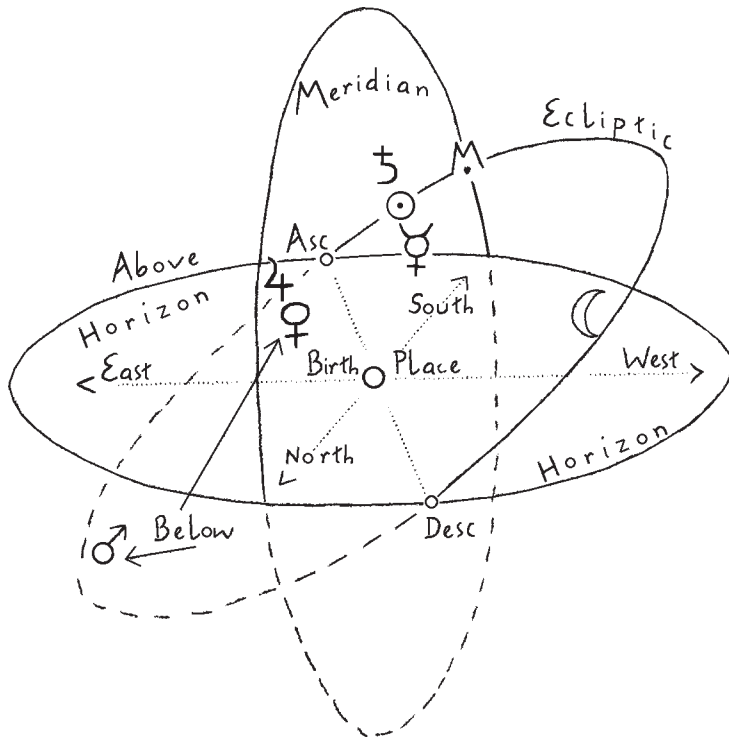


Figure 10

Birth of Tycho Brahe
 Born: 14 December 1546 (o.c.)
 10 a.m., 56° N 15° E
 (diagram approximate)

to the fact that the birth date was in midwinter, before noon, and the place in a far northern latitude. The position in the ecliptic where it crosses the meridian of the locality is “M”. From there the ecliptic rises still higher and then descends again to the horizon and is invisible to the human eye. Further out and beyond the ecliptic, we would then also find the fixed-star constellations. For instance, far out in deep space, beyond the point that is marked “Asc”, we would find the stars of Capricorn just rising. Those of Sagittarius would stand above it, in the space between “Asc” and “M”.

To this we now add the planets. The Sun with Mercury and Saturn were all standing in the space between the “Asc” and “M”. Below the horizon were Jupiter and Venus. They rose soon after that moment. Still lower down was Mars, and toward the west was the Moon above the horizon and visible in that moment.

We have not included in the diagram the subdivisions of space, or astrological houses, for otherwise, the diagram would have become unintelligible. However, we have to imagine the four quadrants being divided into three “orange slices” each. The first of the four quadrants is the one on the eastern side of the meridian and below the horizon. This contains the houses 1, 2, and 3. The first house is directly below the eastern horizon, the others follow. They are, as divisions of the Earth Zodiac (see above), representative of Aries (1), Taurus (2), and Gemini (3). The quadrant below the horizon but on the west side of the meridian, also contains three subdivisions. They are the houses 4, 5, and 6. They can be regarded as Earth space representatives of Cancer (4), Leo (5), and Virgo (6). Then follows the quadrant on the west side of the

meridian but above the horizon. It is subdivided into the houses 7, 8, and 9. They are representatives of Libra (7), Scorpio (8), and Sagittarius (9). Finally, we come to the last quadrant, on the east side of the meridian and above the horizon. This subdivision consists of the houses 10, 11, and 12. They are connected with Capricorn (10), Aquarius (11), and Pisces (12).

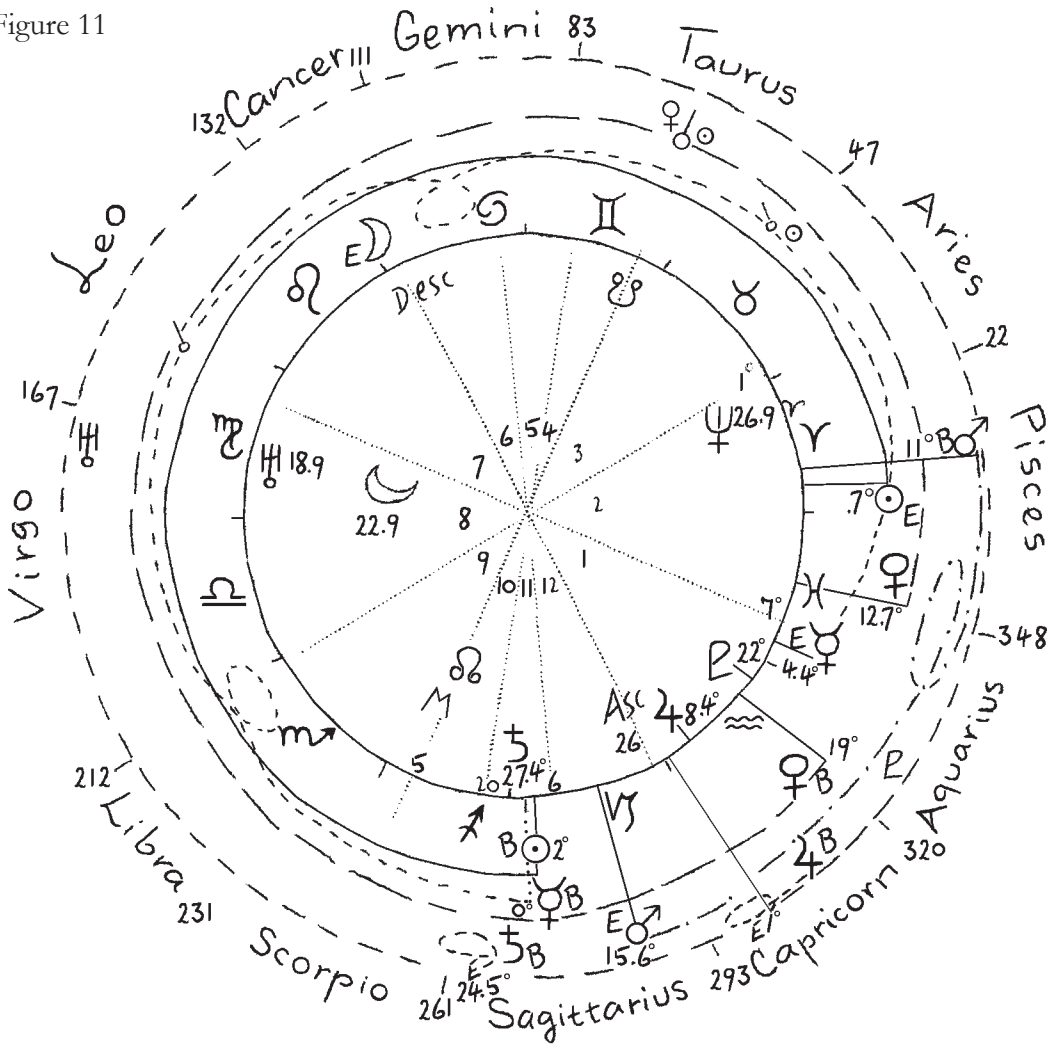
We now convert Fig. 10 into Fig. 11. For this purpose we take out the ecliptic circle in #10 and put it flat on paper in #11. (The ecliptic in reality is a perfect circle. Only in the perspective presentation of #10 does it necessarily appear as an ellipse.) We have also inserted the houses and the planets. For instance, the very short part of the ecliptic that appears in #10 between the “Asc” and “M” turns up in the bottom part of the inner circle of #11. In order to obtain in #11 the approximate parity to #10, we view #11 from the right, upper corner of the diagram. The constellation Aries would then be at the lowest point. The line “Asc to Desc” must now lie horizontally in front of us. In the upper left above the ascendant, appear Sun, Mercury, and Saturn. They correspond now to their position in #10, i.e., they stand in the short bit of the ecliptic, between “Asc” and “M”. (For better orientation, we can also hold the line “Asc to Desc” horizontally.)

We have added to this the positions of the planets at the time of the epoch in the outer circle. Furthermore, we have indicated the movements of the planets and of the Sun between epoch and birth.

The time of the epoch is determined by the *Trutina Hermetis*, or Hermetic Rule. We have mentioned and demonstrated it in the earlier issues, but we will repeat it here once more. The Rule constitutes, actually, an explanation of the ascendant-descendant line and all the houses at birth. It simply says that the Moon at the epoch is either in the place of the ascendant or descendant of the birth. The mean interval is 273 days, which is ten Moon orbits. This is modified according to the following rules:

- 1) If the Moon is waning at birth and above the horizon, then the ascendant of birth is the place where the Moon was at the epoch, and the time from the latter to the birth was shorter than 273 days by the number of days which the Moon needs after birth to move from its position to the position of the ascendant.
- 2) If the Moon is waxing at birth but below the horizon, then the ascendant of the birth is the place where the Moon was at the epoch, and the time between the latter and the birth was longer than 273 days.
- 3) A waning Moon at birth, above the horizon, indicates that the descendant of birth was the locality where the Moon had been at the epoch and the epoch-birth interval was longer than 273 days.
- 4) A waning Moon at birth but below the horizon gives the place of the descendant of birth as the position of the epoch Moon, and the time from epoch to birth was shorter than 273 days.

Figure 11



Tycho Brahe

Epoch: 12 March 1546 (Moon at Desc.)

Birth: 14 December 1546 (o.s.)

(precession about 6°)

$\odot \oslash \text{♀} \oslash \text{♄} \text{ } \text{C } 150^\circ \text{ } \text{P}$
 $\text{♀} \oslash \text{♂} \text{ } \text{C } \square (90^\circ) \text{ } \text{♄}$
 $\text{♁ } 150^\circ \text{ } \text{♀} \text{ } \text{♁ } \text{ } \text{♀} \text{ } \text{♁ } \text{ } \text{♁} \text{ } \text{♁} \text{ } \text{♁}$
 $\text{♁ } * (60^\circ) \text{ } \text{♂}$

} at Birth

This can be simplified by calculating the position of the epoch Moon for the place of the ascendant of birth, in a case where the Moon is waxing at birth. If it is waning at birth it must be computed for the place of the descendant. The time that one has to go back before birth is an average of 273 days. This can vary by 13-14 days, more or less, according to whether the Moon at birth was above or below the horizon.

We return now to Fig. 11. The Moon at birth was in the ecliptic sign of Virgo, the Sun in the winter solstice. Therefore, this Moon was waning. According to the Rule, we would have to seek the epoch Moon, in this case, in the descendant of birth, that is 26° of the ecliptic sign of Cancer, or 116° . Now, we go back 273 days before birth, which leads us to March 16, 1540. On that day the Moon was in about 170° , i.e., similar to the birth position; however, we want it in about 116° of the ecliptic, that being the locality of the descendant of birth (26° of the sign of ♋). Therefore, we have to go back four days further, which leads us to March 12 as the epoch. (The Moon travels, in the average, 13° of the ecliptic per day.)

Thus, ascendant and descendant take on quite a distinct qualitative meaning in the chart. (Also the astrological houses are determined through them.) They appear to constitute something like bridges from the epoch Moon and finally down to the Earth in the process of incarnation. It need not disturb us that the epoch might not coincide with the physiological conception; rather, we see it as a final preparation of the soul for its Earth journey. Rudolf Steiner speaks, on the basis of his spiritual research, of a moment when the soul collects from the cosmic ether its individual ether, or life body. This happens independently from the conception, while the soul is still in the sphere of the Moon. This etheric conception might have been perceived clairvoyantly by the Egyptian initiates, who imparted the Hermetic Rule to humanity more than a thousand years BC.

This would also explain why the curve of the Sun between epoch and birth offers something like a cosmic (etheric) image of the embryo by its curved and introverted form. We are, of course, aware that in the modern age the moment of birth can be determined by artificial means. Purely human, sometimes all too human, considerations might enter the scene, and the resulting time of birth can be rather arbitrary. In such a case, the ascendant or descendant of birth might not indicate the position of the epoch Moon. All we can do then is to take the average of 273 days. However, this requires careful consideration of each individual case.

STAR JOURNAL - August 1969

Geocentric

One most conspicuous event is the conjunction of the Moon with Venus. Venus will then be about 7° below the Moon. During the following night the Moon will be in its apogee position. This means that it will be furthest away from the Earth. A little later Venus will enter into sextile aspect to Saturn (60° distance).

We will try to form a picture of this coincidence. The rhythm of near and far distance of the Moon to the Earth is, from a certain angle, rather significant with regard to the interconnection between cosmic and earthly life. It will have to be taken more into account in future than it has been in the past. Expressed in it is an intimate relationship between the Moon and the Earth. The Moon accumulates the forces and effects of happenings in the extra-lunar world and translates them into manifestations of life on our planet. It does this with the employment of the watery element on the Earth. Thus the positions and phases of the Moon, relative to the Earth, work into the tides of the oceans, into the rhythms of the meteorological sphere (widespread precipitation, etc.), and also into the rhythms of the circulatory systems of all living organisms, plants, animals, and even human beings. Science has discovered that even the seemingly solid and stable continental masses follow measurable "tides" that are dependent on the rhythms of the Earth-Moon relationship. The fact that these interactions stay within tolerable boundaries (from the viewpoint of the desire for security in our Earth existence) is dependant on the average distance of the Moon from the Earth. This was not always so. The Moon was a part of the globe of the Earth long ago. At a certain moment it separated, and since then it circles around the Earth. Before the separation, the conditions on our planet, particularly concerning "life" manifestation in any form, were totally different from what we are used to at present (see Rudolf Steiner's *Cosmic Memory*). Spiritual science also speaks of the return of the Moon to the Earth in not too distant a time. Then Earth conditions will again change radically. In the meantime, the perigee and apogee positions of the Moon remind us of these changes that took place in the past and which will happen in the future.

The closeness of the Moon, when in its apogee position, to Venus can be taken as a moment when we may concentrate especially on these problems and perspectives. By no means do we suggest that radical events may happen; rather, we see it as an opportunity for constructive work, if human beings elect to do so.

Toward a New Astrosophy
(Tycho Brahe, continued)

With the facts we have accumulated in the last journals, we can now proceed with the interpretation of Tycho Brahe's asterogram of incarnation.

What do we intend to achieve by such an interpretation? In the case of an historic personality, it is relatively easy to come to definite conclusions, because the biography stands before us as a completed whole. However, just for this reason, such a study can be very instructive with

regard to the development of the ethics of an astrology. For instance, we could try to inquire what cosmic configuration was operative in Tycho Brahe's "chart" when he lost his nose in a duel, and the like. In view of the magnitude of such a personality, it would become quite evident that this approach was self-defeating for an astrological endeavor. In every human being there lives an impulse that wants to overcome the trivialities of life. Moreover, in us somewhere there is the desire to experience life as the manifestation of purposeful integration into the whole of humanity and its evolution. It is true that this impulse can be stifled, particularly in our modern age, which has lost, to a high degree, the old religious guidance and has often not yet attained spiritual and moral guidance of the "self" in its place. There are even very powerful forces at work wanting to forestall this progress in humanity at all costs. These forces want to keep us down as a docile fragment of an ego-less humanity, organized and ruled by a super-technocracy.

All the more, a responsible astrology could assume the noble task of helping us to find our bearings with regard to the elevation of our selfhood beyond the mere trivialities of life. It could show the image of our greater being that was in the spiritual cosmic world before we incarnated. Then we would be able to overcome and transmute the inevitable limitations caused by karma. Otherwise, it can easily happen that astrology would be misused by the anti-powers to make us not only a slave of a material technocracy but a helpless object of a gigantic cosmic machinery as well.

We have mentioned Saturn of this birth asterogram already in the Apr. '68 issue. As we now have the detailed chart before us, we will demonstrate ways and means to arrive at specific viewpoints; of course, it must be realized that there is not only one method. In the course of the history of astrology, many legitimate approaches have been developed. One would, however, expect that they lead in the end to qualitatively similar results.

Saturn during the embryonic development, in this case, was in the point of transition from the sidereal constellation of Scorpio to Sagittarius. At birth it was then joined by the Sun and Mercury. This happened in the 11th astrological house, which has Aquarian characteristics, translated into terrestrial concerns.

For a discernment of the implications of the sidereal constellation of Sagittarius, we can employ the following perspective: These constellations of the Zodiac are an externalized expression of creative forces in the greater universe. In order to get them into a comprehensible conception, we can imagine them as the archetypal forces that developed and maintain the human form. In a certain sense, the human form is the basic, summarizing hieroglyph of all that exists, for instance, in the kingdoms of nature. The spiritual-cosmic archetypes of the human form are, of course, very different from what appears on the Earth as a physical material shape. This is so because our "form" has gone through a long development on this planet that tended to separate us from the cosmos. In a certain sense, it can even be regarded as a road of rebellion against the cosmic-divine intentions.

Thus, for instance, the elongated earthly human form, built-up along the skeleton, does not originate in the cosmos. The grandiose spherical shape of the cosmos, rather, suggests arche-

typal patterns distinctly similar to the human head. This is still remembered, as it were, in the inverted form of the embryo. At the beginning of Earth existence, it is still close to the dynamics of the cosmos. There are, in fact, hidden in the human head the features of the total human form. We can conceive them as a manifestation of the Zodiac.

Figure 12

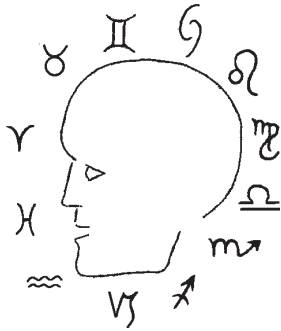
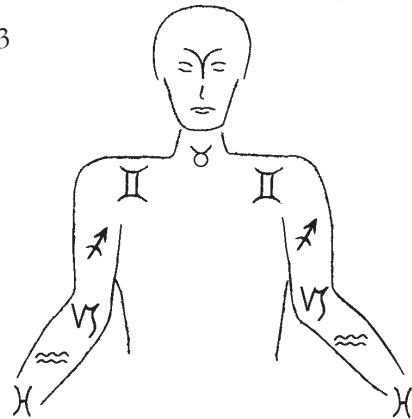


Figure 13



The signs, which are assigned to the limbs in the total shape of the material body, are associated here with the (lower) jaws, which still display a trace of mobility.

However, the human head has obviously moved into a rather stagnating and, in a sense, immobile position. This at once becomes different if we consider the totality of the upper principle of the human bodily trinity (see also Rudolf Steiner's *Man in the Light of Occultism, Theosophy, and Philosophy*, June 1912, especially lectures V and VI concerning the ancient *Mysterium Magnum*). Thereby, we can open up roads to an understanding of the spiritual-dynamic background of the constellations Aries-Taurus-Gemini-Sagittarius-Capricorn-Aquarius-Pisces. (In order to comprehend the remaining constellations, we shall come back to the other two principles of the human trinity in time.)

On this foundation we can now relate Saturn to Sagittarius. This planet works in human uprightness (see above mentioned *Man in the Light...* by Rudolf Steiner), through the spinal column and skeleton. Thus, it operates as a bridge or portal from the sphere-oriented sidereal universe to the radius-center-organized earthly world. Thereby, the heavens and the Earth are aligned in us. This interconnection, as much as it is a present fact, is a process in time. It is bound up with evolution in the widest sense, and Saturn is, therefore, also Omnipotent Father Time. Logically, one would expect that it is, in the individual's case, connected with the laws of reincarnation. In this whole setting of association, it would be a vivid representation of the higher cosmic will that stands behind the single incarnation.

This Saturn entered the sidereal constellation of Sagittarius in Tycho Brahe's asterogram. Thus we see an image in it of the cosmic will, living in this individuality, expressed in the archetypal hieroglyph of the two human arms—a fundamental tendency of moving out of the relative enclosure of the individual's head organism (which is in itself a residual accumulation of a past incarnation). Furthermore, it would indicate a prenatal will, set on experiencing the

peripheral world by “touching it” and working on it with the hands, etc. This is the background of why Sagittarius is often associated with a desire for travel or destiny toward that end.

Such a tendency or karma was wonderfully expressed in Tycho Brahe’s life. As we pointed out earlier (see Apr. ‘68), he was rather a wanderer in his younger years. At the end of his sojourn on this Earth, he again became a wanderer and fugitive. Furthermore, we also see the impulse to “touch the periphery” manifested in the story of his vocational life. His becoming and being an astronomer, in a unique sense, was an expression of desiring to penetrate the mysteries of the peripheral cosmos by observation and the power of reason. He was one of the first modern astronomers, inasmuch as he insisted on accurate observation and computation; on the other hand, he also had an astounding capacity of intuitive comprehension of cosmic happenings and their (astrological) connection with earthly events. This faculty of intuition is another possible manifestation of Sagittarius. If it is developed, it is like a conscious extraversion of limited head and brain capacity through the (ethereal) arms and hands. This is, furthermore, emphasized by the fact of Saturn (with Sun and Mercury) being in the 11th House. This has an Aquarius potential in connection with terrestrial affairs. Aquarius, however, is an expression of the periphery in the widest sense. Tycho Brahe seems to have developed this by the combination of astronomical and alchymical studies, which he practiced already as a young man.

The development of this Saturn potential was clearly present in the movements and aspects of this planet during the life of Tycho Brahe. On 21 August 1560 (he was then not even 14 years of age), he observed a partial eclipse of the Sun. The fact that this event had been announced beforehand made a mighty impression on him. He came to regard it as “...something divine that people could know the motions of the stars so accurately that they were able a long time beforehand to predict their places and relative positions” (from Arthur Koestler’s *The Sleepwalkers*). At that moment, Saturn was opposite the place in the Zodiac through which it had moved during the embryonic development of Tycho Brahe [see Fig. 11, page 99 or 108]. In 1562 he was sent to Leipzig in Germany, accompanied by a tutor to study law. He spent whole nights there in viewing the stars. And indeed, on one night (17 August 1563) he made a discovery. He observed that Saturn and Jupiter had so closely moved together that they appeared almost identical. In other words, he saw one of those rhythmically returning Great Conjunctions. He looked in his astronomical tables and noticed that the *Alphonsine Tables* were a whole month out of date regarding this event. As a consequence of this discovery he resolved to find ways and means, by astronomical observation, for the establishment of precise data in this field. This was the birth of the modern astronomer.

This conjunction happened in about 119° of the ecliptic; in other words, it was close to the point of the descendant in Tycho Brahe’s astrogram. This was also the place where the Moon was at the epoch.

After studies at the universities of Wittenberg, Rostock, Basle, and Augsburg, he returned to Denmark in 1571. In 1572 he had a startling experience. He was then involved in alchymical studies in his laboratory, situated in the basement of a building that an uncle had given him. In

the evening of 11 November 1572, when he came up from his working place, he saw an extremely bright star where none had been seen before. It was to the northwest of the constellation of Cassiopeia. Tycho Brahe hardly trusted his eyes. Later, it turned out to have been a new star, a so-called Nova. This was an experience very descriptive of Tycho Brahe's unique personality. On the one hand the preoccupation with alchemy betrays a deeper connection with medieval occultism, and this he was able to combine with a determination toward exact observation. He was certainly not a dreamy mystic. It was a characteristic that accompanied him all his life. There exists a contemporary picture of him and his observatory, which he was eventually able to build on the island of Hveen, opposite Copenhagen. He is sitting in a kind of observation tower. At the top are the astronomical instruments he developed and built, and in the basement of the tower is shown an alchemical laboratory. It is known that Tycho Brahe indeed made medicaments.

The illuminating fact is that, during that November 1572, Neptune was exactly opposite the position of Saturn at birth (27♃36). This is all the more interesting, because Saturn had a close relationship to Neptune at birth. The two planets were at an angle of 120° (trine), Neptune having been in 26♅54. Thus we can well say that the spiritual prenatal impulses expressed by Saturn and Neptune, so to speak, complemented each other. In Saturn the intent was demonstrated to “touch”, in a way, and experience the outermost environment—the heavens—through the senses. With Neptune we are led to the element of the supersensible and to methods of its comprehension. The planet was close to its perihelion at Tycho's birth in the sidereal constellation of Aries. The element of surprise, which accompanied this experience for him, was expressed in an angular distance (square) of 90° of Pluto (24°♃), in that moment, to the prenatal Saturn.

In 1575 Tycho was again traveling through Germany and Italy. He was almost set on taking up residence in Basle. By then King Frederick II of Denmark had realized the significance of Tycho's work. He offered him the island of Hveen (which we mentioned above) for the building of an astronomical observatory. On 8 August 1576, the first foundation stone of Uraniburg was laid on the island. Twenty-one years of intensive astronomical research followed. Many scholars came to visit the place, even princes and other royalty. Among them was James VI of Scotland, later King of England. Also on 8 August 1576, Saturn was in 24.5♃, back to its position during the embryonic development.

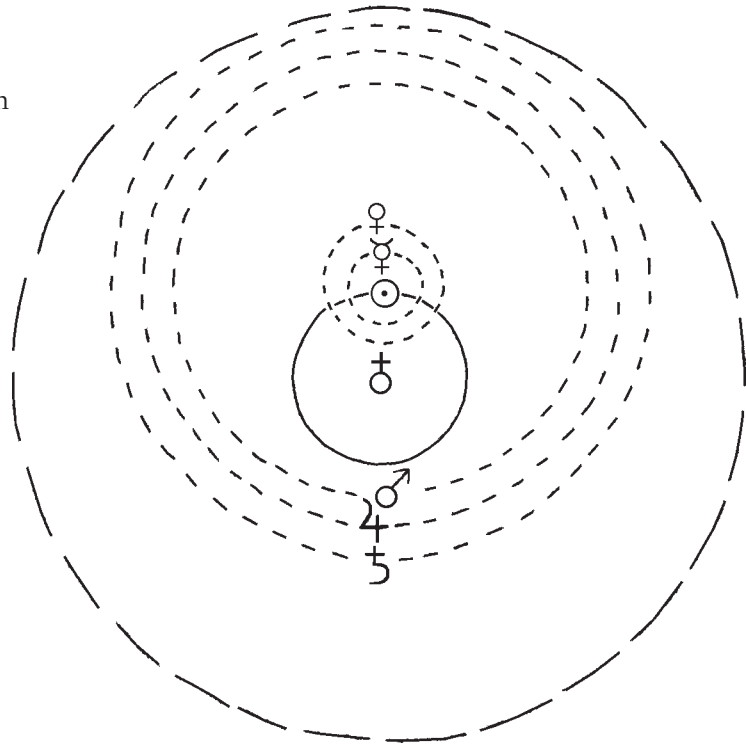
During the years following the foundation of Uraniburg on Hveen, Tycho Brahe worked out his own ideas on the structure of the solar universe. Shortly before Tycho's birth and after the death of Copernicus in 1543, the latter's book on his heliocentric world conception had been published. Tycho Brahe did not accept these views but developed his own system. It was a compromise between the old geocentric conception and the heliocentric perspective. Although he never worked it out scientifically, it played a part in the history of astronomical science. After the death of Tycho Brahe, at the time when Galileo clashed with the Roman Inquisition, the Roman Church tried desperately to hang on to the old view by adopting the Tychonian system.

Figure 14

Tychonian World Conception

The Earth (♁) stands in the center of the solar system.

The Sun (☉) moves around the Earth, together with the inner planets, while the outer planets move around them all.



On the surface, it is somewhat difficult to understand why Tycho Brahe did not accept the Copernican, heliocentric conception. In most other astronomical concerns he was a really modern scientist. It is here where we can demonstrate one of the possible uses of an unbiased astrology. The Tychonian system was developed around 1583. We follow up this date, as we did above, with the help of Saturn's rhythms rooted at birth in Sagittarius. In the middle of 1583, it had arrived in about 348° of the ecliptic sign of ♏. During that same year, one of the Great Conjunctions (Saturn-Jupiter) took place. We realize, in connection with a study of Fig. 11 below, that this Saturn was opposite Uranus and the Moon at birth, both of which stood in the sidereal constellation and ecliptic sign of ♍. At the same time they were placed in the 8th astrological house, a manifestation of the Scorpio element in the terrestrial Zodiac. The Scorpio is connected with death, however in a wide sense. It can lead to a realization of the spiritual world and the beings inhabiting it beyond the portal of death, to which belong also the souls of human beings who have died and those yet unborn. In this sense, Scorpio can become a gateway to the eternity of the spirit against the temporal, material world. This was also the very original meaning of procreation with which Scorpio is also associated. Only in the course of the development of materialism, in the widest sense, did the latter deteriorate into the manifestation as bisexuality in the human race [having both male and female organs].

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Geocentric

Mercury will become retrograde between the left (southern) side of Virgo and Corvus, the Raven, performing a rather narrow loop on this occasion. These loops of the planets usually mark the termination of definite cycles of development and new beginnings. It need not be connected with the last loop exclusively, which in Mercury's case happened in May-June of the present year. These cycles can be stretched out over decades.

The loops of Mercury repeat themselves in the same place of the ecliptic according to a rhythm of 6-7 years. Then again they recur in similar positions after 3 x 6-7 years or 20 years. For instance, the present loop in the sidereal constellation of Virgo happened in almost the same place in 1949, and in 1929. Ten years ago, in 1959, one such feature took place in the opposite part of the Zodiac, in sidereal Pisces. The same occurred in 1939, i.e., 30 years before [the current loop].

This rhythm of about 30 years coincides with two others: the rhythm of Saturn, which siderally is 29.5 years, and the prenatal rhythm of Mercury, as it is reflected into the seven year periods of life after birth.

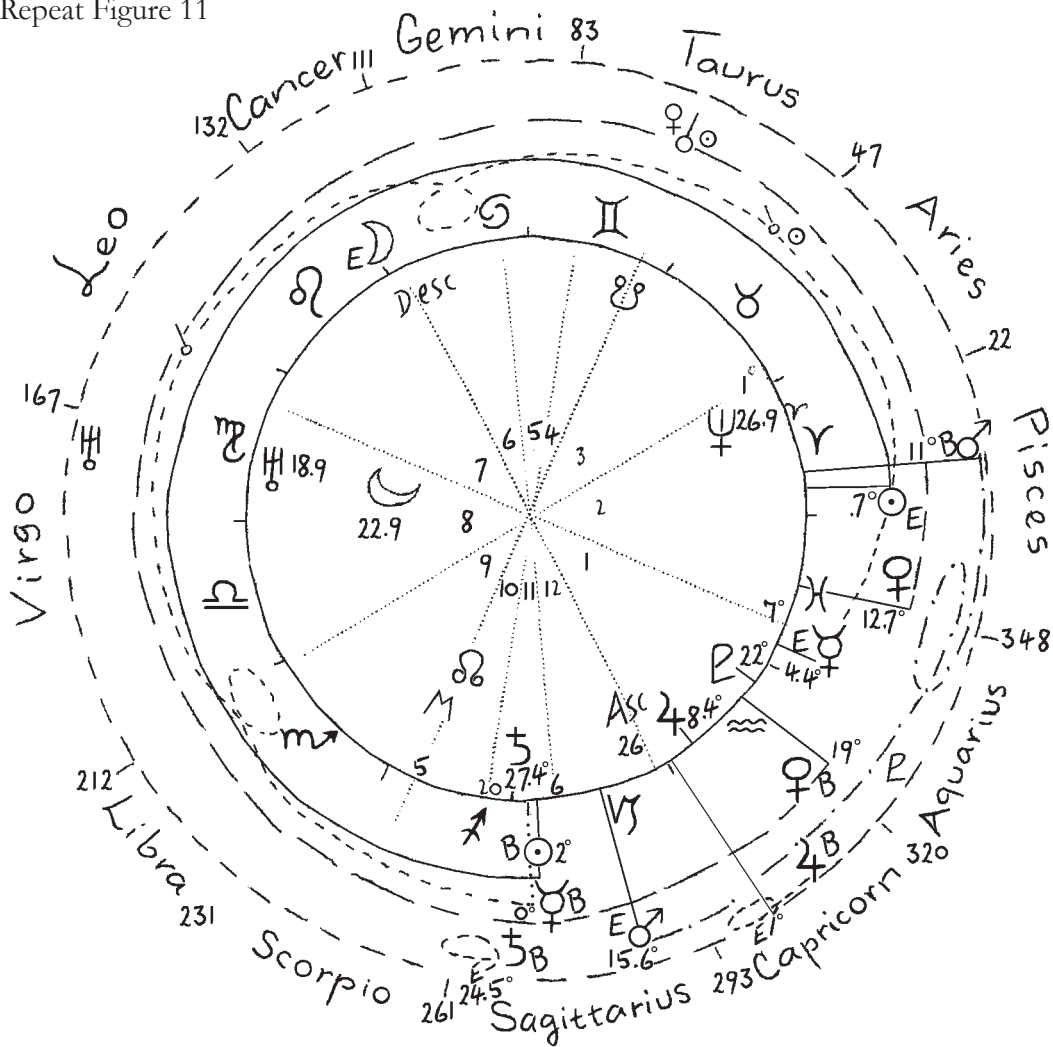
The rhythm of Mercury, from inferior (in front) conjunction with the Sun via superior (above, or behind) conjunction and back to the following inferior conjunction, takes about 116 days. An average of 2½ such cycles fit into a prenatal development, from epoch to birth. The prenatal time comprises about 260-290 days, which is representative of up to 72-73 years of life, because each Moon cycle of 27.3 days pre-reflects 7 years of later life. (The utmost that an epoch-birth interval can contain is 10.5 Moon cycles, $7 \times 10.5 = 73.5$ years.) Thus a period of 116 days, or one prenatal Mercury cycle, divided by 27.3 days would be four Moon-cycles, corresponding to 29.75 years of life. (Example: Graph of Copernicus, Fig. 10 in Feb. '67. Between two loops of Mercury, elapse about four Moon-cycles—vertical divisions—pre-reflecting about 28-30 years.)

We think that for such and similar reasons the above mentioned Mercury rhythm of about 30 years is important (return of the loop to the opposite place in the ecliptic). However, also the other rhythms that we mentioned may be significant. A study of their manifestation in history and biography can be very helpful and revealing.

Toward a New Astrosophy (continuation)

Thus, we conclude from the near conjunction of Uranus and Moon in Tycho Brahe's chart (see p. 108) the following: the Moon at birth is a picture of the descent of the soul from the highest spheres of the cosmos into an incarnation. The epoch Moon indicates, then, the final stepping down. It indicates, symbolically, the region with which the particular individuality was connected between the last death and the new birth. (Very often the Sun at the moment of the last death was in that same place of the Zodiac.) As Tycho's Moon was in the constellation of Virgo—divine wisdom—and shone into the 8th House, we regard this as a suggestion that we

Repeat Figure 11

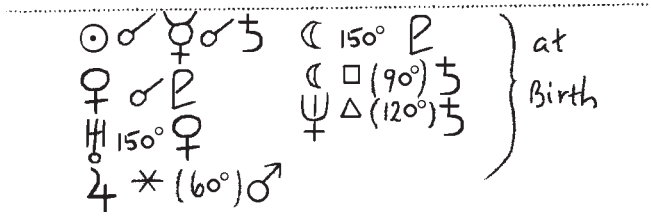


Tycho Brahe

Epoch: 12 March 1546 (Moon at Desc.)

Birth: 14 December 1546 (o.s.)

(precession about 6°)



are confronted here with a spiritually highly developed human being. Furthermore, this was emphasized by the nearness of Uranus, the planet that stands, symbolically, beyond the portal to the unseen world. But what did this Uranus indicate?

By a little historic excursion, we come to realize that this Uranus had returned after many orbits to the same sidereal (related to the fixed stars) position where it had been immediately after the Event on Golgotha. This then is the background of what spiritually lived in Tycho Brahe. We know that he had a deep connection with esoteric Christianity, which he had attained in severe life trials of past incarnations (see Rudolf Steiner's *Karmic Relationships, Esoteric Studies*, vol. IV).

It was this relationship that made it impossible for Tycho, at his time, to accept Copernicanism. When Saturn moved, in 1583, toward the place opposite of Moon and Uranus at his birth, these problems were accelerated. He had realized in earlier incarnations that the Christ Event must be regarded as the central event of the present cosmic evolution. This the early Christians had claimed, and he had come to accept it in partly bitter struggles and experiences. If this were so, then the Earth could not be a planet dependent on a central Sun; one would expect it to be the center itself. Yet, the new scientific age was approaching and had already been speaking through Copernicus and others. So, Tycho saw the solution in an astronomical compromise, although his public reasoning for it might not have been on this basis.

Tycho Brahe seems to have regarded his position and work on his little island as one of royal dignity in the ancient sense. Kings in pre-Christian times were initiates who were initiated into the highest mysteries—the interrelationship between the macrocosmos and the microcosmos. The evening glow of this, as it were, is presented in the Gospel of St. Matthew as the story of the Three Magi, or “Kings”. They came to visit the Child, because they had divined this birth on the foundation of their sublime star wisdom.

As long as the old King Frederick II of Denmark lived, Tycho Brahe was protected and, so to speak, recognized in this unspoken claim. As soon as the King died in 1588, Tycho got into trouble with the new King Christian IV and his court. The evidence we have points to the fact that Tycho's strange sovereign attitudes, which he developed on his island, were thoroughly disliked by the new rulership. Finally, in 1597, he left Hveen and resumed his wanderings again. Only in 1599 did he find asylum at Prague. The German Emperor Rudolf II appointed him Imperial Mathematicus.

During that year of 1597 and Tycho's departure from Hveen, Saturn moved into the position in the ecliptic where Uranus and Moon had been at birth. Thus we see “called up” once more, all that which happened around 1583 and what we said above about it. At the same time something else took place. In 1588 Neptune, which was at birth in a trine (120°) relationship to Saturn, had moved as far as about 120° , or the sign of ♄ . That was the year when Tycho's troubles on Hveen started, caused by the death of King Frederick II. Nine years later, in 1597, Tycho left the island and went into exile. During that year Neptune arrived in about 142° of the ecliptic. Thus we see the positions where the planets Jupiter, Venus, and Pluto were, activated at birth from the opposition. They were then in the 1st astrological house.

Thus we have here an additional interpretation of those planets in the 1st House. During the embryonic development Jupiter moved across the point that was rising at birth (Asc). Therefore, it seems to indicate that this perspective was particularly significant. Distinct from Saturn, Jupiter is the planet that emphasizes the present and the development toward the future. It emphasizes more the broader streams of evolutionary tendencies of which the work of the individual might only be a small part.

The position of Jupiter in Tycho's astero-gram in the sidereal constellation of Capricorn is a particularly lofty one. In Greek sidereal mythology, Capricorn was associated with the gateway to the realm of the Gods. In Indian mythology, it was recognized as Makara, the steed on which the great god Varuna rode. We find Jupiter in Capricorn connected with the incarnation of personalities who made great contributions to the cultural evolution of humanity. Among them were Leonardo da Vinci, Rembrandt, Novalis, and Walt Whitman. Thus we can also understand that such an individuality as Tycho would not let himself be subjected to any rule but himself. Furthermore, this was implied in the sextile (60°) aspect of Jupiter to Mars at birth. The position of Jupiter in the 1st (Aries-orientated) House is, of course, an indication that all this is connected with the root characteristics of the personality.

The combination of Venus and Pluto is of a different character. In itself, a Venus in the ecliptic sign of ♀ (see Fig. 11) would speak of a certain enhanced soul gentleness. Alan Leo speaks of a desire for soul communion. However, Pluto would permeate this with an extreme demand for rather spiritualized cosmic communion. This is an element that hardly exists yet. It must be developed during the coming Age of Aquarius. Venus and Pluto already entered the sidereal constellation of Aquarius. Thus it stands out in this chart as an element of rupture and dissolution in connection with Tycho's departure from Hveen in 1597. Above Aquarius stands the image of the lofty Pegasus, the winged, cosmic intelligence. Once a peasant tried, so the myth says, to harness Pegasus for his own practical concerns and plow his fields with him. The result was disastrous. Pegasus cannot be chained to narrow earthly concerns.

There was another, additional feature with regard to Venus in this chart. During the embryonic development it moved through a superior conjunction with the Sun in about 68° of the ecliptic. This was in the sidereal constellation of Taurus. It happened during the third prenatal month after the epoch. Each sidereal Moon month (return of the Moon to the same fixed-star) pre-reflects a period of 7 years in later life. We have demonstrated this in connection with Copernicus' incarnation chart (see Feb. '67). Thus, that superior conjunction of Venus was a pre-reflection of the year 1563 in the life of Tycho Brahe. He observed the conjunction of Jupiter and Saturn at that time. He also noticed that the existing astronomical tables were, time-wise, considerably in error with regard to this event. In that moment the decision might have arisen in him (he was then not yet 17 years old) to become an astronomer and do a better job than his predecessors.

Venus is, from a certain aspect, connected with our feeling life. It is, therefore, also associated with our relationship to the environment, to other human beings, contemporaries, or history. We have, in Tycho's chart, the interesting fact that the place where the superior con-

junction of Venus happened was connected with the charts of his contemporaries in the field of astronomy. Sidereal Taurus was a dominant feature in the asterogram of Copernicus (see Jan. & Feb. '67), who had already died when Tycho was born. We know that Tycho repudiated the idea of Copernicus' heliocentric views, trying to replace it with his own system. In Kepler's chart (born 27 December 1571), Taurus was also somehow prominent. He joined Tycho in the beginning of 1600. The two then worked together during the following one and a half years (Tycho died in October 1601). But there were tremendous tensions and blow-ups between them. Again, between the two emerged the battle for and against the Copernican theory. Another astronomer with a prominence of sidereal Taurus in his chart was Galileo (born 15 February 1564). He came to the forefront of history only after the death of Tycho. Well-known is his promotion of the Copernican heliocentric theory and his clash, thereupon, with the Roman Church and the Inquisition.

There is a common background behind all these interconnections via Taurus. This is the Egypto-Chaldean Age of human culture. The vernal point (the crossing point of ecliptic and equator and position of the Sun at the time of the commencement of spring in the Northern Hemisphere) was in Taurus in the beginnings of that civilization. Those personalities, whom we mentioned above, were obviously associated in past incarnations with that age. Kepler, for instance, was quite aware of it. He wrote that, in order to discover what he did, he had to go to the Holy Mysteries of the ancient Egyptians and take away their sacred vessels in the temples. What did he mean by that? Researches by a number of people have found that Egyptian temple science worked with a kind of heliocentric perspective of the solar system. This was then openly proclaimed by the Greek astronomer and mathematician Aristarchus of Samos (about 270 BC).

How can we read the indications contained in the positions of Sun and Mercury at birth? For this purpose we introduce here another, actually well-known, projection of the facts of the birth chart into later life. Such a chart reflects the final coagulation of karma into a potential entity that accompanies us all through life. In a kind of germinal form, the rhythmic laws according to which karma is going to be worked out in time are contained in it. We have demonstrated earlier such a rhythmic law in connection with the prenatal Moon cycles in an asterogram. Each one of the ten sidereal lunar months pre-reflects a time of seven years in life after birth. Likewise, do the transits of the planets over sensitive points of the chart constitute a rhythmic law with which karma works. We have demonstrated this earlier with a view on the decisive stages of the development and career of Tycho Brahe.

Another ancient and well-known rhythmic law indicating how karma unwinds is built on the ratio: 1 day, or 1° , progression of the Sun after birth equals 1 year in life. For instance, we want to know the germinal disposition of what happened to Tycho in 1560, when he was not quite 14 years old. He observed a Sun eclipse at that time and was deeply impressed. We take the Sun of his birth, in 2° of the sign ν , forward by about 14° , corresponding to 14 years. This leads us to December 28, 1546 (o.s.). On that day the Sun was in about 16ν , which was the place where Mars had been at the epoch (see Fig. 2, Jul. '68). Thus we can say that according to

this rhythmic law, the Sun was accelerating the karmic Mars propensities of Tycho. The Sun would stand as a symbol of the personality and its accommodation in the bodily vessel built for the incarnation. Mars would be an image of the individual's cognitive confrontation and active acquisition of the physical material setting of his incarnated. This is precisely what happened to Tycho in 1560. The awareness of the starry world entered his existence.

At the same time Mercury was in about $26\vee\zeta$. This was the place where the Zodiac rose at the time of his birth (ascendant in the diagram). It is the equivalent of Aries, or 1st House, according to the third, terrestrial Zodiac. Mercury is an image of the power in us that can individualize and appropriate the potential indicated in Jupiter. (Jupiter moved during the prenatal cycle close to the ascendant of birth). Thus we can say that Tycho's karma led him, during that experience in 1560, into his own life impulse.

This reflection, in the sense of the working of karma, appears even more clarified in the time-law ratio referring to 1563 when he observed the Great Conjunction of Jupiter and Saturn. Tycho was then not quite 17 years old. We would take the moment when the Sun had progressed 17° after birth. This was on December 31, 1546–January 1, 1547. On that day we find Mercury in $0\approx$ (sign) right in the place of the loop of Jupiter in the prenatal chart. After that we find Mercury further, busy indicating the process of individualization in the sphere of personal intelligence (Mercury), i.e., of the idea potential of Tycho's Jupiter. From 1569 till 1571, he was at Augsburg in Germany, busily engaged in astronomical and chemical (alchymical) researches. In 1570 he was 24 years old. That time would, therefore, be connected with a progression of about 24° after birth. This brings the Sun to $26\vee\zeta$ (sign)—the place of the ascendant. At the same time Mercury was in about $9\approx$ (sign), the position of Jupiter at birth.

In 1576, just before he had completed his 30th year, Tycho settled down on Hveen and started to build up Uraniburg, his observatory. This would be reflected in a progression of the Sun of about 30° . It would bring it to about $2\approx$, a vital point in the prenatal career of Jupiter. Mercury was then in about $18\approx$, close to the position that Venus took up at birth. Now, he had really come into his own. He insisted that his work be built up around his own, not the Copernican, conception of the universe. (See our earlier contemplation of the propensities of Venus.)

After a relatively undisturbed period of work on Hveen, came the stormy years following the death of King Frederick II in 1588, the faithful protector of Tycho. They ended with the self-chosen exile of Tycho in 1597. He was then 50 years of age. We see it reflected in a progression of the Sun by 50° after birth, that is $22\approx$. This was the point where we find Pluto at birth, which is an expression of cosmic spiritualization. It can also be an image of dissolution. In Tycho's life it became manifest in both capacities. His departure from Hveen was certainly a sad dissolution of all the foundations for cosmological research that had been built up over two decades. At the same time it facilitated the meeting between Tycho Brahe and Johann Kepler at Prague. Although this meeting was accompanied by emotional storms, it nevertheless had a profound impact on the development of Kepler and, furthermore, decisive developments in modern astronomy.

This period of spiritualization and dissolution was at the same time strongly expressed by Mercury. When the Sun arrived in 22 ♁ after birth, referring to the age of 50, Mercury prepared to move into a loop. Such a loop, when the planet steps into the space between Sun and Earth, is often connected with the termination of a definite cycle in life. This particular loop happened just in front (conjunction) of Pluto. A few days later the Sun was in 27 ♁, referring to the 55th year of Tycho, 1601. During that year Tycho Brahe died on 24 October, (n.s.). At that time Mercury was (about 55 days after birth) fully in its loop and in actual conjunction with Pluto. On the face of it, it was a dissolution. Tycho's earthly task had come to an end, but just then he was enabled to proceed toward the taking over of tasks in the spiritual world.

It is more difficult to arrive at a delineation of what is expressed by Mars in this chart. Of course, its position in the sign of ♃ and the 2nd House (Taurus quality) does suggest a strong choleric temperament.

Tycho certainly did display such a disposition. In his younger years part of his nose was sliced off in a duel with another noble Dane. It was caused by a dispute as to which of the two noble Danes was the better mathematician. Later on he used to wear a nose made of an alloy of silver and gold. It had to be glued on with a special ointment. During the Uraniburg years on Hveen, many scholars visited the observatory, and sometimes there were lively discussions on astronomical matters. In the heat of debate Tycho's nose sometimes dropped off. If somebody dared to laugh in such a moment, a thunderstorm of reproach and reprimand could break loose from the host's mouth.

STAR JOURNAL - October 1969

Geocentric

A remarkable accumulation of planets will be in the sidereal constellation of Virgo during this month. Pluto, Uranus, and Jupiter have been there a considerable time. These will be joined by Venus, Mercury, and the Sun. The Moon will move in front of all of them, starting with a conjunction with Venus and ending with New Moon a couple of days later.

Naturally, the question will arise: What does this mean? To this we can only answer that we do not think that spontaneous, precisely definable effects will result from these events. Often it happens that the repercussions on the Earth are delayed and are more of a general, slow moving character. For instance, the configuration of February 5, 1962, was such an example; as Saturn, Jupiter, Mars, Venus, Mercury, and the Sun were assembled in sidereal Capricorn. They were joined by the Moon, and there was a total Sun eclipse. Not much happened immediately following this accumulation; however, many dire and pressing problems have turned up in humanity since that time, which are surely connected with it. Capricorn was connected, in Greek mythology, with the gateway to the realm of the Gods and immortals. Alan Leo (*How to Judge a Nativity*) says of the corresponding ecliptic sign, which certainly has a connection with the constellation: "In its highest sense it is ideals made practical". However, if this is not achieved, it may well fall back into a realization of the ancient Egyptian imagination in the place of Capricorn: the Crocodile, power of sly destruction, in the Zodiac opposite Cancer, the abyss.

The accumulation in Virgo directly reminds us of the problems of our present age, which is still influenced by the vernal point (Sun on 21 March) in Pisces. Any star map giving the positions of the fixed stars and of the crossing point of celestial equator and ecliptic (vernal point) will verify that we have not yet entered Aquarius, as it is sometimes proclaimed. Likewise, the autumnal point or equinox is still in sidereal Virgo.

The Age of Pisces, which commenced (astronomically only) soon after the time of Christ, is best characterized by the constellation Andromeda standing in the space above sidereal Pisces (see Nov. '66 for the mythology of Andromeda). It has one star in common with the constellation of Pegasus, Delta Pegasi (Alpheratz or Alpha Andromeda), which stands on the forehead of the Andromeda. For the occultist it is a hidden reference to an organ for spiritual perception, or "chakram", the two-petalled Lotus, behind the forehead. It is the organ of "winged, or higher intelligence" (a horse, like Pegasus, in mythology is always a symbol of intelligence). Moses, the great leader of the Hebrew people into the Exodus, is usually depicted with two horns, or rays, emanating from his forehead, symbolizing his developed two-petalled lotus, or chakram.

This is what we of the present age ought to attain in order to meet the requirements of our civilization. The ever increasing chaos in all spheres of human life is a clear indication that the old capacities of an intellectual approach cannot solve the hosts of social, economic, and cultural problems any longer that beset modern humanity all around the globe. If we would

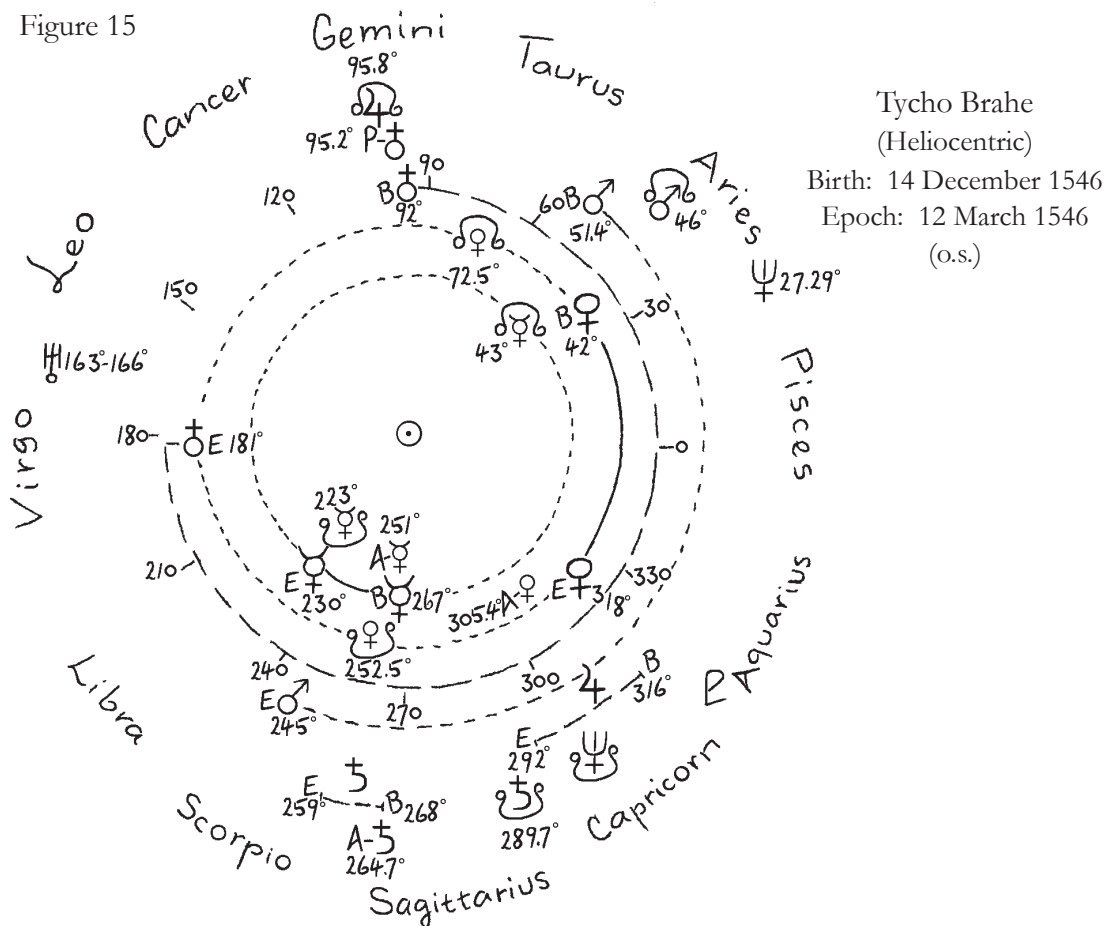
make efforts to evolve the potential of our higher intelligence, helping hands would reach out from those spheres that are indicated in the constellation of Virgo, the image of the Divine Sophia, or Wisdom of God. This can be done, and Rudolf Steiner, who re-opened the door to a new science of the spirit, has given precise advice on how to achieve this.

This is how we would see that accumulation of planets in sidereal Virgo, following Michaelmas: as one of the many admonitions of the divine world to modern humanity to live up to those greater expectations concerning our existence. If this should fail, as others failed before, then humanity must expect to be obliged to *cash in* correspondingly on a missed opportunity.

Toward a New Astrosophy
(Tycho Brahe, continued)

We have the impression that more was hidden in the Mars of Tycho than merely personal traits. In order to find this, we turn to the heliocentric equivalent of the geocentric incarnation chart. This will demonstrate, indeed, that the geocentric and heliocentric need not be irreconcilable opponents. They can cooperate with each other in a very constructive sense.

Figure 15



In this diagram we find Mars close to its own ascending node at birth. It had moved a few degrees beyond it, so that on the actual birthday it came to stand in the constellation of Taurus. This is a rather significant indication. The sphere of Mars, one of whose major indicators are the nodes, is closely associated with the development of our cognitive and perception-activating potential. In this sense, it is strongly connected with the development of natural science and technology. Around the year 1413 AD, the ascending node of Mars entered the constellation of Aries, coming from Taurus. In that year the modern Age of Pisces commenced in an historic sense, not astronomically. (The astronomical ingress according to the 1° recession of the vernal point happened much earlier.) This modern age has the specific task of independently developing science and also technology. It was this that Tycho Brahe also comprehended as his individual task in the field of astronomy. As we said earlier, he made the methodical and precise observation of the heavenly phenomena one of the main concerns of his career. When he left Hveen in 1597, he had finished a catalogue of a thousand fixed stars, in which the positions of 777 of them had been determined accurately with the instruments at Tycho's disposal at that time.

This is a clear indication of Tycho's connection with the fundamental impulse of the modern age in keeping with the transition of the node of Mars in 1413. The proximity of the planet to its node, especially at birth, emphasizes this. What then does Mars at the time of the epoch demonstrate? Altogether, epoch configurations describe much more the character of the experiences of a soul in the depths of cosmic existence between two incarnations. Tycho's Mars was in the constellation of Scorpio at his epoch, close to the nodal line of Venus. This is totally different from the implications at birth. This Mars stands, so to speak, in awe of all that which concerns the second great part of the Earth evolution. The first part is predominantly of a Martian character, the creation of great nature, comprehensible by the senses, created out of the cosmic word and wisdom. The second part must eventually introduce into this Martian universe the Venusian (Mercurian) impulse of love and compassion; otherwise, the Martian universe would hopelessly die into the decline and decay of its own exhaustion. Against this rise certain Mars forces that want to uphold the order of the old Martian universe by all possible means. Thus a Mars in Scorpio can easily become the expression of an immense struggle in a human soul. This Mars (at the epoch) points to another trend in Tycho's character. It is the mind that tried to penetrate to the spiritual secrets of nature and the universe. He lived in the realization that there was "more than meets the eye". This is the soul who had a strong inclination toward astrology and alchemy. It can be achieved only with the cultivation of loving understanding of the spiritual essence of all things. We find such Mars positions in the charts of other historic personalities who also developed similar impulses toward spiritual cognition, among them Rudolf Steiner and Swedenborg. There were, however, also other such Mars associations with personalities who rather pushed humanity ever deeper into materialism. Therefore, we must regard a position of Mars in Scorpio as a symbol of the grand battle that takes place in modern history, for or against the spirit. It is much more a challenge to the individual who has such an affiliation, than a narrow determination in any sense.

Another perspective applies to the heliocentric Mars at birth, which we mentioned already. It was, as we said, close to its ascending node. Such absolutely contradictory characters as Thomas Aquinas and Stalin had this Mars position at the moment of their death. It demonstrates how much depends on our moral activity with regard to our relationship to the stars. We can bring this about constructively only by an active acceptance of esoteric, not only religious, Christianity. This great change taking place through the Christ Event seems to be indicated in the *Pistis Sophia* where Christ Jesus is described as having said that he had brought about great changes of the cosmic spheres when he descended to the Earth. (See: *Pistis Sophia*, a Gnostic miscellany, translated by G. R. S. Mead, Published London, John M. Watkins). Then Mary says to him "...thou hast taken their (angels who transgressed) power from them and from their horoscope casters (of the old order) and their consultors..." (First Book). Later on the disciple Philip asks Christ Jesus about this and he receives the answer: "I have changed their path (of some of the heavenly powers) for the salvation of all souls. Amen, amen, I say unto you: If I had not changed their path, a host of souls would have been destroyed..."

Tycho Brahe was obviously deeply involved in this battle concerning the propensities of Mars. This was, in addition, expressed in the position of Venus at birth, also close to the ascending node of Mars. We can see in it the expression of an impulse going out to pacify, to redeem, and to transmute the tendencies of Mars, which we described above. A modern scholar who heroically tried to do this, one might possibly say with inadequate equipment, was Teilhard de Chardin (died 4 May 1954). When he died, Venus was in the ascending node and Mars itself in the descending node of Mars, a striking indication of the great life battle that had taken place here. Clara Barton, who organized the American Red Cross, was born when Venus was in the ascending node of Mars (25 December 1821). Numbers of such historic examples with similar implications could be cited.

The epoch position of Venus in the heliocentric asterogram is also very illuminating. In the geocentric equivalent, the planet was in conjunction with Pluto at birth. In the heliocentric this happened at the time of the epoch. It was then between its own aphelion and the perihelion of Mars. This leads us, historically, to the roots of that tension between the forces of Mars and Venus in modern humanity. The Mars impulses, as we described them, want to live in and restrict evolution to the development of (materialistic) science and technology, whereas the Venus beings want to lead humanity on to the manifestation of spiritual love and compassion in Earth existence. This situation has not come over our modern age suddenly; it has prepared itself over thousands of years. Eastern wisdom recognized it as the result of Kali Yuga, the Dark or sinister Age. It commenced in 3101 BC and, lasting five thousand years, was expected to come to an end in 1899 AD. However, its long shadows are obviously still falling into the present stages of history.

The commencement of Kali Yuga was accompanied by the approximate "conjunction" of the apsidal (perihelion-aphelion) lines of Mars and Venus. However, the spheres of the two planets were then reversed—the perihelion of Mars coincided with the aphelion of Venus. This indicates the ensuing tension between the beings of the two spheres. We regard this

background as a complementary elucidation of Venus in the geocentric chart of Tycho Brahe. Numberless historic examples could be cited that demonstrate humanity's involvement in this great struggle and also the suffering accruing from it. It is interesting to notice that Clara Barton, already mentioned above in connection with Venus, died 12 April 1912, when Venus (328°) was between its own aphelion and the perihelion of Mars.

We described earlier, in the geocentric asterogram, the perspective associated with Mercury. It was connected with the gradual realization of Tycho's vocational impulses. This is corroborated in a dramatic fashion in the heliocentric chart. There we see Mercury starting near its descending node, and a few days later it moved through its own aphelion. After that, it circled three times around the Sun during the embryonic development. Shortly before birth, it returned to the original position, drew once more through its descending node and aphelion, and finally into conjunction with Saturn.

There was a time when these two essential elements of the sphere of Mercury, the nodes and perihelion-aphelion, coincided. This happened about 5900 BC. It was a time when, after the final collapse of Atlantis, the very first beginnings of a new human civilization commenced. This phase is called the Ancient Indian civilization (see Rudolf Steiner's *Cosmic Memory and Occult Science*). It was a humanity that still had a very close connection with the reality of the spiritual world. Therefore, it found it difficult to take even the very first steps of descent into the material reality, into which Post-Atlantean humanity eventually had to descend. Shadows of this aversion against the material world are still discernable in much of present day Indian spiritual heritage.

However, at the time of the "conjunction" of the nodes and perihelion-aphelion of Mercury, the Ancient Indian civilization had almost come to an end. Another humanity began to rise, eventually formulating its attitude toward the material world on the basis of the world views of the great teacher Zarathustra. This was the Ancient Persian civilization. It reconciled itself to the fact of the great cleavage between heaven and Earth, between cosmic light and Earth centered darkness. However, it took the cleavage positively. It looked up to the heavens and to the divine forces therein, surrounding the Divine Ahura Mazda, or Divine Aura of the Sun, and it combined with them, working upon and against the Ahrimanic darkness rising from the center of the Earth. This they did by organized agriculture, by letting the light of the heavens flow into the Earth. These combined with the plants that take in the forces of the cosmos through their leaves and blossoms and communicate them to the darkness of the soil through the roots.

Here we see a background of Tycho Brahe's "vocation", which is much more than just an accident of life. We can also understand that he endeavored not to be only a cold astronomer, observer, and mathematician. Here are the roots of what appear to many modern scientists as a strange contradiction in this soul: On the one hand he was a modern scientific empiricist and on the other hand he was, as a modern skeptic may put it, that superstitious (yet successful) astrologer. How can this be reconciled? The answer is given by Mercury in the heliocentric asterogram. For Tycho Brahe, the heavenly "bodies" were not dead, rolling ball parts of a

lifeless mechanism. For him they were the expression of divine forces and beings, enacting in and through human beings the great “battle” between the spiritual world and the dark anti-forces.

Last month we pointed out that Tycho’s Jupiter was in a somewhat lofty position. Heliocentrically, it was almost in the same position as Venus at birth. This means that it was also standing between the aphelion of Venus and the perihelion of Mars. Therefore, it was equally involved in the historic perspective of the commencement of Kali Yuga. The descent of the Dark Age over humanity made it necessary to keep the secrecy of the ancient mysteries ever more secure and guarded. The Initiate, who had gone through the severe disciplines of the schools in the mystery temples, was regarded as the only one who was able to safely rule and guide a nation. A shadow of this lived in Tycho’s otherwise seemingly strange, sovereign tendencies. The certainty and self-assurance of the old initiates came to life in that attitude. There was more, however.

Jupiter started out at the epoch from the descending node of Saturn and moved, during the embryonic development, through the descending node of Neptune, which also leads us back into the past. In about 6000 BC, the two lines were in conjunction. It may seem strange, but this coincided with another event, about 400 years earlier. Also at that time, the apsidal lines (perihelion-aphelion) of Saturn and Neptune were in conjunction. Therefore, these two supreme planetary spheres were “in line”, which perfectly fits the description of the age when it happened. It was the Ancient Indian civilization that we mentioned before. Saturn, who is also the Guardian of the Portal to the spiritual world, combined with Neptune, which can be found associated with the direct (inspired) experience of the divine world. Of such a nature was that civilization which was inspired by the great teachers, the Holy Rishis. A shadow of this lived in Tycho Brahe’s Jupiter too. He tried to harmonize this with the heritages implied in Mercury, Venus, and Mars.

There was, however, not only the past but also the future of the Earth and humanity’s evolution manifest in the position of Jupiter at Tycho’s incarnation. The descending node of Neptune and the aphelion of Venus were then (in the 16th century) already close together. In the meantime they have moved still closer. Soon, in about 2100 AD, they will be “in line”. This means that we will move toward an opportunity to combine that impulse of “inspired” realization of the spiritual world (Neptune) with the new Christian Mysteries of love and compassion (Venus). Deep down in Tycho Brahe’s soul-being, there obviously existed a connection with this side of Jupiter. Under the conditions in which he had to live, it could not come to the surface. However, circumstances connected with his early passing from the Earth suggest that he worked spiritually in his life after death in this direction.

There was another reference to a far-flung future point contained in this Jupiter. As we said above, at the epoch it was close to the descending node of Saturn. Still further back it passed through its own descending node. At present the two nodes are still 13° apart, but in future they will move closer together. Finally, in about 12,000 AD the two will form one straight line through the center of the Sun. One may think that this is too remote a future to be

considered in a chart like this; however, we are beings who truly cannot live out of a short-sighted present. Our existence would become a senseless coincidence, an apparent waste of time. Only the perspective and greatness of our potential future gives even our small labors on this planet a meaning. Therefore, we do not suggest, nor can we know, whether the point in the distant future that we mentioned, played into Tycho's day-wake awareness. However, we imagine that it lived in him, at least as a kind of organic presence, as it were. It was the unconscious directive in his life—to make it meaningful. At the time of his death it came to expression when he prayed over and again: "Let me not seem to have lived in vain."

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Toward a New Astrosophy

(Tycho Brahe, continued)

The point in the future of 12,000 AD, leads far beyond even what occultism recognizes as the Post-Atlantean Epoch of seven civilizations of 2,160 years each (see Rudolf Steiner *The Apocalypse*, Nuremberg 1908). We are at present in the fifth of these civilizations. Two more are still to come. Toward that end, physical conditions on our planet will change radically. (One sometimes gets the impression that a certain part of present humanity is doing its utmost to bring about these changes very fast.) What will follow after the present epoch will be terminated, conceivably, in a mighty catastrophe. It can be comprehended in the words of the Revelation of St. John. (The Revelation of St. John is the description of experiences as the fruit of exalted initiation.) There we read in chapters 2 and 3 of the destiny of the “churches”. These are the seven civilizations of the Post-Atlantean Epoch. After that we hear, in chapters 6 to 8, of the “opening of the seals”. This is an imaginative description of the great Sixth Epoch of evolution. The opening of the second seal and the imagination of the Red Horse (Chapter 6, verse 4) represents the time equivalent to about 12,000 AD, which we mentioned above: “And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given to him a great sword...”

This sounds like a moment of Great Judgment, if not the Last Judgment, something that comes close to the scene in Michelangelo’s “Last Judgment” in the Sistine Chapel. Something similar is also expressed in the conjunction of the nodal lines of Saturn and Jupiter in about 12,000 AD. The sphere of Saturn is the “workshop”, as it were, in which our greater, cosmic will (our “karma”) is forged—that which comes as the result of the past. Thus the forces of Saturn work also in history as representations of the divine intentions and expectations. It is the Great Judge of the universe who keeps the accounts and records of the past. They will be presented at the Last Judgment.

The sphere of Jupiter and the forces therein will combine in future with those of Saturn. This is expressed in that cosmic event in 12,000 AD. Jupiter carries the spiritual “meaning” of the future. Its forces try to convey a deeper understanding of evolution, of future cosmic stages for whose accomplishment the “judgment” of Saturn must take place. Thus it is conceivable that the combination of the Saturn and Jupiter forces will bring about a decision and a segregation between the human element that has succeeded to prepare spiritually for future cosmic stages of evolution and that which has failed to accomplish it. This is also what the imagination of the rider on the Red Horse, with the great sword, wants to convey.

Something of this must have lived, at least in a feeling awareness, if not more, in the soul of Tycho Brahe. Because he was an initiate (in past incarnations), the “Apocalypse” as the result of supreme initiation must have been present in some form in his being. Thus we can see, from a different angle, a reason for his apparently strange tendency toward sovereign

claims. From a superficial observation, it has often been described as arrogance and even despotism; however, we see in those vast backgrounds of the past and the future the real reasons for these attitudes that, we must grant, the present age cannot easily comprehend.

We should expect that the Saturn in Tycho's chart falls in with all this, because the element of this sphere represents his greater spiritual will. It is a symbol of what binds him to the Will of the Divinity from the very beginnings of creation. According to the chart of Tycho, Saturn had moved through its aphelion during the prenatal time. In the geocentric asterogram, we noticed that it was in conjunction with the Sun and Mercury at birth. This means that, according to the heliocentric conception, the Earth was opposite Saturn at birth. In fact, it was then close to its own perihelion.

Thus we have here the indication that the lines of the apsides (perihelion-aphelion) of both Earth and Saturn were involved. This also opens up historic perspectives. At present the two lines are still apart, but they are moving closer together. In about 6000 AD they will coincide. The two perihelion-ends will then arrive near the point of the transition from Gemini to Cancer (constellations), whereas the aphelion-ends will be in transition from Sagittarius into Capricorn.

Perihelion and aphelion of a planet are expressions of the nature of the concern and participation that the forces of the sphere adopt toward the solar system. They can also be remotely likened to the polarity of head and body of the human organism. We do imagine that this organism is not the product of a freak development, but that it is a reflection of great cosmic stages of evolution. Thus, the perihelion can be regarded as something like the "head" of a planetary sphere, where one is more inclined to "contemplate" and adopt the affairs of the solar universe as its own, like the head organism of a human body receives the facts existent in its environment through perception. The aphelion of the sphere, distantly akin to the will in the limbs of our body, aims at developments and goals "outside" the "status quo" of the solar world.

In this sense, we can now get a glimpse of the meaning of the pending conjunction of the apsidal lines of Saturn and Earth. Tycho's Saturn moved through its aphelion. This indicates that the sphere was deeply concerned with the greater, apocalyptic implications of cosmic evolution, beyond the mere temporal solar setting. The Earth in its perihelion would remind us of significant past stages of the Earth evolution. The movement of the apsides is very slow. A sidereal revolution takes more than a 100,000 years. Thus, with this rhythm, we would go back into unfathomable times of the past; however, we can also approach this via a grand imagination. This is the story of the Loss of Paradise. As a result of this loss, we became a being divided into head and limbs. We ate, as the Bible says, of the Tree of Knowledge (head), but we were denied the fruit of the Tree of Life (body and limbs)—Genesis, Chapter 3. Even the origin of the division into two sexes we would have to seek here. Before that event the human being was much more a unified, cosmic entity.

Human beings who now carried the head-limb polarity in their physiology, moved through a number of significant changes in the course of evolution. We can gauge these changes if we follow the passage of the apsides of the Earth through the constellations of the Zodiac, or

their corresponding predecessors. Thus an important change took place around 2100-2000 BC. This was the time of Abraham of the Old Testament story, and the perihelion of the Earth moved from the position of the present Taurus into Gemini.

The change that happened concerned the employment of our head forces. This is clearly described in the story of Abraham. We hear that he moved away from Chaldea. He became emancipated from the intelligence that humanity had been able to employ until then. In Chaldea we can still see today the remnants of the ziggurats, ancient temple pyramids, or towers of gigantic size. They were used as astronomical observatories, and the events in the heavens were followed from their tops. Thereby, the ruling priesthood attained a kind of astrophysical-astrological insight. We have the proof from ancient documents that whole communities were ruled and guided by these means.

Abraham could no longer live with this kind of intelligence. The first traces of independent thinking had awakened in him. For this reason he is sometimes also called the father of arithmetic, because he was the inaugurator of that kind of intelligence needed for the development of arithmetic, in a modern sense. First, he went from Chaldea to Egypt, but the soul condition he encountered there did not suit his novel spirit either. Finally, he settled down in Palestine and became the father of the Hebrew people whose special task it was to develop the brain-founded thinking of the intellect.

The perihelion of the Earth entered the constellation of Gemini at that time. That which stands in the cosmos as a witness of the story of the human head indicated that another mighty change was going to take place. The earthly Twin, our mortality, was on the road of emancipating its intelligence from the heavenly Twin, the old cosmic intelligence, which humanity of old had received as a gift in a state of dependence. But the stream of humanity that Abraham inaugurated had the impulse to move toward freedom and independence.

This is, however, not the end of the story. As much as we needed the development of spiritual freedom, so much was there also the danger of carrying emancipation too far. The impulse of freedom was implanted into us by the Divinity so that we might eventually raise ourselves to the level of a new hierarchy. Out of the power of that freedom and love, we are expected to fall in with the great cosmic aims and goals of the Divinity. However, there is the possibility that we completely separate from the course of divine evolution. This possibility is innate in the very nature of freedom. If it should happen, it would mean the fall of humanity into the abyss of animalhood and even lower.

In this sense, the perihelion of the Earth is still in Gemini. The development of our head forces is still exposed to the dangers of that great emancipation. However, the final crisis, with regard to the destiny of the human intellect, will come when the perihelion of the Earth will have entered the constellation of Cancer (about 6100 AD and later). Cancer, if it is not met by us with the power of the Christ Impulse of Love, becomes the cosmic expression of the abyss of utter destruction and oblivion.

Rudolf Steiner has spoken, on the basis of his spiritual insight, of that time when this will happen, during the seventh and eighth millenniums. As previous Epochs, for instance, Lemuria

and Atlantis, were terminated in universal catastrophes, so must the present epoch also come to an end during that future time. In the past it was catastrophes of nature, for instance, colossal flood disasters in Atlantis. They were partly caused by human failure. The present epoch will come to an end, during the last civilization (about 5700-7900 AD), in a “War of All against All”. This will, of course, be the result of an intellectuality that will have lost all meaningful integration in the totality of Earth existence. (Sometimes one can get the impression that our present age is already preparing those events in the future with great haste.)

We expect the argument that it is difficult to conceive of the possibility that such like concerns, as indicated by Jupiter and Saturn in the heliocentric chart, lived in Tycho Brahe’s soul. However, we still maintain that most of his biographers were unable to do justice to the true character of this personality. The esotericist and occultist—his astrological views and activities are proof that he must be seen in this light—is by nature hidden to purely literary access. Apart from this, we have delineated the asterogram of Tycho Brahe in order to demonstrate, particularly, the possibilities and ethical perspectives that a spiritual astrology can offer. The human being has much deeper and more profound connections with the cosmos than classical astrology has the means to discern. In the great majority, these potentials are usually wasted away in complacency and mediocrity. It could become a most noble task of a spiritual or Christian astrology, to guide people to the true wellsprings of their eternal being, and it could lead them to real and productive integration in the greater process of evolution.

One way to ascertain, in the field of history, how far human beings lived up to their cosmic potential is the asterogram of death. The chart of October 24, 1601 (n.s.), when Tycho Brahe died, finds Saturn in the sidereal constellation of Libra, both geocentric and heliocentric. We have mentioned this earlier (Jan. ’68 issue), and we also pointed out that this coincided in position with Saturn at the moment of the death of Copernicus and Kepler. These positions were expressions of the tremendous battle and decision in which these three individualities were involved. They were decisions that concerned humanity and the implications arising from the Copernican, heliocentric world conception against the old geocentric views. We have described these problems earlier in connection with the study of the incarnation chart of Tycho Brahe. He was very hesitant to accept Copernicanism, and in the end he worked out his own compromise solution. We said that it seems to have been deeply associated with the implications of Christianity in coming to regard the Christ Event as a central event in the universe. For this reason the Roman Church saw itself obliged to expect that the Earth, on which this central event had taken place, occupied the center of cosmic space. This is why Copernicus avoided, up to the end, publicizing his heliocentric views too broadly. He knew that he would otherwise run into strong opposition from the Roman Church. Later on, Galileo did indeed encounter this opposition for his heliocentric views. His clash and curtailment by the Inquisition is well-known.

The question must arise: What is the right position of a modern human being with regard to these problems? Principally, we must realize that the esoteric perspective of Christianity need not claim centrality for the Earth as the heavenly locality on which the Christ Events took

place. It certainly has deepest reasons to regard these events as standing in a decisive central position in greater evolution but in a spiritual (not in a spatial) sense. Even early Christian tradition of the Gospels speaks of the birth of Jesus having taken place in an obscure corner and situation of the world. And the ministry of Christ was possibly only witnessed by a few hundred people at the time,

An esoteric Christianity will recognize that the Christ Impulse must in time become the center of the universe if humanity and the Earth are to fulfill their meaning in evolution. But it also realizes that we still have a long road to travel to that end, which will demand tremendous inner efforts from humanity.

Rudolf Steiner spoke on these problems in a lecture on January 11, 1924 (printed in the collection *Rosicrucianism and Modern Initiation*, London, 1950). He pointed out that in the medieval Rosicrucian mystery schools, the pupil was at first confronted with the Ptolemaic, geocentric conception of the universe. He was told that the Earth should have been the center of the solar cosmos. However, because of the Fall of humanity, the Earth lost its potential position, and the Sun took over as center. The remedy is the Christ Event. Through our identification with the Christ Event, the Earth and the human being will be able to establish, in future times, the rightful position of the planet in the cosmos. It will require our expansion to spiritual-cosmic dimensions, of whose magnitude we can hardly have any concept at present.

Another question might arise: Is the compromise conception of the cosmos that Tycho Brahe developed (see Aug. '69), under these circumstances, a rather superficial solution? Is the heliocentric perspective not, after all, the only permissible one? There is, however, in Tycho's conception more than meets the eye. A deep awareness must have lived in him that: 1) the Earth should have been in the center, 2) it is not there because of the sin of humanity, and 3) in far future times it must attain that central position by an esoteric Christian evolution of our spiritual being. In this sense, Tycho's world system is a seed point of future developments. That future will bring, at first, a perspective according to which both, Sun and Earth, will be conceived as moving and alternately exchanging places in the solar cosmos. Of course, present astronomy is far too strongly entrenched in the Copernican system to accept any such view; however, a future science will be able to move beyond the craving for materialistic simplification. Rudolf Steiner has pointed out such possibilities. They are also conceivable from practical viewpoints. One can see Sun and Earth (even the planets) both moving in lemniscates (similar to the figure "eight"). According to this view, they would occupy the center in turn. In actual fact, such a solution looks like a slow preparation of future times, when the Earth with its spiritualized humanity will become a new Sun-center of the universe itself.

Such ideas are also guidelines for our attempt in this journal to combine and reconcile the geocentric and the heliocentric approaches. We regard it as a provisional measure until such time when the two views can be integrated in a new unified conception of the universe. Theoretically this is feasible, but as long as the present dogmas of mechanistic-materialistic outlooks in all concerns of human existence prevail, the human mind is, as a rule, not inclined to accept the practicability of such a new conception.

From this viewpoint, Tycho's Saturn in Libra at death, as an expression of humanity decisions, receives a new meaning. It becomes an image of the greatness of Tycho Brahe, in the sense of a spiritual responsibility. Yet, in his incarnation he was unable to go any further than he did. His age was against him, and that had to be so. Tycho's Saturn at death is then the picture of an unfinished task that will demand completion in the future. As such, it goes into the future, a constant challenge with regard to the problems concerning the spiritual integrity of humanity and the Earth. An investigation of the returns of Saturn (and of other planets) into sidereal Libra reveals that these are always connected with moments of decisions in human history.

On this basis we hope that our readers can see that our seemingly exalted views on Tycho Brahe's heliocentric incarnation asterogram are not overdone.

The value of the heliocentric view has lately been verified by the investigations of a medical doctor in Czechoslovakia. He investigated the asterograms of so-called Mongoloid children, and he compared 50 cases of inflicted youngsters with 150 healthy ones who had the same mothers. A German astrological magazine (*Kosmobiologie*, 36th Year, No. 5, 1969, edited in Aalen by E. Ebertin) reports from a letter it received: "...the geocentric approach did not lead to any convincing results... However, the heliocentric perspective presented us with startling discoveries. In almost all cases of the sick children, Mercury was in detrimental aspect to Venus, and simultaneously, the Earth to Neptune. These aspects were not contained in the asterograms of the healthy children..."

STAR JOURNAL - December 1969

Geocentric

The most outstanding event during the present month is the first of five oppositions of Jupiter and Saturn. This one will take place on December 30, with Jupiter in $2^{\circ} 04'$ of the ecliptic sign of \mathfrak{M} , and Saturn in $2^{\circ} 04'$. Saturn will then be in the sidereal constellation of Aries, whereas Jupiter will still be in the region of the feet of what, astronomically, is considered to be the effigy of Virgo.

The following four oppositions will occur on March 8, 1970, November 18, 1970 (with Jupiter in sidereal Libra), June 12, 1971 and October 17, 1971 (with Jupiter in sidereal Scorpio and Saturn in Taurus). (The heliocentric opposition will happen on January 11, 1971.)

These events are the halfway occurrences between the Great Conjunctions of Saturn and Jupiter of 1940-1 and 2000. We have mentioned the 1940-1 already in the May '69 issue, and have also described its setting in the big triangle, which these conjunctions form in the ecliptic. In the following diagram (Fig. 16), we indicate some of the ancestry of the sequence of conjunctions (and in some cases, also the intervening oppositions). This information is derived from a study of the rotation of the Great Triangle in the course of history.

The first conjunction in the AD Era leads us back to 34 AD. This followed the year of the Events on Golgotha, in 33 AD. We must, therefore, presume that the preparatory stages of the conjunction saw the attacks of Saul on very early Christianity, and finally his dramatic conversion (see Acts VIII-IX). This obviously set the pace of the challenges that entered human history afterward in connection with the descendants of that conjunction in 34 AD. It is also evident that not all the challenges were met with such constructive and positive developments in the human domain as that of the conversion of Saul to the great apostle of Christianity to western humanity, St. Paul.

One such event that displayed a certain resemblance to the experience of Saul at the Gate of Damascus was synonymous with the Great Conjunction of 452, a descendant of the one in 34 AD. Attila, the King of the Huns ("the Scourge of God"), had invaded Western Europe in the preceding years. After he was defeated at Châlons-sur-Marne in 451, he turned to Italy in 452. At the height of his ravaging incursion, he was met by Pope Leo I, who persuaded him to abstain from further advance. The Huns turned back and never returned. The legend, however, says that in the moment when he was confronted by Leo I, Attila saw the spirits of the princes, the Apostles Peter and Paul, appear above him. This is supposed to have made him decide to break off his Italian campaign. The great Renaissance artist Raphael Santi depicted this scene in one of his paintings.

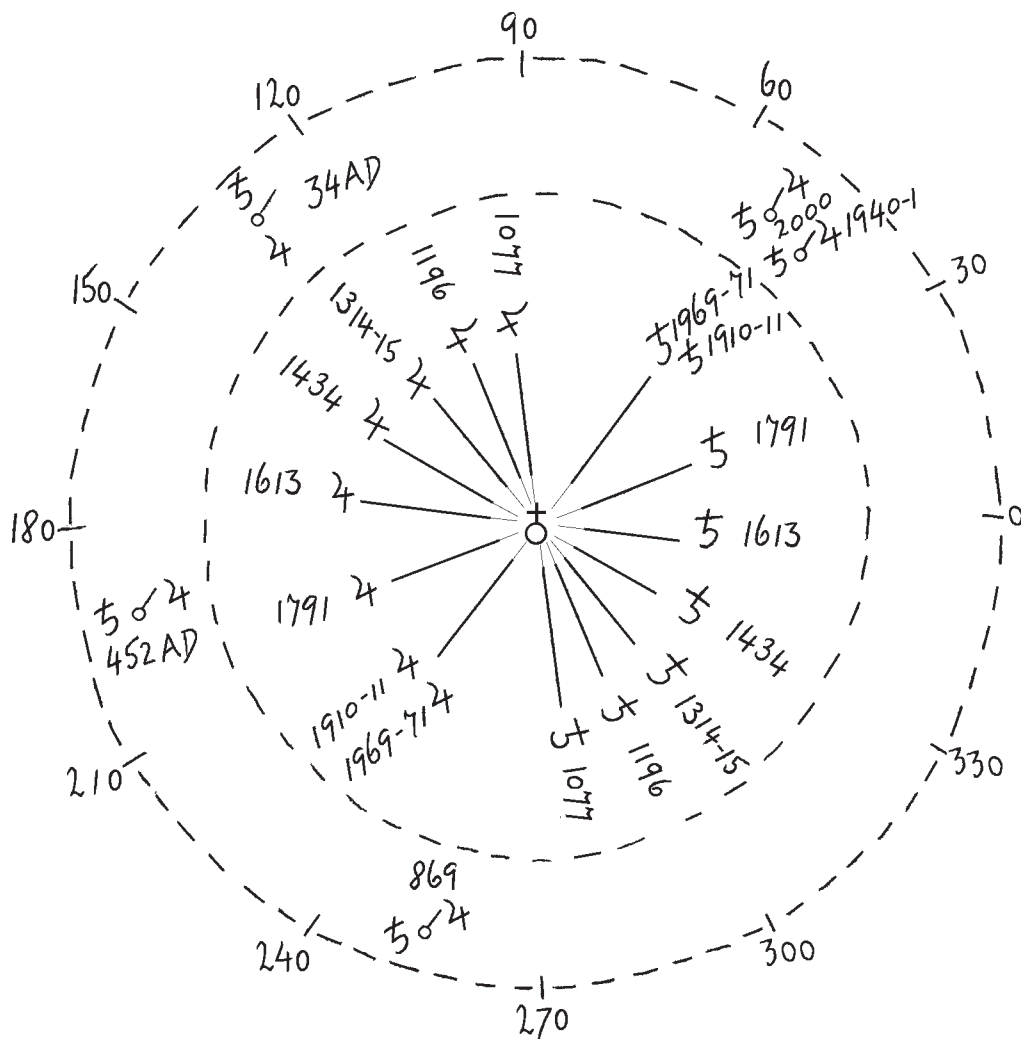
The original event, where we started in 34 AD, led us back to a moment when a human being experienced the Presence of the Risen Christ, against a whole world of disbelief and skepticism. In a very broad sense, we can say, an intensive historical study leads us to similar events of the experience of the "presence" of the spirit, or the spiritual world. However, the forces who see reason to deny and even to eliminate this "presence" from the experience of

the human soul, also raise their heads. They meet the challenge of the Great Conjunctions with acts of denial. A perfect example is the conjunction of Saturn and Jupiter in 869 AD. On the Earth this was accompanied by the Church Council of Constantinople, which abdicated the third principle of the human being, the spirit. We have elaborated on this Council already in the Mar. '69 issue.

Figure 16

Great Conjunctions (outer circle) and Oppositions (inner circle)
of the series starting in 34 AD

(In the case of an opposition, Saturn returns to the approximate position of the two planets at the preceding conjunction, whereas Jupiter is then opposite.)



At the same time, at least during that 9th century, events happened that led humanity forward into the opposite direction. During the 9th century, the story of Parsifal took place as an historic reality, which was described by Wolfram von Eschenbach, Chrétien de Troyes, and others. In these descriptions, Parsifal stands out like an archetype of a humanity seeking the spirit and its manifestation in the physical world and eventually finding it after long trials. It is the exact antithesis of what the Council of Constantinople had postulated.

However, the mighty impulses of doubt and opposition moved through history too. Around 1077, an opposition of Saturn and Jupiter took place, belonging to the sequence that eventually leads to 1969-70-71. This was the time of Berengarius, a medieval theologian. He is the chief figure in the Eucharist controversy of that age. That humanity had already lost, to a high degree, the capacity to understand and adapt as a truth the Transubstantiation of Bread and Wine at the altar into the body and blood of Christ, and Berengarius gave expression to this incapacity.

Only two oppositions of this order later, around 1196-7, Eschenbach must have started to write down his *Parsifal*, which intends to open up roads to the perception of new vistas toward the spiritual meaning and significance of the Transubstantiation.

Another two cycles of this Great Opposition lead us to the years 1314-5. This was the time when a certain sector of a so-called Christian humanity had, in practice, obviously dismissed the principles of the Christ Impulse. Thus it was possible that the Order of the Knights Templars was eliminated on the basis of typical Inquisitorial torture and extraction of false self-accusations. These means were quite obviously the exact antitheses of the true spirit of Christianity. The final act of destruction was the burning of the last Grandmaster of the Order, Jacques de Molay, at the stake on March 18, 1314.

Nevertheless, the forward march of the experience of the “presence” could not be totally obstructed by these events. Another two cycles of the Great Opposition of this order brings us to about 1434. It was the century when that great mysterious personality, Christian Rosenkreutz, inaugurated the Rosicrucian movement. This must be regarded as the true successor of the impulse that lived in the Knights Templars, even in the Knights of the Holy Grail. The Order of the Holy Grail saw in the Holy Vessel, which has a certain connection with our physical body, an element that originally stemmed from the realm of Lucifer, the Adversary. However, it had been elevated and sanctified by the Holy Host that was laid down in it every Good Friday by the Dove from Heaven. Likewise, the Knights Templars regarded themselves as the guardians of the Sepulchre, representing the darkness of the Earth but from which the Resurrection, the hope of all future, had taken place. And Rosicrucianism summed this up in the imagination of the Rose Cross. The black cross is the pictorial sum total of all that binds us to the domains of the Earth in which death rules. But the glowing red roses represent the ever possible presence of the resurrection and eternal life in our being.

After the 15th century, the stream of human evolution, which responded positively to that particular sequence of Great Conjunctions/Oppositions, withdrew more and more into the background of history. One can regard it as the stream of Esoteric Christianity that didn't find

in the ensuing age of materialism much popular recognition. We see that the Great Opposition of about 1613 was met by a great number of writings on genuine Rosicrucianism, published in the course of those years (see *A Christian Rosenkreutz Anthology*, Edited by Paul M. Allen in Rudolf Steiner Publications, 1968, p. 600.). In 1612, Jakob Boehme, who worked until then as a simple shoemaker, gave up his profession and wrote *Aurora, oder die Morgenröte im Aufgang*. This was a book of deep spiritual content that made a lasting impression on a Central European humanity in search of the spirit.

The Great Opposition of 1791 saw the French revolution in full swing. Soon afterwards it deteriorated into the Terror of Robespierre and finally reversed itself into the rise of Napoleon. This is a particularly important and admonishing aspect with regard to the present oppositions and corresponding world situation. At the same time, the movements of Classicism and Romanticism entered decisive stages of their development. In Germany, Goethe and Schiller drew closer during the following years, which was of great significance. It laid the foundation for Goethe's publication of the *Legend (das Märchen von der grünen Schlange und der schönen Lilie)* in 1795. This must be regarded as a further representation of Rosicrucian truth. Also the German poet, Novalis, went through decisive developments and meetings at the universities of Jena and Leipzig. He can, in the truest sense, be regarded as a modern representative of a Christianity of "experience" and "presence".

Two cycles later bring us to the Great Oppositions of 1910 (30 April and 18 October). Again, decisive developments occurred with regard to the experience of spiritual reality and presence. Rudolf Steiner opened the year of 1910 at Stockholm with a cycle of lectures on the Gospel of St. John in relation to the other three Gospels. In between, on 12 January 1910, he spoke for the first time of the pending appearance of Christ in an etheric sheath (the Second Coming, according to The Acts of the Apostles, chapter I), which was to be expected from the second third of the 20th century toward the future. Thus, the challenge of this Great Opposition was again answered by the cognition of the "presence" that first confronted St. Paul. During the following months and in 1911, Rudolf Steiner complemented this message with many lectures, for instance, the cycle of lectures, *From Jesus to Christ*, in October 1911, at Karlsruhe.

Between 1910-11 and the present, was the Great Conjunctions of 1940 (8 August and 20 October) and 1941 (15 February). They belonged to the same sequence of conjunctions going back to 34 AD. These were the years that were under the extreme pressure of events in Europe, during the Second World War. Even so, we know that things took place in extreme seclusion and in the back stages of external history, which were in line with the streams of evolution discussed above. For instance, it was possible to find the principles of cosmological confirmation and amplification of the imminence of the Second Coming, which Rudolf Steiner had pointed out 30 years earlier.

With this whole background of historic implications, we now move toward those oppositions in 1969, 1970, and 1971. We can easily realize how much will depend on the human attitude and spiritual activity with which these events will be met. This can become a grandiose preparation for the following Great Conjunction of this order, in 2000 AD. There might still

now be an opportunity of preventing developments from sliding into similar and probably worse catastrophes than those one cycle earlier, in 1940-1. There are always the two possibilities for us of meeting the events in the heavens: either by spiritually constructive, redeeming, healing deeds, which will become more and more our responsibility toward the stars, or we will disappoint them by letting things slide, and then the demonic forces will take hold of the cosmic situations and use them for their destructive aims.

Heliocentric

The geocentric events at the end of December are accompanied by corresponding aspects in the heliocentric perspective. This happens very often; for instance, we noticed the geocentric opposition of Jupiter and Saturn, and at the same time, only with little more than an hour's difference, Venus will be in a sextile aspect to Jupiter (60° distance) and in a trine to Saturn (120° distance). During the same time, with a few days difference, we discover that the spheres of Jupiter and Venus are engaged, according to the heliocentric calendar.

On December 21, Mars will stand in the perihelion of Jupiter, directed toward the sidereal constellation of Pisces. On December 27, Mercury will step into the same perihelion line. (A few months earlier, on September 3, Jupiter itself was in the aphelion end of its line of apsides.) On December 25, Venus will be in its own descending node, directed toward sidereal Scorpio.

This can give us an idea of how the geocentric and heliocentric views can complement each other and must not be regarded as irreconcilable conceptions of the cosmos. The geocentric view carries an imaginative impression of the cosmic events that, in the truest sense, is indispensable for astrophysical and astrological work. The heliocentric aspect can give a first, and, so far, preliminary idea of the happenings with regard to the spheres of the planets. Thereby, we have the beginning of a new insight into the spheres, which an ancient humanity still had, and that we must discover in a modern, practical, and yet, spiritual approach.

In order to create a conception of how events connected with the apsidal lines of the planets can be met constructively, we might, for instance, employ the historical approach. As we pointed out earlier, these lines do not stand still. They are also moving, measured on the background of the sidereal constellations, though their movement is very slow. Thus, according to the present ratio of progression, the perihelion of Jupiter has entered the domain of present sidereal Pisces coming from Aquarius in the dim past. This must have happened around 5600 BC. We are, of course, fully aware that Pisces must have presented a very different image at that time from the present. On the other hand, it will enter the domain of present sidereal Aries, according to computation, in about 7900 AD. Therefore, this perihelion will be found moving through the total constellation of Pisces during the era that occultism recognizes as the cycle of seven civilizations following the epoch of Atlantis. It started in 7227 BC with the ancient Indian civilization, and it will come to a conclusion with a seventh civilization in 7893 AD. Rudolf Steiner speaks about this Era in books such as *Occult Science* and *Cosmic Memory*.

In these books, Rudolf Steiner describes the transition from Atlantis to the present cycle, or from the Fourth to the Fifth Root-race (*Cosmic Memory*, chapter IV). He says: “The principal leader of the Fifth Atlantean sub-race (the fifth sub-cycle of Atlantis) gradually prepared it so that in later times after the decline of the Atlantean way of life, it could begin a new one that was to be wholly directed by the faculty of thought ... it was a matter of arranging all of life according to the new conception of a divine administration of the world. Everywhere the thoughts of people were to be directed from the visible to the invisible...”

The very image of the constellation of Andromeda, above Pisces, below which the perihelion of Jupiter moves, supplements this information. (We have referred to this cosmic mystery in the Nov. '66 issue.) Andromeda has the star, which marks her forehead, in common with Pegasus. Thus Pegasus, the image of winged intelligence or thought, seems to be rising up from her head, from the region of that organ that is sometimes called in classic Asia “the Third Eye”. The additional implication through the perihelion of Jupiter is that all this must be fulfilled by the development and possible spiritual potentization of the power of thinking. The forces of Jupiter create in us the organization necessary for thinking, i.e., the whole nervous system. However, we are expected to evolve, thereby, not just that kind of statistical faculty that is all too often mistaken for thinking; rather, in order to get on with the job of the whole Post-Atlantean epoch, we must develop moral imagination and even intuitive thinking.

This kind of capacity must have been present in some form in the lives of such great souls as Leonardo da Vinci (died 2 May 1519) and Michelangelo (died 18 February 1564). They fulfilled their artistic achievements by such faculties. This was indicated clearly by the position of Mercury at the moment of their death. It was, in both cases, in the perihelion of Jupiter, similar to the situation on December 27 of this year. Also at the moment of passing over of Goethe (22 March 1832) and Emerson (27 April 1882) Mercury was in that same apsidal line.

It is not easy to find examples in history of Mars in the perihelion of Jupiter as it is on December 21. Two occasions, on which glowing responses came from the human realm, stand out in modern times: one was on December 25, 1922, when Rudolf Steiner composed those words that we printed in the *Star Journal* of Dec. '68, “The Stars spake once to Man...” This is one such manifestation of creative, intuitive thinking. A creative potential of our relationship to the stars is hidden like a germ in our emancipation from the ancient dependence on the cosmos. This is the message of hope in those words. The second, a similar demonstration of possible response to a Mars in the perihelion of Jupiter, is contained in the essay Rudolf Steiner wrote on October 25, 1924. (Mars was then, heliocentrically, in 9.5° of the ecliptic and the perihelion of Jupiter in 13.1° .) He was already tied down by sickness but regularly edited essays to the members of the Anthroposophical Society. (They are collected in English translation under the title *The Michael Mystery*.) In the one of October 25, he speaks of the Archangel Michael's endeavor to connect the world of the stars through human beings with the spiritual world. The starry universe has moved so far away from the original divine cosmos that there is no longer spirit life in it. Thus there would no longer exist a need for us, at present, to associate with it in the moment of our incarnation. However, Michael insists that we take up a connec-

tion at incarnation so that the stars, being present in us during a lifetime, are still linked to the spiritual cosmos. Moreover, looking toward the future, we are more and more called upon to impress upon the spirit-estranged external cosmos, the essence of what we can become as a spirit being ourselves. This can happen, for instance, at the moment of passing over, when by handing back our principles, such as the ether body, we permeate the cosmos with the essence of our life's endeavors.

In the two instances, we see examples describing what we can eventually evolve in ourselves as free, constructive responses to events such as those at Christmas time of the present year.

The position of Venus in its own descending node on December 25 expects responses from us of a different kind but eventually falling in with the ones we described above in connection with Mars and Mercury. This Venus is associated more with the second half of the whole Earth evolution and, particularly, with the new perspectives brought into Earth existence through the Christ Event. In a deeper sense, it waits for all that we can bring about as the transition and new creation from the ancient mysteries to the new Christian Mysteries leading into the future. Guidelines with regard to this were expressed by Rudolf Steiner, for instance, in his cycle of lectures on the *Revelation of St. John*, or Apocalypse (Nuremberg, June 18-30, 1908). On the day of the first lecture, 18 June 1908, Venus was in its descending node.

A great human being who passed over when Venus was close to its descending node was Thomas Aquinas (died 7 March 1274). He was surely close, in some way, to the new Christian Mysteries. Later, only great composers seem to have been able to live up to such heights. The planet was in its descending node, or close to it, at the moment of death of the following great ones in the world of music and composition: Gluck (15 November 1787), Haydn (31 May 1809), Bruckner (11 October 1896), Verdi (27 January 1901).

STAR JOURNAL - January 1970

Heliocentric

The superior conjunction of Venus with the Sun occurs on Jan 24, in c. $304^{\circ} 26'$ (also January 24 geocentrically). This conjunction is one in a series that repeats itself every eight years. Thus a few of the predecessors of the present one were: January 27, 1962, c. 307° ; January 29, 1954, c. 310° ; February 1, 1946, c. 312° ; February 4, 1938, 315° ; February 6, 1930, 317° . Halfway between there were inferior conjunctions of this series, when the planet was involved in retrograde movement and was standing in front of the Sun as seen from the Earth. This occurred January 26, 1966, c. 306° ; January 28, 1958, c. 308° ; January 31, 1950, c. 311° ; February 2, 1942, c. 313° ; February 5, 1934, c. 316° .

These figures show that the conjunctions of one series are very slowly moving backwards in the ecliptic. The difference between two events of the same order is only 2 or 3°; however, over a long time this establishes a complete rotation of the conjunctions in this series through the ecliptic. Such a rotation needs little more than 1,200 years. For instance, the conjunction of January 1970 was in about 305.5° of the ecliptic on January 22, 723 AD, similar to 1970 but without consideration of the precession of the vernal equinox. This means that in 723 it happened at the tail end of the sidereal constellation of Capricorn. In between, the conjunction moved steadily backwards in the Zodiac until it arrived again, on its orbital return, in the same longitude.

Apart from this series of conjunctions, there exist four more series that are activated in the course of eight years. For instance, the following superior conjunctions happened during the last decade and will happen in the future: August 30, 1963, 156° ; April 12, 1965, 22° ; November 9, 1966, c. 226° ; June 20, 1968, c. 89° ; January 24, 1970, c. 305° ; August 27, 1971, c. 154° . During the same period inferior conjunctions of Venus occurred on: April 11, 1961, c. 21° ; November 12, 1962, c. 230° ; June 19, 1964, c. 89° ; January 26, 1966, c. 306° ; August 29, 1967, c. 156° ; April 8, 1969, c. 19° .

It will be noticed that superior and inferior conjunctions are always four years apart, and they take place in approximately the same positions of the ecliptic. Thus the conjunctions write two pentagons into the ecliptic. One is made by the superior conjunctions, during which the planet is far away from the Earth, and the other is indicated by the inferior conjunctions when the planet is much closer to the Earth. The following diagram will illustrate this. It will be seen that the progress of the events through the ecliptic lend a hand to the idea of two pentagrams.

The pentagrams are not equilateral, which is partially due to the variable speed of the planet in the ecliptic, and also to the fact that they are involved in constant rotation.

This is an excellent example for once more indicating how we imagine a cooperation between the heliocentric and geocentric aspects and how they can be visualized in practice. (It is, of course, different when it comes to working out philosophical-astronomical perspectives of the two views.)

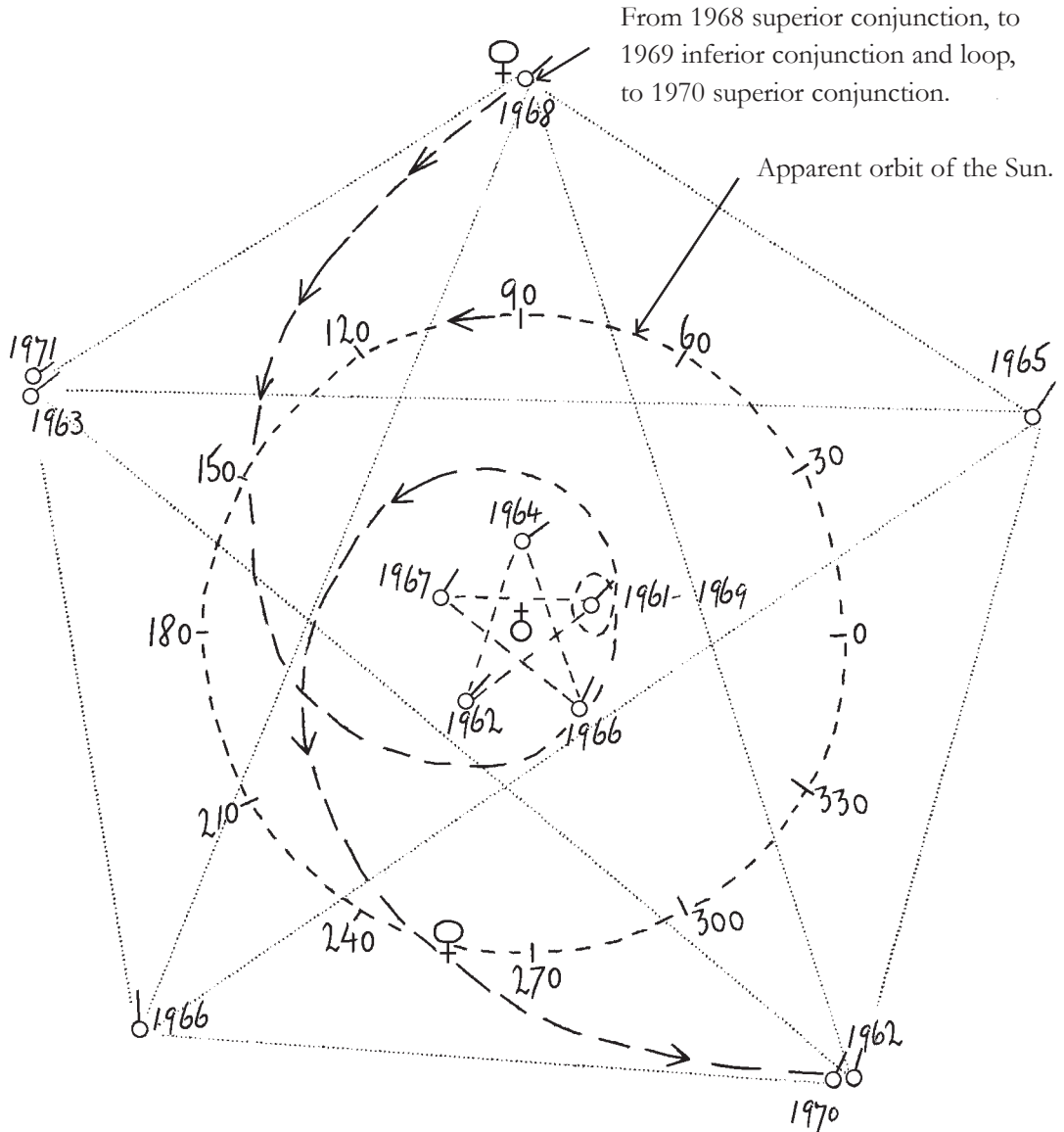
Figure 17

Superior and Inferior (loops) Conjunctions of Venus

Mean maximum distance of Venus from Earth = c. 160 million miles

Mean minimum distance of Venus from Earth = c. 26 million miles

Mean minimum distance of Earth from Sun = c. 93 million miles



We have chosen this superior conjunction of Venus, because it can show us, with the help of the diagram, what a tremendous breathing (systole, diastole) process takes place in the movement from the inferior (loop) to the superior conjunction. This is a spatial reality, if we look at it from the geocentric view, which is of greatest importance for our studies. We can imagine it as a contraction of the sphere of the planet into a head-like quality in the event of movement into an inferior loop phase, and an expansion into a limb-like realization of the sphere out into cosmic space, in the case of the superior conjunction. To this we can now add the fact that the event of January 1970 has a history that can give us useful suggestions as to what the challenge of it might be. For instance, we mentioned earlier that this superior conjunction of Venus can be found in the same ecliptic location (not the same sidereal constellation) in 723 AD. It was an extremely lively time of historic impact. Shortly before, in 711, the Islamic Moors had invaded Spain from North Africa. They soon tried to break into the area of present-day France. Only with great effort were the Franks able to hold them back. Also, elsewhere in the then known world lively developments happened, chiefly initiated by the Islamic nation pressing forward. Later repetitions of this conjunction, particularly at times of its ingress into the signs of the ecliptic, saw widespread political upheavals.

For instance, in 1586 this conjunction had entered the sign of ♄ from ♋. This was the time when Queen Mary of Scotland was condemned to death, together with many others. She was finally executed in 1587. In 1690 the conjunction moved from the sign of ♄ into ♃. This saw the commencement of the Era of Peter the Great of Russia, followed by decisive political developments and wars in Eastern Europe. In 1794 this conjunction regressed from the ecliptic sign of ♃ into ♁. It was the culmination and end of the terror of Robespierre, who was then executed.

The question still remains: What kind of challenge, if we deliberately avoid the concept of determination or fate, might we have to expect in connection with the conjunction in January 1970? We can only say that it carries with it certain cosmic memories of happenings and problems in the human sphere from the past. The recurrence of the cosmic event works upon those memories, possibly deeply buried in human organisms. How the human beings concerned will react, we cannot definitely surmise. The employment of the heliocentric counter aspect can give us an idea of what is involved.

Fundamentally, the sphere of Venus is associated with the developments and destinies of all kinds of human communities, for instance, of nations. Human souls do go through that sphere after death in self-judgment and catharsis. They meet the conditions and problems they have experienced in the domain of community while still alive on Earth. Thus Venus is connected with association, relationship to environment, integration, and love in a cosmic sense. This involves also social conditions, developments, and crises in our modern world. The heliocentric perspective reveals that the series, of which the one in January 1970 is one instance, is now especially associated with this historic background.

The Venus conjunction of January 1970 is close to its aphelion line and also to the descending nodal line of Neptune. The earlier conjunction of this series, in 1954, was actually

closest to the two lines. Here we can find an answer to our problem. The two lines are very close together. At the beginning of the century they were only $1\frac{1}{2}^{\circ}$ apart. Since the perihelion-aphelion line of Venus is 10 min. per year faster, the two will coincide only toward the end of the 21st century. Thus, all we said earlier about Venus will be emphasized more than ever before, already as it has approached our present age and still more at present. The fact that this stands out in the heavens as a challenge, demanding constructive answers of contemporary humanity, is one of the reasons why we are moving through an age of unprecedented social upheavals. Of course, we don't overlook the fact that the social conditions on the Earth and the development of human consciousness have gradually led up to this situation.

A close study of the associations of the node of Neptune leads us to a point in the far past that is equally important for an adequate judgment. Around 1300 BC, the node of Neptune coincided with the aphelion of Mars, which was then in Cancer. At present the aphelion is in the direction of sidereal Leo. Thus, we have here a relationship of the sphere of Neptune to that of Mars, similar to that of Neptune to Venus in modern times. An additional fact is that the ascending node of Neptune at the time of Christ was situated between the perihelion of Venus and the aphelion of Mars, and Saturn at the time of Golgotha was close to that ascending node of Neptune.

However, what is the significance of Neptune and its sphere? There are several approaches that can lead to an answer. One is the experience of the human soul after death of this sphere. After a long process of purification, the soul may ascend to the exalted spheres of spiritual being. Rudolf Steiner calls this Spiritland and describes it, for instance, in his *Theosophy* (Edition 1965, p.102, f.). In this sphere our soul meets the real, higher "self". It is that eternal "self" that moves through the repeated existences on the Earth planet. "As the architect learns from the imperfections that show themselves in his work, and as he brings into his new plans only what he was able to change from imperfections, so the "self", in the fifth region, casts off from its experiences in former lives whatever is bound up with the imperfections of the lower worlds, and fertilizes the purposes of the Spiritland, purposes with which it now lives, with the results of its former lives." (From *Theosophy*).

If we contemplate this, we can understand the connection of the forces working from the sphere of Neptune with the social evolution on the basis of the association of Neptune, first with Mars in pre-Christian times and with Venus at present.

The connection of Neptune with Mars points to almost diametrically opposite concepts of social order. A social order is, or at least should be, an institution on the Earth where our immortal "self" can grow and unfold in a community of fellow selves. But the beings working from Mars have, so to speak, a different "opinion" on these matters from those of Venus. Mars is a planetary sphere that was, essentially, involved in the first half of the evolution of the planetary universe, of which our Earth is an integral part. In order to create the world of nature, which we human beings can grasp with our senses, Mars had to precipitate the creative wisdom of the divine world into Earth materiality. In every detail of the physical object world is contained wisdom of a supreme divine order. One can even say that the spirit is buried in the

world of matter. This was the work of the beings working from Mars during the major first part of the Earth evolution. It was a downward trend into materiality, away from the sources of existence in divine spirituality. This can also explain why Mars was sometimes considered to be “malefic” and an antagonist of the good.

However, these planetary impacts had and still have their task, so to speak, in the economy of world evolution. Surely, humanity was more and more separated and emancipated from the spiritual world. Only the external and materialized workings of the divinity and its cosmic helpers were accessible to us through our senses. But, thereby, we became increasingly independent and moved along the road toward spiritual freedom. Slowly, we reached a point—and we have arrived there in this present age—where only a free inner decision, without any imposition from our environment, can lead us back to a new realization of the divine spiritual world, in loving identification of our “self” with the aims of the spiritual world.

Naturally, this road was, and certainly still is, beset with the gravest of dangers. As long as we have not reached a definite degree of spiritual freedom, born out of the power of absolute thinking discernment, we are in constant danger of falling and losing our humanhood. Only through the Christ Event are we enabled to reach out to this inner strength of higher, cosmic ego-hood. Thus we can justify and rectify the great emancipation of the human race during bygone ages of evolution.

Therefore, humanity living before the Christ Event still had to be guided by the divine world. Correspondingly, the social orders of pre-Christian times were also of a theocratic nature. Only a few great ones of the human race were, in the end, able to achieve direct access to the divine spiritual world. Thereby, only these few were able to realize the great evolutionary aims of the divinity and to transmit the essence of their insight to the people they had to guide. This situation reached a certain climax in the Mosaic Law. This was given in the course of the Exodus of the Hebrew people from Egypt, chronologically in the neighborhood of that coincidence of the lines of the apsides (perihelion-aphelion) of Mars and the nodal line of Neptune, which we mentioned earlier and which happened around 1300 BC.

Moses was able, as an initiate, to see events to come in history. He saw the approach of the Incarnation of Christ, and he saw his task in the preparation of the Hebrew people for this event. They were not yet able to guide their footsteps in freedom and full harmony with the aims of the divine world. They had to be taught and led, which was sometimes painful for them. Therefore, Moses had to give them the Ten Commandments, as the core of their community building and social order. Around this core a huge volume of ritualistic rules and institutions was built. They constituted quite a practical order of social life. For instance, the institution of the Passover Lamb, or Ram, was a yearly recurring reminder of the coming Incarnation of the Lamb, or Ram, of God. John the Baptist, indeed, saw Christ when he baptized Jesus. He realized Christ in the descent of a Being of a high hierarchical order into the body of Jesus.

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Conclusion of the Superior Conjunction of Venus

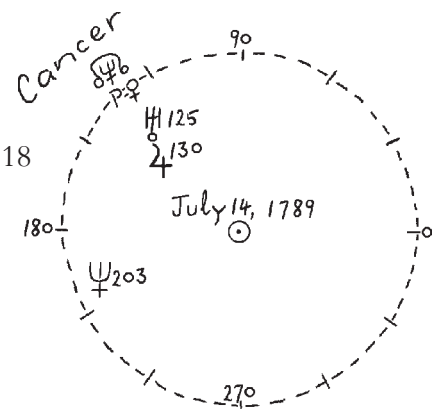
A modern humanity might conceive a social order of this nature as an imposition. In ancient times it was, of course, received by a totally different consciousness from the present. As a matter of fact, it has survived into our age but has moved through a number of variations and changes. One of them was the social order of ancient Rome. There the social order was founded on the concept of Civic Law. Another form was medieval feudalism built on a hierarchical order of society. However, our modern age increasingly feels that this kind of social order must be evolved into something more akin to the status of contemporary humanity. The old social orders and institutions were necessitated by the evolution inaugurated by the forces of Mars. The human being of the present age experiences, mostly deep in the subconscious, that the structure and organization of the human society, or community, should be erected and borne out of the working of the Venus forces. Unfortunately, what is all too often forgotten is that in order to achieve this, we individuals must rise to a level of high spiritual freedom and moral imagination, which alone is the fulfillment and justification of the independence that we have attained.

The development toward these higher aims, of adjusting to the new requirements in setting the "house of humanity" in order, is obviously slow in progress, tumultuous at times, and even painful. A corresponding historical study reveals that the greater turning points on this road, for instance, the social revolutions in modern history, are connected with events on these nodal and apsidal lines of Neptune, Venus, and even Mars.

We have four abbreviated charts illustrated below, three of which give the heliocentric configurations of the heavens at the time of major social revolutions:

The first shows the situation on the eve of the French Revolution (Fig. 18). Jupiter had just passed Uranus in conjunction and was close to the ascending node of Neptune and the perihelion of Venus. At the same time it was in a so-called quintile aspect, or 72° distance, to Neptune. The closeness of Uranus and Jupiter to the elements of the spheres of Neptune and Venus falls in with what we said earlier (Jan. '66) about the implications contained in the approaching coincidence of these lines identifying the planetary spheres. Obviously in that moment, in 1789, there was the need for reconstruction of the foundations of the human community knocking at the door. The call for the new Venus order was apparent in the heavens. Figure 18

The French Revolution was a rebellion against the rusty feudal structure of the French monarchy. It had to be expected at some point of history. At the time before its inception, there also existed a connection with certain esoteric, occult impulses in humanity. For instance, the great motive to achieve Fraternity, Equality, and Liberty by this



revolution, demonstrates that there existed in some minds a realization of the need to build the new order on threefoldness. The threefoldness of the human being as body, soul, and spirit—an ancient spiritual recognition—must be safeguarded if a new social order is expected to be built on a healthy foundation. The cognition of the requisites of the economy, the safeguard of human rights, and the free development of the cultural life must, of course, go with it.

Very soon, however, it became apparent that humanity of that time was unable to attain these objectives of allowing the three spheres to develop, each in unobstructed freedom. The political element, which should have safeguarded human rights, turned into the opposite and became the terror practiced by the very few, for instance, Robespierre. What had happened? That humanity had fallen back into the ancient Mars order of social structures, where the few, the monarch, the despot, the absolute leader ruled the multitudes.

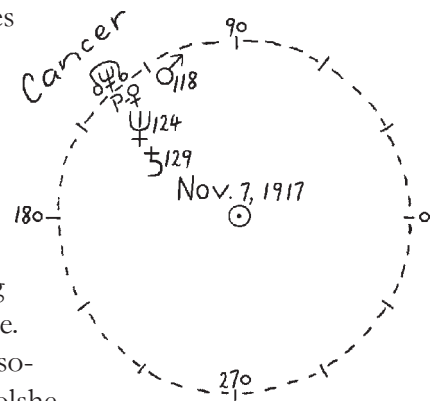
Why did this happen? The temptation to fall back seems to have been facilitated by the movement of Jupiter through the aphelion of Mars about one year after the commencement of the revolution. Thereby the Mars forces of social consciousness raised their head again and spoiled the original impulse wherever they could find access in human nature. There is no need to imagine that things had to develop as they did. Principally, we have the power in our age to resist such temptations, but it can only be done in full consciousness. Any kind of dullness and mental lethargy can open the gates of the mind to these forces.

We have not included a diagram of the configurations at the time of the revolution of 1848-9, mainly in Central Europe. Jupiter again moved in the course of 1848 through the ascending node of Neptune and perihelion of Venus, as in 1789. but the main feature was the slow motion of Neptune through the aphelion of Mars. Indeed, these rebellions soon collapsed, mainly into compromises with the existing monarchical structures.

The next major revolution happened in Russia on November 7, 1917. The Bolsheviks, under the leadership of Lenin, succeeded in eliminating the Kerenski government, which earlier on had superseded the Czarist regime. The configuration looks much more dramatic than the one of 1789. Neptune and Saturn were close to the ascending node of Neptune and the perihelion of Venus, with Mars approaching those lines very fast.

Figure 19

One would expect that, in this case, the Venus principles of social order should have had a unique chance of establishing a major breakthrough, regarding modern humanity's search of a congenial new construction of the community life of humanity. In fact, the opposite happened. What was achieved was a most thorough change of the class that held the reins of absolute political rule. In pre-revolution times, it was the absolutism of the Czarist regime holding sway over Russian people, at times to the point of bondage. The Bolshevik regime was to establish universal rule by the so-called proletariat. In actual fact, the high officials of the Bolshevik Party exercised stringent rule and domination of all three spheres of community life.



Again we can ask: Why did this happen? One answer lies in the nature and character of Lenin. Early in his life, at 17 years of age, his brother was executed by the Czarist government for revolutionary activities. That was in May 1887. Saturn was then in its own ascending node and was approaching the nodal line of Neptune and the perihelion of Venus. Lenin was deeply shocked by this, and his reaction was one of hatred for the ruling class, the bourgeois regime. It is said that he was overheard muttering, "I shall make them pay for this." All through the following thirty years of a strenuous life, partly in exile in Siberia and Switzerland, he kept this fierce hatred alive. Then, when the opportunity came in 1917, he built the new social structure on this abysmal "class"-hatred. Certainly a social reconstruction inspired by the forces of Venus could not be built on this. Again, as before, the old Mars forces took over those who in our present age promote undiluted totalitarianism, whether it is conducted by one or a group of human beings.

Thus we see the karmic roots of that Mars in the chart of November 7, 1917. Saturn was in the same part of the Zodiac in 1887. Furthermore, the position of Neptune in 1917 is, in this context, highly significant. This planet and its sphere can be realized in human existence as an expression of spiritual love in the highest sense. In that same year 1917, somewhat earlier than the Russian revolution, Rudolf Steiner was approached by some of his friends for a constructive answer to the social problems that were looming up as the First World War dragged on. They were worried about the prospects of the future. Rudolf Steiner responded to their requests by working out with them the idea of the Threefold Commonwealth. We mentioned earlier that in the French Revolution there rose the call for Fraternity, Equality, and Liberty. The idea was to provide opportunities of unhampered and healthy function for each of the three spheres of social life: for the economy, for the function of the State as guardian of the rights of the human being, and for the cultural, educational life. In the French Revolution, these ideas were lost in the upsurge of the terror that raised its head at a certain moment.

Rudolf Steiner worked these ideas out, down to the minutest details of the required functions of the three spheres. Had it been accepted and introduced, it could have inaugurated a true and scientific realization of a Venus order with regard to the burning social problems and crises of our age. This would have been a manifestation of that Neptune in Cancer in the most positive sense.

However, it also has another side that comes to the foreground, particularly if human minds and attitudes do not meet it with world-loving constructiveness and responsibility. Then it becomes a promoter of hate, even of world hate. This lived in the soul of Lenin, and in 1917, when Neptune was in Cancer, this class hatred—hatred of the so-called bourgeoisie—became the foundation stone of a supposedly new and ideal "house of humanity". However, the challenge in heaven was answered on the Earth by a perpetuation of the broken down bridge, the Bifrost Bridge, between the dwellings of the humans and that of the gods.

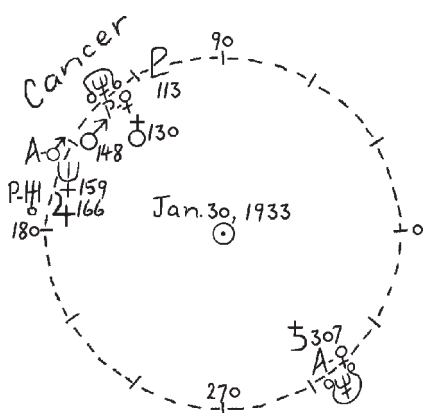
This was facilitated by another factor. When it became a matter of segregating the Bolshevik party, long before 1917, from the more moderate Mensheviks, Lenin was obliged to define the philosophical world conception of his radical party. Without hesitation he declared mate-

rialism, or dialectic materialism, to be the only possible philosophy for the Bolsheviks. This became the background of the powerful, officially sponsored movement of atheism in Russia.

However, all this has a glaring historical foundation on the basis of the rhythms of that Neptune in Cancer. One cycle of this planet takes us from 1917 back to the middle of the 18th century. The time of one revolution of Neptune, or return to the same sidereal position, is 164.77 years. Around 1750, there were the French encyclopedists and philosophic materialists, such as: De La Mettrie (died 1751), d' Holback (died 1789), and Helvetius (died 1771). De La Mettrie is known by his *Histoire naturelle de l' âme* (*Natural History of the Soul*), 1742 and *L' Homme machine* (*The Human Machine*), 1745. Helvetius wrote *De l' esprit* (*About the Spirit*) in 1758, which created a mighty controversy because of its materialistic tenets. All this was also contained as a heritage in that Neptune in Cancer. Lenin took the theoretical and philosophical materialism and made a life practice of it, in a nationwide sense.

In 1933 Germany, there was a take over by the National Socialists under the leadership of Hitler and his associates. The chart of that day is most dramatic. The Earth in that moment was in the ascending nodal line of Neptune and perihelion of Venus, whereas Saturn was about in the opposite portion of the Zodiac. We see here again the principal signum of the greater social crisis in our modern age. There were, however, also other implications of a serious nature that gave significant indications of why this historic event in the sphere of social evolution failed so terribly. Mars had almost moved into its own aphelion, Neptune was still close to it, and on the other side Pluto was approaching that "life-line" of modern social impulses, the elements of the spheres of Venus and Neptune.

Figure 20



The so-called National Socialist revolution was facilitated by developments that had gone on previousl. On October 23, 1929, the well-known Wall Street Stock Exchange crashed, throwing not only the U.S. economy into a severe recession, but also the entire economy all over the world suffered as well. Also, in Germany the unemployment, as a result of the recession, was very severe and prevailed right into the time when Hitler took over. He stepped in front of the German people and promised them work and bread. And an utterly despairing nation accepted his offer.

The offer was, as we know, coupled with the idea of an absolute falling back into most ancient principles of human community. The building up of the society exclusively on race concepts and blood ties was made the mainstay of the new social order. It was supposed to organize every single detail of the complexity of social life, to the extent that it even became a state religion, supreme over all other religions—if they were not eliminated altogether. This was supposed to be achieved by a Martian totalitarianism whose terror did more than compete with the terrorism of political communism.

Here we witness the full impact of the ancient Mars principle of social construction that rejected and eradicated any trace of the Venus principle, should it attempt to come into prominence in modern humanity. In the chart of 1933, we see this manifest in the positions of Mars and Neptune near the aphelion of Mars. At the same time we perceive also how such impulses are carefully prepared by the counter-forces working against healthy progress. Neptune was actually quite close to the aphelion of Mars in 1929, at the time of the commencement of the world economic crisis, and it moved actually through that line in 1930, when the full weight of that crisis was felt everywhere. This is the whip that the anti-forces use, apart from occasional material promises, in order to try to beat humanity back into their ancient and materialistic concepts of the human society.

At this point it may be a constructive idea to study the history of the planetary elements involved, such as the movements of the nodes and the apsides. We are, of course, fully aware that objections may be raised with regard to the employment of the elements of Neptune and Uranus. The argument may be that it is questionable whether these planets existed before a certain moment in cosmic history. However, we contend that they did exist within the orbits of the time we will consider. Apart from this, we have the impression that the spheres and their corresponding elements were present in the cosmos before the planets, as visible objects, came into being.

According to computation, the ascending nodal line of Neptune and the perihelion line of Uranus coincided in about 8,700 BC, and were within 15° of the position of the vernal equinox. We have chosen to investigate this connection with the perihelion of Uranus, because we see Jupiter standing near this element of Uranus in the chart of 1933. Jupiter is associated with our process of thinking, with philosophy, etc. We want to find the background of the philosophy standing behind that impulse of the National Socialists. In any case, there was a lot, one might contend, of shady occultism in the backstage of that movement that seems to be, to a certain extent, associated with the perihelion of Uranus. (What we are considering now is, of course, only one side of the history of the line of the apsides of Uranus.)

The date of 8700 BC provides us with an interesting key. This was about 1500 years before the commencement of the so-called Fifth Epoch, after the termination of Ancient Atlantis. So it was during the closing 7th sub-race of that vanished continent. Rudolf Steiner speaks about it in his book *Cosmic Memory* (p. 58 of the 1959 edition, by Rudolf Steiner Publications, Inc., Englewood.) "...they (the members of this sub-race, also called primal Mongols) reached the conviction that what is oldest is also what is most sensible and can best defend itself against the faculty of thought ... they had lost the power over life, but they never lost their direct, naive faith in it. This force had become their god, in whose behalf they did everything they considered right. Thus they appeared to the neighboring peoples as if possessed by this secret force, and they surrendered themselves to it in blind trust ..."

This is, apart from its historical context, a perfect description of what manifested itself in many instances during the reign of those political powers in Germany during the thirties and forties. It was the heritage of an ancient occultism that was supposed to set the "house" of the

German people in order. In actual fact, however, that over-aged version of Uranus forces demonstrated most perfectly in the course of events that it could do nothing but destroy.

To the last picture we must also add the history of the apsides (perihelion-aphelion) of Mars and Venus. The aphelion of Mars, which is at present in the direction of the constellation Leo, coincided with the perihelion line of Venus (of course, elongated beyond the boundary of the planetary orbit) in about 3200 BC. Both were then in the direction of the constellation of Cancer or its equivalent. The movement of the apsidal lines of Venus is very slow, almost identical with that of the vernal equinox. Thereby, it happens that the perihelion of this planet stays for a very long time in the area of Cancer. Theoretically, it takes about 120,000 years for it to traverse that constellation.

Apart from these facts, the coincidence of the two lines of the apsides is significant. The year 3200 BC was close to the commencement of Kali Yuga in 3101 BC. This is one of the four world ages, according to Indian Wisdom: Krita Yuga, Treta Yuga, Dvapara Yuga, and Kali Yuga. They coincided with the descent of humanity into ever greater involvement into the material world until finally, in the Kali Yuga that ended in 1899 AD, humanity reached the lowest, the dark (Kali) stage, which means final emancipation from the spiritual world. Around the onset of Kali Yuga, the coincidence of the two planetary apsides took place. Present in Cancer, on the one hand, was the element of the gentle Venus sphere, the perihelion end of it, which is associated with the head part of the sphere. The spirit being of Venus would there be “lovingly inclined” toward the concerns of the solar universe. Mars displayed quite a different attitude. Through its aphelion, an expression of the limb nature of its sphere, it manifested the impulse toward some degree of dissociation from the solar system. It aimed, as it were, at consolidation of the situation accruing from the destruction of the bridge between the land of the Gods and the humans, according to Norse mythology. This initial event of the Twilight of the Gods was associated with the constellation of Cancer. In other words, the beings of Mars insisted on the development and perpetuation of materialism, against the beings of Venus. Incidentally, Cancer is connected with the philosophy of materialism.

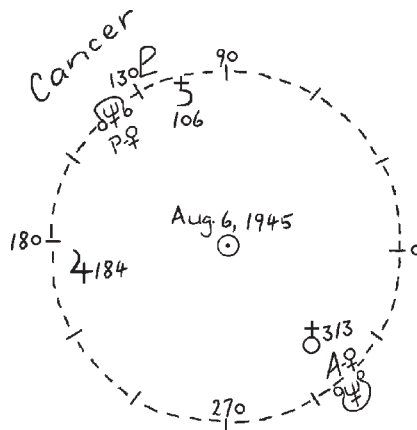
All this accompanied the commencement of Kali Yuga. We must also take this complex into account, when we look at those charts of the social crises of the modern age and the role of the aphelion of Mars in them.

Finally, we have included the chart of August 6, 1945. This is not, strictly speaking, a chart that concerns a social crisis; however, we regard it as a consequence of the preceding one. One of the results of the developments in 1933 was the Second World War. Although it was conducted with great fierceness, it dragged on endlessly, and grew into unpredictable global dimensions. Eventually, the U.S. government decided to employ the atomic bomb, to force an ending to the war in Asia. Thus Hiroshima happened. In that moment Pluto stood above the ascending node of Neptune and perihelion of Venus, with the Earth opposite. The planet Pluto, which can be either associated with great spiritualization or utmost destruction, accompanied this ominous moment. Once again the counter-forces invented another “whip” by which they try to keep humanity away from “loving Venus” solutions of the social problems of

all humanity. The whip of fear is used, as so often, in these contexts. Fear of the Atomic Holocaust is supposed to keep the modern world in the fetters of obedience to the old Martian rules of the social game.

If one looks at these historic developments, one may be inclined to despair. Will humanity ever break through to a “loving Venus” order of social institution and yet retain the justified Mars qualities of scientific clarity of ideas? We see no real reason for despair. The fact that the purely Mars oriented attempts, with the rejection of the Venus perspectives, have defeated themselves, or are constantly doing so, can, nevertheless, give us hope. The practices and methods of the Mars qualities are invariably turning into inhuman and antihuman consequences, and thus they are eventually rejected. The road to healthy solutions, compatible with the true, spiritual implications of humanhood, may be long, weary, and painful, but the constructive impulses will eventually prevail over the attacks of the anti-forces.

Figure 21



The Countenance of the Twentieth Century

It is one of the oldest practices in the field of cosmology and astrosophy to try to discern future historic events on the basis of star wisdom. In fact, this is older than the practice of investigating individual human destiny on this foundation. Modern science, partly with the help of computers, slowly discovers that the ancient cultural monuments, such as Stonehenge etc., the ziggurats, or temple towers in Mesopotamia, and even pyramids in Egypt, were used as observatories and giant instruments for the discernment of phenomena and rhythms in the heavens. Only at a rather late stage, which was synonymous, in one sense, with the decadence of the original temple science, did human egotism lay a hand on the ancient star wisdom and thereby “betrayed” the magnificent cosmic mysteries of the past.

As much as this may suggest a regretful development, it opened up the roads, nevertheless, to an eventual rediscovery of the correlations between cosmos, Earth, and the human being. But this renewal must now respect the independence and spiritual freedom that we are expected to have attained during the ages of darkness and rejection of star wisdom. A time is approaching when we will again be able to “read in the stars”. However, we will no longer ask those dispiriting questions: What do the stars say that is going to happen to me? to the world? etc. Instead, we will take the script of the stars as a description of the momentary conditions of the material world, of the tools offered to us; and from spiritual courage and “moral imagination” (see Rudolf Steiner’s *The Philosophy of Freedom*), we will actively answer the cosmic challenges and create spiritual, practical realities on Earth, just as we create material realities, for instance, in the sphere of modern technology.

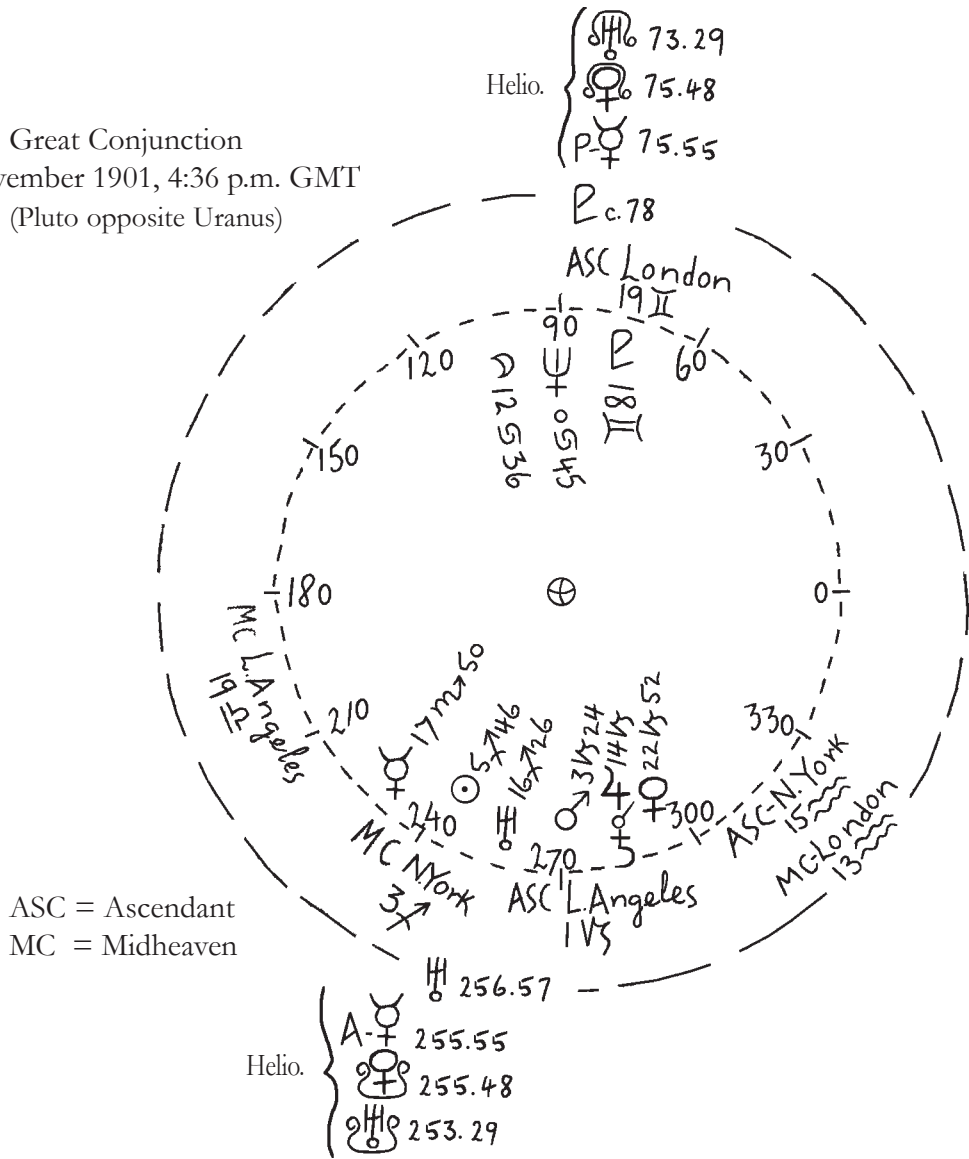
If we bear in inner awareness these great changes that have taken place in the sphere of our relationship to the stars, then we can again safely try to read the cosmic configurations. In this sense, and in this sense only, we will look at the cosmic situations at the beginnings of the 19th, 20th, and the approaching century. One can, of course, say that considerations on the basis of the commencements of centuries seem to be rather arbitrary, and need by no means stand out as significant points in time. However, it happened that just the inaugurations of the 19th, 20th, and the 21st centuries carry in them remarkable cosmic presentations of the tasks of modern humanity.

We will first look at the configuration of the commencing years of the 20th century, as we have demonstrated in Fig. 22. On 28 November 1901 at 4:36 p.m. GMT, a Great Conjunction took place, i.e., one of those periodic conjunctions of Saturn and Jupiter, one that we previously described in the Dec. ‘69 issue. The heliocentric conjunction happened earlier, on September 27, 1901.

The most conspicuous feature of that geocentric event in 1901 is the fact that Saturn, Jupiter, and also Mars and Venus were in the ecliptic sign of Capricorn, sidereal constellation of Archer. Opposite, in ecliptic Cancer and sidereal Twins, were the Moon and Neptune (almost exactly opposite Saturn and Jupiter).

Figure 22

Great Conjunction
28 November 1901, 4:36 p.m. GMT
(Pluto opposite Uranus)



This Great Conjunction in 1901 was accompanied by a series of oppositions between Uranus (in sidereal Scorpio) and Pluto (in sidereal Taurus). The first one, geocentrically, took place in December 1901, but there were two more in the course of 1902. The heliocentric opposition happened in the beginning of February 1902, with Pluto in 77°48' (according to the *Pluto-Tafel* by Noesselt-Hoffmann, edited by Ebertin Verlag, Aalen, Germany) and Uranus in 257°48'. Pluto was still close to the (elongated) ascending nodal line of Venus and perihelion of Mercury, and Uranus was near the descending nodal line of Venus and aphelion of Mercury.

These events reflected strongly, and still reflect, the situation in which humanity of the 20th century finds itself. Many of the happenings in all spheres of social life (not all, some are

correlated to earlier phenomena) during this era, in either sense, represent reactions to the challenges contained in those cosmic configurations. It will, therefore, be our next task to discern objectively and historically the background that they inherited from the past.

We have already worked out, in the Dec. '69 issue, the fact that the Great Conjunctions, as they recur in intervals of about 60 years, move slowly on through the Zodiac. To this we add the fact that these conjunctions of Saturn and Jupiter take place in series of three and in three different locations of the Zodiac. For instance, in the diagram in Dec. '69, we inserted the Great Conjunctions that happened in 1940-1. At that time the two planets met in sidereal Aries. This was preceded by another similar event in 1921, in sidereal Leo-Virgo, and again by the Great Conjunction of 1901 in sidereal Sagittarius, which we are considering here. The 1901 event was then followed, after an interval of about 60 years, by another Great Conjunction in 1961 in sidereal Sagittarius.

Thus these events happen in a big triangle, which at present is lying with its three corners in sidereal Aries, Leo-Virgo, and Sagittarius, and this triangle slowly rotates in time. We worked out (Dec. '69) some of the predecessors of the corner that is now in Aries. At present we want to discern the history of the corner that has come into Sagittarius, because this will explain the nature of the event in 1901.

We are led right back to the year 6 BC (in astronomical counting). At that time, geocentrically, three conjunctions of Saturn and Jupiter occurred in sidereal Pisces. This was one of the Great Conjunctions in 1901. Between then and now, this corner of the triangle has moved through all the constellations, from Pisces, Aries, etc., forward to Sagittarius.

In 352 AD another conjunction took place in sidereal Taurus, associated with the same corner of the triangle. (Of course, a number of similar events had taken place between 6 BC and this date.) In 354 St. Augustine, bishop of Hippo, was born. Thus, the conjunction in 352 was connected with the turning of early Christianity to the Augustinian theological and philosophical concepts. This happened after Christianity had become, following the long spell of persecutions, state religion in the Roman Empire during the reign of Constantine the Great.

In 590 AD another Great Conjunction of this series took place. The corner of the triangle had by now advanced into sidereal Gemini. In 590 Gregory I ("the Great") became Pope. He restored monastic discipline, enforced celibacy of the clergy, etc. During his office, St. Augustine of Canterbury "invaded", so to speak, the British Isles, which eventually led to the extinction of the ancient Celtic Church.

In 709 AD this Great Conjunction had advanced as far as sidereal Cancer. Two years later, A1 Tarik, the general of the Moslem Berbers, or Moors of North Africa, invaded Spain via the Straits of Gibraltar. This opened up the era of Moslem conquest of almost all of Spain.

By 1067 AD this Great Conjunction corner had moved into sidereal Virgo. In 1066 the battle of Hastings took place, ending the Saxon rule in England and establishing the Norman state.

In 1246 the Great Conjunction was on the point of moving over from sidereal Virgo to Libra, and in 1307 it actually did enter that constellation. The year 1246 leads us to the time

when Albertus Magnus, the great Scholastic, was teaching at Paris and when Thomas Aquinas was on his way to becoming the outstanding spiritual authority of Scholasticism. Around 1306 the famous process against the Order of the Knights Templars was inaugurated, leading to the extinction of the Order.

In 1544 the Great Conjunction had arrived in sidereal Scorpio. In 1543 Copernicus, the astronomer, died. Soon after his death his revolutionary book on heliocentric astronomy was published.

In 1604 and 1663 this series of Great Conjunctions was still in sidereal Scorpio. Shortly before 1604, the book *The Chymical Wedding of Christian Rosenkreutz* was written down by Valentin Andreae. The years around 1663 saw significant developments in the scientific work of Newton.

By 1782 the Great Conjunction had advanced to Sagittarius. This was the year when the independence of the USA was acknowledged by Great Britain.

The Great Conjunction of 6 BC in Pisces has often been suspected by historians of being connected with the Star of the Wise Men from the East, who came to visit the Jesus child (St. Matthew, II:2). But, the great problem has always been the chronology of the birth of Jesus. Traditional Christianity visualizes that it took place at Christmas of the turning-point from the BC to the AD calendar. Yet, that Great Conjunction took place in 6 BC (astronomical).

We have very carefully investigated this matter over years and have come to the following discovery, which at first may sound strange. That event in 6 BC—rather three events, because three conjunctions happened from the geocentric view—was synonymous with the “spiritual nativity” of Jesus. We are fully aware that we introduce, with this concept, a proposition into astrology that many may find difficult to accept. However, we can only point out that we have investigated it with all possible rational means and have found that it does apply in a very practical sense. (We have introduced certain aspects of the spiritual nativity already in *Star Journal One*, Oct. '65, in connection with Goethe.)

The originator of the idea that we have a spiritual nativity, which need not coincide with the physical nativity, is Rudolf Steiner. In a lecture-cycle entitled *Human and Cosmic Thought*, 20-23 January 1914, he pointed out this perspective. Later on it was possible to discover the practical association with the physical nativity, the so-called birth chart. (Also see the author's *Living Universe - Studies in Astrosophy* for more details regarding the spiritual nativity).

We must imagine that the physical birth of a human being is the final step down into incarnation. If we, furthermore, visualize that our soul descended from cosmic-spiritual heights through the spheres of the planets, then the Moon sphere would be the last (but one) station of descent. Therefore, we take the position of the Moon at birth as a symbolic presentation of the last step. If we now try to retrace, as it were, the prenatal path of a soul, we would have to ascend into the spheres above that of the Moon. How can we do this in practical investigation?

In order to accomplish this, in a mathematical-astronomical sense, we need something like a pathway or a gate. This is provided by the fact of the nodes of the Moon. We have well established by now, the criterion of the nodes of the planets and also of the Moon. We know

that they are the crossing points between the orbits of planets and Moon, and the (apparent) orbit of the Sun or ecliptic, which in the heliocentric perspective is the orbit of the Earth. Furthermore, we know that these crossing points are not fixed but moving and oscillating along the ecliptic. Thus, more or less long-range time elements are introduced into the essential being of the spheres implied by the orbits of planets and Moon.

As the nodes of the Moon are points of contact between the Moon sphere (indicated by the orbit of the Moon) and the Sun-Earth sphere (implied by the ecliptic), we regard them as gates from the one to the other. If we can accept the idea that the Moon at birth stands symbolically as an indication of the last step on the road to incarnation, we may go one stride further and regard it as the “gate” from the Moon down into birth on Earth. In order to investigate the stages of descent, we would have to go in the opposite direction, out into the cosmos. Experience has proven that in the moment when one of the two Moon nodes has moved into this given position of the Moon at birth, the “gate” of that Moon is “opened”. From the time perspective of a nativity, this can happen either before or after birth. One of these opportunities represents the spiritual nativity belonging to the corresponding physical nativity. In brief description, it reflects and circumscribes the spiritual potential of a human being with regard, for instance, to possible practical realization of ideas.

Of such a nature was the connection between the Great Conjunctions in 6 BC and the Nativity of Jesus. The Moon at midnight from 24-25 December of the year zero (astronomical chronology) just passed over from sidereal Aries into Taurus. This would symbolically indicate the “gate” from the higher planetary spheres into the Moon-Earth sphere. The ascending node of the Moon was, in that moment, passing over from sidereal Capricorn into Sagittarius, i.e., it was about 120° away from the position of the Moon at the birth of Jesus. In other words, the node must have been in the place of the birth Moon a little more than six years before. Thus we arrive at the date of 6 BC. (The nodes of the Moon move backwards, that is, against the general direction of planetary movements. Therefore, having been in Taurus in 6 BC, at the time of the Great Conjunctions, it fell back through Aries, Pisces, Aquarius, Capricorn, and finally into Sagittarius.)

This was, then, the spiritual nativity of Jesus. The three Wise Men from the East, or Three Kings, knew this and recognized in the mirror, as it were, of the Great Conjunctions of 6 BC the individuality who was to be born about six years later. They were highly trained Initiates who must have known of the ancient prophecies of the coming of the Messiah by the great Zarathustra, or Zoroaster. On the other hand they still had the gift of clairvoyance and were familiar with the practice of time discernment according to the ancient star lore. We can get a glimpse of what they experienced if we investigate some details of those Great Conjunctions in 6 BC, which happened in sidereal Pisces. Above that constellation today, we behold the effigies of Andromeda and a bit further back that of Pegasus. There is evidence that the Egyptians saw this differently. They experienced the two groups of stars as a big boat in which God sailed. Thus the Three Kings must have realized, of course on the basis of complicated time correlations, which we can indeed rediscover, that the Great Conjunctions in Pisces wanted

to tell them: the God is “on the way” down to the Earth. They were even able to discern the time when the birth of the child would happen.

We are fully aware that there are still tremendous problems lurking in this context. One of them is the apparent discrepancy of the descriptions in the Gospels of St. Matthew and St. Luke. It appears that they speak of different children. The Matthew child was visited by the Three Kings and the Luke child by the Three Shepherds. Rudolf Steiner shed light on this problem: On the basis of his spiritual investigations, he indeed confirmed that two children were born. The one was of royal descent (St. Matthew), and the other genealogy leads back to a line of High Priests (St. Luke). Only at a later date the two were united. (Story of Jesus at age twelve in the Temple, St. Luke II : 41-52.) We cannot quote the details here. They must be looked up in the various lecture-cycles by Rudolf Steiner on the Gospels.

If the child, of whom the Gospel of St. Matthew speaks, is not the same as the one of St. Luke, and was even born at a different date, this then might appear to invalidate our suggestion with regard to the spiritual nativity of Jesus and its connection with 6 BC. However, we have good reason, on the basis of intense research, to suppose that the Matthew child, though possibly born up to one year earlier, nevertheless, had a Moon in a position similar to that of the Luke child at the moment of his birth. Therefore, he would also have had a similar spiritual nativity.

Thus we can assume that the series of conjunctions, which had arrived in 6 BC with that particular corner of the Great Triangle in Pisces, became associated with experiences of expectation and annunciation. And indeed, it moved through history of the following centuries, provoking, as it were, similar moods. However, we also realize that the events reflected in 6 BC were not all of unobstructed nature. The forces opposed to the Incarnation became active then, too. This is expressed in the story of the meeting of the Three Wise Men with King Herod and the subsequent massacre of the Innocents at Bethlehem (St. Matthew II). Before this happened, the Jesus child had been taken into safety to Egypt. The mood contained in these events also played, indeed, into the historic challenges indicated in the descendants of the Great Conjunctions of the series rooted in 6 BC.

Countenance of the Twentieth Century (continued)

In the last issue we pointed out that something of the mood of the ancestor of the Great Conjunction of 6 BC, connected with the Great Conjunction in 1901, participated as historic challenges into later recurrences of the same series of cosmic events. However, corresponding constructive reactions to these challenges are not always found recorded in broad or “mundane” history. Very often they happened in some kind of historic obscurity, and what we read in general records sometimes represents occurrences establishing apparent spiritual opposition to the original impulse—even rejection. Several of those, which we mentioned last month in connection with earlier Great Conjunctions of this order, seem to have been of such a nature.

The picture changes radically if one digs a bit deeper into history. For instance, the Great Conjunction of 352 AD is such an example. This was the century of such great individualities as St. Martin of Tours and St. Ninian, of whom we read little as a rule, in the ordinary history books. But even so, they had a tremendous though hidden influence on the development of western humanity. St. Martin is sometimes called the Father of the Celtic Church, a church that especially cultivated the esoteric aspects and grandeur of Christianity. In Gaul he was an officer in the army of Julian the Apostate, who was Roman Emperor from 361-363. After St. Martin had found his way to Christianity, he resigned from Julian’s army and declared that he was to serve another master. First he was imprisoned for this, but later on he was set free. This happened around 355, near that Great Conjunction of 352. Once he gave a beggar half of his mantle. The following night Christ appeared to him wrapped in the cloak and said to him: “Martinus gave Me this”.

St. Ninian was St. Martin’s pupil. He worked tirelessly in Scotland and Ireland for the introduction and cultivation of this Celtic esoteric Christianity. In a sense, the remnants of the deep spiritual insight of the Three Magi, or Kings, lived on and manifested in the works of the Celtic saints, although it never developed into more than a hidden side stream and apart from the Christianity of Dogma that began to flourish in the southern parts of Europe.

If we follow up the Great Conjunctions rooted in 6 BC, we indeed find the destiny of this esoteric Christian stream, deeply hidden, that could manifest for a time among the Celtic people. However, we also see great transformations there. In 590 one such Great Conjunction took place. This was the year when Gregory the Great became Pope. Shortly afterwards he sent Augustine of Canterbury to the British Isles to convert the Anglo-Saxons to Roman Christianity. After some hesitation, Augustine founded the ecclesiastical center at Canterbury and proceeded with his mission. As an eventual consequence of this, the Celtic Church in the north and northwest of the British Isles was slowly destroyed, because it would not submit to the demand of recognition for supremacy from Rome.

Nevertheless, esoteric Christianity lived on in humanity, though in different garments. It became manifest during the 8th and 9th centuries in the Knights of the Holy Grail. Although it is difficult to estimate when the Order of the Holy Grail was founded, it must have moved

through decisive stages of its development during the 8th century, particularly around 765-8 (see W. J. Stein's *World History in the Light of the Holy Grail and The Ninth Century*). In 769 a Great Conjunction occurred, one of the descendants of 6 BC, which was on the verge of entering the sidereal constellation of Leo. The following one in 829 was already close to the fixed-star Regulus in Leo.

All this leads us to the realization of significant facts. From the 6th to the 9th centuries, the Great Conjunctions belonging to this series moved through the positions in the ecliptic that were occupied by Saturn during the Three Years of Christ's Ministry. The conjunction in 590 AD happened in 90.6° of the ecliptic (heliocentrically). This was close to the ascending node of Jupiter in 86.3°. At the time, which we regard as the moment of the Baptism of Jesus by John the Baptist, Saturn had also (heliocentrically) just moved through that nodal line of Jupiter (January 31 AD).

During the following centuries, the Great Conjunction, heliocentrically, passed through equally significant positions:

Year	Position of G. C.	
650	c. 100.5°	Asc. node of Saturn 101.8°
709	c. 110.3°	Asc. node of Saturn 102.4°
769	c. 120.5°	Asc. node of Neptune 118.2°
		Perihelion of Venus 115.6°
829	c. 131°	Aphelion of Mars c. 135.6°
888	c. 140.6°	Aphelion of Mars c. 135.6°

It was the first time, after the events in Palestine at the beginning of the new era, that one of the three series of Great Conjunctions moved through this part of the Zodiac. Particularly the conjunction of 769 is remarkable as it “remembered” the latter part of the Three Years of Christ. In fact, Saturn on April 3, 33 AD, the day of Golgotha, was in 112.5°, whereas the ascending node of Neptune was then in about 109.8°. Some months after Whitsun, 33 AD, Saturn moved through the aphelion of Mars.

We can say with a certain justification that these Great Conjunctions “remembered” the corresponding Christ Events. Saturn is the planet and sphere in the cosmos that represent the “organs of memory” of the body of the universe. This would then, in the event of a Great Conjunction, combine with the cosmic capacity of the planet and sphere of Jupiter, which is one of action and spiritual preparation of the future in the broadest sense.

In this sense, the conjunction of 590 AD (mentioned last month) would appear like a cosmically announcing or facilitating “memory” occurrence of the initial event of the Three Years, the Baptism of Jesus. According to Rudolf Steiner's spiritual investigation, this is when the Cosmic Christ Being entered the body of Jesus. What happened in 590 AD? A few years later, Gregory the Great delegated St. Augustine of Canterbury to the British Isles as we said already, which in time became the cause of the destruction of the Celtic Church. On the surface this looks like a death experience; however, there is more to it.

One cannot imagine that the spirituality that had inspired Celtic Christianity simply vanished in that event. If we sincerely contemplate the background concerning the legends of King Arthur, etc., we can easily convince ourselves that the stream of Celtic esotericism eventually rose to new spiritual heights and glory in the movement of the Holy Grail and later manifestations of esoteric Christianity. In the inner experience of the Holy Grail a, however small, part of humanity endeavored to realize the incarnation of the cosmic-divine in the earthly vessel, eventually experienced by any human being who spiritually responds.

According to the legend, the vessel of the Grail was once fashioned out of a jewel that fell from the crown of Lucifer. Lucifer is the spirit-being who tempted Eve in Paradise and caused the descent into a material corporeality, which can be regarded, from one point of view, as the jewel from Lucifer's crown. Our body was, and still is, prepared in spiritual cosmic heights of prenatal existence. At the moment of incarnation it falls to the Earth. Yet, this vessel or "dish" must, in the course of human evolution, be made to carry spiritual realization brought about by the individuality.

Thus in Grail's Christianity the human being was inspired not to shun the Earth and materiality but to learn to use it as a means of developing and eventually manifesting our spiritual and moral potential. The Dish of the Holy Grail was, according to the legends, the same which was used by Christ at the Last Supper, in which the blood flowing from the Cross was collected. Joseph of Arimathia was its first guardian (see Robert de Boron's, *The History of the Holy Grail*). Eventually, we hear that on every Good Friday a Dove descends from heaven and lays a Holy Host into the vessel that feeds all the knighthood of the Holy Grail and those who take over their spiritual heritage. Thus we are, in all this, confronted with the realization that the "stone", which had deeply fallen, was elected to carry the highest and spiritually most profound.

This kind of positive and yet distinctive relationship of human beings to the material world arose in the midst of western humanity. There existed a strong need for it. In the Middle East, in the Arabic world, a stream had come up that tended to submerge itself in materiality and lose the spiritual reality and potential of the human individuality. In 711 AD this humanity, under the leadership of Tarik, broke into Spain on the quest of conquering the European world for Islam. The will of resistance of western humanity seems to have grown around hidden pillars of spiritual strength, such as that of the Holy Grail. Before and around 769, the year of another Great Conjunction of the family rooted in 6 BC, the Franks succeeded in containing the Arabs in Spain. Then, during the 9th century those events took place that are described in the story of Parsifal. (See *Parsifal* by Wolfram von Eschenbach. Translated by Helen M. Mustard and Charles E. Passage, Vintage Books, New York 1961, and *The Parsifal of Wolfram von Eschenbach*, translated into English Verse, by Edwin H. Zeydel in collaboration with Bayard Quincy Morgan, Chapel Hill, The University of North Carolina Press, 1960.)

With all this background, what can we visualize as the message contained in that Great Conjunction inaugurating the 20th century in 1901? We would see in it an indication that the essence of the story of the Holy Grail will come particularly close to this present humanity.

The essence we see in the challenge to meet the physical material world with all its modern scientific implications. This can be conceived as an image of the Vessel of the Grail. It must be permeated, however, with the creative activity of the free human spirit, starting out from the foundation of moral imagination and intuitive thinking. If this is not achieved, then the purely physical, materialistic approach will overwhelm human beings, making them slaves and insignificant parts of the “Big Computer”, or the (mechanized) ”Big Brother”.

Rudolf Steiner, who started to communicate his message of anthroposophy to modern humanity at the beginning of the 20th century, was obviously fully aware of this necessity. His great impulse was to permeate or “fulfill” the world of natural science with a science of the spirit. He demonstrated how this can be done on many occasions, particularly in his book *Occult Science*, which he himself designated as a “knowledge of the Grail”. In all that nature and the cosmos reveals to our senses, can be experienced as the work of an invisible, spiritual world of creative beings. And “...the knowledge of the Grail culminates in the highest imaginable ideal of human evolution, the ideal of spiritualization, brought about by our own efforts...” (Chapter VI).

All this is corroborated in the Great Conjunction of 1901, by the pending opposition of the planets Uranus and Pluto. Heliocentrically, this opposition took place February 1902, close to the nodes of Uranus and Venus and the apsides of Mercury (see Fig. 21). Geocentrically, the opposition, related to the ecliptic degrees, occurred several times starting in December 1901.

The conjunctions and oppositions of these two planets can lead to the most fascinating historic studies. Naturally, on account of their long orbits, they do not occur very often. There are only two points in the ecliptic where conjunctions happen periodically. At present, the one point is in about 166°, indicated by the last conjunction (heliocentrically) in January 1966 (see Oct. ‘65). It was preceded by one in 1711-12, in about 150°. Thus we have here a gradual progress of the conjunction point, similar to that of the Great Conjunctions. The oppositions bring Uranus back to approximately the same position, with Pluto being opposite. The last opposition took place in 1793-4, Uranus about 144.2°, Pluto about 324.2°. (We have extensively written about these two events in Oct. & Nov. ‘65.)

The second series of conjunctions arrived in 1850-1, in relation to the ecliptic, in about 29°. The next previous one happened in 1598, about 22°. The oppositions of this order do not fall in with the conjunction points. The heliocentric one in 1902, which saw Uranus in about 258° and Pluto in 78°, was preceded by one in about 1649, with Uranus about 249° and Pluto about 69°. Further back there was one in about 1395, Uranus about 242° and Pluto 62°; and another in about 1142, with Uranus about 234° and Pluto 54°.

All these events coincided with definite developments in connection with the evolution of esotericism in humanity. We can understand this if we contemplate the nature of Uranus and Pluto. They are, in a sense, already messengers of worlds beyond our solar universe. Thus, they are also “beyond” our mere material frame, working into the spheres of our spirit. However, they can also be taken hold of by destructive elemental (demonic) forces, if we do not respond constructively and by spiritual realizations to their challenges.

Thereby, predecessors of the opposition of Uranus and Pluto in 1901-2 lead us back to an earlier opposition in about 885 AD (Uranus about 223°, Pluto 43°). This one happened close to the ascending and descending nodes of Mars. It was preceded by a conjunction in about 837 AD in about 355°, then close to the perihelion of Jupiter. (It is not easy to assess the positions of Pluto in previous centuries, because the astronomical elements are still somewhat controversial. We use for our calculations the *Pluto-Tafel* by Noesselt-Hoffmann, which seems to be fairly correct.)

These two events during the 9th century, from another approach, lead us back to the “Parsifal century”. We particularly regard the association with the nodal lines of Mars in 885 as being significant. The Grail impulse intends to transform our association with the activities of the sphere of Mars, that would amount to a spiritualization of our relationship to the external material world that we perceive through our senses. As far as Mars is built into our organism, it serves us to confront the physical material world. Therefore, the sciences of nature, technology, etc., are inspired by the beings working on and from Mars. However, if the forces of Mars are permitted to influence developments in these exclusively, without being balanced by Venus beings, then the dangers of anti-human, anti-spiritual creations, demoniacal technocracies, etc., can arise. This is the danger of the 20th century, particularly of the last thirty years. This is what the Grail’s impulse wants to help overcome by the influences that have entered the Earth evolution as the cosmic Love impulse since the Deeds of Christ.

The latter oppositions of Uranus and Pluto after the 9th century, leading eventually to 1902, gradually moved into the nodal lines of Venus, coming closest by 1902. Of course, the Order of the Holy Grail no longer existed, but it had gone through several transformations. One such stage of renewed manifestation was the Order of the Knights Templars, founded in 1119 close to the opposition of Uranus and Pluto in 1142. The Order had set itself the task of protecting pilgrims journeying to the sacred places in Palestine and, particularly, of protecting the Holy Sepulchre. Therein do we recognize the transformed Grail’s motive. The Grave, from which the Resurrection had taken place, stands for the Holy Dish or Vessel formed out of the stone which had fallen to Earth.

However, this manifestation of the Grail had also gone through a most painful transformation. The Order of the Knights Templars was destroyed, chiefly through action resulting from the greed of King Philip le Bel of France. In 1314 the last Grandmaster, Jacques de Molay, with a few other Templars, were burned at the stake marking the end of the Order. This event was accompanied by a remarkable occurrence in the heavens. Shortly before the death of Jacques de Molay, Uranus was in conjunction with Venus, both in their own descending nodes (sidereal Scorpio) which then almost coincided. (Pluto was then in sidereal Aquarius, in square (90°) aspect to Uranus.) In fact, the two nodal lines were identical in 1347 AD.

It would be a mistake to assume that this was the end of the impulse. The Movement that was founded by Christian Rosenkreutz during the 15th century took over. Thus the Stone, fallen to the Earth, was transformed into the Grail; and the Grave of the Earth, into which the Body of Christ had been laid, was represented by the black cross of the Rose Cross. The

wreath of Seven Roses is the realization of the power of Resurrection established by the Death on Golgotha—that which “(full) fills” the Vessel.

The mysterious personality of Christian Rosenkreutz, whose family name we do not know, was born in 1378, according to one tradition. Around 1395, the year of that opposition of Pluto and Uranus mentioned above, he is supposed to have journeyed in the Middle East, going through a kind of intensive training and initiation. After his return to Central Europe he founded the Order of the Rose Cross, possibly in 1413 AD.

We can thus realize some of the vast background of the cosmic events in the beginning of the present century: the Great Conjunction in 1901 and the opposition of Uranus and Pluto close to it. As we intimated earlier, Rudolf Steiner responded to these cosmic challenges in a most positive and constructive way. And indeed, in 1907, he gave a course of fourteen lectures under the title, *The Theosophy of the Rosicrucian*. In the opening sentences he said: “The title of this course of lectures has been announced as *Theosophy According to the Rosicrucian Method*. By this is meant the wisdom that is primeval, yet ever new, expressed in a form suitable for the present age.” More and more Rudolf Steiner evolved the message in these years that he regarded as an urgent necessity for our modern age, and which he called the science of the spirit, anthroposophy, and knowledge of the Grail. Finally, in 1924, he described anthroposophy as a “...path of knowledge that intends to lead our spirit to spirit-being in the universe”.

Thus was the 20th century inaugurated. We see this inauguration accompanied in the heavens by events, which in all their apparent complication, speak quite a simple language. It can be read if we make corresponding efforts. Rather, we ought to say, it can be read again, because for a long time the stars have been “silent”. And now, in fact, we read what those of earlier ages “spoke” into the stars as their human answers, born out of their spiritual-moral deeds. Thus we are confronted here with a new relationship to the stars that can be established by every human being.

Our next investigation will concern modern humanity’s reactions to this inauguration of the 20th century, including obvious consequences of acceptance or denial, which lie entirely within the orbit of our modern Freedom.

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Geocentric

We draw attention to the following, more conspicuous events:

On May: 2 - 11:29 p.m. GMT,	Sun conjunct	Saturn	c. 12	♄	08
9 - 8:15 a.m.	Mercury inf.	“ Sun	c. 18	♿	18
9 - 9:10 a.m.	Venus	“ Mars	c. 14	♊	02
17 - 2:08 p.m.	Mercury Rx	“ Saturn	c. 14	♄	
20 - 11:33 p.m.	Sun	opposite Neptune	c. 29	♆	31 (♃)
30 - 6:55 a.m.	Mercury D conj.	Saturn	c. 15	♄	34

Heliocentric

It is sometimes interesting to corroborate the geocentric events with the heliocentric ones. Thus one can experience how the geocentric, angular relationships are like signposts that want to lead us to realizations of happenings concerning the spheres, the expressions of the life of the cosmos. The spheres are then indicated by events relating to the elements of the planets, that is the nodal and apsidal lines.

For instance, the conjunction of Sun and Saturn on May 2 means, from the geocentric view, that the sphere of Saturn is in a state of exhalation from the Earth, as the planet is far beyond the Sun. In the heliocentric graph we discover that the Earth on May 1 is in the aphelion of Neptune. This indicates that in the cosmos there will be a mood of drawing away from the Sun-Earth solar universe, at least, as far as Neptune is concerned. Neptune is one of the “outer” planets, like Saturn, if not one of the outermost.

This is reconciled, one might say, on May 3 by Venus stepping into the perihelion line of the Earth. This is the line of closeness of the Sun-Earth sphere to the Sun. Thus one can, indeed, often find consoling and rectifying perspectives in the cosmos, against others of a different nature. Human consciousness can learn to handle these things in full awareness and constructiveness. This is a spiritually legitimate way of human relationship to the stars.

The May 9th inferior conjunction of Mercury to the Sun will bring Mercury in transit over the Sun, causing a Sun eclipse, though from a quantitative viewpoint it is very minor. This will be accompanied in the heliocentric by Mercury moving through its own ascending node, which causes its transit over the Sun in that moment. Thus Mercury will ascend above the ecliptic, into the Northern Hemisphere.

The geocentric conjunction of Venus with Mars on the same day will be accompanied in the heliocentric by Mercury moving, hours after the transit over the Sun, close above the nodal line of Mars and the next day by the Earth moving through the descending nodal line of Mars. These nodal lines of the planets are communication facilities between the spheres of the planets concerned and that of the Earth. However, we must not see them one sidedly as communication points from the planet to the Earth; the reverse is also possible as communication from the Earth to that planetary sphere. Of course, this association depends, and will depend

increasingly in the future, on the development of “moral imagination” and “intuitive thinking” in humanity. (See Rudolf Steiner *The Philosophy of Spiritual Activity*.) In the sense of the involvement of the Earth and Mercury in the above particular events, it appears to be a case of evolvment of “cosmic intelligence” against the brain-bound, helpless and hopeless intellect.

On 17 May, Mercury will step into conjunction with Saturn, while in retrograde movement (hair-pin curve), and the same will happen again on 30 May, after Mercury becomes rectograde again. In the heliocentric calendar, Mars will move through the perihelion of Saturn. With some imagination this can be conceived as a challenge concerning the sphere of Saturn, which can manifest in us as the power of cognition, or gnosis, in all realms of life. It is also connected with defeats in this field. People such as Copernicus, Albert Einstein, Emil Dubois-Raymond (*Limits of Knowledge of Nature*) struggled in this domain. Few broke through to spiritual cognition or knowledge, as did Rudolf Steiner, Blavatsky, and others. At the moment of death of these personalities Mars was in or near the perihelion line of Saturn. This is an expression of the fact that they stood in life in the midst of the battle concerning the failing capacities of the intellect and the need for the development of new and spiritual insight. Of course, the events in the heavens, like the one we are considering now, do not carry in themselves guaranties or affirmations that the things will inevitably happen. They only challenge us, and that they do sometimes very harshly. But they leave us, in our present age, free to do what is required by our own efforts. Whenever, for instance, Mars steps into that line, there sounds forth from cosmic memory the challenges to humanity of what has or has not happened before. Thus we can, indeed, live with the events in the cosmos and still be spiritually free human beings. However, failing the cosmic challenges almost invariably results in the creation of vacuums that are liable to be occupied by all manner of *unclean* and demonic entities.

The geocentric opposition of the Sun to Neptune on May 20 (which is, heliocentrically, a conjunction of the Earth with Neptune) will be seconded in the heliocentric by Venus moving through the ascending node of Neptune. At the same time Venus will be in its own perihelion. The sphere of Neptune, which is involved here, must be considered on the level of “above the individual”, even superhuman connotations. Only the classical planets of Saturn, Jupiter, Mars, Sun, Mercury, Venus, and Moon are built into the human organism; whereas Uranus, Neptune, and Pluto are outside and “above” in our greater Aura, possibly even “below”. (We would do well to imagine them represented as kind of auric ellipses, reaching up above and down below the human frame.) In Feb. '70, we tried to describe some of these characteristics of Neptune, as far as the sphere is connected with history and not with individuals alone.

This leaves us still with the question of how we could constructively meet such an event as that opposition between Sun and Neptune. The answer lies somewhat in the moving of Venus through the ascending nodal line of Neptune. But this is not easy to read. On such an occasion, we can take recourse to the cosmic aspects of the Three Years of Christ's Ministry, to learn to read such a cosmic script. During those Three Years, Venus moved through the ascending node of Neptune four times. (In fact it passed this line moving above it.) At the same time, Saturn slowly drew close to the same nodal line. Only in January-February 33 AD

did it move past it. At the same time, around February 10, Venus came for the fourth time into the same position and, naturally, was also at that moment in conjunction with Saturn. We have reason to think that this coincided with the story of the sickness and passing of Lazarus (or was, at least close to it), and his being raised by the Christ. This was an Initiation (see also Rudolf Steiner's, *Christianity as Mystical Fact*) in which he experienced, in a spiritually heightened consciousness, the Apocalypse. Later on it was written down, possibly not by himself, from oral tradition as *The Revelation of John the Divine*. (As one who had gone through initiation, he received a new name, that of John, because he was "born anew".)

Thus it may be a constructive idea, in view of the Sun-Neptune opposition, to try to look at our age with "apocalyptic" eyes, particularly with regard to these last 30 years of the 20th century. Many things that have happened, and are happening, will then fall into proper perspective and make sense.

Countenance of the Twentieth Century (continued)

We concluded the April issue with a promise to investigate how the inauguration of cosmic events at the beginning of the present century played into later decades.

There exist various ways of investigation that can provide an insight into the effects of earlier cosmic events on later stages of historic evolution. For instance, already since Biblical times, the equation has been known: one day equals one year (see Ezekiel IV : 6; the Lord says to the prophet: "...I have appointed thee each day for a year..."). This means, in practice, that if we start out from a certain event and try to discern some details of the future, we may find that each day following that initial event pre-reflects one year, etc., in numerical succession.

Other time equations can also be detected, such as the following: one sidereal Moon cycle (starting out from an event) corresponds to 1 cycle of 7 years, following the event, and so forth.

This is a ratio that we discovered more than 40 years ago, and which we have since successfully employed in connection with the investigation of cosmic incarnation configurations of a great number of historical personalities. If we take the moment of the so-called epoch, we have an essential starting point. The date of the epoch can be calculated on the basis of certain aspects at birth. It takes place about 10 sidereal Moon cycles before birth, but varies in the individual case. Time-wise, it is in the neighborhood of the conception but not necessarily identical with it.

We have detected that each one of the 10 prenatal Moon cycles pre-reflects 7 years of life after birth. Thus the first cycle, up to 27.32166 days after the epoch, corresponds to the age 1-7 years, the second cycle to 7-14 years, and so forth. This confronts us, however, with two serious questions:

1. How does this interrelationship actually work? How is it possible that an earlier event in the starry heavens can play into an earthly happening long after? How can this be reconciled with our spiritual-moral freedom and responsibility?

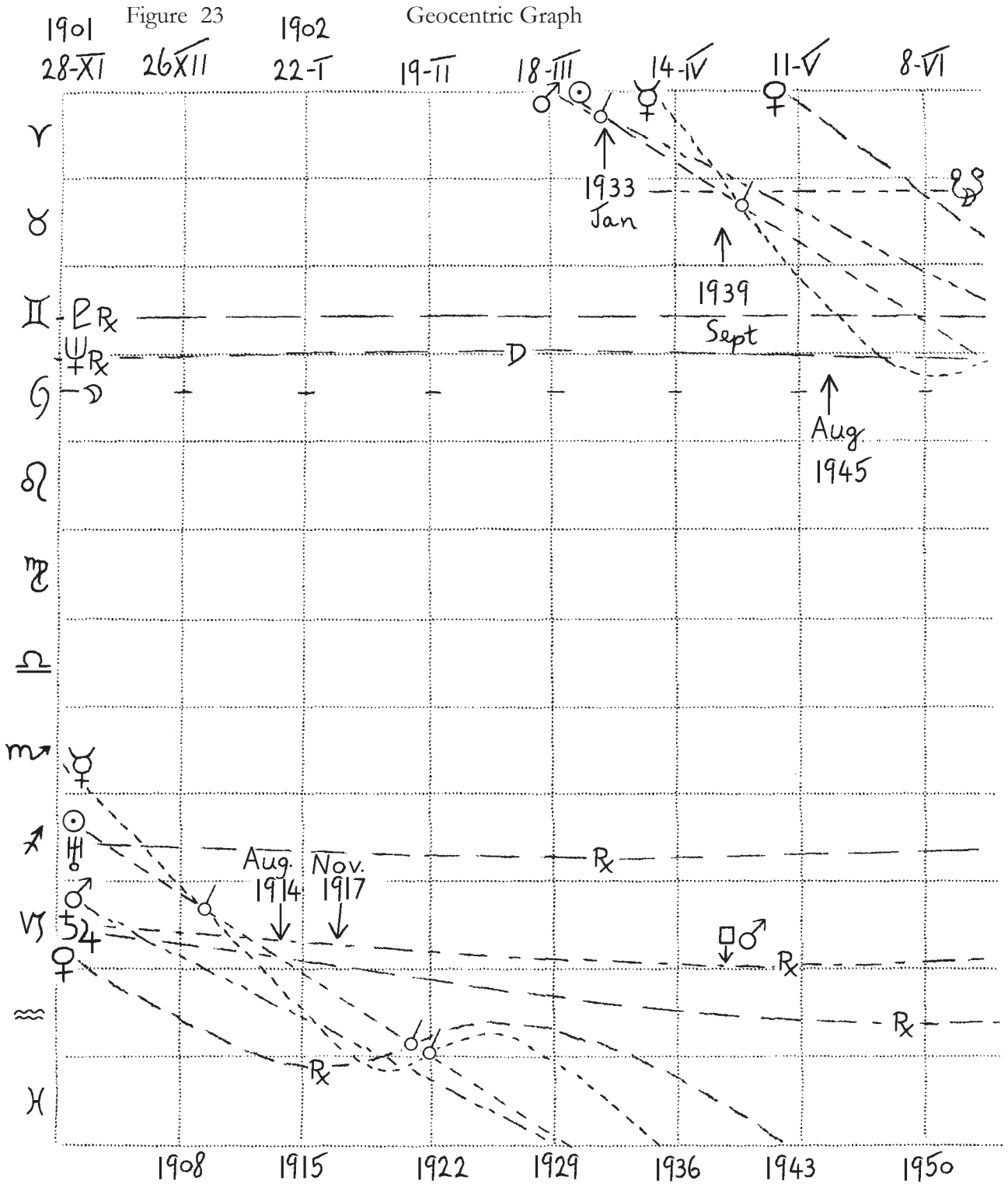
2. If one can accept such a correlation in principle, how is it possible that time ratios, of varying lengths, should be operative in this context?

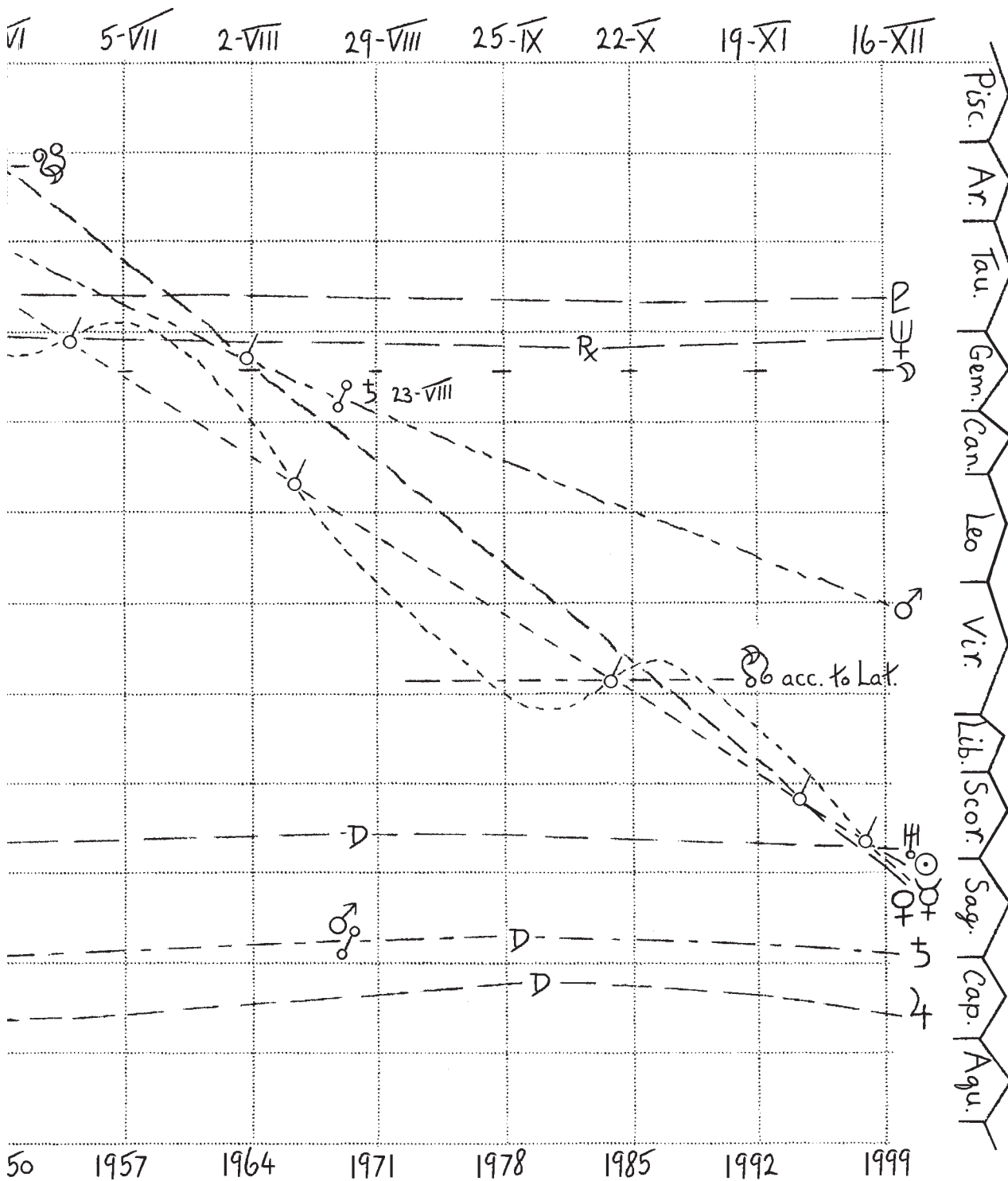
With regard to the first question, we remind ourselves of the fact that cosmic forces are employed during the prenatal development that mold and force the earthly material, which is offered at the moment of incarnation, into a human form. The destiny, or “karma”, in this forming activity is present, which we ourselves have caused and prepared in a previous incarnation and during life in the spiritual cosmic world in between. Out of this complex of associations we form, or at least help in degrees to form, the “tool” we need for the execution of our own prenatal intentions for our life on Earth. In the bodily “tool”, the phases of our destiny in postnatal times are incorporated, as it were, in a germinal form. If we speak of destiny, we must realize that it is in truth our own being and doing, only seen from the other side of the fence, so to speak, appearing like an objective and foreign entity. However, we willed that the phases of this, our destiny, are worked out in actual life after birth, in stages one after the other. Therefore, in the bodily “tool” there must be present an instrumentality that effects this (mostly unconscious) self-confrontation which we, otherwise, call destiny. Our spiritual freedom would then lie in the conscious and clear recognition of the self-imposed destiny and in the inauguration of corresponding constructive activity, redemption, and self-evolution.

Thus we can say that destiny is ever present in our very own bodily “tool”, which we willed to be built; therefore, it is unfolded in time just as a living plant unfolds and develops in space and time. Furthermore, we can also see that what unfolds must be prepared in the course of the average lifetime of a human being in the space of the average nine embryonic months. This must happen according to certain laws. One such law reveals itself by the correlation of each prenatal Moon month to a period of seven years after birth. The embryonic development takes place in the course of about 10 such (sidereal) Moon months. As each one pre-reflects a seven year period, the ten prenatal Moon cycles would represent about seventy years of life, the average life span of a human being.

With regard to the second question, we must debate with ourselves the being and essence of time. What is time? Just in this modern age of cosmological discoveries and confrontation, we realize that time is a very relative, and yet in the individual case realistic, element. In any case, time is always determined by cosmic rhythms. Nothing can dispute this fact. On Earth we take our planet’s daily rotation around its axis and the (“apparent”) movement of the Sun through the ecliptic as the foundation of time. The daily rotation of the Earth gives us the day of 24 hours. The movement of the Sun through the ecliptic from the heliocentric aspect, which is the course of the Earth along its orbit and return to its original position, gives us the year of 365.25 days. These are obviously time ratios that are practical for the conditions prevailing on our planet. But it is equally obvious that on other members of our solar family, different time ratios must be paramount.

We take, for instance, the planet Saturn. Its “year” rhythm is obviously different from ours on the Earth, because it needs, gauged by Earth time, 29.4577 Sun or Earth years to move once through its orbit. Likewise, the orbital intervals of the other planets are different from that of the Earth. In other words, the beings on these planets (we need not think of beings as flesh and blood) must have totally different time concepts from ours.





To this we must now add another factor with regard to time. That is “symbolic spiritual” representation. For instance, if we refer again to that passage from Ezekiel: “I have appointed thee each day for a year”, it means that the rotation of the Earth around its axis in a day stands “symbolically” for one rotation or orbit through the ecliptic. This is, of course, more than a game with symbolism. It is a measure by which divine beings can visualize and prepare the future prophetically.

The association of one sidereal Moon cycle, or one “Moon year”, with seven Earth years, then, is also of this nature. Certain spiritual beings connected with the Moon are capable of seeing how that which is prepared and embodied into existence will unfold as destiny challenges, not only in the life of the individual but also in the life of humanity. If an event takes place in the heavens, such as that Great Conjunction of Saturn-Jupiter in 1901, this carries not only an image of the (self-willed) destiny of individuals but also of humanity. In order to evolve and fulfill this destiny, a “time being” of etheric nature is created, according to the sidereal Moon cycles of 27.32166 days each. This can then unfold, in a challenging way, into seven year cycles according to earthly time standards. Thus we can, indeed, speak of “prophesy” but one leaving us “free” in the domains of our own evaluations, decisions, or possibly denials and failures.

Why should the reflection, or deflection, occur within rhythms of seven years? These intervals of time are basically connected with the psychological and spiritual growth of the human being. We speak of a plant growing with and through the rhythms of the seasons of the year. In a similar sense, these seven year periods in a human life are like signposts of inner development along the road through the “seasons” of an individual’s incarnation or even in the historic events of humanity. (See also, *Encyclopedia of Numbers*, by A. E. Abbot, Emerson Press, London.)

In this sense, we now employ the graph in Fig. 23 on the previous page. It starts out from the moment of the Great Conjunction of November 28, 1901, viewed geocentrically. (We have produced the circular chart of this event in Fig. 22, Mar. ‘70). From this point we followed the movements of the planets during the succeeding 14 sidereal Moon cycles of 27.322 days each.

At the end of each cycle the Moon would be back in its original position on November 28. The dates when this happened are indicated along the top line, from left to right. The decades into which these returns of the Moon are deflected, according to the seven years’ rhythm, are indicated along the bottom line, also from left to right.

Instead of indicating the movements and gestures of the planets during these intervals in a circular form (in which they appear to move in the heavens) we draw, so to speak, the circle out into a straight line. We need this in order to relate the details to time. Thus the signs of the ecliptic are indicated along the left edge of the graph (page 162), whereas the sidereal constellations can be discerned on the right edge of the graph (page 163). This double relation of the planet to space, or ecliptic, and time (Moon cycles) makes them appear to move in slanted curves, or lines.

How can we practically handle such a graph? For instance, we want to know when Mars was opposite the place where the Great Conjunction in 1901 took place, which was in 14° of the sign of ν . So, we want to find Mars in $14^\circ \nu$. This position in the ecliptic and in relation to time, we discern by moving along the sector “ ν ”, from left to right, until we meet the slanting line of Mars soon after August 2. A glance at the bottom line indicates that this was related to about 1966-1967.

(Further handling, and also the resulting implications, will be discussed in the following issue.)

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[Ed. note: This month we include the geocentric and heliocentric graphs of the daily movements of the planets, along with the entire commentary, as an example of their practical use and for whatever interest it might inspire as a tool for self-education.]

All major events, both in the Geocentric and Heliocentric graphs, can easily be discerned. However, we have the impression that we ought to make sure that the practical use of these graphs is fully comprehended. For instance, we may want to know what will happen in the heavens on June 12 and 13. First, we must always bear in mind that on the American continent, events fall 5-8 hours earlier than in England (GMT). At New York the time lag is, because of the daily rotation of the Earth, 5 hours and at Los Angeles 8 hours.

In order to find the 12th and 13th of June, we move along the top edge of the geocentric graph until we come to the partition "11". This means that all the events indicated along the line down to the bottom-edge will be taking place at Noon, Greenwich, England, on 11 June. The following partition, which bears the number "12", at the bottom-edge, refers to Noon, 12 June, at Greenwich. And again along the top-edge we find the line indicating the noontime of 13 June at Greenwich. As we go up the line referring to the 12th, we discern that the Moon will be in First Quarter position, or 90° angular distance from the Sun on that day. On the same day, around noon at Greenwich, the Moon will come into conjunction with Pluto, according to ecliptic longitude. In actual fact, the Moon will be 16° below it, because of all the planets Pluto deviates midway between its nodes up to 17.14° from the ecliptic, or apparent path of the Sun. If we move still higher along the line of the 12th, we find an indication that Mercury will be opposite Neptune.

As we go down along 13 June, we discover that Venus will step into square, or 90° angular distance-aspect to Jupiter. We could actually discern these aspects by measuring their distances along the daily, vertical lines. Thus, for instance, Venus stands at the end of the ecliptic partition of ♄ and Jupiter at the end of the ecliptic partition of ♃. This amounts to a distance of 90°, because each of the three intervening partitions stands for 30° each. Furthermore, we notice that the Moon moved on that day into conjunction with Uranus.

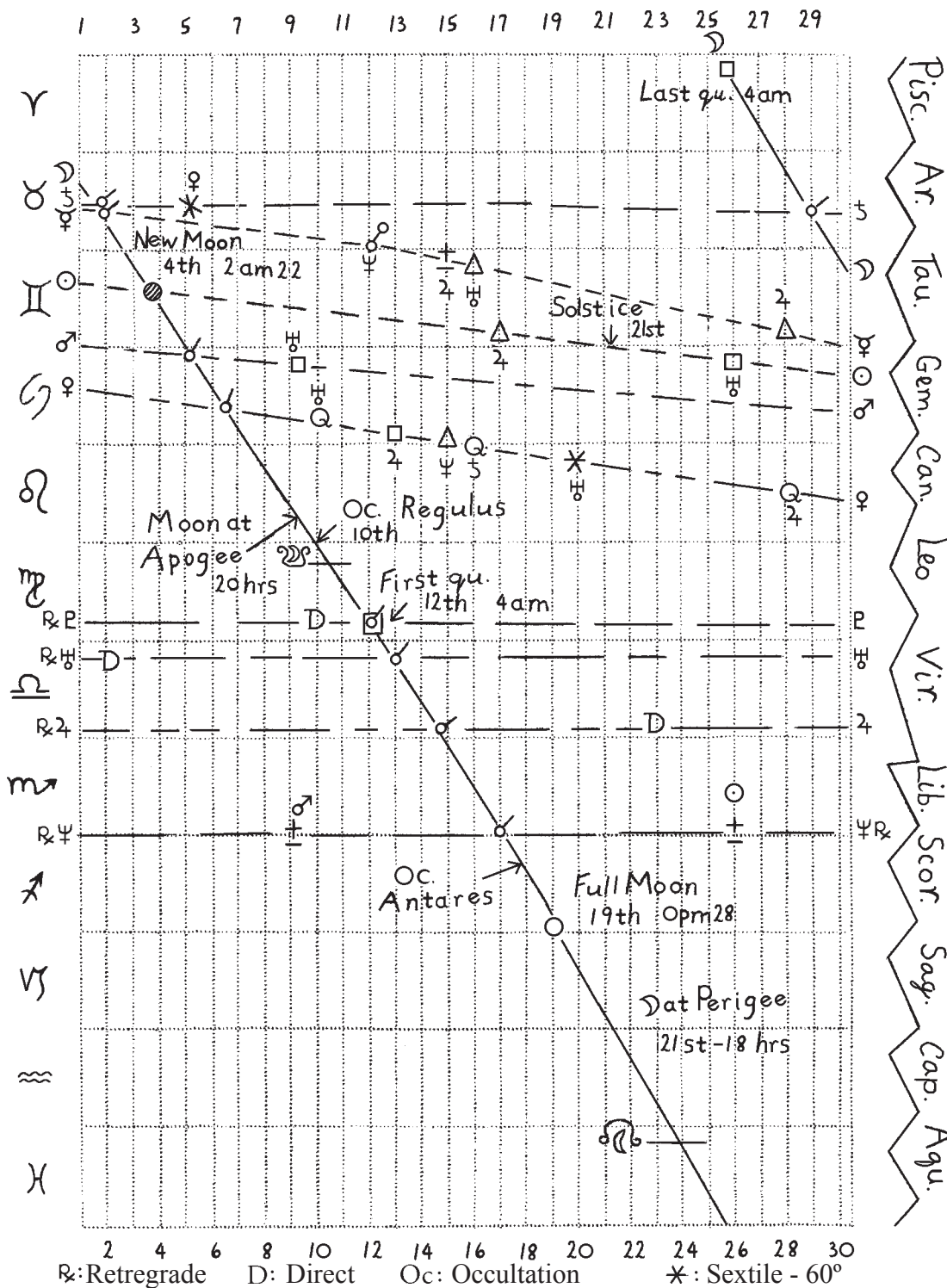
We can now corroborate this with the heliocentric graph, only here we must bear in mind that the vertical partitions denote time (GMT) from midnight to midnight of the corresponding day. (The available ephemerides for heliocentric positions are computed according to this principle.) As we move up the partition of "12", we discover these aspects: Mercury will be in square, or 90° distance from Neptune, Uranus at 144° distance or bi-quintile from Mercury, Venus at 72° distance (Q or quintile) from Neptune, Mars at 60° distance from Venus (sextile), and finally Saturn at 72° distance from Mercury (quintile).

On the following day, moving down the partition "13", we find only two aspects: the Earth will be at an angular distance of 72° from Mercury (quintile) and a 120° aspect (trine) will happen between Mercury and Jupiter. However, we discover something else, Mercury will move through the perihelion-end of the apsides of Mars.

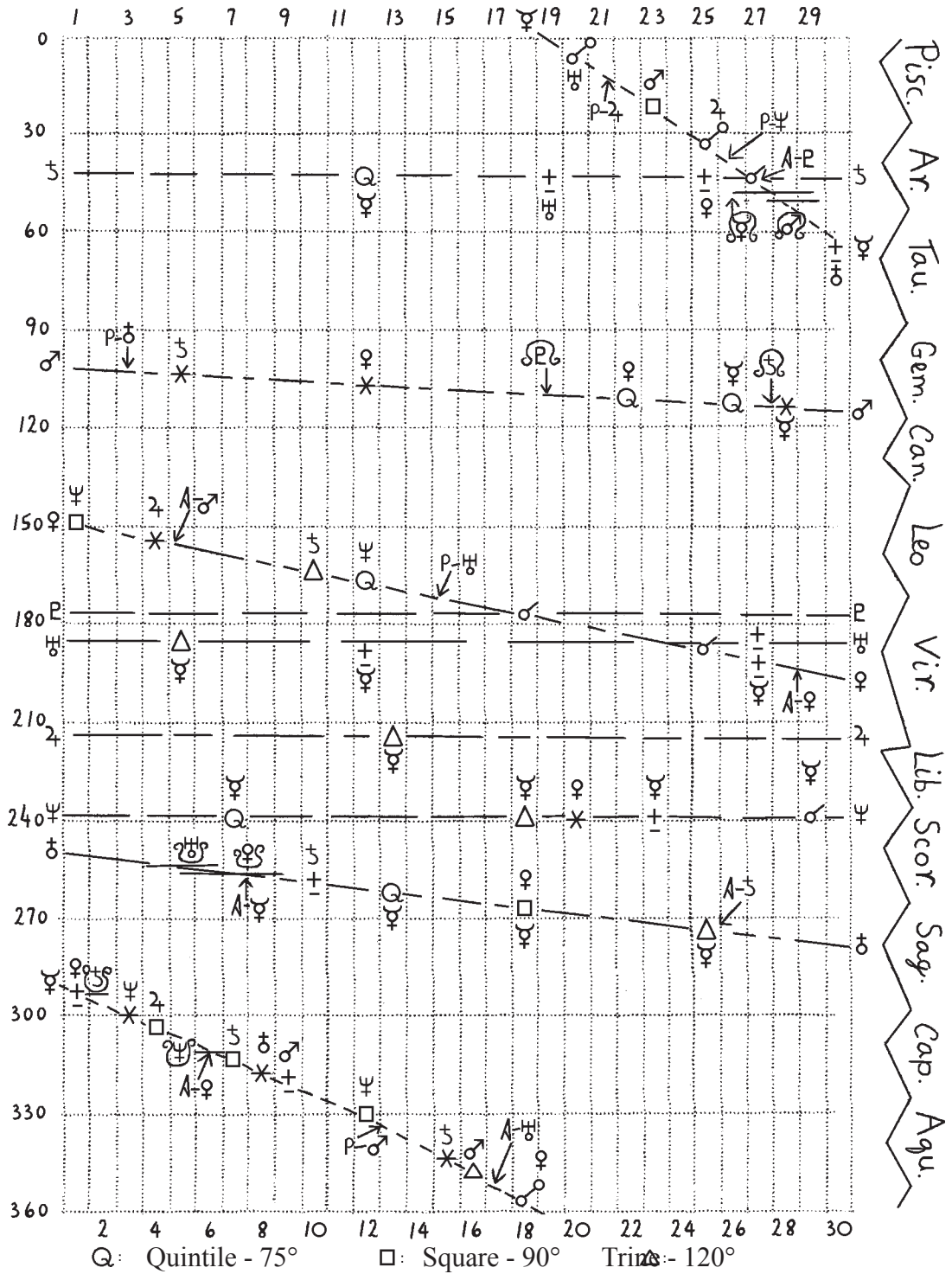
June 1970

GEOCENTRIC

GMT = Noon



June 1970 HELIOCENTRIC GMT = Midnight



With the help of these monthly graphs, we can work out, in practical terms, all positions of the planets and events in the heavens. We can easily define the positions by referring the lines of the planets to the ecliptic signs (left-hand edge) and to the sidereal constellations (right-hand edge), as far as the geocentric graph is concerned. In the heliocentric graph, the partitions on the left edge indicate only the degrees of the circle of the Earth's orbit around the Sun, whereas the partitions on the right edge are the sidereal constellations, similar to the geocentric graph.

Thus, if we want to find the position of Mars on 13 June, we move down along sector "13" until we come to the line of Mars. We meet it in the partition designated as ♊, which is the ecliptic sign indicated on the left edge. If we move to the right edge, we notice that Mars will be in the sidereal constellation of Gemini (Gem).

This leaves us with the question: What are we going to do with all this information? We have, now and then, tried to pick out individual events in the heavens to show ways and means of interpreting them, mostly from historic viewpoints. Of course, we are fully aware that we have, thereby, barely touched the many-fold possibilities toward interpretation. On the other hand, we should also point out that a really good and proficient astrology cannot be attained in a hurried course of introduction. It needs years of intensive practice and experience. It cannot be achieved by the kind of "cook-book" astrology which one meets very often. The latter can be very deceptive and lead to superficial results that can be, as a rule, obtained much more efficiently by plain psychological means.

We must be aware, above all other considerations, of the fact that our relationship to the stars has, within the last few thousand years, changed slowly but radically. We hear so often the questions: What does this or that event in the heavens mean to me? How does it affect my daily concerns? This can go so far that some human beings do not dare to attend to trivial affairs unless they have consulted their "charts". This is, in our eyes, a humiliating defeat and a falling back into antiquated conditions of humanhood. Once, in ancient times, the stars were "speaking" to us and guiding us. This has changed. Now, we are called upon to "speak to the stars", and we must gradually learn to do it. Indeed, one can sometimes detect in so-called delineations of charts that the interpreter is doing just this, possibly without being fully conscious. We are only in the very first beginnings of learning the new "techniques" of this approach that will, once it is more established, reveal the real value and the spiritual glory of a reborn astrology. But, also from this viewpoint, the eventual attainment will demand tenacious and patient work.

Apart from their association with the evolution of humanity, the stars still have a strong connection with events in nature. This is one reason why we want to give our readers an opportunity to follow nature events with the help of the star calendars in our issues. Modern science has discovered, on purely statistical grounds, many correlations between cycles in nature and configurations in the heavens. We have reported about these findings in earlier issues. There is, for instance, one feature that even the so-called "layman" can easily follow, if there is a knowledge of the phases of the Moon. In the Middle Ages and earlier, simple shepherds and

peasants lived in this awareness and were able to predict the weather. Moving toward modern times, a scientific humanity regarded this as utter superstition. However, the US Weather Bureau has collected statistical data concerning the Lunar Synodical Period and widespread precipitation during the years 1900-24 and 1925-49. A total of 1,544 weather stations was involved, and 16,057 maximum precipitation records, representing 6,710 individual dates were collected. The statistics established beyond doubt that the phases of the Moon were connected with precipitation. Near the middle of the first week after new Moon, that is up to the First Quarter, the rainfall rose to a considerable maximum. During the second week (First Quarter to Full Moon) precipitation was deficient. During the third week of the lunar month (after full Moon) precipitation rose to a maximum that, according to the charts, superseded even that of the first week, and during the fourth week (Last Quarter to new Moon) it became again deficient.

These rhythms and many others in nature can easily be followed by persistent observations. Surely, they may change somewhat in character according to continent and also according to the aspects, that is, angular relationships that the Moon establishes to the planets, apart from the Sun. This is one of the reasons why we include in these issues the geocentric graphs, in order to inspire individual observation and investigation. Only by taking things into our own hands can we expect to make any progress in this field.

Countenance of the Twentieth Century (continued)

In the last issue we introduced one of several possible methods of a time-wise correlation of the Great Conjunction in 1901 to the whole century. This is one possible correlation. There exist several others.

Even a superficial glance at the graph of 1901 and 1902 in Fig. 23, can confirm that there are remarkable time-wise associations between the events in the heavens and those in the history of the present century, if we apply the ratio of 1 sidereal Moon cycle = 7 years. Naturally, we look out first for the most conspicuous happenings. There was, for instance, the First World War, starting about 12.66 years after 28 November, 1901. In terms of our time ratio, we would expect to see that moment pre-reflected close to the end of the second sidereal Moon cycle after the Great Conjunction (12.66 years = 2 x 7 minus 1.34 years), bringing us to 18 January 1902. (The end of the second cycle, corresponding to 14 years, falls on January 22—the Moon being back in 12♅36, as on November 28, 1901. One and one-third years, the difference between 14 and 12.66 years, finds the Moon about 68.5° further back from 12♅36, or 14♃.)

The geocentric positions on that January 18, 1902, do not help us very much to identify the reflection in them of such a major event as the outbreak of the First World War. However, the heliocentric configurations speak another language. There Venus was in the ascending nodal line of Jupiter. Saturn, and this is the most significant aspect, was then precisely in the descending nodal line of Pluto, as far as the latter's position has been calculated. (Saturn in 289°, descending node of Pluto in 289°.)

At this point we should want to say a word about calculation. Some people object to it, finding it too bothersome. However, we firmly insist on it. This is a field that demands, apart from the intuition approach that we certainly need too, utmost precision and correctitude. Without this effort and attitude, we can just as well leave astrological investigation alone. We do insist that the mathematical precision possible in this area is the backbone of confirmation, and even correction, in all kinds of spiritual research. Therefore, we think that it is well worth while to make the effort of exact calculation, even if it is somewhat painful. Of course, we realize that the danger here is to solely get stuck in calculation and lose the inspiration and intuition element through it. As much as anywhere else, balance is needed in this field.

By no means can we suggest that those events on January 18, 1902, reflecting the outbreak of the First World War, must be interpreted as indicating the inevitableness of hostilities. The opposite could have happened, if humanity in that moment would have broken through to a real esoteric understanding of Christianity. This was clearly expressed in the two cosmic incidents we mentioned. They “remembered” the Baptism of Jesus by John, when the Cosmic Christ, according to spiritual research, entered the being of Jesus (for details see the author’s *Cosmic Christianity*). At that moment, January 6, 31 AD, Saturn was between the ascending nodes of Jupiter and Pluto, which apparently were then only a few degrees apart.

The fact that Saturn, in 1902, was at the opposite, descending end of the nodal line of Pluto wants to indicate, in our view (as we suggested above), that it was in truth a moment of cosmic remembrance. Some people might say: This is utter utopia, to expect that such factors can be taken into consideration in the area of politics. To which we reply: A humanity that cannot, or does not want to live up to basic principles concerning the significance of our planet in the total solar universe, must take the consequences. And this is precisely what happened. The nodes of Pluto are points of co-ordination of that planetary sphere into the Earth sphere. Pluto, the latest of the new planets discovered, is far “outside” the sevenfoldness of the classical planets that are “built” into the human organism. Therefore, it is of an exalted nature, working into our spiritual aura. However, if its spiritualizing challenges are not received by us in constructive response, then it can become utter destructiveness. This destruction is then the means by which spiritualization is eventually achieved in the cosmos.

The events in July-August 1914 were precisely of that nature. For instance, it has been established that the responsible personalities at Berlin were in a state of disastrous confusion in those days. Forces, other than human reason and responsibility, filled the human vacuum and brought on the following disasters from which no one on our globe gained any constructive results.

We proceed with the next significant historic event: the Russian revolution in November 1917. This is two years more than 14 years, corresponding in pre-reflection to the end of the second sidereal Moon cycle after the Great Conjunction of 1901, plus 8 days (standing for the two additional years) comes to January 30, 1902. In the geocentric chart the planets Mars, Mercury, Venus, and the Sun were still in the conglomeration into which they entered earlier (see Fig. 23). Venus had already entered a retrograde phase (loop), whereas Mercury was to

follow soon. Mars had two conjunctions with Mercury during this 3rd Moon cycle, and one with Venus.

The loop of Venus in Aquarius is a descendant of one that took place in August 31 AD, in the constellation of Leo, almost coinciding with a conjunction of Mars with the Sun. As far as we can trace any chronology, we think that this was connected with the time of the imprisonment of St. John the Baptist and his eventual beheading.

Here, we keep two things apart: On the one side stands the malicious deed of the Herod family, and on the other hand this was a significant event for St. John. That “head”, in which was accumulated the glorious past of the mysteries of the human race, was sacrificed. We must see it on the background of his incarnation as Elijah, and of being described by Christ as the greatest of all human beings (see Matthew XI:11-14, Luke VII:28). Behind this stands the fact that the old—the First Creation—had come to an end with the advent of Christ. Therefore, St. John sacrificed that past, which was present in his head, to make room for the new.

This is what should have happened humanity-wise toward the end of the First World War. The body social of humanity was very sick and was crying out for help and healing. This was recognized by a number of human beings. Some asked Rudolf Steiner for advice, in 1917, and he gave them the idea of the Threefold Commonwealth (available from Anthroposophic Press) as a means of possible reconstruction through the replacement of worn-out, antiquated social routine (the “old head”) by a new and intuitive thinking. It was eventually rejected. Instead, the Russian revolution prevailed, only months later.

In that moment there entered once again, now on a humanity-scale, these two aspects on the stage of history: the maliciousness of the “Herods”, and the willingness of those who were ready to follow Christ to sacrifice “the old head”. And this modern situation is by no means resolved yet.

The “old head” concluded with the so-called Peace Treaty of Versailles (29 June 1919), which many historians came to regard as a failure. In Fig. 23, of the Great Conjunction of 1901, this refers to February 6, 1902, close to a conjunction of Mars and Venus. In the heliocentric setting, we find Mercury in conjunction with Pluto on that day, and Venus in its perihelion and in the ascending nodal line of Neptune. Also the precise heliocentric opposition of Uranus and Pluto seems to have taken place on February 8. By recalling the implications contained in Fig. 19, in Feb. ‘70, we can easily detect the connection with the social problems of modern humanity. The Peace Treaty should have been concluded out of the cognition of such needs.

The fact that it turned out differently contributed much to the disasters in 1933 in Central Europe. January 30, 1933, the commencement of the Nazi takeover in Germany, coincides in our chart with March 30-31, 1902. It falls in almost exactly with the conjunction of Mars with the Sun in about 8♃. It surely was an extreme “Martial” event. Also, Venus was almost exactly back to the same position where it had been on February 6, 1902, after the conclusion of its loop. According to the heliocentric approach, Mars proceeded to move into the perihelion of Jupiter. One can say that there was the danger, of course only for an unaware humanity, of

having the wellsprings of sound thinking and spiritual freedom being blocked. Mars has such blocking capacity.

The time of the outbreak of the Second World War, September 1939, was pre-reflected on April 25, 1902. The geocentric chart displays a square (90°) aspect between Mars and Saturn. Furthermore, Mars was near the descending Moon node. But the language of the heliocentric implications is quite simple: Mercury was in conjunction with Mars, and Venus in conjunction with Uranus, close to the descending node of Venus in Scorpio. The latter event carries an ominous memory. On 18 March 1314, the last Grandmaster of the Order of the Knights Templars was burned at the stake. This marked the final extermination of the Order, after years of persecution, trials, false confessions extracted by torture, and finally execution, chiefly on the instigation of King Philip le Bel of France. His main aim was to lay hands on the possessions of the Order. Just a few days prior to the death of Jacques de Molay at the stake, Venus was in conjunction with Uranus, exactly in the descending nodal lines of Uranus and Venus (the two lines coincided in the 14th century).

Although the war of 1939 was started on different premises than the Templars' Drama, nevertheless the accompanying circumstances, particularly the extermination horrors in Central Europe, appear like the rising-up of similar demonic ghosts of the past. Yet, we still insist, things could have turned out quite differently if there had been more spiritual awareness in humanity. In our view, there lives in that particular conjunction of Venus and Uranus a challenge of transforming the remnants of the Ancient Mysteries into the New Christian Mysteries, as they are potentially present, for instance, in Rosicrucian Christianity. The events that rolled across Europe after 1933 were certainly born out of very ancient, decadent mysteries, such as those connected with blood ties, etc.

All during the time that reflected that era, Saturn was drawing close to its own descending node in sidereal Sagittarius. In the sphere of Saturn live the Guardians of karma, or destiny—even humanity karma—born out of world memory. If the planet steps into this nodal line, it can be taken as a sign of cosmic admonishment of these beings, to watch out, to step carefully with regard to destiny provoking deeds that may or may not be inaugurated in humanity during such times. The actual position of Saturn in its descending nodal line fell on May 18, 1902, which pre-reflected August 1945. At the same time Venus was in conjunction with Saturn and, therefore, also in its descending node.

Obviously, this refers to Hiroshima. And as the life and community building element of Venus is involved, it sounds rather serious. In fact, we cannot yet gauge the consequences that the inauguration of these means of destruction will have on future humanity. We can fully understand that many of the leading personalities of present humanity are deeply concerned with this. It has, indeed, become karma of the Earth planet.

As we move closer to the pre-reflections concerning the present moment, we come to August 23, 1902, which is related—according to the time ratio that we employ here—to the beginning of 1970. On that day there was an opposition between Mars (22♄06) and Saturn (22♄06), according to the geocentric graph. At the same time, heliocentric Venus moved into

conjunction with Mars close to the perihelion line of Saturn. Thus the sphere of Saturn stands again as the “guardian”, calling out that the worn-out principles of the Mars origin must be transformed, redeemed, reoriented through the essence of the Venus principles, that is, by recognizing the spiritual apocalyptic meaning of humanhood. [Editor’s note: Willi Sucher was born August 22, 1902.]

On October 17, 1902, a Moon eclipse took place (23♃) that was followed by an inferior conjunction of Mercury with the Sun on October 19 in 26♁, close to the ascending node of the Moon. This is significant in so far as the nodes of the Moon are “gateways for cosmic astrality” into the Earth sphere. In the heliocentric setting, we discover an opposition of Mars, in about 118°, to Saturn, in about 298°, on October 21. The two were in a square (90° angular distance) aspect to the Earth (28°) at the same time. These events pre-reflected the years 1984-5. [Editor’s Note: Willi Sucher passed over on May 21, 1985.]

The inferior conjunction of Mercury with the Sun on October 19 was resolved in a superior conjunction on December 12, 1907 in 20♂. This was accompanied by a conjunction of Venus with Uranus on the 11th in 21♁17. The conjunction of Mercury with Uranus was on the 13th and that of the Sun with Mercury on the 14th, all in 22♂. They pre-reflected to the years 1998-9.

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Among the many events that are indicated in the calendar graphs, we should like to draw attention to the heliocentric conjunction of Venus with Jupiter, quite close to the aphelion line of Neptune. Geocentrically, Venus will then just enter the ecliptic sign of ♍, after having gone through a square aspect (90° distance) to Neptune. Heliocentrically, Venus will then move into conjunction with Neptune, which has entered the sidereal constellation of Scorpio. Just by a few hours difference geocentrically, Venus will be in quintile aspect (72° distance) to Neptune. Thus we have here one of those coincidences where the geocentric and heliocentric views complement each other.

How can we interpret such an event? First of all, we contemplate the functions, as it were, of the three planets involved in the total solar organism. All three occupy intermediary, or “middle” positions; Venus is the “middle” between Moon and Mercury, Jupiter between Mars and Saturn, Neptune between Uranus and Pluto. We gauge their functions by what we find so wonderfully demonstrated in the human organism as the “middle” system: breathing, circulation, etc., between head and limbs and the metabolism. The middle, or rhythmic, system has a mediating, even therapeutic task between the two extremes. To this contemplation we add the fact that the heliocentric conjunction of Venus with Jupiter, and the meeting with the aphelion line of Neptune will happen in the sidereal constellation of Libra, or Balance. Apart from all this, it will be the summer season in the Northern Hemisphere, when the human being is more inclined to fall in with the general tendency of exhalation into cosmic heights and departure from heavy Earth pressure.

Taking all into account, we can well come to the impression that this event might be an occasion requiring full command of soul balancing power. The fact that in the heliocentric perspective the corresponding events will be combining with sidereal Libra and Scorpio, and in the geocentric with sidereal Leo and Scorpio, can bring home to us that Balance will be required, particularly with regard to the metabolism and limb activity, which have their cosmic archetypes in those constellations. The establishment of such a balance is possible, for instance, by the contemplation of the great “apocalyptic” aims of present Earth evolution: 1) in the sense of the sublime impulses of cosmic love, which have been “speaking” into Earth existence through Venus, 2) the future of the present solar universe, being in germinal form already present in Jupiter as “Future Jupiter”, and 3) the attainment of all this through the “apocalyptic” spiritualization of material existence, which is the real aim of certain beings working in the sphere of Neptune. This kind of inner work, at least genuine attempts of approach, can take out all detriment of events in the heavens, like those we discuss here, and turn them into beneficial road signs of humanity’s progress into the future.

Countenance of the Twentieth Century (continued)

On December 21, 1902, that is nine days later, seen from the heliocentric perspective, an opposition of Mars (144.5°) and Jupiter (324.5°) occurred; furthermore, the Earth was close to

the perihelion line of Saturn and Venus close to the descending nodal line of Jupiter and to the aphelion of the Earth. These events refer to the years 2000 and 2001. The Moon ratio of time, which we employ now, equates 27.3 days (1 sidereal Moon cycle) to 7 years. Consequently, 3.9 days correspond to 1 year.

What can we do with this information concerning years to come? In the case of coincidences pre-reflecting events that are already past, we can at least corroborate and, thereby, train our judgment. With regard to coming events, one can easily fall into the trap of fatalism and of prognostication of disaster. This attitude has given much reason for the bad reputation of classical astrology. However, things can be and must be done differently in our present age. Against the apparently detrimental aspects expressed in the cosmic script, we must learn to evolve positive and constructive viewpoints.

For instance, we mentioned the inferior conjunction of Mercury with the Sun on October 19, 1902, referring to 1984-5. This happened in $26 \underline{\Omega}$, close to the ascending node of the Moon. Instead of giving way to possible gloom, we direct our attention to the fact that this event took place in the vicinity of the fixed-star Spica (the Ear of Corn) of Virgo above the star Canopus, the stern of Argo, the Ship in the southern sky and below the star Arcturus in the constellation Bootes, the Bear-driver, or more correctly the Ox-driver. These can provoke creative imagination and inspiration to the extent that one certainly takes this as a moment of decision. But a decision that can be mastered on the basis of cognition of the spiritual apocalyptic navigation of humanity (expressed in the Argo, the heavenly ship). Furthermore, we can be inspired by the Arcturus Ox-driver, the Plough-man who guides the heavenly Plough (also called the constellation of the Great Bear). This could help us to accept and regard whatever will happen as an opportunity of “cultivating” the grounds for future harvests. The crops that may mature only in a far future, may appear promised in Spica, the Ear of Corn. This is, of course, only a sketchy outline of how one could turn such a cosmic aspect to the positive. It can surely be worked out in greater detail.

The conjunctions of Venus, Mercury, and the Sun with Uranus around 11 to 14 December 1902, which we mentioned above, can be handled similarly. They took place near the fixed-star Lesath, the Sting of Scorpio. Here we would have full opportunity to fall into gloom. However, we look at the neighborhood of Scorpio, and indeed, we find above it the fixed-star RasAlague the head of Ophiuchus, and also its star Eta, or left knee. This leads us to the conclusion that this Scorpio can and must be redeemed and lifted up. Ophiuchus, “The Man who holds the Snake” (See Peter Lum, *The Stars in our Heaven*), is Aesculapius the great doctor in Greek mythology. Through the serpent that he carries in his hands, he came into possession of the healing herb that not only healed the sick but could even raise the dead. However, the Gods decreed that on Earth the law of death must prevail, at least for a time. Therefore, Aesculapius-Ophiuchus was removed from the Earth and placed among the stars.

Of course, we should not get stuck in the ancient mythologies of the constellations. They are no more than signposts on the road that we must now travel consciously. Even the constellations in the heavens slowly change their character. The association of Ophiuchus with Scor-

pio can give the certainty that even the ominous nature of Scorpio will be redeemed, in the sense of that great healing and overcoming of death standing in the background. This can also remove any possible gloom in connection with those events in the heavens toward the end of 1902, which pre-reflected the end of the century.

At this point one of the main questions we ask might well be: What is the principle significance of the 20th century, on the basis of its inauguration by the Great Conjunction in 1901?

That conjunction of Saturn and Jupiter took place in 284°, or 14♋. This was, by a difference of 2°, exactly opposite the sidereal position (in relationship to the fixed stars) of Saturn on January 6, 31 AD (Saturn 80°, or 20♋, plus 26° movement of precession from 31 AD to 1900). After diligent research, we have come to the conclusion that January 6, 31 AD is, from a cosmological viewpoint, the most probable date of the baptism of Jesus by John (see also the author's publication *Cosmic Christianity*). In fact, around December 17, 1901, Saturn was in that opposite point, whereas Jupiter, about December 25, 1901, was in the sidereal opposition to its own place at Whitsun, May 24, 33 AD (see Acts of the Apostles, chapter II).

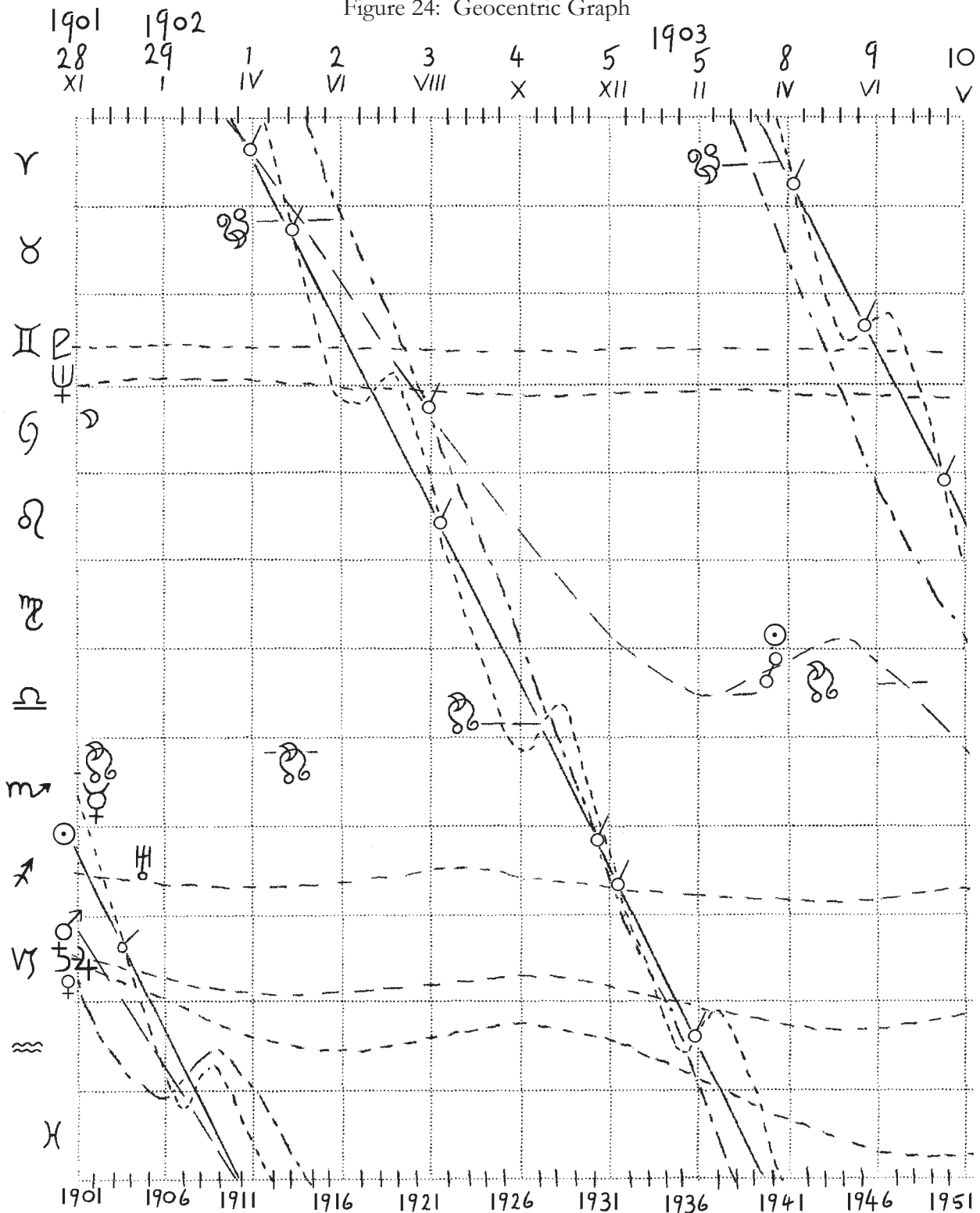
Thus, we are led to the conclusion that one of the chief challenges of this century, which commenced with that Great Conjunction, is to understand and practically implement the significance of the Christ Events and the Christ Impulse. This could have been achieved right in the spheres of cultural and scientific life of present humanity and also in the area of social construction. In such realizations, the challenge of the oppositions (looking at the cosmic "memories" from across) should have been answered.

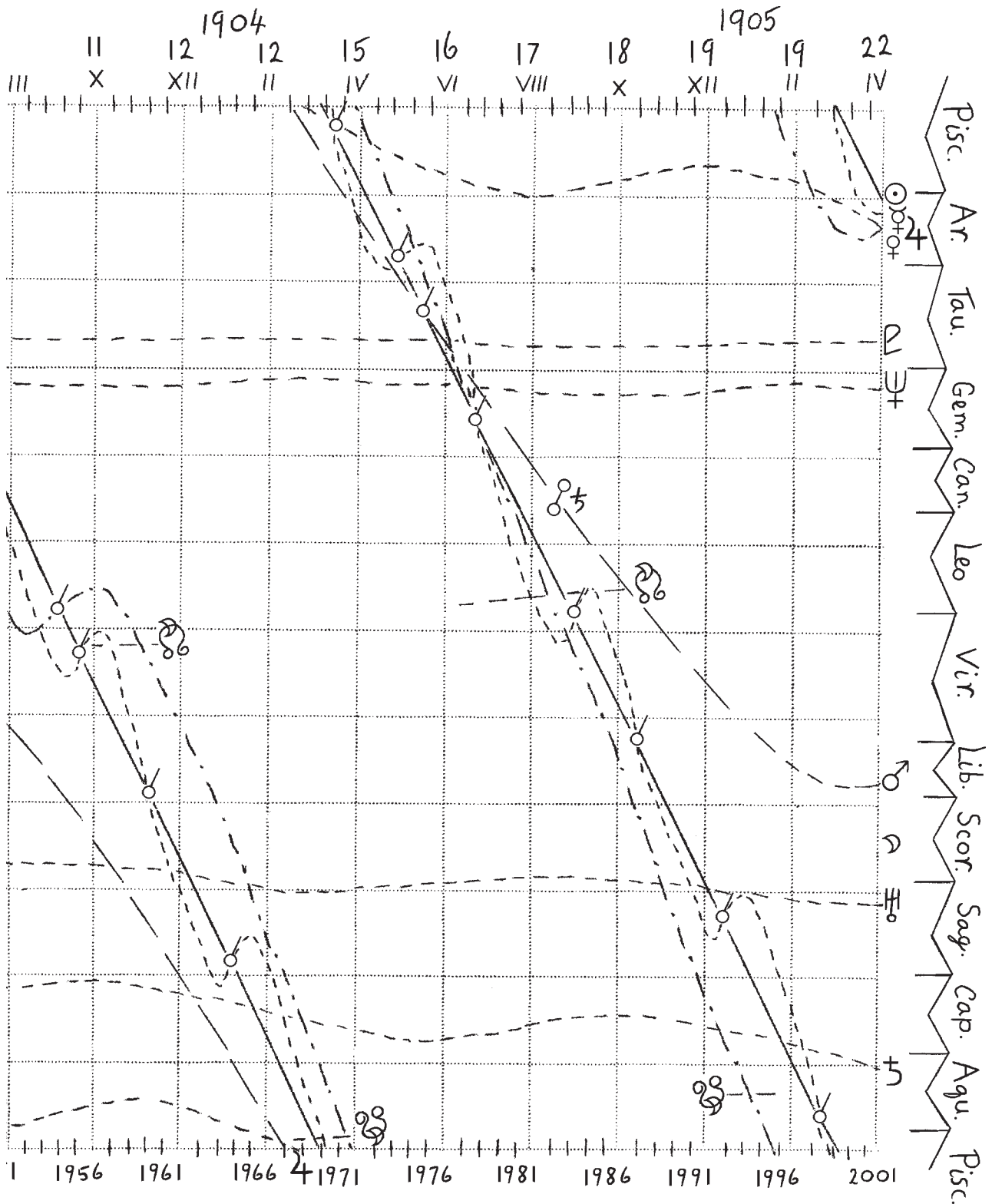
Similar cosmic "memories" do not occur very often in history. The last time such Great Conjunctions occurred in the opposition points of Saturn and Jupiter during the Three Years of Christ's Ministry, was during the 12th and 13th centuries. In 1226 a Great Conjunction of Saturn and Jupiter took place in the sidereal constellation of Capricorn, almost exactly opposite the point where Saturn was on April 3, 33 AD, the day of Golgotha. In 1226 St. Francis of Assisi died, and also the tragic war of extermination of the Cathars, in the south of France was under way. Earlier, during the 8th and 9th centuries, Great Conjunctions occurred in the actual sidereal places where Saturn was during the events of the Three Years of Christ. These were the centuries that saw the historicity of the Story of the Holy Grail (see W. J. Stein *Das Neunte Jahrhundert —The Ninth Century*).

It is also illuminating to note that Rudolf Steiner, during the time when that Great Conjunction of Saturn and Jupiter occurred, gave two lecture-cycles: one on *From Buddha to Christ* (24 lectures, October 3, 1901 to March 27, 1902) and another one on *Christianity as Mystical Fact* (25 lectures, October 5, 1901 to March 22, 1902, later published in book form). Rudolf Steiner, as the great occultist, was undoubtedly fully conscious of the requirements of the commencing century.

We will now introduce another possible method of progressions emerging from a cosmic event in 1901. The term "progression" is used by classical astrology for this process of relating an earlier cosmic occurrence to a later moment in general or personal history. The ratio we

Figure 24: Geocentric Graph





intend to demonstrate, as a principal exemplification, is the equation: 1 Saturn year = 29.4578 Sun years of 365 days. This ratio of progression has proven, in decades of research, to be an efficient means of studying the impact of cosmic happenings on earthly events. For this purpose we include here another graph of the movements of the planets during the years following the conjunction of Saturn and Jupiter on November 28, 1901, similar to Fig. 23 in the May '70 issue, only more extended.

In that May issue, we discussed the foundation and the meaning of such a time correlation. We also explained the practical handling of the graphic approach. The time ratio of 1 Moon cycle of 27.3 days equaling 7 years in times following, we said, was leading us to a realization of what was built by Moon beings into the ether elements working in life. We participate in the latter by our own ether, or life body. On the other hand the time correlation of 1 Sun year = 1 Saturn year, or 29.4578 Sun years is an expression of the workings and visions of Saturn beings. They see these correlations as manifestations of karma (Sanskrit: deed, for instance, in one incarnation determining fate in a future one). Indeed, we have discovered that this karmic time principle is manifest in many historic correlations between past and future. It can be detected in individual incarnation and excarnation charts, indicating the possible time interval between two incarnations.

We have arranged the graph in Fig. 24 according to this time principle. The correlation 1 Sun year = 1 Saturn year of 29.4578 Sun years results in 12.4 days being equal to 1 Sun year. This ratio we have inserted along the top edge. One partition, from left to right, stands for a time interval of 5×12.4 days is 62 days, which equals 5 years in Sun correlation. Along the bottom edge we have indicated the relationship to the progress of the 20th century in Sun years, starting from 1901.

On this foundation, we now study the major events and turning points of this present century, as we did the last two issues in connection with the Moon cycle correlation. First, we turn to 1914, the year of the commencement of the First World War. In order to find the related cosmic events, we start from 1911 (bottom edge), corresponding to April 1, 1902 (top edge), add 3×12.4 days = 37 days to come to 1914. This brings us to May 8, 1902. However, we must now account for the fact that we start out with our graph from November 28, 1901, the date of the Great Conjunction. Consequently, each subsection of 12.4 days in the graph leads us to the equivalent of 28 November of that particular year. For instance, 1911 along the bottom-edge means 28 November 1911; another 12.4 days further on would be 28 November 1912, and so forth. Thus, by going 3 subdivisions from 1911 to the right, we have arrived on the 28 November 1914. However, that war started in the beginning of August 1914. We must therefore subtract four days for four months, that is from November back to August. (Of the correlate 12.4 days = 1 year, naturally, one day stands for about one month.) Thus we fall back from May 8, 1902 to May 4, as being the correlate of the outbreak of the First World War.

We already see in the graph that during that time there was a conglomeration of planets in the signs Υ and Ψ . Furthermore, Venus and the Moon (could not be included in the graph) just entered the ecliptic sign of Υ . On May 7 a Sun eclipse took place. Most important for our

considerations is the fact that Mars was in conjunction with the descending node of the Moon (calculated according to the latitude of the Moon, not mean position as in most of the ephemerides). We pointed out earlier that the nodes of the Moon must be regarded as gateways to cosmic astrality. This, combined with Mars, can give us an idea of how cosmic beings pre-visualized, in that moment, an oncoming precarious cosmo-psycho situation that would have required the utmost care of handling by humanity in those days. This was just not forthcoming, and the result was the war.

The heliocentric correlate provides us with additional information. In the course of about 24 May, Saturn moved through its own descending node. It was practically in that nodal line on May 4. Neptune was at the same time only a few minutes of the arc away from the perihelion line of Saturn. Thus there was truly contained, in that moment in May 1902, a Saturnian pre- vision of the years 1914 and after. A deeper insight into the world karmic situation all-round, in which a humanity found itself, could have prevented the catastrophe. The cosmic correlate certainly did not pronounce that the war was inevitable.

However, what was the world karma standing in the background at that time? We can recognize it if we are prepared to set our mind to some additional—and unavoidably—mathematical astronomical research. Earlier, we said that the equation of one Saturn year is equal to 29.4578 Sun years, holds the key to the mysteries of the workings of karma. This can be verified and demonstrated in very practical and precise terms.

We said above that Mars was moving, around 4 May 1902, through the descending nodal line of the Moon. This was in about 4° 30' of the ecliptic sign ♅ . Now, we investigate when Saturn was moving, either through the same position or opposite. For practical purposes we take the opposite point, that is about 4° 30' of the sign of ♄ . Saturn was there on December 18, 1894, then again in retrograde movement on April 16, 1895, and in direct movement finally on September 14, 1895. This gives us the following time intervals, against November 28, 1901 (about 1901.9):

1901.90	1901.9	1901.9
<u>1894.95</u>	<u>1895.3</u>	<u>1895.7</u>
c. 6.95 years	c. 6.6 years	c. 6.2 years

We now take these Sun-time differences, according to the “karma” time principle that we suggested earlier, as standing for Saturn time. In other words, we multiply them by the sidereal Saturn year of 29.4578. Therefore: 6.95 x 29.4578 = 204.73 years; 6.6 x 29.4578 = 194.42 years; 6.2 x 29.4578 = 182.64 years.

Going back by this many years, starting from 1901, we expect to see some of the karmic background of the events in 1914.

1901.90 (11/28/01)	1901.90	1901.90
<u>- 204.73</u>	<u>- 194.42</u>	<u>- 182.64</u>
1697.17	1707.48	1719.26

If we look at a History Table of those years in the past, we might be amazed to read about the abundance of war conflicts all over Europe. There was hardly a country, or part of Europe that was not involved. With regard to Western Europe, it is at times difficult to discern who was making war against whom and why. In the East of Europe, we see Peter the Great (since 1689) raising Russia to a significant political factor. This he achieved in a number of conflicts around the termination of the 17th and the beginning of the 18th century. The conflicts concerned the establishment of his authority with regard to his own people as well as wars against Poland, Sweden (Charles XII), Saxonia, and Turkey.

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Mars will come into conjunction with the Sun geocentrically, and if we add to this the information that the heliocentric perspective offers, we find that during its conjunction with the Sun, Mars will be almost exactly in the perihelion line of Venus and the ascending nodal line of Neptune. Logically, about the same time the Earth must be moving through the aphelion line of Venus and the descending nodal line of Neptune.

The conjunctions of Mars with the Sun rarely recur in the same place of the ecliptic. The last time it happened fairly close to the perihelion of Venus and ascending node of Neptune, was on August 8, 1923, in about 15° of the sign δ . There was an opposition of Mars (being retrograde) to the Sun on 4 February 1963. The planet was then also in about 15° .

Those times, particularly in 1923, were certainly tumultuous occasions and mainly concerned Germany. After effects of the First World War and unrealistic reparation demands made by the Allies caused an inflation there of fantastic dimensions. This, in turn, resulted in social unrest; one was the so-called Hitler-Putsch in November of the same year at Munich. However, it utterly failed then. We can somehow understand these occurrences if we study once more the charts in the Feb. '70 issue. We demonstrated there how the social revolutions in Europe, from the French revolution right into modern times, were associated with positions of the planets in or near the nodal line of Neptune and the perihelion-aphelion line of Venus.

In spite of all this historic evidence, we refuse to spell out gloom with regard to those events in the beginning of August. We have convinced ourselves that it is a mistaken assumption to think that the cosmos deals out eternal repetitions of the same old patterns of events. If they do recur, it is only because humanity has not comprehended the lessons it must learn. Altogether, we regard the events in the cosmos as challenges, not caused by the stars themselves but as expressions of divine thinking. It is on each of us to find constructive answers in our own domain of thinking. Thus we can grow up to that spiritual-cosmic dignity that is expected of us by the divine plans of creation. Of course, we need tools to develop this, and they have always been offered to us by the great spiritual leaders of humanity as means of inner or occult development. Since the beginning of the present century, they have been pronounced by Rudolf Steiner as a science of the spirit that is in keeping with the requirements and capacities of our modern age. By such means the dangers of astrological fatalism can also be countered, in small, individual matters as well as in the greater concerns of humanity.

Countenance of the Twentieth Century (continued)

What are we actually doing by employing astrological "progressions" based on the Saturn type of time equations that we explained in the last issue? We are making attempts to comprehend the thinking of divine hierarchies concerning events that happen on this planet. The magnitude of such an undertaking must caution us to utmost care and reverence. Also, we ought to be grateful for any revelation that comes to us in this fashion. For even as we are

apparently dealing with objective figures and numbers, experience proves that we very often need the grace of intuition in order to discover real leads.

If we think, we use our brain. The brain is like a mirror against which we reflect and break up impressions, so that we can combine them with ideas. In a somewhat similar sense, the divine hierarchies use the cosmos of the stars like a brain. Through the rhythms and movements of the planets with their relations to the Zodiac (which carry “memories” of the past), the divine beings realize their own exalted thoughts and ideas. With these, they then permeate the universe, Earth, and humanity.

In this sense, we would see in those progressions, where we arrived before in 1697, 1707, 1719, indications of the thoughts of certain divine hierarchies concerning the situation that European humanity found itself in 1914. They would conceive it as a moment in history when the entire political and cultural structures of the nations concerned represent the karmic consequences of that past. They would see it as an occasion in which that past could be redeemed and turned into progress by spiritually free and constructive deeds of the human race. Because, this is the meaning of the workings of karma: not as punishment but to provide opportunities for us to raise ourselves as independent, yet through spiritual insight, fully responsible beings to real creative humanhood. If an individual or a whole humanity does not achieve this, then as a rule, that opportunity is missed for the time being; but karma works on, and at a future point another confrontation will occur.

Opportunities were surely missed in 1914. According to preserved records of that time, there was utter confusion in European capitols and an almost helpless tumbling into the war. The humanity of that time proved that diplomatic routine, based on intellectual capacity and tradition exclusively, is becoming less and less capable of dealing with modern situations. It would have needed a mighty effort to recognize the spiritually uniting, historic foundations of Europe in order to avoid that catastrophe. A deeper understanding of the whole esoteric complex of the Mysteries of the Holy Grail, but in a totally modern form, could have provided the basis for a constructive comprehension of the common and uniting historic task of the European people. Such ideas were, and still are of course, utterly despised and regarded unsuitable for the practices of modern diplomacy and statecraft.

The indications that justify to us the pronouncement of such ideas, which to some may seem abstruse nonsense, are contained in the configuration of stars at the commencement of the present century. Those Saturnian progressions that we employed before, leading us to the beginning of the 18th century, can be followed up much further back. Already in November 1865, Saturn was in 4° 30' of the ecliptic sign of ♄, that is, the point of conjunction between Mars and the Moon node in May 1902, referring to 1914 (see last issue). This was 36 years before the Great Conjunction in November 1901. We can now employ again the equation: one Sun year is equal to one Saturn year, or $36 \text{ yrs.} \times 29.4578 = 1060 \text{ years}$. Starting from 1901, this leads us to about 841 AD. These were the centuries, apparently, when the historic Grail's events took place, which were described much later by the troubadours of the 12th and 13th centuries (see Rudolf Steiner, also W. J. Stein's, *Das Neunte Jahrhundert—The Ninth Century*).

We can only allude to these interconnections at present with the 9th century, but we hope that one day we can write more about them. Our guiding idea is that the Knighthood of the Holy Grail and their successors were, in a certain sense, the founders of the medieval and modern Europe that slowly came into being after Charlemagne. The Chalice, or Holy Vessel, which had been, according to the legend, fashioned from a jewel fallen from the crown of Lucifer and was used by Christ at the Last Supper, evoked in those Knights the experience of the harmony and unity of all religions. In the modern sense, the Holy Grail can be experienced and, thus, re-establish the harmony and spiritual unity of a humanity having been divided into races and nations along the path of our individualization.

The complete absence of any such or similar ideas brought on the catastrophe, because that humanity had turned, in our view, against the road toward its own entelechy. However, from the cosmic viewpoint, this was not just something that had been dropped and no longer mattered after the catastrophe had run its course. Nothing is forgotten in the cosmos, not even the smallest event. It is held in *cosmic memory* and therein lies, in reality, the unconquerable hope of the divine world that humanity will eventually succeed in the attainment of its higher goals. Such is the working of the powers of karma.

Indeed, after 1901, Saturn again moved through that point in 4° 30' of the sign of ♃ (point of conjunction of Mars and Moon node in May 1902, referring to 1914). That was, for instance, in April 1940, and this was close to the Great Conjunctions in those years that we shall have to speak about later on in great detail.

April 1940 is 38.4 years after November 1901. We now transpose this interval into Saturn time (38.4 x 29.4578) and come to 1131 years. Although this lies after 1901, we regard it as a reflection of time gone by, before that year. It thus leads us to about 770 AD, which is again connected with the history of the Holy Grail. It was probably the date of the foundation of the Knighthood of the Holy Grail. The story of Charibert of Laon, the grandfather of Charlemagne, seems to indicate this.

The years around 1940 bring us to the second great war disaster of the present century. From several cosmological approaches, one can arrive at the intimation that the Second World War was the result of the First World War. What we have described above is one of them. The unfulfilled karma of the First World War followed humanity and again raised its challenging.

We now go on to investigate the year 1917. The time from 28 November 1916 to 28 November 1917, is indicated in the July chart in Saturnian progression as from 2 June to 14-15 June 1902. During these days Mercury moved into a loop that brought it into conjunction with the Sun and Neptune on 23 June. Before this happened, Mercury was in conjunction with Neptune on 29 May. On 15 July it met Neptune a third time, after having returned to rectograde movement. Heliocentrically, Neptune crossed over, around 23 June, the perihelion end of the apsides of Saturn, Mars was in its own ascending node on 6 June, and Venus in the perihelion line of Mars on 12 June.

Two important events happened during the year 1917, apart from the drama of the war. One was the breakdown of Russia and the takeover by Leninist Bolshevism on November 7,

1917. The other took place in the wings of public history, but it was very significant. A number of people in Central Europe, partly involved in the political arena, became appalled by the social conditions and threatening perspectives that the war had helped to bring into the open. They asked Rudolf Steiner whether he could give them remedial ideas. He consented and worked out with them the “Idea of the Threefold Commonwealth”, which was published in a Memorandum, edited between July 14-17, 1917. It was followed later on by more extensive lecturing and literature. Rudolf Steiner suggested the organization of the community life according to the natural and yet spiritual-cosmic principles working in all existence, that of threefoldness. All living organisms depend on the harmonious function of three bodily spheres. In people they appear as head organism, metabolism, and limbs, between which a rhythmic system, working through breathing and circulation, is mediating. Threefoldness can be detected right up in the spiritual hierarchies of the cosmos. Its highest manifestation was always recognized as the Divine Trinity of Father, Son, and Spirit. To bring human community life back to healthy conditions, it would need a clear recognition of the functions of the economic sphere, the cultural domain, including education, etc., and between them the sphere of human rights, which has to safeguard each individual’s “place in the Sun”. Only if each one of these three spheres can work freely, without being oppressed by the other two, can the body social function in a healthy way. These were, in brief outlines, the guiding ideas of Rudolf Steiner’s suggestions. The politically responsible people of those years did not accept them; however, it is significant that he was asked to work them out at a time when a totally different kind of thought on social problems made its way into practical realization in the East, in Russia.

The obvious main feature of the events in the heavens, during June-July 1902, is the loop of Mercury in front of Neptune—which was in the same position on June 11, 1902 as it was on November 28, 1901 because of its own retrograde movement.

We again calculate the retrospective Saturnian progression, concerning this point at the ingress into the constellation Gemini, and come to the beginning of the 15th century. In June-July 1885, Saturn moved across the place of Mercury’s loop in June 1902. This was about 16.4 years before 1901, which converted into Saturn years is about 482 years, bringing us back to about 1418 AD. As far as Lenin’s revolution in Russia is concerned, this date is close to the date of the Church Council of Constance, 1414-18. We described in Feb. & Mar. ‘68, what we think is a certain karmic connection between Lenin and the presiding members of that Council, who caused the Bohemian reformer, John Huss, to be burned at the stake for heresy. We arrived, then, at our suggestion on quite a different astronomical pretext. To this is now added the evidence contained in the progressed chart of November 28, 1901.

The first degrees of the sign of ♊—near the ingress into the constellation of Gemini—that are involved here are very pronounced (the loop of Mercury was there in 1902, Saturn in 1885). In November 1917, at the time of the Russian revolution, the descending Moon node had arrived in that position of the ecliptic. To this is added the fact that Neptune was, heliocentrically in June 1902, moving through the perihelion line of Saturn. The latter is also near that point of transition from the constellation Taurus to Gemini. This provides us with a

key for the understanding of wider concerns of humanity, not only of the issues of the Church Council of Constance in 1414-18, which was chiefly convoked in order to resolve the Great Schism within the Church—three rival popes were opposing each other.

This situation, nevertheless, reflected a deep change of consciousness taking place in humanity. In 1413 the new Age of Pisces commenced. The vernal point (Sun at beginning of spring) had entered that constellation earlier, according to astronomical calculation; but the effect of it, in a broad, historic sense in humanity, was realized only after 1413 and will last till 3573 AD (2,160 years). The preceding age, which saw the Grecian and Roman civilizations, was inspired by Aries. Thus the commencement of the Age of Pisces constituted a breaking away from the preceding cycle of twelve, coming to an end with Aries. This became obvious in many instances after 1413. The old union between religion and knowledge fell apart. On the one hand the autocracy of the Church was challenged by the Reformation, and on the other hand a science developed (and later technology) that became more and more inclined in its tendencies to emancipate itself from the old forms of traditional faith. Also the autocratic and feudal forms of government were challenged more and more. Human beings woke up to a gradual realization of their individuality, of which modern philosophy became an expression. These are only a few points among a multitude that exemplify the drastic changes that have happened and that are taking place just at present in sometimes violent developments.

All this was accompanied in the heavens by the approximate changing over of the perihelion line of Saturn from the constellation of sidereal Taurus to Gemini in 1413. These movements of the elements of the planets are very slow. For instance, the perihelion of Saturn entered sidereal Taurus from Aries in about 4800 BC, and it will enter sidereal Cancer (from Gemini) in about 6400 AD, according to computation. We can realize that the time around 1413 was, indeed, of singular significance, which is even more emphasized by the fact that the planet Pluto was in the perihelion of Saturn in that year, according to calculation.

The elements of the planets (perihelion-aphelion and the nodes), constitute means for the discernment of the character and function of the corresponding spheres. We cannot see these spheres in the same way we can observe the planets, but we do regard them as living organisms, in an exalted sense, whose workings we can gauge by their astronomical “elements”.

Thus we would connect the sphere of Saturn, for instance, concerning its perihelion, with the very principles and divine ordinances of all existence. We do this, because we see in that sphere the cosmic memory of what the occultist calls Ancient Saturn (see Rudolf Steiner’s *Occult Science*), the very beginning of cosmic evolution in the dim past.

Therefore, if this perihelion of Saturn changed from Taurus into Gemini, we see expressed or announced in this a cosmic expectation of changes concerning the deeper meaning of human and Earth destiny. Whether and how a modern humanity will react to it is a matter of its own decision. The character of the expected, or one might even say requested, changes we can read in the dynamic implications of the constellations concerned.

The constellation of Taurus stands representative for the cosmic Word, the Logos, which created the universe, the Earth, and its inhabitants. It is the archetypal foundation of the

physiological area of sound and speech in the human body, the larynx, and the ears. This is a mighty and powerful constellation, which is also expressed in the picture of the Bull. As long as the perihelion of Saturn moved through it, after about 4800 BC, it inspired, among many other things, the theocratic and autocratic social organization of humanity. Before approximately 4800 BC, humanity did not need an autocratic government. For the greater part, it was still aware by an instinctive intuition of the spiritual ordinances of the divine world for the human race. However, as the instinctive, spiritual insight dwindled away in the course of development of human independence, it became necessary that the great and initiated leaders of humanity pronounced the law. They had to do this right down to the conduct of the human communities. Thus the theocratic autocracy was born (for instance in Ancient Egypt), which deteriorated as time went on into mere political autocracy, even despotism.

Around the beginning of the 15th century, humanity began to move into the new era of consciousness and independence of individuality. Now, the autocratic principles of community are challenged in all spheres of life. It has become, during the past and the present centuries, increasingly apparent that this modern age has three choices:

1. Because of the renunciation of the ancient principles, coupled with a complete lack of new constructive vistas, the community life can fall into utter chaos, with all manners of destructive egotism running wild.
2. The shadows of ancient autocracy, now turning into totalitarianism and dictatorship because they too have lost all spiritual insight, can take over.
3. Humanity accepts and learns to structure its community organisms according to the eternal principles of all healthy existence in this universe, not as commandments but now recognized by the spiritually free individuality. These are “natural” and constructive, because they are of divine origin—as is threefoldness. This was obviously the approach of Rudolf Steiner.

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In the geocentric graph, we notice that toward the end of the month a kind of conglomeration will happen in the constellations of Leo and Virgo. Mercury will come close to Mars, the Sun will move close to Uranus, and shortly after New Moon it will pass below Uranus. All these events will also be in the neighborhood of Pluto.

We are, thereby, somehow reminded of the conjunctions of Uranus and Pluto in 1966, which we discussed in the journal of that time. We can take, therefore, the events at the end of September as a renewed challenge to recall in our inner awareness the historic background of this conjunction. It happened the last time in 1712 and had a deeper connection with Goethe and his endeavors toward a new esotericism. Prior to that the conjunction of the two planets took place in about 1457, close to the date attached to the *Chymical Wedding of Christian Rosenkrentz*, the foundation of classical Rosicrucianism.

The heliocentric calendar also displays some interesting features. On 16 September, Mercury will be in bi-quintile angles (144° distance) to Mars and Jupiter, and at the same time it will be in opposition to Uranus. On the 18th the quintile aspect (72° distance) between Mars and Jupiter will take place.

With regard to the quintile and bi-quintile aspect, we bear in mind that this angular relationship is archetypally established in the cosmos by the inferior and superior conjunctions of Venus. In the sense of the nature of Venus, we can regard these angular features as a challenges for humanity to move closer to the realization of the impulses associated with spiritual love, compassion, unity, and healing. Therefore, we would take these aspects, around the middle of September, as a complementary suggestion with regard to the events toward the end of the month implied in the geocentric chart. It is not a moment to ask: What do these happenings mean? but rather, what can humanity actively and constructively infuse into them?

Similarly, we would look at another set of events, following the previous. The four planets Mars, Mercury, Venus, and Neptune are successively forming a big square (aspects of 90°) and also oppositions. The diagram in Fig. 26 will reiterate the dates of these aspects and also the crossings of the nodal and apsidal lines of the planets involved.

Figure 25

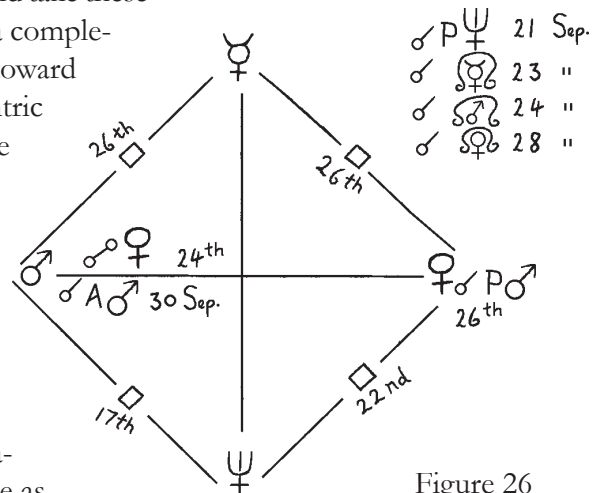
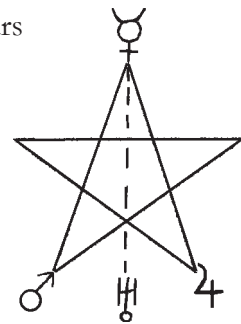


Figure 26

We are fully aware that the square is very often regarded as one of a “bad” and malefic nature; however, not all agree on that, and neither do we. A square is an element of a Martian nature; therefore, we do not regard it as all “bad”. Its effects may be somewhat harsh, because it wants to be realized by a will that comes down to earthly “brass tacks”. Such a challenge can be beneficial if it is taken up in full consciousness. Basically, we can see in the opposition of Mars and Venus a recapitulation of what we saw implied in the foregoing pentagram event. Added to it is the challenge to redeem and spiritually elevate the Mars qualities by the Venus impulses. Mercury obviously speaks up to that by its passing through the nodes of Mars and Mercury. Finally, Neptune carries a memory of the past, because it is slow moving. In fact, it was in the same sidereal position in 1806, and 1640. It is worthwhile to study those times. Not that we expect any repetition or similarity of events between then and the present; yet, they might carry certain necessary admonishments.

Countenance of the Twentieth Century (continued)

This new situation, represented by the transition of the perihelion of Saturn from Taurus to Gemini, is clearly expressed by the character of the constellation Gemini. It was associated in ancient times with division. In Norse mythology it was connected with the two divine brothers, Baldur and Hodur. Baldur was, in a sense, the god of Light. His brother Hodur was blind and eventually became the cause of Baldur’s death. In Greek mythology it was the twins Castor and Pollux. The myth concerning their fate leads to the cognition of the qualitative difference between day and night. With regard to human physiology, Gemini is the archetypal region of symmetry, or rather, asymmetry of right and left in the body, starting in the head and descending into arms, lungs, legs, etc. Thus it is also connected with orientation in space, with the realization of the contrast between heaven and Earth, and eventually even with the awareness of the presence of the “brothers”, right and left.

Gemini was, in the ancient conception, a constellation that reflected polarity, right down even into electricity. Somehow, if the polarity is not resolved and made productive, disaster is the final conclusion, as in the story of Baldur and Hodur. Where can we find the therapy?

Redeeming and healing initiative must step between the polarities. Thus the two would become three. This actually happened in an archetypal Deed of Christ. We read in St. Matthew and St. Luke that after the Baptism by John, Christ went into the wilderness and was there tempted by the Devil. A closer look reveals that there were two tempters. (Rudolf Steiner has spoken about this fact on a number of occasions.) They were the old adversaries, called Lucifer and Ahriman. The one would take human beings away from harsh earth reality, promising them the glory of the kingdoms of the world; the other would make them masters of the gravity forces of the Earth and all that is connected with it. But they would do it only if humanity “worshiped” them. Thus, the two usurped the forces of Gemini, the Twins. But Christ rejected them and, thereby, they were put back into their places. The third stepped between the two, and thereby, the potential of Gemini was changed and redeemed. As a matter of fact, Saturn was still in the constellation of Gemini.

On this foundation, the “idea of threefoldness” from Rudolf Steiner in 1917, as the third healthy solution of the social problems of present humanity, appears in a new light. Of course, the two extremes were also present in those years. This we must expect. On the one hand, chaos worked everywhere, borne by destructive egotism in all possible forms that can be imagined; on the other hand, in Russia, the mighty shadow of totalitarian autocracy arose, now denuded of the ancient religious connotations, denying the ego and the spirit. We see all this pre-reflected in those events in June 1902: Neptune being in the perihelion line of Saturn in Gemini and Mercury, geocentrically, moving through a loop in the same place. We arrived at that date by starting out from the Great Conjunction on November 28, 1901, which we took as the inaugurator of the 20th century.

We will now investigate the next major event of external history during the present century. This is the twelve years of domination of Germany by Hitler and the National Socialists, which resulted in the Second World War. The takeover was on January 30, 1933, and the unconditional surrender of Germany was on May 8, 1945. This brings us, in our chart based on November 28, 1901 (see July), to December 20, 1902 for the start and to May 21, 1903 for the end. Only a superficial glance at the graph shows us that this period was dominated by a loop of Mars near the autumn equinox and in the constellation Virgo.

On December 20, 1902, Venus and Mercury were in near conjunction at the first degrees of the sign of Υ and at the same time in opposition to Neptune. So, we meet here an old acquaintance that we mentioned above: the transition from Taurus to Gemini and behind it the perihelion of Saturn. Therefore, the problems we realized in connection with 1917 apply to that situation in 1933 too, though in a totally different setting. Heliocentrically, we find an opposition between Mars and Jupiter—Mars close in line with the fixed-star Regulus in Leo.

Mars became retrograde on February 19, 1903, in $16^{\circ}\Omega 17'$. This brings us, according to Saturnian progression, to the beginning of 1938. In a sense, this was already the start of the war. On March 10, 1938, Germany invaded and annexed Austria. On 10-11 March 1903, Mars moved through an opposition to Venus, close to the nodes of the Moon. This refers, in Saturn progression, to the actual start of the war in September 1939. Nothing seems to be more illustrative for the ensuing course of events. Heliocentrically, Venus moved on the following day through the ascending nodal line of Mars, and Jupiter was close to the perihelion line of Mars in Aquarius. It looks as if the conflict was unavoidable. Yet, we persist that things could and should have taken a different turn; however, it would have required a humanity in a more positive frame of mind spiritually.

Finally, the time of May 9, 1945 is reflected in 21 May 1903. Ten days before, Mars had become rectrograde and was, according to the pattern of the preceding loop, practically out of the loop. That 11 May 1903, (Mars being rectrograde again) refers us to about July 1944. It was the time when the Russians, who had first been pushed right back by the Germans, proceeded successfully toward the west; and the Allies, after their landing in French Normandy, carried their offensive successfully forward against the German flank in France and the Lowlands. The defeat of Germany was in sight.

We must again ask: What was the karmic background of that fearful episode? The central feature, which in 1901-1903 pointed to it, was the loop of Mars. The actual opposition between Mars and Sun was in about $7^{\circ} 27' \underline{\Omega}/\Upsilon$ on March 29, 1903. We look now for the retrospective position of Saturn in relationship to this point. This happened on April 9, 1879. Saturn was then in $7 \Upsilon 27$, which was about 22.6 years before 28 November 1901. We transpose this into Saturn time, multiplying it by 29.458, which gives us 666 years before 1901, or 1235 AD.

The year 1235 is an important moment in Asiatic history. The great organizer of the Mongols, Genghis Khan, died in 1227. His son, Ogotai, was elected Great Khan. Ogotai then worked out, in 1235, an eighteen year plan for the conquest of Europe, which was acknowledged by the Kurultai, the Council of the Mongols. And indeed, the Mongolian armies broke into Eastern and even Central Europe during the following years. In 1241 the inconclusive Battle of Liegnitz in Silesia took place. However, the Mongols withdrew into Asia, possibly in order to elect a new Great Khan, because Ogotai had died.

Some people will ask: What have the rise and the invasions of the Mongols to do with the events in the thirties and forties of the present century? In order to make our point more acceptable, we go still further back in history. About the middle of March 1850, Saturn was once before in the point where the opposition between Mars and Sun took place in 1903. This was about 51.7 years before 1901, which in terms of Saturn transposition of time leads us back to about 379 AD. This was a troublesome time for the Roman Empire. The Huns, who had their settlements to the north of the Caspian Sea, pressed westward. In 375 they defeated the Alani, a German tribe, north of the Caucasus Mountains. Then they turned against the Ostrogoths and Visigoths who lived in the space of present western and southern Russia. All this helped to accelerate the great migrations that had begun for some time and threatened the northern borders of the Roman empire. In the following century, around 433, the Huns entered central and western Europe, under the leadership of Attila. In 452 he moved across the Alps and invaded Italy, but was persuaded by bishop Leo I of Rome to withdraw.

If we look at phenomena such as races, etc., we must strictly distinguish between the physiology of a race and the individualities who incarnate in it for a variety of reasons. The realization of this would make many of the race troubles of present humanity appear futile. Nevertheless, such an association in one incarnation creates karma that works into the future. We contend that such a karma was effective in the leading people in Germany of those years. In a sense, one can even conceive of the idea that this was a “vertical migration”, distinct from the horizontal, geographic migrations in those earlier periods of history. By vertical migration, we mean one through the strata of an existing society. Thus karma was perhaps stemming from an earlier phase in history, “lived out” in the drama and tragedies of individuals as well as of whole nations, of which those years between 1933-1945 were overflowing.

Here too, one is inclined to ask: Must the balancing of karma always take such an extremely painful course? The answer is: A deeper insight, born out of a science of the spirit, could have avoided it and turned it into more constructive directions. It is, of course, easy to

blame the German people for letting the so-called National Socialists take over the political stage; however, we must not forget that the Germans were very weakened in their resistance by the series of economic disasters to which they had been exposed: first, an inflation that defies the imagination of one who did not experience it himself; secondly, the world economic disaster inaugurated by the Wall Street Crash in 1929. Thus it was relatively easy to tempt the German people into acceptance of the “invasion”, for its leaders promised them work and bread, which many of them were badly in need of.

The failures in earlier years, for instance in connection with 1914, but particularly 1917, also spoiled the thirties and forties. This is expressed in the closeness of Neptune to the perihelion line of Saturn during the basic years of our consideration, that is 1901-1905, as being significant for the challenges of the present century. Of course, this concerns the very present moment as well.

We will now, tentatively, take a look at the implications concerning the present moment of history, as far as they are contained in the chart of the Great Conjunction of 1901. The graph gives us April 15, 1904, as the Saturn progression for November 28, 1971 (see lower edge of the graph in July, Fig. 24). Therefore, we expect to have, in the interval from 21 March to 3 April 1904, the reflection of November 1969 to November 1970 (12.4 days correspond to one year according to Saturn progression). We find in the ephemeris important events on 26-27 March: a superior conjunction of Mercury with the Sun in about $5\Upsilon45$, followed by, first Mercury and then the Sun moving into conjunction with Jupiter in about $6\Upsilon20$. Mars was not very far away from that point, in about 22Υ and Venus in about 9χ .

We notice at once that the conjunctions of Sun, Mercury, and Jupiter were taking place close to the opposite point of Mars during its loop in February-May 1903. Therefore, we would assume that much of what applied to that loop of Mars also concerns the situation in 1970. (Precisely speaking, those conjunctions in March 1904, refer to May 1970). The loop of Mars took us back as far as the time of Ogotai, and earlier still with the invasion of the Huns during the 4th and 5th centuries AD (see above.) Indeed, we need not go too far in order to discover certain associations with those happenings in history, if we look at the situation in Southeast Asia. There is, however, a difference. Mars was not directly involved here, though in the heliocentric it moved, on April 23, 1904, through its own ascending node. Jupiter, the great thinker of the cosmos, was prominent in the threefold conjunction of 26-27 March 1904. It was close to its own perihelion, to the “head” part of its sphere. Also Mercury, being in a superior conjunction, would emphasize more the need for gathering-up of forces and thoughts from the cosmos.

Certainly, the historic and karmic complications, implied in the loop of Mars at the beginning of 1903, were not resolved in a healthy way in the events from 1933 to 1945. The forces speaking through the medium of “races” etc., from which we want to strictly distinguish the human souls involved in them, were then crushed for the time being, but they were not eliminated. They work on and wait for future opportunities when they can again try to whirl up, for instance, the destructive impulses latent in race-determined hate. This manifests at present in

the fearful hate that is exuding chiefly from the Mongol peoples of Asia. The association with Jupiter and a superior Mercury, we take as a suggestion that real solutions should be sought in the development of a spiritualized thinking that can distinguish between individuality and race, and which can also give the so-called East a really new, progressive spirituality in the place of ancient traditions and pre-Christian esotericisms. A good deal of the hate of the easterners against the westerners is due to the fact that the West, so far, has not been very helpful to the East, apart from inundating it with the dehumanizing results of a materialistic science and technology. This is not what the East expects and needs in view of its fading cultural and spiritual heritage. Such a vacuum created by the absence of constructive and goal conscious, spiritual ideas offers plenty of opportunity for demonic forces and entities to wreak their destructive intentions.

We will now turn to the indications, referring to the end of the present century, which are contained in the progressed chart of 1901. The events during March-April 1905, are associated with this. First of all, we see that Mars entered an open retrograde, curve. The retrograde movement lasted from April 4, to June 18, 1905. It was not a loop like the one in 1903, and it took place entirely in the sign of \mathfrak{m}_ζ and constellation of Libra. The planets Jupiter, Sun, Venus, and Mercury were assembled in the opposite constellation of Aries. Venus and Mercury were also involved in retrograde movements.

These events lead us to the following retrospective Saturn correlation. We take the exact opposition of Mars to the Sun as basis. This was in $17^\circ 32'$ of $\mathfrak{m}_\zeta - \mathfrak{v}$. Then, we find that Saturn was in that position on the following dates:

Jan. 13, Apr. 12, Oct. 8, 1896	May 28, 1882	November 28, 1866
Saturn $17\mathfrak{m}_\zeta 32 = 1896.75$	Saturn $18\mathfrak{v} 32 = 1882.4$	Saturn $17\mathfrak{m}_\zeta 32 = 1866.9$

We calculate now the differences against 1901.9:

	<u>1901.9</u>	<u>1901.9</u>	<u>1901.9</u>
years:	5.15	19.5	35.0

These we transpose into Saturn years:

	x <u>29.458</u>	x <u>29.458</u>	x <u>29.458</u>
years:	151.7	574	1031
from:	<u>1901.9</u>	c. <u>1901</u>	c. <u>1901</u>
we arrive:	c. 1750 AD	c. 1327 AD	c. 870 AD

Thereby, we obtain most significant clues with regard to the end of the 20th century. First, we should, however, draw attention to Rudolf Steiner's findings on the basis of his spiritual research. He pointed out that around those years, a new big impulse will have to be infused into the spiritual-cultural life of the Earth, or else this Earth civilization will finally slide into total decadence.

In the cosmic pre-reflections of the moment, with which we are dealing here, we realize that with Mars being in the constellation of Libra—the archetype of weighing and turning—it will be a moment of a great decision. On the other hand, we see implied in the events in the opposite part of the Zodiac, elements of thinking, we can even say, of cosmic thought. Jupiter in Aries does spell out the challenge of such cultivation of thinking. Aries is associated with philosophical “idealism”.

Can we create any imagination of the nature of that great decision? Here, the retrospective Saturn correlations that we calculated above can help us to form ideas. First, there is an allusion, in a karmic sense, to the year 1750. This was the time of the French materialist philosophers. One of the foremost was La Mettrie (1709-1751), who was also a physician. He wrote *Natural History of the Soul* around 1747, in which he contended that our soul is material, and matter is soulful; they grow and decay together, and there can be no doubt that they are essentially similar. Later on (1745) he wrote *Man a Machine*, in which he set out to proclaim that humans are no more than a mechanism within a mechanical material universe. These books caused outcries of an offended humanity that was still clinging to traditional concepts of the more spiritual nature of human beings. La Mettrie was even exiled from France for his opinions.

Others of the same school of thought were d’Holbach (died 1789), who wrote *Christianisme dévoilé* (*Christianity Unveiled*), and Helvetius (died 1771) who wrote *De l’esprit* (*Of the Spirit*).

We can then boldly predict that the end of the present century will demand decisions concerning the concept of people: Are we no more than machines? Is what we call our psyche nothing but the reflection of a special chemical constitution of the material body? Not so long ago, the dogma was preached that human beings are no more than animals, motivated by emotions of purely subjective nature. This seems to be getting gradually replaced by the concept of humans as being machines that are, so far, possibly imperfect in certain respects, but that can be manipulated into greater, robot-like efficiency, reliability, and submission. If such concepts would finally become universally accepted, it would mean the end of the human race. For it would eventually destroy any meaning and purpose of the existence of humanity. It would solely rest on the supposition that chance of evolution had created it. Whether it did or did not exist was immaterial. Only the desire for sense experience and mere habit would keep the psyche afloat in the body.

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Personal Letter to the Readers of the Journal

We have decided to bring the *Star Journal* to a termination with the present issue. It was never meant to go on endlessly. The original idea was to create an equivalent to the author's *Drama of the Universe*. In addition to this, we also attempted to try to work out in practice a possible reconciliation between the geocentric and the heliocentric approaches. All this has been done to a certain degree, and the task of the journal, therefore, is tentatively accomplished.

We will certainly carry on with the research work in this field, for there is still an endless amount to be done. We intend to publish the results of this research in periodic but personal letters to our subscribers who want to receive them in future. We will also include in these letters, monthly graphs of the events in the heavens. Thus they will, if we can manage them from the practical viewpoint, be about the same in form and size as the journals hitherto.

Certain facts reaching us from the outside also strongly brought home to us that the journal had fulfilled its task. Increasing numbers of subscribers declared that the journal was too difficult for them, that they could not sufficiently understand things, etc. It was particularly the mathematical approach that they mostly found as being beyond their spiritual orbit.

We have introduced the mathematical approach in the journal with clear deliberation, and we are not prepared to depart even one inch from it. To the contrary, we see reason even to accelerate this approach. We do not believe in so-called astrological presentations like the "Your Horoscope" columns in newspapers. Any sincere astrologer would agree with us that they are a disgrace and a humiliation for earnest scientific astrology.

There exist in present humanity many woolly and vague occultisms that claim insight into spiritual reality. For such reasons, we feel obliged to insist on a clear, disciplined, scientific approach. This is the privilege, and therefore also the responsibility, of an astrological or astrosophical science: to provide a sound and healthy support for spiritual work and research. This it can do by an exact mathematical approach, because numbers can carry a high degree of objectivity. They certainly cannot replace genuine spiritual research, but they can confirm and verify the results of spiritual investigation, as we have found on numberless occasions.

Another factor, in which we see a justification—even a demand—for our approach is that it can lead us onto the road to our own spiritual freedom. For instance, we have been trying in the last and the present issue to work out, by calculation, some perspectives with regard to the possible course of events during the present century. This would not have been possible without the spiritual investigations of Rudolf Steiner and others. But we, by our approach, were able to confirm the latter. Once this combination is achieved, we can be "free". We are able to answer the why and whereto of the existing karmic situation, and we certainly cannot, without inner effort, face oncoming conditions and events with a "knowing" confidence and preparedness. This will make us free and awaken impulses in which we will be challenged to free deeds for the sake of the future of humanity. However, astrological prognostications

handed out on a platter, as it were, such as information about what “the stars are saying” that must happen irrevocably, will throw us ever deeper into bondage and ultimately into despair and resignation as a human being. This is exactly what certain spiritual powers want to achieve: to lead us to this stage of total resignation, to make us an obedient, will-devoid, robot-like appendix of an ego-less mass-humanity. We certainly cannot have any part in such tendencies.

Countenance of the Twentieth Century (conclusion)

In the last issue we tried to form some opinion about the possible situation at the end of the 20th century, and we arrived at the conclusion that definite karmic implications, karmic humanity heritages, may play into it. As a matter of fact, we can already detect them at work at the commencement of the last thirty years of this present century. (This does not exclude factual and mathematical approaches to this question of a different nature.) Thus we came to the impression that humanity of the present and the near future faces the full impacts and decisions concerning that materialism which has its germinal points in the philosophical materialism around the middle of the 18th century.

However, with our calculations in the last issue, we were also led back to the beginning of the 14th century, especially 1327. This was also a very crucial time, particularly in the history of European humanity. One can easily be inclined to think that humanity went through a kind of total eclipse with regard to an honest realization of Christianity. Indeed, Rudolf Steiner pointed out that the world during the 13th century went through a kind of Ice Age, in a spiritual sense, which blotted out all insight into the spiritual cosmos. (This is connected with the movement of the perigee of the Sun, which had then arrived in the winter solstice of the ecliptic, corresponding to the Northern Hemisphere.) Only on this foundation can one hesitatingly understand, for instance, the extermination of the Cathars in the south of France by the Roman Church. The final blow against them was the conquest of their last stronghold, the castle of Montségur in the Pyrenees, in 1244. The Cathars were obviously one of the last remnants of the Manicheans, a philosophical, religious movement of strong spiritual-moral, and also Christian principles. It had been founded by Mani during the 3rd century, and it had spread far to the east of Asia and to the north of Africa. Even one who does not agree with the spiritual-moral standards of the Cathars, must grant them, at least, one thing: they managed to live peacefully together with Roman Catholics and Jews. The rest of Europe, at that time, was constantly whipped up by wars of contending factions. That humanity barely knew peace.

Apart from this, it appears at times simply inconceivable how the so-called Christian humanity was capable of perpetrating the extinction of the Cathars, with such cruelties that seek parallels in the rest of human history. The populations of whole cities, whether they were Roman Catholics or Cathars, were massacred, possibly by fire. These methods, which were then set for the elimination of “heresies”, persisted during the following centuries as the medieval Inquisition.

Similar events occurred during the beginning of the 14th century. We particularly have in mind the destruction of the Order of the Knights Templars, which we mentioned in earlier

issues of the journal, for instance in Jun. '69. This was brought about by the combination of the forces of King Philip le Bel of France and the Papacy. It was based on accusations of heresy and worse against the Knights Templars, which most present historians—including Roman Catholics—consider as having been false and deliberately manufactured. On the part of Philip le Bel, it was obviously his greed for the possessions of the Templars that guided him. Again, it is the unfathomable cruelty with which the trials were conducted and the executions performed that presented a shocking spectacle. The final act was the burning at the stake of the last Grandmaster of the Order, Jacques de Molay, with a few of his associates, in 1314. The years around 1327, which we calculated in the last issue, saw another human tragedy, which was the characteristic for this whole age. In 1329 some of the writings of the German mystic and Dominican Scholastic, Master Eckhart, were condemned as being heretical by the Holy See. Among the many other ideas that he expressed were such opinions as: “Although the Divine existence permeates all being, it is regarded by Eckhart as especially manifested in the human soul, whose end is union with God. This union is to be accomplished through knowledge. The soul must first understand that creatures in themselves are nothing, and then, having perceived the continuity of its being with the divine being, it can dispense with the external means of salvation and abandon itself to God, Who finds in it His own existence” (see *Encyclopedia Britannica*).

It was obviously, among other ideas, the assertion that we can, under circumstances, dispense with “the external means of salvation” that was considered to be heresy. Fortunately, Eckhart had died already in 1327, so inquisitorial proceedings against him as a living person could no longer be inaugurated.

However, these heritages of the past appear to come up again through the karma memory of Saturn as we move toward the end of the century. So, much we can discern already now in the events happening all over the world. Most powerful inquisitorial powers will again step forth and persecute individuals who dare to practically oppose the Gospel of Materialism with its many facets. The instruments of persecution and inquisitorial elimination of such human beings will certainly not be the same as in the Middle Ages, but in effect they will lead to similar results, namely, “efficient” destruction of human beings. It is quite obvious that it won't be any of the old Church organizations who will appropriate this job, but rather the new “Church of Materialistic Sciences”.

The change-over from the old Churches, which saw reason to eliminate the “heresy” by the introduction of the Inquisition, to the “new” is clearly indicated in the karmic implications with regard to the end of the present century. In the last issue, we also came to the conclusion that one of the karmic Saturn perspectives leads to the year 870 AD. This is very revealing. In 869-70 the Eighth Ecumenical Council of Constantinople took place. We mentioned it already in the Mar. '69 issue. In the course of this Council, it was subtly decreed that human beings do not exist in the threefoldness of body, soul, and spirit, which the ancient mysteries of the sacred temple centers had proclaimed, but only of body and soul, with only a few spiritual attributes, so the Council declared.

This was a most effective decision in the history of modern humanity, in a negative sense. Eventually, this laid the foundation for modern materialism, which dropped even the notion that we have a soul, saying that we consist only of a material body that can and must be manipulated to the point of robot-like reactions in life. Many of the present social ideologies have adopted this as a guideline and dogma for the conduct and the organization of human society. To speak of an individual human being—a carrier of an ego—will, under such pretexts, become an anachronism and will even come to be considered as dangerous and detrimental to the human family. Consequently, attempts will come to eliminate all endeavors and foundations built on moral individualism.

These perspectives, concerning the end of the present century, could easily lend a hand to helpless pessimism and resignation. However, we see no reason for this. We do not intend to let our personal convictions speak in these matters. We have chosen in our astrological studies to let mathematical computation present objective perspectives. We know that some of the readers of the journal find it difficult to deal with mathematics, but we can only hope that we have established by now a recognition of the fact that this is one road toward objectivity and clarity of thought. Indeed, all three historic dates that we have calculated in connection with the year 2000 can also give clear evidence and direction of where hopeful aspects can be discovered with regard to the painful road of present humanity.

We start with the year 870, the year of the Eighth Ecumenical Council (see our computations in Sept.). This was also the century when the Grail-Parsifal events took place, according to the spiritual research of Rudolf Steiner. Here we see the positive counter move in humanity against those fateful declarations of the Church Council. We need only contemplate the nature of the Holy Grail: that it had fallen from the heavens, that it had become the Vessel for the Holiest that the Earth had received—the Cosmic Christ Being, and that, according to one vision, the Holy Spirit in the form of a dove descended every Good Friday from the heavens and laid a Holy Host into the Vessel, which ever fed the knightly guardians of the Grail. Here, the principle of our spirit, which the Council had abjured, was realized not as a vague concept but as a fact that re-asserted our true spiritual dignity. As much as doctrinal and exoteric Christianity declined in following centuries, so much did an esoteric Christianity elevate a humanity to the highest conceptions and realizations of the Cosmic Christ Being. Here we have one answer with regard to the historic perspectives and implications of the present moment.

It is true that the Grail's Movement was relatively small in numbers, though we could not subscribe to the idea that it was insignificant and impotent with regard to the cultural and even political concerns of that contemporary humanity. Still, as far as we can see in these original Grail's events a cosmic-karmic background of the present moment, we do well to visualize the possibility that a modern esoteric-cosmic and, therefore, true Christianity will be relegated once again "to the catacombs". However, the figure of Parsifal, who finally became King of the Holy Grail after many failures, long trials, and deep soul misery. This can give us the confidence that the spiritual breakthrough will be possible for any individual who has enough inner perseverance.

The spiritual inheritors of the Grail's movement were the Knights Templars. The vision of the Holy Grail appears completely changed externally, but in essence it remained the same. The order was founded in 1119 on the Holy Sepulchre. After the Crucifixion, the grave which had received the Body in which Christ dwelt and from which the Resurrection had taken place, became the foundation stone of the Order. This was, in a sense, a transformed but true representation of the Holy Grail.

The Order of the Knights Templars was destroyed in the beginning of the 14th century. This tragedy, however, did not destroy esoteric Christianity. It lived on in the Order of Christ in Portugal, which inspired the great geographic discoveries of later centuries. Also in Scotland it survived in the Order of the Thistle. Principally, the banner of esoteric and cosmic Christianity was carried forward by medieval Rosicrucianism. Its fundamental symbol, the Rose Cross, is again a true but transformed vision of the Grail's motif. The Black Cross represents the physical material world in which death rules. This has a deep spiritual kinship to the Holy Vessel or Dish that had been formed out of a jewel fallen from the crown of Lucifer, the Adversary. The seven red Roses on the Cross stand for the power of resurrection that had been borne into the material world by the Deed of Christ on Golgotha.

This Rosicrucian Movement of the Middle Ages carried forward most effectively, though silently and in secret, the esoteric realization of the Christ Impulse. A recently edited publication, *A Christian Rosenkreutz Anthology* by Paul M. Allen (Rudolf Steiner Publications, Blauvelt, New York), with its many translations and illustrations of medieval Rosicrucian authors, is a most impressive witness of the impacts that this movement made on human civilization of the last few centuries.

Also the time around 1750, which we calculated in connection with the karmic implications of Saturn, is not without positive aspects. Goethe was born in 1749. He was a true, though secret, Rosicrucian. We have mentioned him and this particular aspect in very early issues of the *Star Journal*. His poem "The Secrets" and, particularly, his *Legend of the Green Snake and the Beautiful Lily* are witnesses of his Rosicrucian wisdom.

During the 19th century, this Rosicrucian impulse was relatively withdrawn, but in the beginning of the present century, Rudolf Steiner created a new opening for it, responding to the changed conditions and requirements of modern humanity. For instance, in his book, *Occult Science*, he speaks extensively about the Rose Cross as a means and road of approach to meditative practice. Furthermore, he presents his occult or spiritual science in that book as a "science of the Holy Grail". Thus he reveals, so to speak, the spiritual lineage of this Movement—the essence of esoteric and cosmic Christianity—from the Holy Grail to medieval and finally to modern Rosicrucianism.

All this has to be taken into consideration, too, if one wants to form a picture of what the karmic pre-dispositions might be as we move toward the end of the 20th century. The principal question that must arise is: What is the meaning of past history, both in a personal and in a humanity-wide sense, as it is being woven as karma into the present? This is the fundamental question concerning all astrology as well. It simply means that we are not designed to live only

our small, narrow existence. We live to fulfill tasks that concern the whole Earth and even the cosmos. By constantly battling and making decisions in facing the challenges of existence, we insert ourselves into the greater processes of cosmic evolution. In addition to this, we have reached a point in history where we must learn to formulate and practice the decisions out of our own inner resources of spiritual activity and from a deeper insight than the intellect only.

Another fact, which we must always have present, is that it is not good enough to speak and think of “those people” in the past who have caused all the karma that besets us now. “They” may be “us”, in the sense of reincarnation. Thus, karma may provide us with the most positive opportunities to evolve ever further all that which was good and useful for evolution, to redeem and atone for what may have been deviation and failure. In truth, this can raise the human being to a realization that we are not alone, that we are in the midst of the processes of evolution, and that therein lies our true spiritual dignity. A sincere and honest astrology can never really do anything but help us in this realization.

Cordial Greetings,

Willi Sucher

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Isis Sophia II - Outline of a New Star Wisdom

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Practical Approach I - Star Journals One

Practical Approach II - Star Journals Two

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Cosmic Christianity and the Changing Countenance of Cosmology

Drama of the Universe

Living Universe - Studies in Astrosophy

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Recommended Reading:

An Outline of Esoteric Science

How to Know Higher Worlds

Human and Cosmic Thought

Intuitive Thinking as a Spiritual Path

Life Between Death and Rebirth

Cosmic Memory

Theosophy