

RUDOLF STEINER AND THE CHRISTMAS CONFERENCE

ASTROLOGICAL ASPECTS OF LAYING THE FOUNDATION STONE

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As we approach the hundred-year anniversary of the Christmas Conference, held from December 25, 1923, until January 1, 1924, by Rudolf Steiner in Dornach, new gates are gradually opening for our deeper understanding of the event.

Many memoirs were written by participants of the Conference and other researchers—who were deeply moved by what happened at the Conference and in the daily life of Rudolf Steiner himself—about events during and after the Conference, culminating in Rudolf Steiner’s death. Instead of citing or going into details of the breathtaking descriptions of the Laying of the Foundation Stone, I would like to call attention to a few aspects that—as far as I know—have not been studied or published yet. I would like to give further stimulus for readers to enlarge their vista and go further into the depths of the mystery of this great deed. I hope that new questions will arise from my approach that allow the theme to be enlivened in everyone, attuning us to the “Cosmic Turning Point of Time” as we are *all* in the process of approaching the anniversary of this event that continues to have tremendous consequences for our evolution.

I would like to note that, as we are dealing with a very complex question, I cannot in the present context go too deeply into the complexity, even of my own view, to clarify its place in the complex astrological (or astrosophical) picture or its connection to other approaches. It would be a further task to find the connecting points between the theories that were created about the astrological background of the Laying of the Foundation Stone and regarding the timing of the birth and death of Rudolf Steiner to arrive at the wholeness—at least in astrological aspects—of this theme.

There are two main issues on which I wish to meditate. One is the cosmic background of the Laying of the Foundation Stone as an

“astro-psychological process,” a “cosmic initiation through the head” (to which I refer throughout what follows as a “Sirian initiation”), brought to a close by the death of Rudolf Steiner. The other is the preparation of the individuality of Rudolf Steiner for the Laying of the Foundation Stone.

I. LAYING OF THE FOUNDATION STONE AS A SIRIAN INITIATION

Despite the fact that this study is one-sided, taking into consideration only a few elements of the cosmic situation, I feel it necessary to offer a short guideline that helps in following my line of thoughts.

I begin with a basic assumption: Rudolf Steiner’s death has an essential relationship with a particular cosmic process in which the *movement* of Pluto plays the main role. The possibility of this kind of link between Steiner’s death and the Laying of the Foundation Stone leads to an investigation of further elements participating in this cosmic process. The first is a star, Sirius, which has great influence on earthly evolution according to the descriptions of our higher guides. Then I study the movement of Pluto in its connection with the Sun and Earth, with a view to the “astro-psychological” process in the development of the soul in general, and in particular regarding the participants of the Christmas Conference. The section on Koberwitz points out that the timing of the events in Koberwitz suggests that this lecture course was also an organic part of the detailed “astro-psychological” process, as a kind of second step after the Christmas Conference and before the death of Rudolf Steiner. In the next section I try to handle the elements of the cosmic process in one unity, drawing the particular relationship of the Sun and Earth into the picture already established. With few additional notes, my aim is to expand the image and suggest further investigations for larger periods of time.

The Movement of Pluto

In 2010, I was very interested in the meaning of the planet Pluto and tried to grasp and explain the effects coming from the region of this planet. That was also the year when I made an oil painting of Rudolf Steiner and was very engaged in the event of Rudolf Steiner laying the Foundation Stone at the Christmas Conference in 1923. It was a very deep period in my life, and soon with some higher guidance I discovered the writings of Willi Sucher and Robert Powell online. Looking backward it was my “turning point of time,” when a new phase of my life began.

Returning to the theme, I recognized that the Laying of the Foundation Stone and the death of Rudolf Steiner are in close connection with each other through the movement of Pluto. When I looked at the painting, I often felt Rudolf Steiner’s breathing; it was as if he had said *I endured until the last minute I could*. At the same time, I realized that this “last minute” coincided with Pluto’s return to direct motion after having stationed direct, *returning to the positions it last occupied on the dates of the Christmas Conference*.

More precisely, when Rudolf Steiner died, *Pluto was just turning to direct movement, at 17°43’ Gemini*. Pluto had stationed for a few days, as it always does around its turns. Its direct motion started exactly on March 26, 1925, according to the Ephemeris. This turning into direct motion alone would be remarkable in relation to the death of Rudolf Steiner.

When Rudolf Steiner died, *Pluto was aligned with its position on December 30, 1923, during the Christmas conference—i.e., 17°43’ Gemini*. It will not return to this position for 248 years. Over the course of 1923–25, Pluto was aligned with 17°43’ Gemini four times—first on July 30, 1923, moving direct; then on December 30, 1923, moving retrograde; again on June 15, 1924, moving direct once again; and finally, from March 18 to April 3, 1925, while stationing direct. Owing to turning direct at 17°43’ Gemini in 1925, it did not retrace the complete course it took during the entirety of the Christmas Conference, but only where it had been from December 25–30, 1923.

(Had Rudolf Steiner died on either March 3–4 or April 17–18, Pluto would have been conjunct 17°49’ Gemini, its position on December 25, 1923.) The important factor here is that Rudolf Steiner died when Pluto (at its turn to direct motion) *was for the last time at any degree* it was during the Christmas Conference.

Over the years it has become increasingly clear for me that Rudolf Steiner in his weakened physical condition had to wait for the time when his death would not disturb the “astro-psychological” process in which the Foundation Stone was planted into the hearts of his followers. *During those days, the dark side of Pluto, working through people around him, was so strong that Rudolf Steiner could no longer live, but as a good shepherd he could not cross the threshold any earlier, as he had to wait until “it was fulfilled.”* The process of the Laying of the Foundation Stone in the souls of the students was not finished until that time, and this was of primary importance.¹

I think Rudolf Steiner’s death is bound *primarily* to this cosmic deed made during his life and not to any of his horoscopes from the past. He had to endure until “it was fulfilled,” otherwise his death would have had a negative impact on the initiation process of the students—and in a certain sense on his own initiation, as well. There is a strong image within me regarding Steiner as a servant of humanity and as an adept whose death should be handled in a unique way, versus those

¹ Maybe it was very important for him to die on a day that is aligned astrologically—in terms of the Sun’s position—with the birthday of the Solomon Jesus, and on those few days after the turn of Pluto, this is why he chose precisely that day to pass away, but the possibility of passing on the date of March 30 in itself was open for him in each year. Saturn was very close to Steiner’s Ascendant on the day of his death, but if we assume that Steiner should have lived at least until 1933, this conjunction could not be the primary astrological factor in his death without other, more significant effects coming from his deeds in his life. Had he lived until 1933, perhaps this Saturn–Ascendant alignment would have marked a new phase of life, ideally at an even higher spiritual–soul level than he was at before, and this level would have served as a source for new ideas to introduce on the horizontal plane (the main aspect of the ASC–DESC axis).

of others, this is why I emphasize primarily the condition of the people around him and not his own destiny.

The Influence of Sirius

“Always have a look at the place where the planet turns retrograde!” This was an important saying of my astrology teacher, one that I really put to good use in my studies. Wherever a planet turns to retrograde motion, a spiritual influence or a “spiritual message” is transmitted toward the human being from a certain star by the planet.

When we study the Christmas Conference, we find it very striking that Pluto reached the orb of the ecliptic meridian of Sirius in September 1923, before the Laying of the Foundation Stone. Furthermore, it might have reached it one year earlier, before the burning down of the first Goetheanum. It depends on experience (or perhaps more precisely on intuition) exactly what we accept as the orb of Sirius.² Therefore, we should ponder further on the question of how and when the effects of Sirius began to make themselves felt by Rudolf Steiner and his followers, and how the consequences of the effects of Sirius are linked to each other. It is certain that the two significant events happened in the same phase of the Pluto–Sun–Earth relationship—namely, at the opposition of Pluto and the Sun. The former opposition brought the Hades side of Pluto’s influence; the latter brought the Phanes side (but we must not forget the poisoning of Rudolf Steiner on January 1, 1924, as a dark effect).³ Both events were a kind of

“explosion” that characterize the opposition phase of the direct–retrograde movements (see later).

Remaining with the Christmas Conference, there was about 1.5° distance between the locations of Sirius and Pluto projected to the ecliptic at the Conference, and there was only a bit more than 0.5° distance between their locations when Pluto turned retrograde before the Conference. Taking into account the size (and orb) of Sirius, I think we can say that, in the case of the Conference, it is certain that Pluto reached the sphere (ecliptic meridian) of Sirius when it turned retrograde before the Conference; or we can even say that it remained in this influential region for the Conference, as well.

What can we know about Sirius? I would refer here briefly to five sources with which I could get acquainted and regard them as being important to our theme: Rudolf Steiner, Peter Deunov, H. P. Blavatsky, Alice Bailey, and Robert Powell. They all have in common the fact that they emphasize—in different ways or with different contents—the *special role of Sirius* among the stars.

There is a remarkable indication about Sirius, told by Rudolf Steiner to Countess Johanna Keyserlingk, in the book *Koberwitz, 1924 and the Introduction of Biodynamics*:

“Sirius is the heart of Jesus–Zarathustra and is in the depths of the Earth. . . . Sirius is the world-thought that Christ produces out of his heart—therefore it is to be found within the Earth.” He drew a curve to represent the Earth and wrote

- 2 An opinion from astrologer Anne Wright: “Most people give about 1° to fixed stars of 1st magnitude. I would give Sirius a maximum of 2°. Sirius is by far the brightest star. I give a 1st magnitude star about 1°15’, gradually decreasing to 15’ for a 6th magnitude star.” (<http://www.constellationsofwords.com/categories/natalrobson.htm>).
- 3 Here there is not enough space to elaborate the entity of Pluto. The reader can get abundant information on it from elsewhere—for example, from the previous articles of the issues of *Star Wisdom*, or from Robert Powell, *Hermetic Astrology*, vol. 2, “Uranus, Neptune and Pluto.” I would emphasize regarding Pluto in the context of this article.

- a. Even if Pluto is a trans-Saturnian planet and therefore represents qualities that are superhuman, the forces of the Pluto sphere pervade the cosmic existence in which humanity is embedded, and astrological researches have already shown that these forces play a significant role in the shaping of human destiny regarding the development of *higher human spiritual faculties, especially Intuition*.
- b. As the furthest astrologically significant planet, it has connections both with the *furthest* realms of the cosmos and with the *deepest* realms of the Earth—“as experience has shown that the spheres of the planets are reversed in their ‘reflection’ in the Earth” (Sucher, *The Drama of the Universe*, p. 64).
- c. Although the beings of the Pluto-sphere have great affinity to the evil forces (i.e., the Hades side of Pluto), Phanes, the Father of Existence, can give a truer image of Pluto as the planet of *Life (Love–Will)* of the cosmos.

on it, “metabolism and fulfilment,” as though the thoughts issuing from the heart of Christ—that is from the Sun—are sent through Sirius to the center of the Earth, where they obtain their fulfilment by means of metabolism.⁴

In addition, there is another passage written by Countess Johanna Keyserlingk in her introduction to the 1952 English edition:

Rudolf Steiner spoke wonderful words to me of the divine heart of the Nazarene in the depth of the Earth, which hears all that stirs the human soul, where all human sorrow and human joy are received, and the prayer of the petitioning soul is accepted. “May there ascend from the Depths the prayer that is heard in the Heights”—are words from the Christmas Meditation of 1923. We may therefore pray to the heart in the Earth’s depths. Thence come helping rays for Earth and humankind.⁵

It is interesting that the dialogue between Rudolf Steiner and Countess Johanna Keyserlingk occurred on June 17, 1924, when Pluto had returned (in its direct movement) to its position on December 27, 1923, during the Christmas Conference.

Quotations from Peter Deunov show that there is a culture of spiritual beings on Sirius that is more sublime than ours, and we are moving in our evolution toward that culture:

Often go out to watch Sirius. In July and August, it rises in the east some time before the sunrise, and in the spring—in the evening. And anyone who is sensitive will feel in stars trembling a quiet joy. This joy is a presentiment of that great happiness that awaits man when he goes to live on Sirius. In Sirius there is a harder life than in the solar system because it is more advanced as a system. In the distant future, leaving the solar system you will go to Sirius.

All the planets have their purpose. On them live advanced beings. They are more advanced in age and in wisdom than we are because they have emerged from God much earlier than we have. Their wisdom is so great that the culture

of the modern world, in comparison with the culture of Sirius, is in its infancy. One day, when our solar system will finish its development, it will go the way of Sirius and then we will have completely different conceptions of things.⁶

Sirius has a culture twice as sublime as the one on the Sun...⁷

We can also enlarge our knowledge about Sirius from Hindu esoteric astrology and theosophic literature (e.g., H.P. Blavatsky and Alice Bailey), which latter has its roots in Trans-Himalayan esoteric occultism. These theories do not handle the event of Golgotha and the Second Coming of Christ (among other aspects of spiritual teachings) in their right place, but from the viewpoint of our theme it is important that they seem to agree with Western spiritual teachers that Sirius has a *prominent role in the evolution of humanity*. Alice Bailey characterizes Sirius as a kind of *cosmic heart center* and says that it is a *transmitter of the Cosmic Son (or Cosmic Christ) principle*. One can find much useful information about Sirius’s link with the universal and cosmic principles, such as the laws of karma and periodicity, the principle of freedom, its function as the Great Star of Initiation, as a source of manas, as a star of Love and Wisdom, or its operation through an intricate system of astrological intermediaries, and so on in the book *Sirius*, written by a follower of Alice Bailey, Maureen Temple Richmond; however, it is not easy to make the bridge (i.e., to transpose the concepts) to Christianity-centered, anthroposophic–Sophianic concepts and terminology or to understand at all the views in their complexity.⁸

I quote here only a few sentences from this book, which might be relevant to our considerations:

...according to the Tibetan, the energies of Sirius are the agencies of the Cosmic Christ. These Sirian energies allow the Cosmic Christ to awaken the Christ principle in our solar system, on our planet, in the human kingdom, and in the subhuman kingdoms.

4 Von Keyserlingk: *The Birth of a New Agriculture*, p. 89.

5 *Ibid.*, p. 18.

6 Beinsa Douno: *Astrology*, p. 168.

7 *Ibid.*, p. 171.

8 Richmond, *Sirius*.

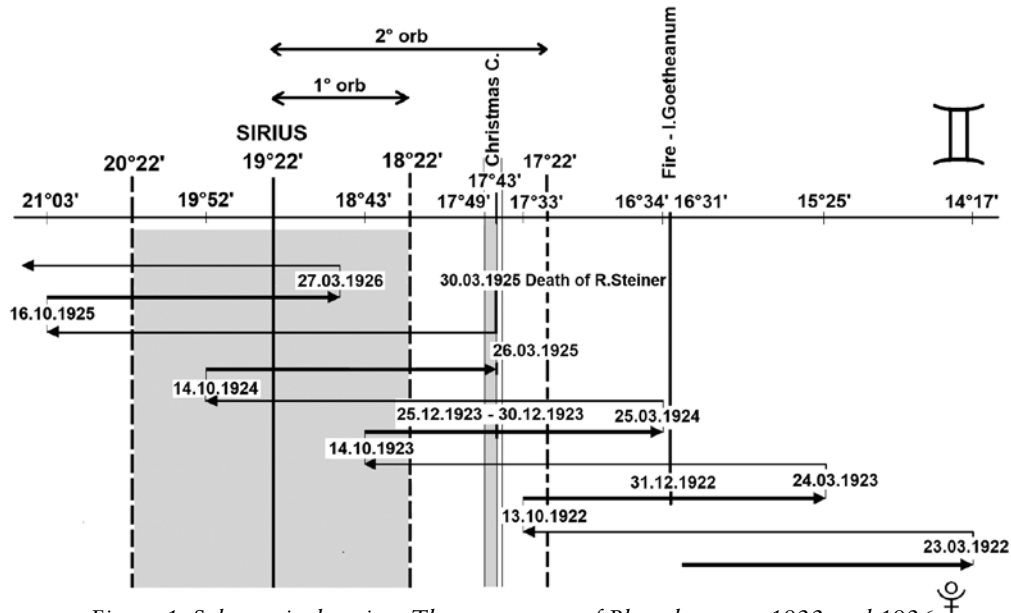


Figure 1. Schematic drawing. The movement of Pluto between 1922 and 1926, around the ecliptic meridian of Sirius

This power was demonstrated through the medium of the historical Christ who, the Tibetan says, “is...the expression, *par excellence*, of a Sirian initiation”...the energies of Sirius are the agencies of the Cosmic Christ, or the second person of the Divine Trinity....

It is evident that Sirian influence is behind the most outstanding of evolutionary developments on our planet.⁹

Robert Powell also emphasized the central role of Sirius in 2018 in Roncegno Terme, Italy, saying that Sirius has an important role in relation to our chakras, inasmuch as it *influences all of our chakras*, while the other stars influence only one of our chakras. He added that it also has a serious role in the transformation of our astral body into manas, which means that *it has much to do with the foundation of the Jupiter phase of evolution*—which in turn has a serious connection with the Laying of the Foundation Stone, as Valentin Tomberg also indicates in his *Studies on the Foundation Stone Meditation*.

The Astro-psychological Process of Laying the Foundation Stone in Light of Pluto’s Direct and Retrograde Movements

When I say “astro-psychological process of Laying the Foundation Stone” I mean the

relationship between soul development and the stellar framework (the guidance of Pluto in particular) of implanting the Foundation Stone into the members’ hearts. Surely Steiner himself experienced the direct and retrograde phases of the movement of Pluto, bringing to earthly realization key points in this movement. Just as important, however, was the collaboration of the community gathered around him with the stellar-planetary changes (i.e., with the interplay of Pluto, Sun, and Earth) to form a cup out of their souls, receiving consciously the essence of the Foundation Stone—to prepare for it, to absorb it, and to “metabolize” it in the right way in their souls, in order to continue on their way in the world, manifesting the essence of the Foundation Stone in their deeds. The viewpoint of the development of the soul is the *psychological* perspective.

Rudolf Steiner indicated that the Christmas Conference is not something that ended with the last day of the Conference.¹⁰ It might seem counterintuitive, therefore, to connect planetary movement with any kind of end to the Christmas Conference. However, from a particular

¹⁰ “...this Christmas Conference should actually never be finished, but always continue on in the life of the Anthroposophical Society” (Rudolf Steiner, Jan. 18, 1924).

⁹ Ibid., pp. 159, 162, 181.

viewpoint, there was actually a time that might indicate a point in the development of the Foundation Stone in the members' hearts when one aspect was fulfilled and something else began on its foundation. It is similar to the treatment of a plant seed that we put into the soil and, for a while, we water each day. The time then comes when it is enough to water it weekly, and we see that the plant feels good in our environment, so we do not have a look at it each day. We should think in *processes, or phases of processes*, and not in one action—at least not in the case of the psychological operations of the soul, which are interwoven with the further destiny of a particular event in one's life.

The direct vs. retrograde movements of the planets have significant effects on the operation of our souls. We speak of Aristotelian and Platonic souls, but obviously all of us have to take on both Aristotelian and Platonic attitudes in life, even if somebody is more karmically related to one of these two groups. *The direct motion of a planet can be associated more with an Aristotelian attitude, and the retrograde motion of a planet with a Platonic attitude.* Without changing these states, without the collaboration of these attitudes, there is no sense in speaking about development; they are both just as necessary as the direct and retrograde motions of the planets are a necessity in the cosmos. The direct motion indicates *attention*, when the observed and the observer are separated and the soul participates consciously in its environment. The retrograde motion indicates *awareness*, when the soul perceives the wholeness of, and fundamental unity with, its environment. "While awareness without attention gives rise to an overall sense of meaning, it cannot provide a differentiated understanding of the details of particular explicit [i.e., external] objects and their behavior. On the other hand, attention without awareness would consist of isolated, explicit forms without any sense of their overall context or meaning."¹¹ Thus, the development of the soul depends on the rhythm of *both* these processes.

¹¹ Sullivan, *Retrograde Planets: Traversing the Inner Landscape*, p. 53.

Clearly, this is a very general approach, showing only two features of a much more complex web. What lies behind the development of the soul reveals itself in *different* aspects of astrology. When we try to grasp the processes in our soul in accordance with the cosmic constellations, a vast picture can appear before our eyes—from the viewpoints of the various astrological aspects. The collective imaginative visions are analogous to the wholeness of processes in the soul. The translation of the cosmic movements into soul processes can sometimes result in over-simplification, but inevitably something evolves that can unveil a greater complexity, though maybe it cannot be expressed properly in words.

One of the different astrological aspects within the phase-oriented (or evolution-oriented) view is the *power* of the planet. Here we no longer focus on the planet's position in a sign or in a house. The power of a planet lies partly in the fact that it is direct or retrograde—i.e., it is implicitly in aspect to the Sun—in the sense that the phenomenon of retrogression is meaningless without taking the Sun into consideration (in the geocentric view). Moreover, experience shows that, within the direct and retrograde relationships of the planet to the Sun–Earth reality, the power of the planet depends greatly on whether it has an *exact aspect with the Sun* or not. In other words, the collaboration of the planet and the Sun (as a vehicle of the Self, or "I") seems very important in the soul processes, in the intensity of the inner experience of the planet, during the direct and retrograde phases. This is especially true for the planets that are more distant from the Sun, such as Pluto. Pluto's retrograde and direct motion can be experienced as exhausting, but its significance and meaning are generally not felt in a conscious way, as Pluto transfers very unfamiliar contents. Exact angles of Sun and Pluto help the soul to grasp these unfamiliar contents.

From this point of view, it follows that, if we focus on Pluto (and follow the path of Pluto on the following diagram), we can see that *certain ecliptic points are more emphasized* than others; sextiles, squares, and trines with the Sun occur around the "turns" of the planet, whereas conjunctions and

oppositions with the Sun occur at “midways” of the planet between the turns. Thus, on the one hand all of the aspects of Pluto and the Sun have different power (depending on the type of the angle), and on the other hand they operate with slightly different spiritual forces as time (and the planet) goes on, drawing into operation the flow of four main ecliptic lines in one cycle (conjunction, around stationary retrograde, opposition and around stationary direct). In other words, there are two ecliptic zones around the turns, and two ecliptic points at conjunction and opposition that promote—like cornerstones—the phases of the soul’s development.

Among them, the most crucial zone must be that at which Pluto stations retrograde, especially regarding the *spiritual evolution* of the soul; this line transmits the *main* cosmic impulse to integrate. In my imagination, the ecliptic lines are similar to the vertical warps of a weaving loom through which a carpet is woven, going with the thread and the shuttle from one direction to the other and then backward. The carpet is the life of the soul, growing into the life of the cosmos; the thread is the impulse, and the shuttle is the planet. At the turn, we sometimes introduce a new thread to have a diverse streak in the carpet. The ecliptic lines give structure and continuous support to the carpet, but the thread in the rows gives a new color, which on the two sides gives some new influx into the carpet—i.e., into the life of the soul. The ecliptic meridian, whereby the planet stations retrograde, indicates a cosmic infusion, and it seems that, on the other side where the planet turns direct, there is something that human beings start to add to the whole interaction through their thus illumined (during the retrograde phase) soul and consequent earthly deeds. Obviously, every influence, every inflow of forces of the stars, is important; I am speaking of primary and secondary messages, which can even accumulate in a certain way and in a certain sense by means of the planet(s) to eventually find points of release in humankind during the phases of the process. Astrology of the future will probably shed light to the further details of this question.

This example of the weaving loom, obviously, can be a simple and superficial reflection of the

whole process, as conjunctions and oppositions (or the other angles) do not appear in it. I thought it suitable to imagine the new colors of influxes at the turns into the operation of the soul—from the stars and from humanity.

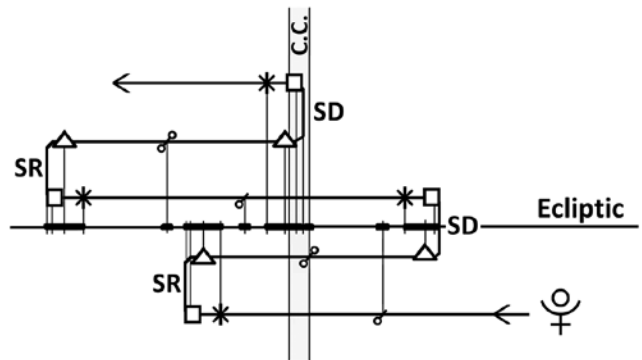


Figure 2. Schematic drawing. Emphasized ecliptic meridians on the path of Pluto covering two cycles (around the Christmas Conference). Pluto certainly did not cross the ecliptic, the ecliptic was placed in the middle to emphasize the points and zones on it.

The general process is the following, in terms of one cycle:

1. *From conjunction to station-retrograde:* At the conjunction, the planet [Pluto] is moving most quickly. It is a seed-period, when a cycle of activity begins. At sextile, the planet’s motion is average. At square, the planet seems to slow down.
2. *Station-retrograde:* The planet is at a virtual standstill and has appeared so for a couple of days or weeks. Its power has become concentrated, and its apparently inert station creates a sense of impending change, but the quality of the change is unknown. The mood of a station-retrograde is one of suspense. The few days just prior to the station are often eventful or psychologically tense. The planet begins to deviate and develops acentrically, often operating in the individual in deeply unconscious ways that become conscious later, at opposition, and again at the station-direct point.
3. *From station-retrograde to opposition:* At the trine, the suspense of the station is

broken, and the trine often acts as the trigger for events. The Sun collects the energy of the stationing planet and manifests it. After the trine has passed, the retrograde motion has been absorbed and the effects are stabilized.

4. *Opposition:* This is the fastest motion of the retrograde cycle. The Sun and the planet meet to confront issues that have been suspended since the station.
5. *From opposition to station-direct:* At stationary direct trine, the planet is again at a virtual standstill, but retrogressing by minutes of arc. The Sun collects the product of the retrograde cycle and loads the stationing planet with restrained energy. Tension then builds up around the release at the station itself, unconscious mobilization of forces to prepare for direct motion. The mood around the stationing direct trine is one of suppressed intensity—compulsion with no direction—and one has the feeling of captivity. The tension is subjugated excitement that sets the tone for what will be released or revealed at the station-direct.
6. *Station-direct:* The planet appears to stop. As it turns direct, the mood is one of disorientation, of liberty with no direction. Gradually, over the subsequent days of direction, issues become clear. The manumission of the planet from the Sun's domination can create a sense of hysteria around events and in psychological responses. This is a highly reactive phase, which can discharge erratic energy and temporarily create chaos. The planet is liberated, but with no containment.
7. *From station-direct to conjunction:* At this point the planet is accelerating in direct motion. It receives the sobering square from the Sun. The subsequent period is the result of the entire retrograde phase, when the practical aims of the annual review become incorporated into the daily streams of life. The sextile of the planet

and the Sun foreshadows the seeding at the next conjunction.¹²

There is a very complex procedure in the development of the soul behind the phases of the retrograde and direct movements of the planets. *Sometimes the internal or external occurrences are quite evident, sometimes not at all*, and the soul can construct a view about its development at a later time—in reverse, so to speak. The quality of the development depends on the planet in question and on the soul itself, which is at a certain point of its own development. Therefore, there can be only a few guidelines about the general occurrences at the phases of the direct-retrograde movements of the planets, which must be individualized.

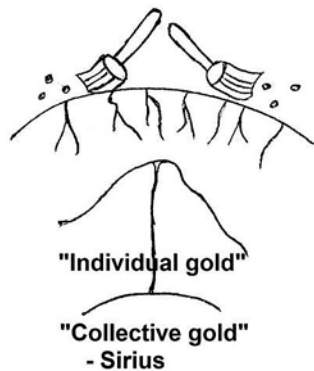
In the case of the Laying of the Foundation Stone, we speak of Rudolf Steiner himself and his students. There are two points here. On the one hand, we can say that the sequence of the direct-retrograde movements of Pluto in relation to the culminating point of the Laying of the Foundation Stone started earlier regarding Steiner than regarding the other people. So, it must be decided what we try to examine—events from prior to the greatest event or events since the greatest event. On the other hand, it is evident that Rudolf Steiner was at a much more advanced spiritual level than the others behind him, as students; thus, it is a question as to how differently he recognized and metabolized the effects of the changes of the cosmic constellations.¹³ I would also refer here to what I said previously about the perception of the streams from planets far distant from the Sun, which are probably felt more consciously by an initiate—without any additional angles to the Sun (or other planets).

If we try to imagine the effects of the retrograde–direct movements in the soul before our eyes, we can describe it with additional pictures.

12 Summary on the basis of Sullivan, *Retrograde Planets*, pp. 119–122. The description is generally valid for all of the outer planets.

13 Although he strode ahead of humanity in paving the way for the others, he was a man, with his own motions in his soul. This is why I think he was also subordinated in a way to the changes in the constellations, even if his reactions to them might be different from the others' reactions.

For example, with a broom sweeping to the left (direct phase) and to the right (retrograde phase) in the soul, inching forward gradually; or with a sandpaper polishing with left and right motions a stone in the soul.¹⁴ And there must be few “hammerlocks” in the process to move some tough drosses or to force one’s way to a noble metal in the stone—this would be the development of the soul through generally painful, often cathartic periods. (These pictures are, in a certain sense, the opposite of the weaving of a carpet, which shows “growing” regarding an object, a kind of enrichment of the soul by the stars and the world by the soul, while here the soul enriches in the opposite direction, eliminating the upper layers, mining to its core and to its future possibilities. In the former case, the emphasis was on the question of the streaming of forces through the ecliptic lines toward and away from the soul; in this latter case, the focus is on the inner *work* of the soul along events that bring breakthroughs into the layers of the soul.)



The phases build upon one another. The “polishing” leads to the innermost treasure of the soul, which is generally unconscious in ordinary life, veiled by certain activities or layers of the soul. This treasure consists of the intentions of the “I,” coming from the life before birth and the embryonic period, when certain seeds were planted within the etheric body. At the turning points of the movement, there is always a breakthrough via the borders of the soul; either there is something that comes to light from the unconscious layer

(after turning retrograde), or there is something that sinks from the conscious layer (after turning direct). *Turning inside or outside can be so exhausting that the effect can appear in the physical body as an illness, as well.*

At oppositions and conjunctions, there are also remarkable crossings within the layers of the soul, but departing from a more stable position—either from an introverted state in the retrograde phase or from an extroverted state in the direct phase. At opposition, the soul can reach its deepest point and, with the help of the cosmic infusion, integrate something (or allow it to arise) into the conscious part of the soul. Generally, an earthly event triggers the confrontation between the higher Self and the unconscious, provoking into consciousness what has been in rumination and reflection. At the same time, oppositions as the start of the “full phase” of the cycle may show where the fruit of the cycle is most likely to emerge. The issues that become apparent at the opposition are a key to understanding what the second half of the cycle is about. At conjunction, after completing the second half (“full phase”) of the cycle, the weaving within the layers of the soul is quite conscious, as the planet and the Sun walk hand in hand, and the meaning or effect of the planet can manifest and prove itself through earthly deeds for conscious recognition. It marks the “inseminating” point, or beginning of a new cycle, after the conscious recognition and application of the fruit of the last retrogression period.

Everyday astrology generally speaks of the planet and house positions of the birth chart, and examines the transits (including the direct–retrograde aspect) in relation to these natal planets as a general rule. These natal planets and the axes, or houses, are the “sensitive points” where the transit has a soul-activating effect. Advanced astrology should go further into the gold mine of the “I,” reaching the deepest characteristics of an individuality with the help of an examination of the embryonic period and past lives (when possible).

In the case of the Laying of the Foundation Stone, a kind of collective polishing occurred (in addition to Rudolf Steiner’s own individual

¹⁴ I remain here with Pluto, but the mechanism of the movements of the trans-Saturnian planets and the outer planets are similar to it.

process), something that does not lead back to personal traits but to something that is generally valid—a collective path. It is below the individual “gold mountains”; it is a collective “gold basement” beyond the individual. Here it is not only the “I” in question, but any further aspects of one’s being—higher bodies that might be in only a seed condition at the moment. The marker of this collective path to the inner core was not a personal transit (e.g., a Pluto transit to a natal planet). Instead, the representative of this “collective gold” was Sirius. *Sirius was the trigger point from outside and the focal point from inside of this evolutionary step for these souls.* Sirius helped Rudolf Steiner, and Steiner helped others to find Sirius, and thus the next possible evolutionary step in their souls—a step that, once taken by Steiner, becomes possible for others.

In individual cases (as in the case of Rudolf Steiner himself) the motions should be handled in a sequence. For example, it seems that the burning of the first Goetheanum was a “hammerlock” at the previous Sun–Pluto opposition, a sign that something too bright for the dark forces was in preparation, and laying the Foundation Stone must have been done just before the next “hammerlock.” In terms of Steiner’s physical condition, it seems evident that his illness emerged and then worsened around the turning of Pluto, as those turns always induce some shifting in energy patterns.

However, the “sensitive point” was neither a personal transit of Rudolf Steiner (or anyone else’s), nor was it the turns of Pluto and its conjunctions or oppositions with the Sun; rather, it was *the position of Pluto on the ecliptic at the time of the Laying of the Foundation Stone. The sensitive point was born at the time of the Laying of the Foundation Stone, and no earlier.* In the constantly ongoing sequence of direct and retrograde motions, after reaching Sirius, Pluto was in a position to brand into the universe a sensitive point (the cosmic Turning Point of Time). It was such a great event in the sequence of the movements of Pluto that it marked a sensitive point for Steiner, as well as for his students. This sensitive point becomes the point of orientation in our study of

Pluto’s movements in relation to the events of that time.

Star Wisdom approaches “retrograde” as a time of emphasis and increased intensity of that planet’s activity. With multiple crossings, each passing has a different flavor. The first crossing initiates the issues that require resolution. The second retrograde crossing deepens the issues, and can often be the most challenging. The third and final pass shows *how the resolution has been achieved* over the issue at hand.¹⁵

The number of crossings depends on the planet in question and its position in relation to the zodiac. The crossings always deepen the issue represented by a natal planet or axis—in this case the “cosmic Turning Point of Time.” Here it was valid in a collective sense, and so Steiner’s *death waited until the last crossing—the last possibility to go deeply into the “collective gold mine” and strengthen the connection with it.*

Here I quote a few passages regarding the general character of the Sun–Pluto opposition and the final pass, which can deepen the understanding for our study:

Opposition:

During the retrograde passage, the potential for transformation is internalized, insinuating itself into all facets of one’s being, becoming organic. One’s ego becomes defenseless, permeable, while boundaries drop, or at least blur. The grip of the ego weakens and becomes available to alternatives, opposing even. Extreme polarities begin to constellate, resulting in an interior split and creating tension that still remains free-floating and amorphous. The split eventually surfaces in the form of alternatives, decisions and crossroads. A strong feeling of fatedness normally accompanies the period around the Sun opposition to the retrograde planet. The ego becomes spongy, *absorbing increasing amounts of “new” energy from the unconscious*, rendering it incapable of relating to the environment in its accustomed way.... The opposition occurs mid-cycle and *has a powerful illuminating effect.* What is in

¹⁵ Tresemer and Schiappacasse, *Star Wisdom and Rudolf Steiner*, p. 37.

development often becomes manifestly active, either psychologically and intellectually, or by experiencing the inner drama in the environment through events, circumstances and happenings through other people.... [Opposition is] the *explosive turning point* at which one confronts issues needing to be integrated.

Final passage:

...(after the transiting retrograde planet has turned direct, moving past the natal degree): ...*It is the "birth" of what has been in development* for the last... period. Although we might be consciously aware of what the cycle has produced by this last passage, still to come is the digesting of the new knowledge before it becomes fully integrated. It is useful to "work" the unconscious in an active way, through association and self-analysis of thoughts, images, dreams and fantasies during phases of the cycles, remaining acutely conscious of behavior patterns, seeing if they are relevant to current needs.... The real work is done during the retrograde phase, and the implementation of new skills, perceptions and knowledge and the subsequent experimental phase of life begins at the direction.... The station-direct collects the unconscious process as much as possible and expels it, to externalize and manifest what one has been gestating. When it passes back over the degree in the natal chart, it is the end of the most intense change. Gradually, life stabilizes, but with infinitely more appropriate perspectives and irrevocable new direction.¹⁶

There is no astrological literature that would describe the process of initiation of the human soul, as in the case of the Laying of the Foundation Stone. It is our task to integrate the Laying of the Foundation Stone into a process that generally works with the ordinary contents of the human soul.

Koberwitz and Laying the Foundation Stone

The exact conjunction of Pluto and the Sun (after their opposition on January 3, 1924) occurred on July 4, 1924, two to three weeks after the lectures on agriculture in Koberwitz.¹⁷

However, from June 12 until the end of the Koberwitz lectures on June 17, Pluto returned to its positions on the ecliptic, as in the time of the Christmas Conference, drawing the two events close to each other. Perhaps the events in Koberwitz demonstrate a kind of deepening of the Laying of the Foundation Stone. At the Christmas Conference, Rudolf Steiner was the spiritual teacher who, in the retrograde phase of Pluto, effected an impact through the heads of the students and into their hearts. In Koberwitz, he was a farmer who, in the direct phase of Pluto, stimulated directly the limbs to take actions—even if also through teachings.

In this high-level sequence of events, Koberwitz seems to be a fruit, a response, to the Laying of the Foundation Stone, which on the other hand is certainly a part of soul development and cannot be separated from the whole process of the initiation of souls. The healing of Earth and the physical future of humankind and the beings of nature could appear as a conscious recognition in souls reaching their *will* to begin the tasks. From the more theoretical fields of the soul, the emphasis was put to real actions in the physical sphere. The spiritual teacher became a farmer for that particular time. The emphasis on the head and the heart (in the retrograde phase) went to the limbs (in the direct phase).

Koberwitz is mentioned in memoirs as a Pentecostal impulse. Indeed, this was the last Pentecost of Rudolf Steiner on Earth. It seems it should be added that it was the second step after the Laying of the Foundation Stone in the sequence of Pluto's transition of its positions at the Christmas Conference, between the Laying of the Foundation Stone and Steiner's death, emphasizing the start of a new or renewed connection with the Earth, with goddess Natura. From this viewpoint, it can be seen as the Sophianic pair of the Laying of the Foundation Stone. What a vivid circumstance there—beautiful gardens showing the radiating life of Mother Earth and, according to the descriptions, even Steiner was much better by the end of

¹⁶ Sullivan, *Retrograde Planets*, pp. 319, 364, 365.

¹⁷ Steiner held his *Agricultural Course* from June 7 to 17, 1924, in Koberwitz, where he laid the

foundations for a new and conscious relationship to Earth Mother through the spiritually based form of agriculture known as the biodynamic method.

the conference. If we take also consider the next section, regarding the elliptical orbit of the Earth, the Tree of Life aspect appears before our eyes, giving an additional emphasis to the extroverted approach of the soul in this direct phase of Pluto.

Not by chance, key themes also came up in conversations with Johanna von Keyserlingk—for example, regarding Shambhala and Sirius, which can give indications for the further deepening into the mystery of the Christmas Conference and Rudolf Steiner.

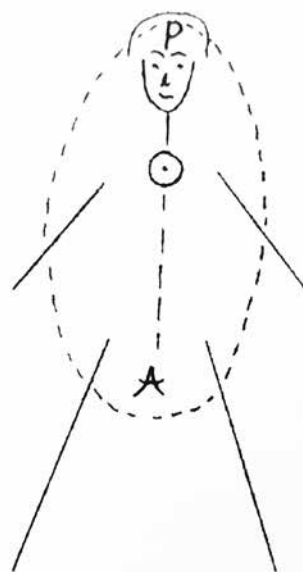
The Aphelion–Perihelion Axis of the Earth

Further spiritual points might come into focus if we examine the cosmic background of the Laying of the Foundation Stone. Pluto is in opposition to the Sun every year, but in 1923–24 this opposition took place very close to the axis of the perihelion and aphelion points of the Earth. I quote here two paragraphs from Willi Sucher’s *Cosmic Christianity and the Changing Countenance of Cosmology* that can help turn our thoughts to this grand image:

The planets move, according to the heliocentric point of view, around the Sun. They do not move around the Sun in circles but in ellipses. The Sun is in one of the two foci [see the image]. The ellipse is the orbit of the planet. It is overdone in the figure for the sake of demonstration. In some cases, the differences are much smaller. The perihelion is the position where the planet is closest to the Sun, whereas in the opposition it is in the aphelion is the position where it is furthest away from the Sun. This orbit indicates the sphere of the planet.

If we want to come to a deeper comprehension of cosmic events, we must enter an investigation of the spheres. The spheres are contained within the orbit of the planets. With this concept we come closer already to the perception of the cosmos as a living organism. This endeavor is most important just in our time. We know that men have landed on the Moon, and there was much speculation on what this means for our knowledge of the cosmos: How this will affect the Moon, and so forth? However, we must not forget that the Moon is only a reflection. The Moon that we see in the sky is only the visible

indicator of the whole invisible sphere contained within the orbit of the Moon. This sphere is the more important element. It is, so to speak, the workshop of divine hierarchies. This is where they work. Thus, for instance, the beings connected with Venus have their workplace, so to speak, in the sphere of Venus. The beings of Mars work in the sphere of Mars, and so forth.



For our work, *it is important to know the difference between perihelion and aphelion. They are deeply connected with what was introduced into the universe and evolution around the time of the Fall in Paradise.* Before the Fall, the cosmos was, so to speak, an integrated whole, and human beings lived in this wholeness. At the moment of the Fall, humanity came apart. On the one hand the head forces developed. In other words, humanity “ate from the Tree of Knowledge.” It is really the Tree of Knowledge that grows into the body. We need only to imagine the central nervous system, the brain as the root system of that Tree and the nerves that spread like branches into the whole body. One thing was then withheld from humanity: the Tree of Life, which is the opposite, the other polarity, of the human form that then developed. If we imagine the heart and the arteries going out from the heart, we have a picture of the Tree of Life, which spreads through the organism against the Tree of Knowledge, the Tree of the nerves. Actually,

the human form was thus distorted. The gods had created it differently.

This polarity was even introduced into the life of the spheres of the planets. Somehow all the spheres of the planets are involved in this. We recall again, for instance, the workings of Saturn—Saturn forming the skeleton. Here we can quite clearly get an impression of the polarity. On the one hand, the skull is built by Saturn to enclose the brain. And on the other hand, the skeleton of the limbs supports the muscular substance and so forth from within. This is connected with the stage of evolution around the time of the Fall. Thus, we can say that *at the perihelion the planetary sphere is really integrated into our solar system. The spiritual beings who are connected with the perihelion within a particular sphere are interested in this solar system.* They combine with it; they identify themselves with it. In other words, we have something like the cosmic equivalent of a head [fig. 1.3]. It is an activity, somewhat faintly similar on a cosmic level with what otherwise every human being does with the head when observation combines with perception. *In the opposite part, at aphelion, the planet and its sphere almost look as though they were intent on going off on a rampage in the greater cosmos.* It expresses at least the tendency for this, whereas at perihelion the Sun would hold it back within the solar system. In a certain sense, an element of stagnation is involved in this polarity; an element, however, that facilitates a certain evolution until such times in the future when a breaking out of this state of stagnation will be necessary.

The perihelion of the Earth, the point where the Earth comes closest to the Sun in its yearly orbit, is associated with the Fall of man in Paradise. We have already referred in chapter 1 in detail to the perihelion–aphelion element, or line of apsides, and their manifestation in the human form. *As a consequence of the Fall, the human being developed a corporeally polaric entity, head and limbs, and developed into a being that carried within the two trees, the Tree of Knowledge as his head-formation and the Tree of Life, all that is connected with the metabolism and with the limbs, particularly*

with the sphere of propagation. The two poles were separated.¹⁸

In ordinary astrological research, we are constrained to simplify many aspects of the cosmos. It is enough to think of the circle of the horoscope. We use a circle as a “common denominator” to which we draw the planets (from “inside”) and the zodiacal signs (from “outside”). The planets and the stars of the constellations are shown as if they were in equal distances from us (or from the Sun heliocentrically). In addition, they are drawn onto a two-dimensional plane and are arranged in the form of a circle. On the one hand, it is a necessity for our mind to determine a certain framework if we would like to detect and express the various lines of forces that can meet in different points in the cosmos and have an influence on us; however, this process of casting horoscopes of any kind often does not help, or even hinders our imaginations and evolutionary thinking as we do not ponder the subtle details *lost* in the process, taking the components of the charts as “absolute” things whereby the final products become points of departure.

Although in nature (in the universe), there are no such things as a *perfect* circle or a *perfect* ellipse, as they are mathematical forms, yet it is necessary to take into account the elliptical orbit of the planets and differentiate the properties of the ellipse from those of the circle in certain astrological researches to get closer to understanding human evolution (either for humanity as a whole or for individualities). In the field of contemporary astrology (I mean, in the previous three to four or even more decades), this issue and viewpoint of observation has come to the surface, and many astrologers began to research the elements of the ellipses of the planets, though I think not always with a sound spiritual background, such as Willi Sucher had, and (as far as I know) only regarding the orbit of the Moon (Black Moon Lilith) and the orbit of the Earth (Black Sun). Nevertheless, this approach could emerge into the *unlight*, and astrological literature evidently indicates a growing interest in this direction.¹⁹

18 Sucher, *Cosmic Christianity*, pp. 144–146, 186–187.

19 See for example a long chapter regarding Lilith

Willi Sucher, the first pioneer of astrosophy in the twentieth century, already in the 1960s strongly emphasized the importance of this viewpoint in studying *Cosmic Christianity*, saying, for example, in connection with Saturn's crossing the perihelion of Venus, that "this is one of the most important aspects of the story, and this can give also an idea, how one can combine, how one can make the geocentric and the heliocentric cooperate."²⁰ He called attention to the fact, in relation to the "Three years" of the Christ events, that "Saturn moved through the cosmic expression, the perihelion of the Impulse of Love [the 'head part' of the sphere of Venus] with regard to all future Earth evolution," adding, "It is really that impulse of love and compassion, communication with all existing things, that was introduced and practiced by true Christianity."²¹

Elsewhere, in another context, in harmony with the longer quotation, he also points out that the polarity of the head and body of the human organism is not a product of freak development, but it's a reflection of great cosmic stages of evolution.

Thus, the perihelion can be regarded as "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.²²

and the Black Sun in a contemporary astrologer's book: Sebastian van Wingerden, *The Northern Moon Node: The Message from the Beyond*. The studies regarding Lilith are more widespread worldwide; the studies regarding the Black Sun are more limited to astrologers working in France and the Netherlands. The research was begun in France by Dom Néroman and later by Jean Carteret. "Black Sun" is an expression that characterizes the Sun in its farthest position from the Earth, as a "cosmic Sun," a "transparent Sun," or a "black Sun," as a distinctive character of the Sun in the imagination of astrologers.

20 Sucher, *Cosmic Christianity*, p. 144.

21 Ibid., p. 147. It should be noted that Willi Sucher used the elongated line of apsides of the planets, which reach the spheres of the more outer planets.

22 Sucher, "Practical Approach II": *Star Journal II*

Nevertheless, it seems still quite difficult to determine the meaning of the apsides. It can be said that the polarity of the planet as a body, and the sphere as a field of energy, ensures the *possibility* of evolution. The planet as the representative of matter attempts to retain the material-physical in its present condition and to conserve and perpetuate the present; the sphere as the representative of forces of universal progress is inclined to transform substances and provides planetary movement—the foundation of time—to ensure evolution through constant change. The two great cosmic principles hold a balance against each other and in this way provide the basis for standard existence in the solar system. Within this wider context, the points of the line of the apsides ensure the *dynamics* of evolution, which is a particular setting of necessity (for a while). At the apsides, a particular shift comes into being in the cosmic balance, as if a breaking out of the balance would be possible toward conditions *beyond space and time*. As this shift is due to a kind of "inner change" in the realm of the sphere—i.e., in the realm of the spirit—the manifestations of the encounters of the apsides and planets in themselves (without alignments with Nodes or Solstices and Equinoxes) are generally more likely on the spiritual-thought level than on the material side of existence (e.g., in the form of natural catastrophes). Contemporary astrological literature also recognizes these dynamics and associates the encounters with this shift with a movement between earthly consciousness and cosmic consciousness, lower level of consciousness and a higher level of consciousness, cultural knowledge and supra-cultural knowledge. It is certainly still a question (among others) how we can regard the two focal points in the given sphere in relation with the human being. What can be the relevance of the "empty" focal point of the elliptical orbit, even though it seems to have no physical significance regarding the phenomenon of orbiting? And how can human beings regard (find the seeds of evolution of) their own corporeally polaric entity

(2006), p. 122. Sucher referred to the apsides sometimes as a head-limb polarity, sometimes as a head-body polarity; in the latter case, he interpreted the region of the heart as part of the "body."

in connection with their evolution toward a *non-material existence* in the future?

Sucher indicated two “elements,” two spiritual point-pairs, whereby he perceived life in the big machine of the Copernican system. These were the Nodes and the line of the apsides of the planets. Although both of them point to evolution owing to the shift of the Nodes and the Apsidal lines, pointing gradually to different stellar directions, their meaning is different. In the case of the apsides, it is not the *communication within the spheres* by a planet that promotes this evolution, as in the case of the Nodes, but instead a planet *enters the dynamics of a sphere* (mentioned above), where it seems that the strongest manifestation of the principle of the polarity of spirit and matter serves as a driving force of evolution. Remaining with the Sun–Earth context, the Sun and Earth creates a plane, the sphere of the Earth, to which planets can enter *at different points* (in the Nodes). *Within* this plane, there is an additional relationship of the Sun and Earth along the line of the apsides, which can be crossed by the planets *only at two points*.²³ Therefore, in this sense, it is a more special perspective, where, furthermore, it is as if an additional element would be perceivable in the special “empty” point: a “sphere” within the sphere.²⁴

23 We speak of the elongated ecliptic plane and the elongated line of apsides.

24 Obviously, the theme of the apsides and the Nodes would require another article. Briefly and generally, I perceive the occurrences regarding the apsides as the *core-events* of evolution and the occurrences regarding the Nodes as elements of the *wider framework* of evolution. In the case of the apsides, only *one* sphere is directly involved and the primary aim seems to be the *individual evolution* of the given sphere; in case of the Nodes, always *two* spheres are directly involved and the primary aim is *mutual evolution* of the spheres executed by the interactions (exchange of impulses) within the spheres, which encounters eventually lead to the permeation of the whole solar system. (The planet itself is meant as a body and not as a sphere in this context.)

In the whole evolution of our solar system it is obviously the Earth that is in our focus and the question is: How can any occurrences in the planetary system make themselves felt on the Earth? I think that the “structural encounters” in

It is not by chance, that Willi Sucher referred to this line (and not to the Nodes) when he described the evolution of the Earth and humankind in the context of the streams in the planetary system from the periphery toward the Sun, which is featured by densification of sidereal ingredients progressing toward the Earth, and dissolution and spiritualization of matter progressing from the Earth toward the Sun (he called this the *solar process*). He said,

On the Earth, we can, standing between the impacts of physical–material creation and dissolution, develop ego [“I”]-consciousness.

themselves (the encounters of the Apsidal and Nodal lines of the planets), the interplanetary relations (when a planet enters the apsides of another planet or the Node of another planet—the Node within spheres not including the Earth), and a part of the planet–Earth relations (when a planet enters its own apsides) are in quite *indirect* relation with the Earth where the *projection* is very stressed and the relation affects the plane of the Earth *generally*. In case of the other part of the planet–Earth relations (when the planet enters the apsides of the Earth or the Node of another planet), despite the still existing projection, the relation with the Earth seems *more direct*. (This is the case for the Christmas Conference, where Pluto was around the apsides of the Earth.) And when a planet enters its own Node we can speak about the *most direct* relation. Theoretically, the more direct a relation is with the Earth, the stronger and more perceptible the effects should be. However, practically, it is impossible to concretize the precise extent or expression of the effects of these encounters.

If we go beyond the planetary relations (inward) and arrive at the core relation of Sun and Earth, the encounters of the apsides of the Earth and the points of the Solstices and Equinoxes represent the *most direct* relations, where it seems that extreme manifestations appear penetrating to the depths of our material–spiritual existence. Such events are connected with the great geographical changes of the Earth (e.g., the destruction of Atlantis by the Flood)—as Elisabeth Vreede and Willi Sucher wrote, continuing the thoughts of Rudolf Steiner. These researches appear very interesting as this most intimate relation of Sun and Earth gets into close contact *purely* with the *world of the stars* (i.e., not involving any other planet) through the shift of the apsides and through the precession of the Equinoxes, probably carrying all the consequences of the interactions within the solar system (including human activity) into the crucial points of the encounters.

Through the activity of this ego, working through thinking, feeling, and willing, we will eventually be able to lift up external creation to a level where it becomes power of spiritual creation. In that moment, when this will have been achieved, the Earth will have fulfilled its task. This present universe will dissolve, and evolution will move on to the next stage, to future Jupiter. Future Jupiter will no longer consist of physical–material substance.²⁵

After describing the solar process through the spheres of the planets he arrived at the Sun–Earth relation in the same chapter:

The planet Earth is the qualitative center of the sphere of the Sun. There the highest degree of densification and the inauguration of the dissolution take place. Thus, we can see in the “elements” of the Earth orbit an indication of the life of the Sun sphere. These are the perihelion and aphelion of the Earth. *This means that we can see in the line of the apsides of our planet an expression of potentials toward realizing and lifting up to “I”-experience what is inaugurated by the sphere of Saturn as cosmic–psychic challenge.*²⁶

Willi Sucher concentrated here on human evolution starting with the sphere of Saturn and leading to three-dimensional forms. He associated Saturn with a portal where sidereal substances enter first in a cosmic–psychic astral form and where a process of densification of these substances begins progressing toward the Earth. He regarded the spheres of the trans-Saturnian planets as “bystanders” who try to speak to the human being about the spiritual worlds of the divine hierarchies, of all that is of absolutely non-material, even nonspatial, nature. These spiritual spheres bring human beings to a realization of the spiritual origin of all beings. He speaks of sidereal substances that are in an even *higher spiritual–archetypal* form. I think it is precisely these substances in higher, spiritual–archetypal forms that helped to carry out the Christmas Conference and can help in understanding in

its wholeness. These higher spiritual substances can ensure the lifting of human consciousness to understanding our place in the divine hierarchies, and thereby toward beginning the task of transformation. These higher spiritual substances have to permeate human consciousness so that we can transform our astral body eventually into manas as progress toward Jupiter existence. Clearly, part of the trans-Saturnian spiritual substances cannot be inaugurated as a cosmic–psychic challenge, and they do not take part in the process of densification, but remain as a *cosmic–spiritual challenge* as they relate to the higher human bodies that do not densify into matter in the human being. These substances can enter human *cosmic–“I”* experience. From that experience, they can then work through the astral body in a positive sense—generally with the help of our relationship with the Sun.

Perhaps the reader thinks that the questions regarding the elements of the ellipses here, and that the study of the direct–retrograde movements (i.e., the loops) in the other section of the article are out of date, since Rudolf Steiner explained the movements of the planets as lemniscatory movements. According to my present knowledge, it seems that the lemniscatory movements are like a “superimposed layer” on the “existing layer” of the Copernican–Keplerian system, the latter of which does not lose its validity, either in astronomy or in the reflection in our consciousness. The movements in the ellipses and the loops can represent a *strong dynamic* as an “outside frame” into which the lemniscatory system brings *balance and harmony*. The complexity of these lemniscatory movements of the planets brings peace finally into the ellipses, which otherwise draw us in two directions regarding our consciousness dynamics, and to the loops, which again and again lead us toward new physical–spiritual experiences reflected in the directions of our soul life. Lemniscates draw us toward a *central point* within the figure-eight shape, while keeping the principle of evolution—i.e., never closing the figure (nor in the case of seeing from above, projected to a two-dimensional plane).

25 Sucher, *Cosmic Christianity*, pp. 99–100.

26 *Ibid.*, p. 106.

Similarly, an ellipse never closes itself (which can be seen in the shift of the Nodes), and the loops never close themselves (which is an essential feature of them not to turn back to their “starting points”). Remaining with the elements of the ellipses here, it seems a necessity that the focal points of the ellipses give weight to the lemniscatory system, thus modifying either the speed of the heavenly bodies or the distances of their paths (or both of them), thus distorting either the constancy/uniformity of the dynamics within the lemniscates or the symmetry of the lemniscates (or both of them). The Copernican–Keplerian system and the lemniscatory system exist together as reality, nevertheless it must have great significance that Rudolf Steiner introduced the knowledge of the lemniscatory movements at that particular time into the development of consciousness.²⁷

Turning to the Christmas Conference and continuing on the basis of the elliptical movement: The Earth revolves around the Sun, loses speed as it orbits away from the Sun, turns around and falls back toward the Sun. We can imagine the Earth as approaching slowly the farthest point from the Sun, which, according to Willi Sucher, the representative of the Tree of Life is the farthest point from that associated with the Tree of Knowledge.

On July 3, 1923, in close proximity to the perihelion–aphelion axis,²⁸ Earth was farthest from

the Sun, while the Sun and Pluto conjoined, and a “seed period” as a cycle of activity began in their relationship (taking into account the direct and retrograde movements of Pluto).

During the next half-year, the Earth came into contact with Sirius through Pluto and eventually approached the position exactly between the Sun and Pluto on January 3, 1924, during the Christmas Conference. At that time, the Earth was standing between the two farthest astrologically accepted celestial bodies in our solar system (Pluto and the Sun), experiencing the greatest span that can occur in our solar system, which can mean the greatest inner tension in human beings and the expansion of consciousness. Additionally, the Earth was at its closest approach to the Sun, which gives an additional “color” to this span.

When Pluto and the Sun were in conjunction, the Sun was in the background becoming more star-like than Sun-like, and the greater cosmos came into the fore from the viewpoint of the Earth. When Pluto and the Sun were in opposition, the Earth took on the perihelion position and the Sun came to the fore while the greater cosmos went into the background from the viewpoint of the Earth—from the perspective of the Sun–Earth ellipse.

We can assume that the occupied focal point represents the culture, the culture of the material world, where “spiritual beings combine with it, identify themselves with it” (Sucher), and being close to this point (perihelion or close to perihelion) is to be at a level of consciousness associated with this present culture. The empty focal point may represent spiritual forces that pull people’s consciousness to a higher level—generally speaking. Being close to the Sun means being close to our present culture. Being farther away from the Sun opens the possibility to receive impulses from spiritual forces who may serve a higher cosmic purpose. These higher elements of consciousness can be absorbed around aphelion and introduced

barycenter, could be shifted in any direction from it—and this affects the timing of the actual closest approach between the Sun’s and the Earth’s centers (which in turn defines the timing of perihelion in a given year)” (<https://en.wikipedia.org/wiki/Apsis>).

27 The further elaboration of these considerations would lead out from the main scope of this article on the one hand, and would require greater understanding and experience from me on the other hand. I recommend an interesting study to the reader for further investigations: Roland Schrapp: *The Lemniscatory Path System*, finalized in 2012 and appearing in parts in the German Journal *Jupiter* of the Anthroposophical Society in Dornach. Full text is at www.rolandschrapp.de/lemniskaten.html.

28 There is a slight change in the aphelion–perihelion points each year. “Dates change over time due to precession and other orbital factors, which follow cyclical patterns known as Milankovitch cycles. *In the short term, the dates of perihelion and aphelion can vary up to 2 days from one year to another*[13]. This significant variation is due to the presence of the Moon: while the Earth–Moon barycenter is moving on a stable orbit around the Sun, the position of the Earth’s center, which is on average about 4,700 km (2,920 mi) from the

later around perihelion into earthly culture.²⁹ If we take into account the unique dynamic constellations with Pluto and Sirius at the time of the Christmas Conference, it can be assumed that the Sirian influence was added from the greater cosmos to this transmission to earthly culture (Pluto turned retrograde within the region of the Sirius-meridian on Oct. 14, 1923).

Perhaps we can say that Rudolf Steiner and his students were standing under the impacts of such dynamic celestial constellations that could help the introduction of a next phase of Earth evolution: they could help to lift to cosmic “I”-experience the cosmic-spiritual challenge, or spiritual knowledge, that originates in Sirius. The situation could be a very favorable time-space constellation to experience the evolutionary step toward a new existence. The main target of the Foundation Stone was the heart of the students, but the initiation had to have its way through the head, so that they could *consciously* grasp the lines of “The Foundation Stone Meditation,” and to establish a foundation for a society and a central building as its home in earthly circumstances.

This introduction also means an opening to other cosmic forces *beyond* the 12 zodiacal forces (like Sirius). Implanting the dodecahedron of, and for, the 12 zodiacal forces into the hearts of the students brought about a widening of the horizon toward the whole starry world. This is partly because the outer became inner, and in this way human beings found themselves in a greater outer world; and partly because the 12 zodiacal constellations can better serve with this focused action as transmitters of other cosmic forces of stars, which now can be consciously felt and responded to by human beings after absorbing the Foundation Stone. It is also remarkable that the dodecahedron is a three-dimensional form (and is not a ring or circle), which may mean an opening also toward multidimensionality (multidimensional structures of the universe that contain our spatial universe),

²⁹ “If there are conjunctions with the Black Sun, friction with culture ensues, because the planet or point that makes this conjunction has been designed to manifest itself” (van Wingerden, *The Northern Moon Node*, p. 49).

for which the 12 signs of the zodiac can represent focal points.

The exact opposition between Pluto and the Sun occurred on January 3, 1924, 12:25 a.m., in Dornach, with Pluto at 17°38' Gemini and Sun at 17°38' Sagittarius. The Earth reached its perihelion on January 2, 1924, 2:53 a.m., in Dornach, with the Sun at 16°44' Sagittarius.³⁰ Pluto reached the last perihelion-point of Earth (where the Sun was at 17°54' Sagittarius one year earlier on January 2, 1923), on December 21, 1923, geocentrically and on March 25, 1924, heliocentrically. As can be seen, these events did not occur exactly on the days of the Christmas Conference, but were in a close approximation. The Conference itself took place over the course of a week; therefore, other transits, and the importance of Christmas and the Holy Nights themselves, had an impact on Rudolf Steiner choosing the days from December 25 to January 1 for the Conference. It would divert from the main theme to elaborate fully how forces come into operation and manifest themselves one or two weeks earlier than their exact alignments. However, it probably would not necessarily have been more potent in a spiritual sense if the Earth had reached the Pluto–Earth–Sun–perihelion–aphelion axis on December 25, in which case the whole Conference would have occurred *after* the turn of the Earth on its way away from the Sun.

The Earth reaches perihelion (and aphelion) on different days each year, therefore there can be a plus or minus 1 to 2° difference in the Sun's positions in the zodiac year by year. It does not matter too much in the case of the Sun–Earth relation, but in taking into account Pluto's alignment with this axis, it is quite difficult to determine an exact date. I used the latest perihelion point (valid for January 2, 1923), as it was the latest day when the Earth reached this point—taking into account the possible interactions between the planets.

Regarding Sirius, at the Christmas Conference the elongated perihelion was not in exact conjunction with the meridian of Sirius, but it was in close alignment with the Pluto–Earth–Sun line that

³⁰ http://cococubed.asu.edu/data/perihelion_earth.dat.

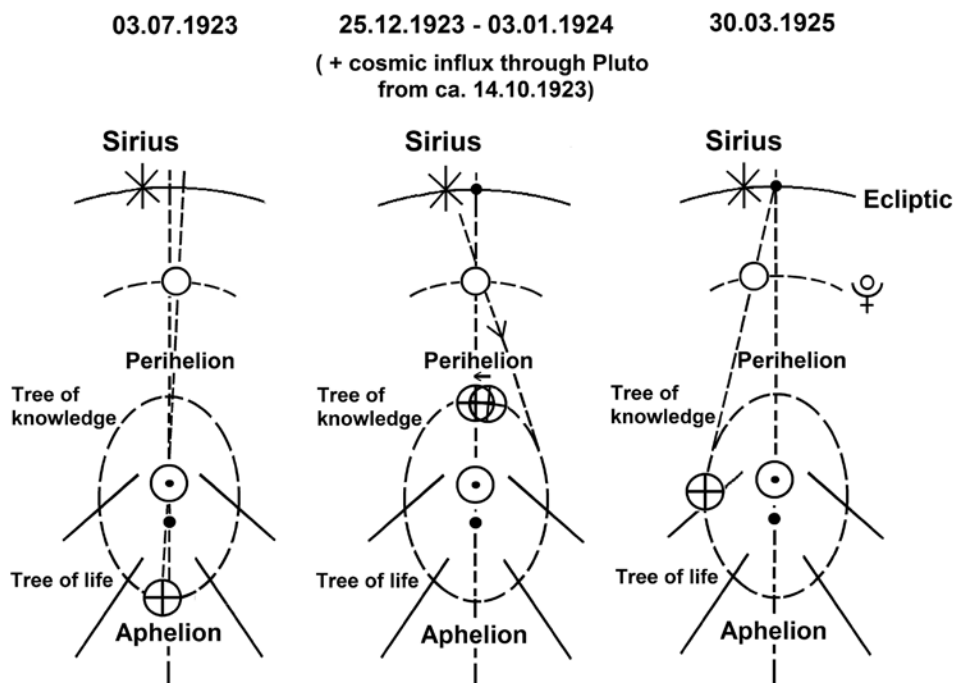


Figure 3. Schematic drawings. Pluto–Earth–Sun alignments at the Aphelion–Perihelion axis within $2^{\circ}20'$ orb (July 3, 1923) and within $1^{\circ}44'$ orb (Jan. 3, 1924) of the ecliptic meridian of Sirius. The dashed arrow indicates the encounter with Sirius through Pluto. The situation for the date of Rudolf Steiner’s death is also included.

planetary cooperation I propose took part in the transmitting of the Sirian forces toward humanity.

Again, the Earth reaches perihelion and aphelion once *each* year and Pluto is in conjunction and in opposition with the Sun once *each* year. However, *considering both perspectives, it is only once in approximately 248 years that the Pluto–Sun conjunction/opposition takes place at the perihelion–aphelion axis, with Pluto in conjunction with the elongated perihelion position of the Earth; and as the perihelion–aphelion axis and the position of Sirius are gradually shifting, it is in a much longer time that this conjunction can take place (if it can at all) in the same relation with Sirius (in close conjunction with the meridian of Sirius).* This is why it is worthwhile to examine this situation regarding the Laying of the Foundation Stone.

The next remarkable year—from this perspective—is 2014. On the one hand Pluto reached the aphelion of the Earth and was in opposition with the Sun on July 4, 2014 (Pluto being at $17^{\circ}21'$ Sagittarius and Sun being at $17^{\circ}00'$ Gemini at the time of the exact aphelion). On the other hand, Pluto

was for the first time in sidereal opposition to its own place at the Christmas Conference, Koberwitz, and Rudolf Steiner’s death on February 12, 2014 (at $17^{\circ}43'$ Sagittarius in direct motion) and on June 20, 2014 (at $17^{\circ}43'$ Sagittarius in retrograde motion), looking at the cosmic “memories” from the other side of the zodiac.³¹

It is also remarkable that at the time of Christ, Pluto turned to retrograde motion on March 17 AD 33 and the entry of Jesus Christ into Jerusalem occurred on March 19 AD 33, when Pluto was at $17^{\circ}20'$ Sagittarius. This way, in 2014, through being at 17° Sagittarius, Pluto entered into contact both with the cosmic “memory” of the beginning

³¹ It is also worthwhile pondering that in the year of the exact opposition of Pluto and Sirius (2015), the first photo of Pluto was taken by NASA’s New Horizons spacecraft (on July 14, 2015) during its closest approach to the planet. (On July 14, 2015 there was only $12'$ difference from the exact *opposition* of Pluto and Sirius, and only 7 days difference from the exact *conjunction* of Sirius and the Sun at the perihelion–aphelion axis of the Earth. At the time of the Earth’s exact aphelion position on July 6, 2015, the Sun was at $19^{\circ}26'$ Gemini, Pluto was at $19^{\circ}18'$ Sagittarius and Sirius was at $19^{\circ}21'$ Gemini.)

of the most decisive Christ events and beginning of the event of the Christmas Conference—in conjunction and in opposition, respectively.³²

From the perspective of the apsides it is very important that 2014 was the *first* year that Pluto initially crossed the elongated aphelion of the Earth after its discovery in 1930—i.e., *after it appeared in our consciousness*. The Plutonic forces now should more easily contribute to our expansion to spiritual–cosmic dimensions to understand the place of the Laying of the Foundation Stone and the coming of Christ and of Sophia *in the largest contexts*, if we believe that the aphelion of the Earth is in connection with the “greater, apocalyptic implications of cosmic evolution, beyond the mere temporal solar setting,”³³ that is reaching to remote times when the Sun and the Moon were or will be in unity with the Earth, and we do not speak about their ellipses or lemniscates, or at least to the times of the Fall when the Earth was in a central position and to the times when it will be again in a central position in the cosmos. If both the whole dynamics of the apsides and the loss of the central position of the Earth originates in the Fall, and if the aphelion is in connection with a cosmic evolution that has the tendency to leave the present solar system, at least the present “setting” of the solar system, Pluto in and around the aphelion has to show in our esoteric Christian evolution *further steps regarding the identification with the Christ event* to heal the Fall, and show the way toward the establishing the rightful position of the Earth in the cosmos.

Thinking in the head–limb polarity, Rudolf Steiner gave the Foundation Stone when Pluto was at the perihelion of the Earth, that is, Pluto promoted the evolution of the head. It means

32 At the time of the Christ events, at the last perihelion on Dec. 3 AD 32, the Sun was at 12°45' Sagittarius and at the next aphelion on June 3 AD 33, was at 12°25' Gemini. Earlier, from the Baptism of Jesus Christ, Pluto went through in close conjunctions the actual yearly aphelions of the Earth, starting its path from 6°54' Sagittarius on Sept. 23 AD 29 (http://cococubed.asu.edu/data/perihelion_earth.dat and http://cococubed.asu.edu/data/aphelion_earth.dat).

33 Sucher, *Star Journal II*, p. 122.

that we speak not only of the “culture” where the physical traces (like a society or a building) can preserve and maintain an impulse, but of the introducing of a *type of thinking* in the evolution of consciousness. We call it *intuitive thinking* through the development of moral imagination, which is based on the expansion of consciousness and its orientation toward the spiritual world, while it requires carrying the thought streams through the heart. Steiner indicated the way for the head—how it can find life through a new type of thinking and how this thinking can lead the Earth and humankind, along spiritual creation, closer to its central position, eventually to become a new Sun-center of the universe.

Now, when we live in the opposite segment, symbolically in connection with the Tree of Life, we can have access also to the works of other spiritual teachers since Steiner, who deepened the way that was started by him. They further interwove and drew the link closer between the head and limb elements of our being through the *heart*, pumping additional wisdom through the web of veins to the last cells in the *periphery* of our body. If we think of *sacred eurhythm*, or *Choreocosmos*, we see the limbs in a spiritualizing process, raising the whole body to the edge of the physical and spiritual worlds, so to speak. The Foundation Stone went through the head to the heart to reach the limbs and reproduction system, whose function should finally be lifted to the capacity of spiritual creation. Around 2014 onward, the focus is on the limbs in the process—from the perspective of Pluto and the line of the apsides.

Remaining with the perspective of the evolution of the head forces, it is also an interesting viewpoint how this evolution receives stellar forces during longer periods of time as the perihelion gradually shifts through the zodiac. Willi Sucher called attention to Abraham, in whom the first traces of *independent thinking* (or brain-bound thinking of the intellect) had awakened around the time when the perihelion of the Earth entered from Taurus to Gemini, saying,

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.... However... as much as we needed the development of spiritual freedom, so much was there also the danger of carrying emancipation too far.... There is the possibility that we completely separate from the course of divine evolution.... The perihelion of the Earth is still in Gemini... 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. 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.³⁴

It seems that, when the perihelion reached the stellar forces of Sirius within Gemini, Rudolf Steiner inaugurated the Christ impulse of Love into the human intellect, culminating in the Laying of the Foundation Stone when Pluto entered the interplay of the approaching points or axes (perihelion progressing toward Cancer and Sirius-meridian regressing toward Taurus).

However, a few points are surely important to mention here. Willi Sucher did not use the same frames of the sidereal signs that Robert Powell introduced later into Western astrology; therefore, his intentions must be handled with attention. The sidereal apsidal precession amounts to about 110,000 years, according to present-day astronomy. It means that it takes about 9,200 years for the Apsidal line to go through one zodiacal sign. According to my calculations, it did not enter Gemini but was about 5° Gemini at the time of Abraham (2100-2000 BC) since Sucher positioned the start of the constellation of Gemini about 5° later than the real start of the sidereal sign of Gemini. He mentions elsewhere the beginning of Kali Yuga regarding this issue. According to my calculations, at the beginning of Kali Yuga the perihelion was around 2° Gemini.

Another point is that not only the gradual shift of the axis is slow, but also the oscillation mentioned earlier can cause variations between close degrees, even for longer periods of time. This way

the line of the apsides is also in a close orb of the meridian of Sirius in ± 248 years (or even more) to 1923-24, this way the Pluto-Sun-Earth-aphelion-perihelion-Sirius-meridian alignment occurs at least three times in a millennium. How we regard the orb of the meridian of Sirius, what we consider important in this orb, depends on our "sensitivity" (approaching the meridian or being exactly at the meridian), as well as how we handle the oscillation of the axis (for example by calculating "mean values" to see a gradual shift). It is also interesting to see that the perihelion-aphelion axis moves toward Cancer, but the position of the meridian of Sirius moves toward Taurus. According to astronomical data the first *exact* encounter of the aphelion-perihelion with the meridian of Sirius occurs *between* the Christmas Conference (1923-1924) and 2171 to 2172 (remaining with the alignments of the perihelion with Pluto).³⁵ The first occasion that, remarkably, the perihelion approached the meridian of Sirius was on January 4, 1903 (perihelion at 19°06' Gemini and Sirius at 19°22' Gemini), and the first time it had already intersected it was on January 4, 1952 (perihelion at 19°23' Gemini and Sirius at 19°21' Gemini).³⁶

In the following schematic drawing (page 62), I try to demonstrate different positions of Pluto, within Gemini and Sagittarius, for the last 248 years.

Pluto completed seven cycles since AD 33 and arrived then at the perihelion of the Earth in 1923. Completing its eighth cycle, it arrived again at the aphelion of the Earth in 2014. In my view, the forces of the Pluto sphere produced a linkage between the "initiations of the Earth," the First and the Second Coming of Christ, and they promote further steps on the path of initiation of

35 On Jan. 7, 2172, the Earth's perihelion position will be at 19°28' Gemini while the meridian of Sirius intersects the ecliptic at 19°19' Gemini. Although they will be very close, earlier they will have entered a period of moving away from each other.

36 According to Sebastian van Wingerden, for example, "this conjunction [Sirius and the perihelion point of the Earth] began around 1945 and it will end in 2085. This conjunction has an enormous impact upon the collective world consciousness." *The Northern Moon Node*, p. 50.

34 *Ibid.*, p. 123.

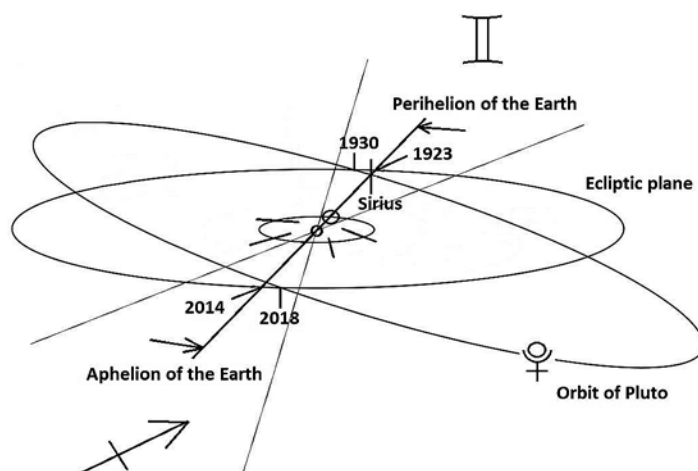


Figure 4. Schematic drawing of Pluto's movement for one cycle. The elongated line of the apsides of the Earth and a part of the meridian of Sirius are indicated.

humanity after the Christmas Conference, *now as participants of our consciousness*, since Pluto was discovered in 1930. In this respect, as having been raised to our consciousness, Pluto's first encounter with the line of the apsides occurred in 2014, which must also mean that we *can* and *must* now take *more conscious steps* in making *right* connections with the beings of the Pluto sphere who can help our way on the path toward Shambhala in the depths of the Earth and toward the remote realms of the stellar cosmos.³⁷

37 It would lead out of the scope of this study to elaborate my thoughts on the COVID-19 coronavirus epidemic, which is a significant event regarding the sphere of Pluto. However, I would like to call attention here to the end of Oct. 2018, when Pluto crossed the ecliptic in its South Node viewed from the Earth, which I also marked on the diagram. I am convinced that, as beings of the Pluto sphere also have great affinity to evil forces, the *communication* of the Pluto sphere and Earth sphere in the Node had a trigger effect on the dark events afterward. Sucher says in the conclusion to *The Drama of the Universe* (p. 180) regarding the Nodes: "If planets step into these nodes, it appears as a rule that cosmic energy is precipitated into matter." It seems that in this "Plutonic case" virus material appeared in the invisible material field—hypothetically, as a consequence of the longer interplay of humanity and this sphere. (Pluto in its South Node in Sagittarius also may point in a dramatic way to the improper employment of the cosmic forces of the half-human and half-animal Sagittarius-Centaur, who is aiming at individualization and freedom—i.e., the development of the human

In a sense a kind of scissors closed in the cosmic space during the 20th century. If we interpret the Sirian meridian as an axis reaching from

"I.") As we know, the illness affects especially the lungs–heart system of those who catch it, yet it is important how the epidemic restricts the *limbs* of *everybody* ("Stay at home!"), suggesting the image of Pluto still around the aphelion position of the Earth. And if we take into account the image regarding the aphelion, where the planets can get into contact with realms beyond the "present solar setting," it is also possible that beings appeared in the "gate" who connect us with other phases of cosmic evolution.

The picture might be widened, as it happens in an extremely large period of time when Saturn can also step in Pluto's South Node within one year after Pluto. Saturn stepped in Pluto's Node on Oct. 28, 2019, heliocentrically ushering the events further. I think that the crossings of Pluto's Node by Pluto and then Saturn is the *crucial hidden factor* behind the events—from an astrological viewpoint.

It is also necessary to consider that on June 17, 1924 (12:00 a.m.), at the *beginning* of a new connection with Earth Mother (in Koberwitz), Mars was in Pluto's South Node heliocentrically within 1° orb (at 24°43' Sagittarius). Mars was around the aphelion of the Earth and in exact opposition with Pluto on June 6, 1924, and it reached exactly the South Node of Pluto on June 18, 1924. It is as if through Mars, Steiner put the sword of Michael into the "soil" of the cosmos, into a gap, or niche, where the sphere of Pluto and the sphere of the Earth encounter each other. Now Pluto, as an "executor," raises the question: How has this enriched "soil" been prepared and cultivated by generations of humanity since then?

Rudolf Steiner and the Christmas Conference

Gemini to Sagittarius, the two axes (line of the apsides and Sirius) entered into exact conjunction, which should mean a cosmic turning point in our spiritual history. These axes were also in a wide orb at the time of the First Coming, but the orb decreased to zero at the time of the beginning of the Second Coming.

In my image, the fuller meaning of the First Coming could enter the consciousness soul through Steiner by bringing the Fifth Gospel from the radiating field of Sirius as an echo of the four historical Gospels, and I think he could proclaim the Second Coming of Christ, mainly with the help of Sirian forces. Then our knowledge was deepened and is deepening by the guidance of the other great spiritual teachers, who I think also had and still have Sirian connections—i.e., they are committed to the work of the spiritual beings belonging to Sirius. The “scissors shut” during the first half of the century, in which period the time of the Laying of the Foundation Stone is most remarkable in the physical–spiritual world if we attribute great significance to the position of Pluto. Maybe we can say that it is the central point of this “closed state.”

After this cosmic Turning Point of Time, a new phase began, with the scissors very slowly opening, in which the Second Coming of Christ is the most important ongoing event, and with which we should *identify ourselves* in order to be able to face the onslaughts of the evil forces and restore access to the “Lost Paradise” known as Shambhala, and through the redemption and spiritualization of the

present Earth finally create a “new Earth” in the universe in the remote future.



In the next part of this study I plan to concentrate on the individuality of Rudolf Steiner and his preparation for the Laying of the Foundation Stone—certainly again from an astrological (or astrosophical) viewpoint. A new element drawn into the picture will be the connection of Rudolf Steiner’s embryonic life and actual life, focusing on his “time organism,” permeated at certain points with the interplay of forces that then could provide background for the Christmas Conference.

An additional perspective will be the possible influence of a star, Dubhe, which seems to produce links among St. Thomas Aquinas, Rudolf Steiner, and the event of the Laying of the Foundation Stone. Hopefully, the second part can also provide an additional certainty about the significance of the leading participants in the first part (Sirius and Pluto) and can enhance further studies toward a more complex understanding of the possible interplay of stellar forces that could have an important role in the background of the cosmic deed of Rudolf Steiner.

I would like to express my acknowledgements and gratitude to Joel Matthew Park, who allowed me to publish my thoughts here, and who helped the correction of my English writing to make the text more understandable.



*A star is above my head.
Christ speaks from the star:
“Let your soul be borne
Through my strong force.
I am with you.
I am in you.
I am for you.
I am your ‘I.’”*

—RUDOLF STEINER