

The Apocalypse Code, Part 2—The Opening to the Angelic Realm and the New Star Wisdom

Introduction

In Part 1 of this article, “The Apocalypse Code and the Year 2018” published in the 2018 issue of the *Journal for Star Wisdom*, I indicated that the future for humanity according to the Apocalypse Code signifies a continuing unfolding and enactment of Christ’s life—in relation to the whole of humankind—over the next 36,000 years. As stated in the article, the astronomical basis of the Apocalypse Code is that one day in the life of Christ corresponds to 29½ years in the life of humanity. Clearly, in the unfolding of the Book of Revelation, the underlying dating of which is specified by the Apocalypse Code, there are many wondrous miracles ahead, once humanity makes it through the *three temptations of humankind in the wilderness*, which have been precisely dated according to the Apocalypse Code. For now it can be said that, against the background of the Apocalypse Code, humanity has had to face—in the course of the twentieth century and continuing up to the present time in the twenty-first century—*the three temptations of humankind in the wilderness*. More precisely, as discussed in the article, the three temptations unfolded in this time-frame:

Dating of the Three Temptations of Humanity

(1) 1929 to 1958 (dates according to the Apocalypse Code) was a period when humanity faced in particular *the temptation of the will-to-power*, which at that time came most vividly to manifestation through Hitler in relation to the German people (but not only through him; consider also Stalin, for example, who at the same time as Hitler presented the same temptation to the Russian people). This temptation could be expressed in these (or similar) words: “I shall give you the kingdom (German: *Reich*), if you bow down and worship me.” This could be called the Dictator/Guru temptation. There are, of course, plenty of examples of “good

dictators” and “good gurus,” who have not fallen prey to the temptation of the will-to-power.

(2) 1958 to 1988 (dates according to the Apocalypse Code): This was a time when humanity was powerfully faced with the temptation directed to the feeling life of *casting oneself down from the pinnacle of the temple*, which came most strikingly to expression through the drug epidemic—for example, through LSD guru Timothy Leary’s injunction, “Turn on, tune in, drop out”—a modern-day version of *casting oneself down from the pinnacle of the temple*. In the human being the higher faculties of conscience and reason are the “pinnacle of the temple” and the temptation is—by way of alcohol, drugs, hedonism, etc.—to temporarily blot out reason and conscience and thereby to plunge into the realm of the subconscious, instinctual forces, allowing them to lead one.

And now, 2019, we have—at least, potentially—made it through the cosmically appointed day of the third temptation of *turning stones into bread*:

(3) 1988 to 2018 (dates according to the Apocalypse Code) was the period of the powerful temptation directed to the human being’s thought life through modern technology—such as virtual reality, etc., substituting the lifeless for the living—that is, in the language of the Gospels, “Turning stones into bread.”

Now, in light of the Apocalypse Code, there is—potentially—a precious and wondrous future ahead, beginning in the years 2018/2019, denoting the end of the three temptations of humankind in the wilderness. I say “potentially” for a good reason, which will be discussed below.

To summarize these indications from the previous article: in the year 869, according to the Apocalypse Code, there began the first “day” of the forty “days” of humankind’s temptations in the wilderness—each “day” lasting 29½

years. At that time, Saturn was in sidereal Sagittarius.¹ Every time—once every 29½ years, this being the orbital period around the zodiac of this distant planet—Saturn returns to sidereal Sagittarius, and thereby we have a further day in the unfolding of these forty days of temptation of humanity. If we take the forty days and reckon $40 \times 29\frac{1}{2}$ (to be more precise: 40×29.4578) = 1,178 years, and add this onto 869, we find that the *end* of the period of forty days of temptation of humankind is in 2047, almost the middle of this century.

Going back one Saturn revolution from the year 2047, we arrive at *the start of the last day*, the fortieth day, in 2018, with Saturn in Sagittarius, where it was located in the sidereal zodiac at the start of the forty days of temptation of humanity in the wilderness in 869. Now, in the year 2019, Saturn remains in Sagittarius for the whole year, and last year we have already commenced the *fortieth* day of temptation of humanity in the wilderness. And, as stated in the Gospels, on this fortieth day, when Christ had overcome the three temptations, “Angels came and ministered unto him” (Matthew 4:11).

Christ Jesus—The Representative of Humanity

The potential for human beings at the present time, if one considers Christ Jesus as having passed through the temptations in the wilderness as the *Representative of Humanity*² and who therefore is able to show each one of us the way forward, not only meeting and overcoming

¹ All references made to the zodiac in this article are to the original zodiac of the Babylonians, Egyptians, Greeks, and Romans—now called the *sidereal zodiac*. See Robert Powell, *History of the Zodiac*.

² Some readers will know that Rudolf Steiner’s great statue of Christ titled *The Representative of Humanity* depicts Christ in the midst of the three temptations. Rudolf Steiner, who worked on this statue from 1914 to 1921, knew full well that soon—he even specified the year 1933 as the beginning—humanity would be subject to unprecedented temptations. The creation of the statue *The Representative of Humanity* was a gift to the world to help human beings through the three temptations that would be soon unleashed, starting in 1929, just four years after Rudolf Steiner’s unexpected death in 1925.

temptation, but also entering into a new relationship with the angelic realm, as described in my previous article and is now discussed further below. However, this depends upon each individual's *alignment with Christ*, since he leaves us free, and it is only if we consciously choose to align ourselves with him, that he as our *Divine-Human Representative* will guide us into spiritual reality—that is, into connection with the angelic realm.

On the other hand, for many of those human beings who have not consciously aligned themselves with the *Representative of Humanity*, instead of coming into connection with the angelic realm, the forces at work behind the three temptations may be able to take hold of them on various levels (thought, feeling, will) with increasing force. The end result of this will be a polarization of human beings into two groups: those who follow Christ and align themselves with him, and those who become more and more swept along by the Antichrist forces underlying the three temptations.³ The latter human beings, instead of receiving the impulse to connect with the angelic realm, may instead—consciously or not—become open to demonic influences.⁴ It is against this background that what is more and more apparent all around us in our time may be understood—modern-day phenomena related to increasing cultural and moral degeneration, the growing manifestation of corruption at various levels of government, law enforcement, the judicial system, and business, and the direction taken by the media of promoting “fake news,” as well as other disturbing contemporary phenomena too numerous to mention.⁵

³ Indeed, the vast majority of those human beings who do not decide to align themselves with Christ will sooner or later fall prey to one or more of the three temptations, because without the help of Christ, who met and overcame these temptations on our behalf, it is virtually impossible to withstand them.

⁴ See, for example: <https://www.naturalnews.com/2018-06-10-demons-really-are-possessing-people-warns-psychiatrist.html>

⁵ As a counter-impulse to the possibility, through Christ, of human beings taking

What will be discussed in the following is how the opening up to humanity of a new relationship with the angelic realm (from 2018 onward) signifies the possibility, now, of the development of a new and living star wisdom—one aspect of which is a *true astrology*. The reason for this, as described in my book *Hermetic Astrology, volume 2: Astrological Biography* and elsewhere, is that each human soul descends from heavenly heights through the various planetary spheres upon their descent into incarnation, finally to enter the Moon sphere, which is the realm of the angels, prior to conception, and remaining in that sphere during the entire period between conception and birth. It is in this realm of the Moon sphere where, together with one's guardian angel, the "details" of one's earthly destiny are elaborated upon between conception and birth in relation to the planetary movements against the background of the starry heavens. This is the foundation for true astrology, as touched upon briefly in the following quote from Valentin Tomberg's *Studies of the Old Testament*.

Connecting with the angelic realm and the opening up of true astrology

As [the Old Testament patriarch] Jacob had conquered the falsehood connected with his birth, the mission to which his birth called him was revealed to him through the realm of the angels—that is, his conscious perception of the angels came to him from the....enter[ing into] conscious interaction with the beings of the angelic hierarchy....entering conscious

an ascending path of evolution and thereby coming into connection with the angelic realm, the Antichrist forces are unleashing more and more possibilities for human beings to take a descending path of evolution, thereby coming into connection with very dark forces. See, for example, my two *Shambhala* articles in the 2017 issue of the JSW. The increasing focus in our time upon the development of artificial intelligence (AI)—and all that is associated therewith—is becoming very obvious as a push to lead human beings along a "non-human" path of development into the future as a development from the third temptation.

interaction with the beings who know the mysteries of birth. The true horoscope will not be reached by a path of calculation but through a path of interaction with suprasensory beings. What angels have imparted to humankind, that is the “horoscope” in the true sense.⁶

It is against this background that in my fortieth year of life the impulse to write and publish a series of three volumes on the new astrology arose—see below—and these three volumes can be looked upon as a preparation for what is now, since the year 2018, opening up increasingly to human beings who are seriously and devotedly seeking in this direction.

Generally speaking, some guidelines are offered each year in the *Journal for Star Wisdom* concerning the basis of an astrology leading to a new wisdom of the stars (astrosophy). The line of development involved here can be stated quite simply as: astronomy → astrology → astrosophy.

Astronomy, Astrology, and Astrosophy

In a general sense, it may be understood that astronomy, astrology, and astrosophy comprise the “body,” “soul,” and “spirit” of star wisdom, viewed as a whole. And, considered from this general point of view, the trilogy of these works that I wrote and which were originally published, and then republished, in the years indicated relate, respectively, to the body, soul, and spirit of a new star wisdom—[1] *Astrology and Reincarnation* (1987, 2006), [2] *Astrological Biography* (1989, 2006), and [3] *The Star of the Magi and the Life of Christ* (1991, 1998). As indicated above, these three volumes, which originally came out approximately one Saturn cycle (29½ years) prior to the opening in 2018, through Christ, of the angelic realm to humanity, can be

⁶ Valentin Tomberg, *Christ and Sophia: Anthroposophic Meditations on the Old Testament, New Testament, and Apocalypse*, p. 47.

considered as a preparation for this new time that we have now entered into.⁷

What are the main features of the astronomy ("body") of a new star wisdom as presented in *Volume I: Astrology and Reincarnation*? These may be stated concisely as follows: (1) conclusive research reveals, the authentic astronomical-astrological zodiac is demonstrated to be the sidereal zodiac of the Babylonians, Egyptians, and ancient Greeks⁸; (2) in addition to the geocentric planetary positions usual in traditional astrology, the heliocentric positions of the planets in the sidereal zodiac, as these come to expression in Tycho Brahe's astronomical system, are shown to be astrologically significant. Tycho Brahe's astronomical system can be viewed as a kind of "resurrection" in scientific form of the ancient Egyptian hermetic astronomical system, which, however, was purely intuitive, having no scientific basis (at that time). On this account, and also for other important reasons, in the aforementioned trilogy of books, the term *hermetic astrology* is used to describe the new approach to star wisdom outlined in these three volumes.

These two scientific findings, discovered by way of the astrological reincarnation research presented in volume 1 of the trilogy, form part of the astronomical foundation upon which hermetic astrology is based, and the latter, in turn, provides a foundation for a new wisdom of the stars. At this stage, therefore, it is helpful once again to briefly consider these two astronomical pillars supporting the new star wisdom outlined in volume 1 of this trilogy of hermetic-astrological works.

⁷ The first two volumes of the *Hermetic Astrology* trilogy—[1] and [2]—were republished in 2006 and are available from Amazon. The third volume [3] was republished by SteinerBooks in 1998 and is available either directly from SteinerBooks or from Amazon.

⁸ Robert Powell, *History of the Zodiac* (San Rafael, CA: Sophia Academic Press, 2007).

The Zoa (“Holy Living Creatures”) form the Zodiac

The Greek word *zodiac* means “animal circle” and refers to the circle of constellations made up of animal figures such as the Ram, Bull, Crab, Lion, etc.—including also some human figures (Twins, Virgo, and Water Bearer) as well as a half-human, half-animal figure: the Centaur (Sagittarius). The importance of this particular circle of constellations comprising the zodiac is that these constellations provide the background against which the movements of the planets were observed and recorded.⁹ The word *zodiac* derives from the Greek word *zoa*, used in the Bible to designate the holy living creatures beheld in John’s vision (Apocalypse, chapters 4-5) as surrounding the Throne of God.¹⁰

Concerning the zodiac, the initiates of antiquity spiritually beheld the signs of the zodiac embedded in the stellar constellations: the Ram, the Bull, the Twins, etc.¹¹ With clairvoyant vision they perceived that the twelve visible stellar configurations of the zodiac are the outer manifestation (“body”) of twelve highly evolved spiritual beings known as the *holy living creatures*. In the Apocalypse of St. John four of these twelve holy living creatures are referred to, one on each side of the Throne of God:

And round the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: the first living creature like a lion, the second living creature like an ox, the third living creature with the

⁹ This was the essence of Babylonian astronomy underlying the development of astrology in Babylonia, Egypt (especially Alexandria), Greece and Rome—these being the cultures in which the original zodiac of the Babylonians was utilized, as described in my book *History of the Zodiac* (2007) and also in *The Astrological Revolution* (2011), co-authored by Kevin Dann.

¹⁰ Robert Powell & Kevin Dann, *Christ & the Maya Calendar* (2009), appendix 2 (“The Central Sun”) identifies the Throne of God with the *Galactic Center*, also known as the *Central Sun*.

¹¹ Lacquanina Paul & Robert Powell, *Cosmic Dances of the Zodiac* (2006, 2017).

face of a man, and the fourth living creature like a flying eagle. And the four living creatures, each of them with six wings, are full of eyes all round and within, and day and night they never cease to sing: “Holy, holy, holy, is the Lord God Almighty, who was, and is, and is to come!” (Revelation 4: 6-8)

Here St. John depicts his clairvoyant vision of the holy living creatures whose “bodies” are visible externally in the zodiacal constellations of the Lion, the Bull (Ox), the Waterman (Man), and the Scorpion (Eagle).¹² St. John refers to only four of the holy living creatures—those manifesting through the four fixed zodiacal signs: Taurus, Leo, Scorpio, and Water-Bearer—but each of these four is flanked on either side by two holy living creatures, so that the full circle of holy living creatures surrounding the throne of God comprises twelve.¹³

In contemplating the inner reality of the sidereal zodiac, we draw near to the throne of God. The inner side of that which is presented to us externally as the twelve sidereal signs (zodiacal constellations) is revealed to clairvoyant vision as the twelve holy living creatures who assisted in the divine creation, and who continue to assist in the guidance of the evolution of the world and in the shaping of the destiny of humankind. In trying to delineate the spheres of influence of the twelve holy living creatures, as hermetic astrology—both ancient and modern—sets out to do, an attempt is made to take account of the spiritual influence of these divine beings upon the Earth and humanity. In this respect, hermetic astrology aspires to the same sphere of divine

¹² For a discussion as to why the Eagle came to be seen as the Scorpion, see my book *Christian Hermetic Astrology: The Star of the Magi and the Life of Christ* (1998).

¹³ See, for example, Rudolf Steiner, *The Spiritual Hierarchies* (Great Barrington, MA: SteinerBooks, 2003), where the vision of the twelve holy living creatures around the throne is described.

reality as that of the age-old star wisdom of antiquity cultivated by Zarathustra in ancient Persia, Hermes in ancient Egypt, Zoroaster (Zaratas) in Babylon, and which radiates through the revelations of the prophet Ezekiel of Ancient Israel and the Christian initiate John the Evangelist in the Book of Revelation.

It was the deed of Zoroaster, who lived in Babylon in the sixth century B.C. and was known to the priests there as Zaratas, to first arrive at a scientific understanding of the spheres of influence of the twelve holy living creatures comprising the being of the zodiac. On the basis of Zoroaster's indications, the Babylonians defined the twelve sidereal signs, each 30 degrees long, such that the star Aldebaran (the Bull's eye) is located at 15° Taurus and the star Antares (the heart of the Scorpion), which is directly opposite Aldebaran in the zodiac, is placed at 15° Scorpio. It is this zodiac, defined on the basis of the revelation of the great initiate Zoroaster, which is the original astronomical-astrological zodiac of the spiritual tradition to which hermetic astrology belongs.¹⁴

Now known as the *sidereal zodiac*, this zodiac of the ancient mystery wisdom tradition became reintroduced into western astrology in the middle of the twentieth century by Cyril Fagan with the publication of his book *Zodiacs Old and New*,¹⁵ and received—in outline—a formal astronomical definition in the work by Robert Powell and Peter Treadgold *The Sidereal Zodiac*.¹⁶ This is the first of the above-

¹⁴ Robert Powell, *History of the Zodiac* (San Rafael, CA: Sophia Academic Press, 2007). See also Robert Powell, *Christian Hermetic Astrology: The Star of the Magi and the Life of Christ* (1998).

¹⁵ Cyril Fagan, *Zodiacs Old and New* (London: Anscombe, 1951). See also Cyril Fagan, *Astrological Origins* (St. Paul, MN: Llewellyn Publications, 1971).

¹⁶ Robert Powell and Peter Treadgold, *The Sidereal Zodiac* (Tempe, AZ: American Federation of Astrologers, 1985). In the meantime, this work has been superseded by the publication of my comprehensive PhD thesis—Robert Powell, *History of the Zodiac* (San Rafael, CA: Sophia Academic Press, 2007).

mentioned astronomical pillars upon which hermetic astrology rests.

Often the idea is put forward that the sidereal zodiac may well have been valid in antiquity, but that since Christ's sacrifice, known as the *Mystery of Golgotha*, it is the tropical zodiac—defined by Greek astronomers and now used by the majority of western astrologers—that is the true astrological zodiac. Here it is only necessary to point out that St. John's vision of the holy living creatures from the post-Christian era is more or less in agreement with that of Ezekiel from the Old Testament. The continuity in visionary experience of these two initiates—one from the pre-Christian and one from the post-Christian era—indicates that the twelve holy living creatures did not depart from the zodiacal constellations at the time of the Mystery of Golgotha to take up their abode elsewhere, but that they still continue to work from the realm of the constellations (sidereal signs) of the zodiac, streaming down from there. Moreover, astrological reincarnation research, with the discovery of the second “law” of astrological reincarnation, shows beyond any shadow of doubt that the ancient sidereal zodiac is still to this day the true zodiac underlying astrology.¹⁷

Moreover, the twentieth-century Christian initiate Rudolf Steiner—in agreement with the initiates of antiquity such as Hermes and Zoroaster—also described clairvoyantly the passage of the Sun through the constellations of the sidereal zodiac. To emphasize that it is the passage of the Sun through the zodiacal constellations which is spiritually significant, Rudolf Steiner published the *Kalender*

¹⁷ The second “law” of astrological reincarnation is described in volume 1 of the *Hermetic Astrology* trilogy. It shows empirically that when an individual reincarnates, the planetary configuration at birth echoes the configuration at death in the preceding incarnation *in the sidereal zodiac* (not in the tropical zodiac). The discovery of the second “law” confirmed what Rudolf Steiner had already outlined in a more general way in his lecture of [November 28, 1912—Rudolf Steiner, *Life between Death and Rebirth*, p. 97.](#)

1912/1913 describing this phenomenon, and wrote in the preface:

Just as we can describe the simple experience of “I feel the nocturnal darkness giving way to the light” with the words, “the Sun is rising,” so the more complicated soul experiences such as “I feel how in spring-time the Earth prepares itself for new growth and for taking in the power of Sun” may find itself expressed in the words, “the rising Sun is perceived in the constellation of Pisces.”¹⁸

Here the word “perceived” obviously does not refer to physical perception, as the Sun cannot be observed physically against the background of the stars of the zodiacal constellations (except on the rare occasion of a total solar eclipse). Rather, Rudolf Steiner is referring here to clairvoyant perception of the Sun in the constellation of Pisces. In other words, he described from clairvoyant perception that from the time of the spring equinox, around March 20/21, when spring begins, the Sun can be seen in the constellation of Pisces (and not in Aries, as maintained in modern Western astrology).

The Hermetic-Tychonic Astronomical System

As referred to above, another astronomical pillar underlying the foundation of hermetic astrology is the astronomical system of Tycho Brahe, which, as described in *Hermetic Astrology, volume 1: Astrology and Reincarnation*, represents a modern scientific definition of the hermetic astronomical system of the ancient Egyptians. While not denying the validity of the Ptolemaic geocentric astronomical system as the basis for classical geocentric astrology, astrological reincarnation research not only demonstrates conclusively

¹⁸ This English translation of the words of Rudolf Steiner from his preface to his *Kalender 1912/1913* can be found in Robert Powell-Peter Treadgold, *The Sidereal Zodiac* (Tempe, AZ: AFA, 1985), p. 24.

that the sidereal zodiac is the star template for the astrological zodiac but also shows that the heliocentric movements of the planets through the zodiacal signs—that is, through the twelve 30° regions of the sidereal zodiac—are *definitely an astrological reality*.¹⁹

Moreover, although the Sun-centered Copernican heliocentric system is applicable with regard to physical phenomena (planetary motion, orbits of comets around the Sun, etc.), it is the Tyconic helio-geocentric system that applies to the soul-spiritual side of existence, which is the domain of astrology. For, whereas returning comets (such as Halley's) orbit around the Sun as their focal point, human beings reincarnate upon the Earth, and therefore the Earth is central from an astrological point of view.

As described in the third volume of the trilogy, *Christian Hermetic Astrology: The Star of the Magi and the Life of Christ*, whereas the Copernican heliocentric system applies well on the physical plane of existence, on the astral (soul) plane it is Ptolemy's geocentric system which holds good, and on the devachanic (spiritual) plane the Tyconic system comes into its own. Each plane of existence—physical, astral, devachanic—has its own laws and requires a corresponding astronomical system. From the physical point of view the Tyconic system may seem “stupid,” but from the devachanic plane of existence it is a definite validity. That there is a deeper significance to Tycho Brahe's astronomical system is indicated in the following words of Rudolf Steiner:

The world really knows nothing about Tycho Brahe except that he was “stupid” enough to devise a plan of the cosmos in which the Earth stands still and the Sun together with the planets revolve around it. That is

¹⁹ See, for example, the second “law” of astrological reincarnation described in *Hermetic Astrology, volume 1*, appendix 4.

what the world in general knows today. The fact that we have to do here with a significant personality of the sixteenth century, with one who accomplished an infinite amount that even today is still useful to astronomy, that untold depths of wisdom are contained in what he gave—none of this is usually recorded, for the simple reason that in presenting the system in detail, out of his own deep knowledge, Tycho Brahe saw difficulties which Copernicus did not see. If such a thing dare be said—for it does indeed seem paradoxical—even with the Copernican cosmic system the last word has not been uttered. And the conflict between the two systems will still occupy the minds of a later humanity.²⁰

As outlined here, there need not to be a conflict between the Copernican and Tychonic systems if it is recognized that they apply to different levels of existence. Similarly, the replacement of the Ptolemaic geocentric system by the heliocentric system of Copernicus meant that by the sixteenth century AD, when in 1543 Copernicus published his system, the transition by human consciousness—effected over centuries from the astral plane to the physical plane—was at its final stage of completion. The Ptolemaic system in its turn had replaced the still earlier hermetic astronomical system of the ancient Egyptians, signifying the transition made in antiquity by human consciousness (again over a long period of time) from the devachanic plane to the astral plane.

By continuing to adhere to the Ptolemaic system right down to the present time, traditional geocentric astrology shows that it is a science applied to the astral plane and not to the physical plane. And by re-introducing the hermetic (Egyptian-Tychonic) system in the twentieth century,

²⁰ Rudolf Steiner, *Occult History* (London: Rudolf Steiner Press, 1983), p. 79.

modern hermetic astrology is simply taking account of the fact that the deeper spiritual nature of human beings—rooted in the devachanic plane—can only be explored by means of an astronomical system appropriate to that plane.

This deeper spiritual nature comes to expression in the seven lotus flowers (chakras) of the human being. And by way of the correspondences between the seven lotus flowers of the microcosm and the seven planets of the macrocosm, it is possible to arrive at insight into the human being's deeper spiritual talents and faculties. This is achieved by casting a horoscope, within the framework of the Tychonic system, for the moment of birth of the human being, where the resulting horoscope in the trilogy is called the *hermetic chart*. The hermetic chart, relating more to the human being's spiritual nature (belonging essentially to the devachanic plane), complements and supplements the traditional geocentric sidereal chart, cast within the framework of the geocentric astronomical system—that is, the positions of the planets are computed as if the Earth is at the center of our solar system—which offers a picture more of the human being's soul nature (belonging essentially to the astral plane).²¹

Having briefly reviewed some essential points concerning these two aforementioned *astronomical* pillars—the sidereal zodiac and the Tychonic system, discussed especially in volume 1 of the trilogy—let us now turn to one of the main *astrological* pillars upon which hermetic astrology rests. Here we shall make the transition from the “body” of star wisdom (astronomical level) to the “soul” (astrological level) of a new wisdom of the stars. Correspondingly, we shall redirect our attention from the content of volume 1 to that of volume 2 of the *Hermetic Astrology* trilogy.

²¹ It needs to be borne in mind that this exposition greatly oversimplifies something that is in reality much more complex than what is described here.

Fundamentally, the central astrological pillar underlying the science of astrological biography outlined in *Hermetic Astrology, volume 2* can be summarized as follows:

Astrological Biography

The human being's destiny is mapped out in the cosmic world during the embryonic period between conception and birth and unfolds in seven-year periods between birth and death according to the correspondence between each seven-year period of earthly life and each lunar orbit of the sidereal zodiac during the embryonic period.

This key correspondence between the embryonic period and the course of life was discovered by Willi Sucher during the 1930's. Intrinsic to any practical application of this correspondence underlying astrological biography is the use of the hermetic rule (rule of Hermes), which has been handed down from the days when hermetic astrology flourished in Hellenistic Egypt during the first and second centuries BC.²² The hermetic rule, therefore, is an astrological rule essentially belonging to the central pillar underlying the foundation of hermetic astrology.

Although there is some evidence from the corpus of astrological manuscripts surviving from antiquity that a few astrologers were interested in delving into the cosmic mysteries belonging to the embryonic period, there is no explicit mention of the key correspondence discovered (or re-discovered) by Willi Sucher in the 1930's. There were certainly astrologers in antiquity who utilized the hermetic rule for determining the moment of conception,²³ but even if

²² See Robert Powell, *Hermetic Astrology, volume 1*, appendix 1 for a description of the hermetic rule in a historical context.

²³ It needs to be borne in mind that the conception horoscope is valid in its own right. The geocentric conception horoscope relates to the etheric body of the human being, and the heliocentric—or rather the hermetic/Tychonic—conception horoscope relates to the human being's physical body: visit the astrogeographia.org website; here with a direct link:

they had known of the above-mentioned key correspondence, the sheer complexity of following the planetary movements throughout the embryonic period would surely have been a sufficiently daunting reason for them not to have undertaken this.

But now, given modern ephemerides and computing facilities, the mapping out of an individual's astrological biography—by following the planetary movements during the embryonic period and applying the key correspondence in order to transpose to the course of life—has become quite feasible.²⁴ Willi Sucher, without ever making use of a computer, was adept at applying the hermetic rule and mapping out the astrological biography of a person. He even developed a graphical method for plotting the geocentric and heliocentric movements of the planets throughout the entire embryonic period, a feat which no astrologer in antiquity could ever have attempted without an enormous expenditure of time and a vast number of computations. From his graphs of planetary movements during the embryonic period, Willi Sucher could see at a glance the destiny images, prefigured in the formation of the web of destiny during the embryonic period, relating to events taking place in the course of the individual's life. Willi Sucher was therefore not only the pioneer of astrological biography, he was also an exceptionally accomplished practitioner of this arcane discipline.²⁵

In this respect, just as Zoroaster and Tycho Brahe are the names associated with the previously discussed two

http://www.astrogeographia.org/about_us/conception_epoch_chart/index.html

²⁴ Use of the hermetic rule to compute the horoscope of conception and also the featuring of the astrological biography (as well as many other remarkable features) is made possible through Peter Treadgold's *Astrofire* program, available through the Sophia Foundation—sophiafoundation.org

²⁵ The features of astrological biography mentioned here are included in Peter Treadgold's *Astrofire* program, which thus makes this "arcane discipline" referred to above readily accessible to everyone capable of using a computer.

astronomical pillars underlying a new star wisdom, so the names of Hermes and Willi Sucher are significant in connection with the central astrological pillar under discussion—Hermes having inspired the hermetic rule for the computation of the moment of conception retrogressively from the moment of birth, and Willi Sucher having pioneered the science of astrological biography for exploring the unfolding of destiny in relation to the planetary movements between conception and birth. Just as *Hermetic Astrology, volume 1* is intended as a source work concerning two of the astronomical pillars underlying a new star wisdom, so *Hermetic Astrology, volume 2* can be thought of as a practical handbook outlining *astrological biography* as one of the central astrological pillars and its application.²⁶

Christ and the New Star Wisdom

In turning to a brief consideration of the next step: astrology to astrosophy, our attention is directed to the third volume in this trilogy of hermetic-astrological works: *Christian Hermetic Astrology: The Star of the Magi and the Life of Christ*. Here the explicitly Christian nature of a new star wisdom becomes apparent, for the entire work is devoted to the stars during the life of Christ, starting with the *Star of the Magi*.

For some readers of this trilogy, in which in the first two volumes the Christian aspect has also been emphasized throughout, the question has surely arisen: Are not Christianity and astrology essentially incompatible, since any Christian who believes in divine providence is bound to reject the idea that human life is linked to the movements of the planets against the background of the stars? Yet the very fact that the Magi were led to the birth of the Messiah by way of a revelation connected with a specific planetary-

²⁶ *Hermetic Astrology, volume 2* gives the astrological biography of the composer Richard Wagner as an example.

stellar configuration, as described in *Christian Hermetic Astrology: The Star of the Magi and the Life of Christ*, shows that Christianity from its very inception had a relationship with the star wisdom of the ancients, of whom the Magi were perhaps the last true representatives. And, more importantly, they were the first followers of Christ.

The whole of *Christian Hermetic Astrology* is written in the same spirit as that which prevailed when the Magi learnt from the world of stars concerning the birth of the Messiah. In the same way in which the Star of the Magi is discussed — connected with the divine birth—so the planetary configurations at the most significant events in the life of Christ are looked at in the same spirit. But, as many readers will undoubtedly ask: to what purpose? Can this help our understanding of the human being's relationship to the world of the stars?

Readers of the *Journal for Star Wisdom* know that the monthly commentaries presented by Claudia McLaren-Lainson in each issue, are based upon the same findings as that which forms the basis for the astrosophical research presented in *Christian Hermetic Astrology: The Star of the Magi and the Life of Christ*.²⁷ Taking up the spirit of this book and developing it further, these monthly commentaries represent the central impulse of a new star wisdom (astrosophy) that is coming to birth in our time. The work of Claudia McLaren-Lainson can be understood as pioneering the way to a new and spiritual understanding of stellar events taking place in the starry heavens month by month during the cycle of the year. This is something completely

²⁷ This basis is to be found in Robert Powell, *Chronicle of the Living Christ*, which, in turn, rests upon the content of the 3-volume work *The Visions of Anne Catherine Emmerich*. As indicated in both of these works, the dating of the life of Christ presented in these works—discovered in the early 1990s by Robert Powell—is demonstrably accurate with well-nigh one-hundred percent certainty. This dating of Christ's life is thus a third scientific pillar upon which the new star wisdom rests.

new, which offers tremendous help in elevating consciousness to the angelic realm that is now opening up anew to humanity.

Here it should be pointed out that Willi Sucher, the leading pioneer of astrosophy in the twentieth century, also placed great importance upon contemplating the geocentric and heliocentric movements of the planets against the background of the stars at the time of Christ. For him (at that time in the twentieth century) this was the heart of astrosophy, through which an immeasurable deepening of the human being's relationship to the star world can take place. How is this to be understood?

Just as the twelve zodiacal constellations, considered in their outer aspect, comprise the "body" of the twelve holy living creatures surrounding the throne of God, so the planets—or rather the spheres traced out by the planets on their orbits—are the abodes of spiritual beings in service of the Creator, whom Christ Jesus called *the Father*. The movements of the planets against the background of the zodiacal constellations, taken in their totality, represent the bringing to realization of the will of the Father through manifold spiritual beings. In this respect the cosmos as a whole can be considered as an expression of the Father. But since the Mystery of Golgotha the words of Christ apply: "No one comes to the Father, but by me" (John 14:6). This means to say, no mortal can find a true relationship with the cosmic world without the mediation of Christ. The step from astrology to astrosophy—astrosophy being concerned with the spiritual side of existence, i.e. with the spiritual beings of the universe—can be undertaken by way of Christ, who acts as the Great Guardian to the Threshold of the cosmic world. In view of the central importance of Christ for a new wisdom of the stars, already in *Hermetic Astrology, volume 1*, especially in appendix 2 ("The second coming"), an attempt was made to indicate a path towards a new understanding of

Christ in the twentieth century. It was precisely this, however, which gave rise to misunderstanding and even outright criticism of *Hermetic Astrology, volume 1*, although on the whole the purely astronomical and astrological content of the *Hermetic Astrology* trilogy has been well-received.

The Second Coming of Christ

The criticism directed against the content of appendix 2 of *Hermetic Astrology, volume 1* generally overlooked the central idea—or rather ideal—of this appendix, an ideal towards the realization of which the Russian philosopher Vladimir Soloviev (1853–1900) devoted much of his life. The significance of this ideal for a new understanding of Christ in our time should be evident from the following train of thought: there is only one Christ Being, and all true Christians are united in this Being, therefore on a higher level there exists only one Christianity. UNITY IN CHRIST was the ideal which inspired Soloviev,²⁸ and it is this ideal which inspired the writing of *Hermetic Astrology, volume 1*, appendix 2, which is nothing other than a modern-day exposition of Soloviev's line of thought, taking account of certain developments in humankind's spiritual life since Soloviev's death in the year 1900.

The main difference between Soloviev's time and our own can be summarized with the words: *the second coming of Christ*. When Soloviev was alive, there existed only traditional Christianity. As he described in poetic form in his work *A Short Narrative about Antichrist* (written during the last few months of his life), traditional Christianity comprises three streams: Roman Catholic, Eastern Orthodox, and Protestant. These in turn, using an analogy with the human being, as we can observe, correspond to the will,

²⁸ In the words of Christ: "By this everyone will know that you are my disciples, if you love one another" (John 13:35).

feeling, and thinking aspects of Christianity, which may be represented in the form of a triangle.

As described in *Hermetic Astrology, volume 1*, appendix 2, continuing further the analogy with the development of the human being, Rudolf Steiner (1861–1925) came as a messenger of the Self of Christianity, as opposed to the will, feeling, and thinking aspects represented by the three main Christian confessions. The message of Rudolf Steiner—Anthroposophy ("spiritual science")—signified the beginning of the in-streaming of Christ taking place through the second coming, the onset of which commenced in the twentieth century: 1933 is the date indicated for this by Rudolf Steiner. The second coming of Christ signifies the coming to birth of the Self of Christianity, which can be represented by placing a point in the middle of the triangle.

In this analogy with the human being, what is new since the time of Soloviev (1853-1900) is the advent or *parousia* ("presence") of the unifying principle, the Self, which alone can truly unite thinking, feeling, and the will. Applying this analogy to Christianity as a whole, there still remains the question as to how the unifying principle (the Self of Christianity, Christ himself) can accomplish the task of unification, and in *Hermetic Astrology, volume 1*, appendix 2, although it was possible to give only the briefest of indications there, mention was made as to how the spiritual teachers of humanity (known as *Bodhisattvas* in the East) assist Christ in this work. Also, the descent of Christ from cosmic realms, on his path of return to the onset of his second coming, is another important consideration with regard to Christ's work of re-uniting humanity in brotherhood and sisterhood—as expressed in the words: "Where two or three [meaning "two or more"] are gathered together in my name, there am I in the midst of them" (Matthew 18:20).

However, just as Soloviev met with incomprehension and antagonism when he espoused the ideal of UNITY IN CHRIST, so this immeasurably powerful and inspiring ideal, which is capable in our time of leading to an inner nearness to Christ, may well again evoke misunderstanding and even outright criticism.

Part of the criticism directed against appendix 2 of *Hermetic Astrology, volume 1*, where certain time indications are given relating to the second coming, concerns the application of the correspondence: one year of human life corresponds to one century in the history of Christianity. After the publication of appendix 2 in volume 1 of *Hermetic Astrology*, I came across a reference by Rudolf Steiner to a similar correspondence: one year of human life corresponds to one century in the history of the Sophia Being. (Sophia is the source of inspiration for philosophy and astrosophy, and is described in the vision of St. John as “a woman clothed with the Sun, with the Moon under her feet, and on her head a crown of twelve stars”—Revelation 12:1)

Rudolf Steiner traced the history of philosophy, which is an expression of Sophia,²⁹ within the context of the history of philosophy, looking at 700-year periods corresponding to 7-year periods in the development of the human being. He drew this conclusion:

One year in an individual’s life corresponds to one hundred years in the life of the Being of philosophy [Sophia]. So we see a Being passing through history for whom a century is a year...³⁰

²⁹ The Greek philosopher Pythagoras, who is said to have been the first person to use the word “philosophy,” understood this word to mean “love of Sophia”—*Sophia* being the Greek word for wisdom. Thus, according to Pythagoras, Sophia can be conceived of as the *Being of philosophy*.

³⁰ Rudolf Steiner, “Perception of the Nature of Thought,” delivered in Dornach, Switzerland on January 10, 1915—from Complete Works, vol. 161—<https://wn.rsarchive.org/Lectures/GA/GA0161/19150110p01.html>.

If this correspondence holds for Sophia, who is referred to in the Book of Revelation as the *Bride of the Lamb*—that is, the *Bride of Christ*—it is not unreasonable to look at 700-year periods of development in the history of Christianity as undertaken in appendix 2 of volume 1 of the *Hermetic Astrology* trilogy.

A New Science of Reincarnation and Karma

Rudolf Steiner also emphasized the necessity for the permeation of astrology with the Christ Impulse:

It became clearer and clearer to me—as the outcome of many years of research—that in our epoch there is really something like a resurrection of the astrology of the third epoch (that of the Egyptian and Babylonian civilizations), but permeated with the Christ Impulse. Today we must search again among the stars in a way different from the old ways, but the stellar script must once again become something that speaks to us.³¹

These words of Rudolf Steiner summarize the overriding essence of hermetic astrology as represented in this trilogy of works. The original hermetic astrology, which was cultivated in and around Alexandria during the first two or three centuries B.C. and A.D., was a continuation of the star wisdom of ancient Egypt stemming from the great initiate Hermes Trismegistus. Modern hermetic astrology is a resurrection of this ancient star wisdom, arising in our time as a result of the permeation of the ancient astrology with the Christ Impulse.

However, it is not only the inclusion of an explicitly Christian orientation which distinguishes modern hermetic astrology

³¹ Rudolf Steiner, *Christ and the Spiritual World. The Search for the Holy Grail* (trsl. C. Davy and D.S. Osmond, Rudolf Steiner Press, London, 1963), p. 106.

from its predecessor in antiquity, it is also the inclusion of reincarnation. As presented in *Hermetic Astrology, volumes 1 and 2*, reincarnation research opens up altogether new dimensions for the science of the stars, but this has only become possible, as Rudolf Steiner pointed out, since the Age of Michael (1879–2233) began in 1879.

We see here how great the difficulties are when one wishes to approach the wisdom of the stars rightly and righteously. Indeed the true approach to the wisdom of the stars, which we need to penetrate the facts of karma, is only possible in the light of a true insight into Michael's domain. It is only possible at Michael's side. I have shown you a single example today... It will show you once more, how through the whole reality of modern life there has come forth a certain stream of spiritual life which makes it very difficult to approach with an open mind the science of the stars, and the science, too, of karma. But difficult as it is, it can be done. Despite the attacks that are possible from those quarters which I have described today, we can nevertheless go forward with assurance, and approach the wisdom of the stars and the real shaping of karma.³²

The call issued by Rudolf Steiner (in the above words, from 1924) for a new science of the stars as a science of karma provided the central motivation for the extensive research and subsequent writing down and publication of *Hermetic Astrology, volumes 1 and 2*, the writing of which I began at Easter 1983. *Hermetic Astrology* thus arose in response to Rudolf Steiner's call issued two Saturn cycles (fifty-nine years) previously. And just as Rudolf Steiner's reincarnation research provided the initial material forming the

³² Rudolf Steiner, *Karmic Relationships* vi (trsl. G. Adams; London: Anthroposophical Publishing Company, 1957), p. 111.

foundation for modern hermetic astrology—indeed, it would not have been possible without it—so Willi Sucher's example in pioneering a new star wisdom inspired *Hermetic Astrology* to come into being.

Between Rudolf Steiner (1861–1925) and Willi Sucher (1902–1985), it is important to mention Elisabeth Vreede (1879–1943), who not only was a co-worker of Rudolf Steiner but also was Willi Sucher's mentor in his pioneering of a new wisdom of the stars (astrosophy). In the introduction to her book concerning the foundations of a modern star wisdom, she wrote: "Knowledge of the universe ascends in three stages: from astronomy to astrology, to astrosophy."³³ Elisabeth Vreede actively encouraged Willi Sucher in the development of a new and Christian wisdom of the stars, and it was she who pointed out to him the importance of the hermetic rule for determining the moment of conception, given the moment of birth. In this way she contributed at an early stage to the resurrection of hermetic astrology in the twentieth century.

In making the transition from astronomy to astrology, in passing from *Hermetic Astrology, volume 1* to *Hermetic Astrology, volume 2*, we move from study of the "body" to consideration of the "soul" of star wisdom. Whereas volume 1 is essentially concerned with the right astronomical frame of reference for casting horoscopes (the sidereal zodiac, the Tychonic system, the hermetic chart, etc.), volume 2 is devoted primarily to astrological biography, through which the "soul" of star wisdom is revealed in the unfolding of human destiny, as indicated by Rudolf Steiner.

If we make the attempt with the kind of knowledge I
have described, we begin to gaze upon the destiny of a

³³ Elisabeth Vreede, *Astronomie und Anthroposophie* (Dornach, Switzerland: Philosophisch-Anthroposophischer Verlag, 1980), p. II.

single human being with holy awe. For what is it that works in the destiny of each human being? In very truth it is star wisdom—all-embracing star wisdom!³⁴

The Astrological Biography of Richard Wagner

A significant shift in orientation has to be made, in making the transition from the body to the soul of star wisdom, in that the more technical astronomical aspects have to be left aside in order to “gaze upon the destiny of a single human being with holy awe,” as attempted in *Hermetic Astrology, volume 2* with respect to the destiny of Richard Wagner. As long as one is concerned primarily with casting horoscopes, it is difficult to devote oneself in the right way to the more subtle task of contemplating the unfolding of destiny through human biography. Yet it must be remembered that the horoscope and all computations resulting therefrom provide only the “bare bones,” and it is by way of contemplating the biography that “life and soul” are allowed to enter in. The deep and intensive study of biography—the more biographies of historical personalities that are studied the better—is indispensable for a new and “all-embracing star wisdom.”

A further shift in orientation is called for in order to make the transition from astrology to astrosophy. Whereas reincarnation research plays an important role in hermetic astrology, another level of spiritual activity is called for when it comes to contemplation of the cosmic mysteries in the domain of astrosophy—for example, those connected with the life of Christ, as described in *Christian Hermetic Astrology: The Star of the Magi and the Life of Christ*. For example, the knowledge that Richard Wagner was the reincarnation of a nun who was one of the greatest mystics in the history of Christianity, although it helps to illumine

³⁴ Rudolf Steiner, *Karmic Relationships* iv (London: Rudolf Steiner Press, 1971), p. 119.

Wagner's biography, may divert our attention from the cosmic mystery surrounding Richard Wagner's life work, which was bound up with the Grail mystery. Here this Grail mystery can only be hinted at.³⁵ Briefly, Wagner's life work culminated with *Parsifal*, in which “the urge to give a musical expression of the Christ Impulse existed. It was anticipated in Richard Wagner and was ultimately responsible for the creation of *Parsifal*.”³⁶

What was this Christ Impulse to which Wagner sought to give musical expression in *Parsifal*? It had little to do with traditional Christianity, with which Wagner had hardly any relationship. No, it was the beginning of a radiating in of the Christ Impulse in connection with the descent of Christ from cosmic realms through the ranks of the hierarchies, as described in *Hermetic Astrology, volume 1*, appendix 2 (“The second coming”). Exactly at the time that Wagner was composing *Parsifal* (1877-1879), the Russo-Turkish war was taking place, which mirrored on Earth the resistance encountered by Christ on his passage—within the sphere of the Sun—through the ranks of the spiritual beings known as *Dynameis* (“the spirits of movement”). The Russo-Turkish war signified a negative reflection of the descent of Christ through the realm of the *Dynameis*, whereas the composition of *Parsifal* was a positive reflection of this Christ event. Such knowledge, concerning the spiritual dimensions of cosmic events, belongs to the domain of astrosophy. We are led into this domain through contemplation of the Christ Mystery. This Mystery occupies the central position in astrosophy, and *Christian Hermetic Astrology: The Star of the Magi and the Life of Christ* is intended as a contribution towards this highest level of a new wisdom of the stars.

³⁵ For a deeper study see my article “The Grail in Relation to the Stars” in *Shoreline*, volume 1 (1988).

³⁶ Rudolf Steiner, *True and False Paths in Spiritual Investigation* (London: Rudolf Steiner Press, 1969), p. 219.

A Word of Caution with regard to Reincarnation Research

There is still a further reason for making this point here. Some readers may have gained the impression from reading *Hermetic Astrology, volumes 1 and 2* that reincarnation research can be undertaken without too much difficulty. Nothing could be further from the truth. According to Rudolf Steiner, true reincarnation research can be undertaken only through a special spiritual calling. As he indicated in his 1924 lectures titled *Karmic Relationships*, it is a matter of destiny—preparation in a previous incarnation—if one is able to carry out reincarnation research in the present incarnation. In the intervening time since Rudolf Steiner spoke of this in 1924, the possibility of reincarnation research has become opened up on a wider scale—through the grace of Christ, through the onset of his second coming in 1933 (Rudolf Steiner’s dating). Certainly, an intensive preparation is required in order not to fall into error when engaged in reincarnation research. Guidelines concerning an appropriate preparation for reincarnation research are outlined in *Hermetic Astrology, volume 1*, chapter 7.³⁷

It cannot be emphasized strongly enough that without appropriate preparation it is better to leave reincarnation research alone. This preparation helps to minimize the possibility of making a mistake. Otherwise, the risk of arriving at false conclusions concerning previous incarnations is very great. This is one of the most formidable temptations facing humanity in our time and on into the future. Already in esoteric circles in the twentieth century serious mistakes were made in the domain of reincarnation research, mistakes which wreaked havoc in the lives of numerous people.

³⁷ See also Robert Powell & Kevin Dann, *The Astrological Revolution*, chapter 3.

One example suffices to illustrate how damaging false reincarnation statements may be: the example of the Indian boy Alcyone (Krishnamurti), who was put forward in the Theosophical Society by Annie Besant and C.W. Leadbeater as the reincarnated Jesus or Jeshu, the new World Teacher. Thousands of people were taken in by this, and it was only through Krishnamurti's honesty that the spiritual movement surrounding him became disbanded in 1929, when he publicly disavowed himself from the false reincarnation statement attached to him. Since most people are not in a position to prove or disprove the authenticity of a reincarnation statement, if a reincarnation statement is attached to a spiritual teacher, either his followers have to believe it uncritically, or else they will retain their critical consciousness and question it, perhaps then even rejecting it.

In the case of Krishnamurti, the false reincarnation statement about him propagated by C.W. Leadbeater and Annie Besant had a hypnotizing effect on large numbers of people who accepted it unquestioningly, and at the same time it created an aura of mystery and spiritual authority surrounding the young Indian. His words, because they were believed to be those of the new World Teacher, acquired formidable power and authority. In a mood approaching fanatical devotion, thousands of people accepted uncritically everything he said. Fortunately, Krishnamurti was honest enough not to perpetuate the illusion built up around him. Indeed, he shattered this illusion when he proclaimed publicly that he was not the one whom his followers believed him to be.

The lesson that may be learnt from this example is clear. There is a deep-seated tendency to look to spiritual authority, and this may be misused—as it was by C.W. Leadbeater and Annie Besant with regard to the young Krishnamurti. The ultimate spiritual authority, however, is

to be found within (“Christ within”),³⁸ and may be approached through moral deepening. It is here, within the inner light of conscience, aided by reasoning and common sense, that discrimination has to be learnt as an essential step on the spiritual path. Whosoever learns to discriminate is offered a high measure of protection from falling prey to the subtle temptations presented in the domain of the esoteric life—one of these subtle temptations being that of falsely identifying previous incarnations of oneself or others.

Discrimination involves weighing up, subjecting to scrutiny, but without making an overhasty judgment. Both openmindedness (being open to believe something might be true) and scepticism (to question the truth of an assertion, not accepting it uncritically) are called for, and these two attitudes should balance each other out in a healthy and harmonious way. It is precisely a combination of these two attitudes, which is appropriate with regard to consideration of the results of reincarnation research—for example, in relation to the reincarnation examples presented in volumes 1 and 2 of *Hermetic Astrology*.

Christ and the Galaxy

Finally, returning now to consider again the level of astrosophy: as referred to above, contemplation of the Christ Mystery in relation to the stars occupies the central position here,³⁹ as is evident in the *Journal for Star Wisdom* from perusing the monthly commentaries for the ongoing stellar events.⁴⁰ This new astrosophical star wisdom shares with Cosmic Christianity a focus upon the cosmos—a very different realm than that of traditional Christian theology.

³⁸ In the words of St. Paul: “Not I, but Christ in me” (Galatians 2:20).

³⁹ See Robert Powell & Kevin Dann, *The Astrological Revolution*, chapter 5: “Christ and the Starry Heavens.”

⁴⁰ With heartfelt acknowledgment and great appreciation to Claudia McLaren Lainson for her extraordinary contributions each year—for the past ten years—laying the foundations through her monthly commentaries for true star wisdom (astrosophy).

As detailed in chapter 5 of *The Astrological Revolution*, it was precisely through empirical research into the cosmic dimension of Christ that one of the most significant breakthroughs came with regard to research into the mysteries of the stars. This breakthrough demonstrates the truly cosmic nature of Christ in relation to the stars in the heavens. In connection with this far-reaching empirical discovery of Christ's connection with the starry realm, the intuition came that the cosmic dimension of Christ's life is of such a magnitude as to expand far beyond the sidereal zodiac to include the *entire celestial sphere of fixed stars*.

This signified a quantum leap with respect to the traditional astrological world view. In this expansion of consciousness the nature of each sidereal sign—that is, each 30° division of the zodiacal belt—is perceived as a constellation or kind of “group effect” of each star belonging to that constellation and that, over and beyond the stars comprising each zodiacal sign/constellation *all the stars* of the constellations above and below the zodiacal constellations also have an effect. In other words, the entire celestial sphere is the real domain not only of astronomy but also of astrology and astrosophy. In other words, each and every star in the heavens is of significance to human beings and life here on the Earth.

It will take some time to assimilate the extraordinary consequences of this discovery. The following is an attempt to communicate the deeper implications of the expansion of consciousness to include the starry heavens in their entirety—this being a step into galactic consciousness. Specifically, it is through an understanding of the cosmic dimension of Christ that conclusive proof is offered of the *astrological significance of the entire celestial sphere*, as elaborated upon with regard to several examples in chapter 5 of *The Astrological Revolution*.

In relation to the foregoing statement, these words of Rudolf Steiner need to be carefully considered:

In Palestine during the time that Jesus of Nazareth walked on Earth as Christ Jesus—during the three years of his life, from his thirtieth to his thirty-third year—the entire being of the Cosmic Christ was acting uninterruptedly upon him, and was working into him. The Christ stood always under the influence of the entire cosmos; he made no step without this working of the cosmic forces into and in him . . . It was always in accordance with the collective being of the whole universe with whom the Earth is in harmony, that all which Christ Jesus did took place.⁴¹

Here we need to remember that in 1911, when Rudolf Steiner gave voice to these words, there was no conception of galaxies beyond our own Milky Way galaxy. In other words, his listeners would have understood “the whole universe” as the entire Milky Way galaxy.

The Galactic Equator and the Galactic Center

Let us also recall that the term *Milky Way* originally meant the band of stars encircling the starry heavens at an angle of about 60° to the circle of the zodiacal constellations. These two great circles immediately catch the eye when gazing up to the starry heaven on a clear night—the Milky Way band of stars being most visible when the light of the Moon is diminished. In our time, now knowing the spiral structure of the Milky Way galaxy, it is generally known that the Milky Way band of stars comprises a vast conglomeration of stars—the band being about 16° wide—running through the center of the Milky Way galaxy. The central line through the Milky Way band of stars is called the *Galactic Equator*. The

⁴¹ Rudolf Steiner, *Spiritual Guidance of the Individual and Humanity*, p. 28.

Milky Way band of stars extends approximately eight degrees above and eight degrees below the Galactic Equator.

For those who are practiced in stargazing and are familiar with the findings of my research,⁴² the most inspiring aspect about beholding the Milky Way band of stars extending approximately eight degrees above and eight degrees below the Galactic Equator, is that through meditative stargazing, in due course of time the possibility arises of coming to the experience that long ago Christ descended down from the galactic realm whence he came on his journey of incarnation. As Christ said: “I and the Father are one” (John 10:30). In terms of my research findings concerning Christ’s relationship with the fixed stars, Christ was originally born from the Galactic Center, regarding which the Russian mystic Daniel Andreev said:

I remember seeing a glowing mist of stunning majesty, as though the creative heart of our universe had revealed itself to me in visible form for the first time. It was *Astrofire*, the great center of our galaxy.⁴³

In Christ’s language, the “creative heart of our universe” can be considered as the *heart of the Father* or the *heart of the Creator*. Now, given that there are manifold galaxies, the heart of the Creator manifests mystically at the center of each galaxy, including the Milky Way galaxy.

Taking the center of the Milky Way galaxy as 0° on the Galactic Equator, a new twelvefold division of constellations around the Galactic Equator opens up, having to do with the Divine level of existence, where Christ’s words “I and the

⁴² Of particular importance here are the research findings summarized in chapter 5 of *The Astrological Revolution*.

⁴³ Daniel Andreev, *The Rose of the World* (Great Barrington/MA: Lindisfarne Books, 1997), p. 198.

Father are one” hold good in the sense of this being the realm of the Creator, the realm from which Christ originated.

The Galactic Circle

In the hitherto unpublished work of David Bowden and myself relating to this realm, we have chosen to call this new twelvefold division of constellations the *Galactic Circle*. It should be noted that the Galactic Circle is not galactocentric. In any case, we do not have names for most of the constellations as viewed from the Galactic Center. Rather, the framework of the Galactic Circle is helio-galactocentric, utilizing the *galactic coordinate system* (see images, in particular the second image showing the galactic coordinate system).

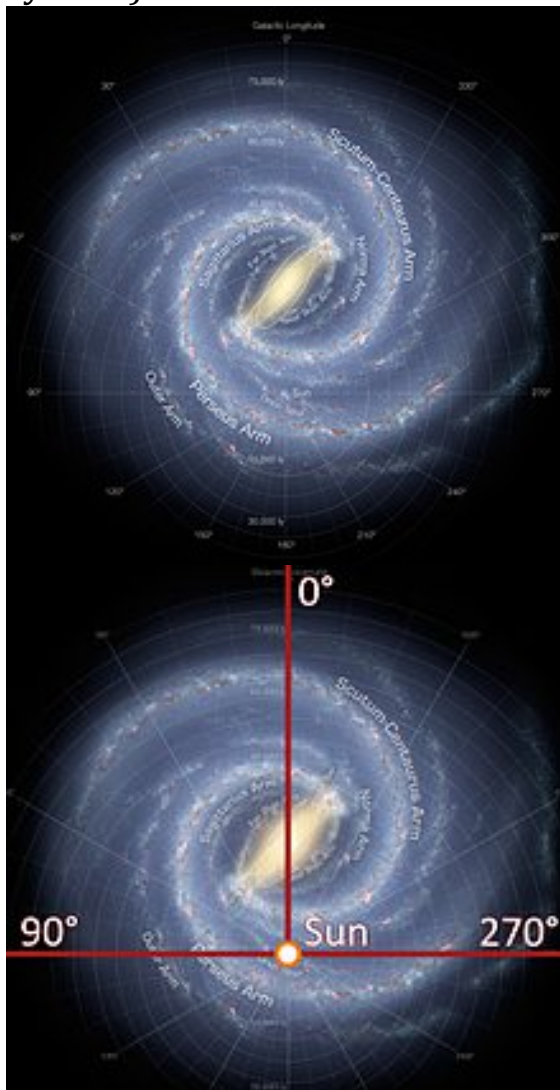
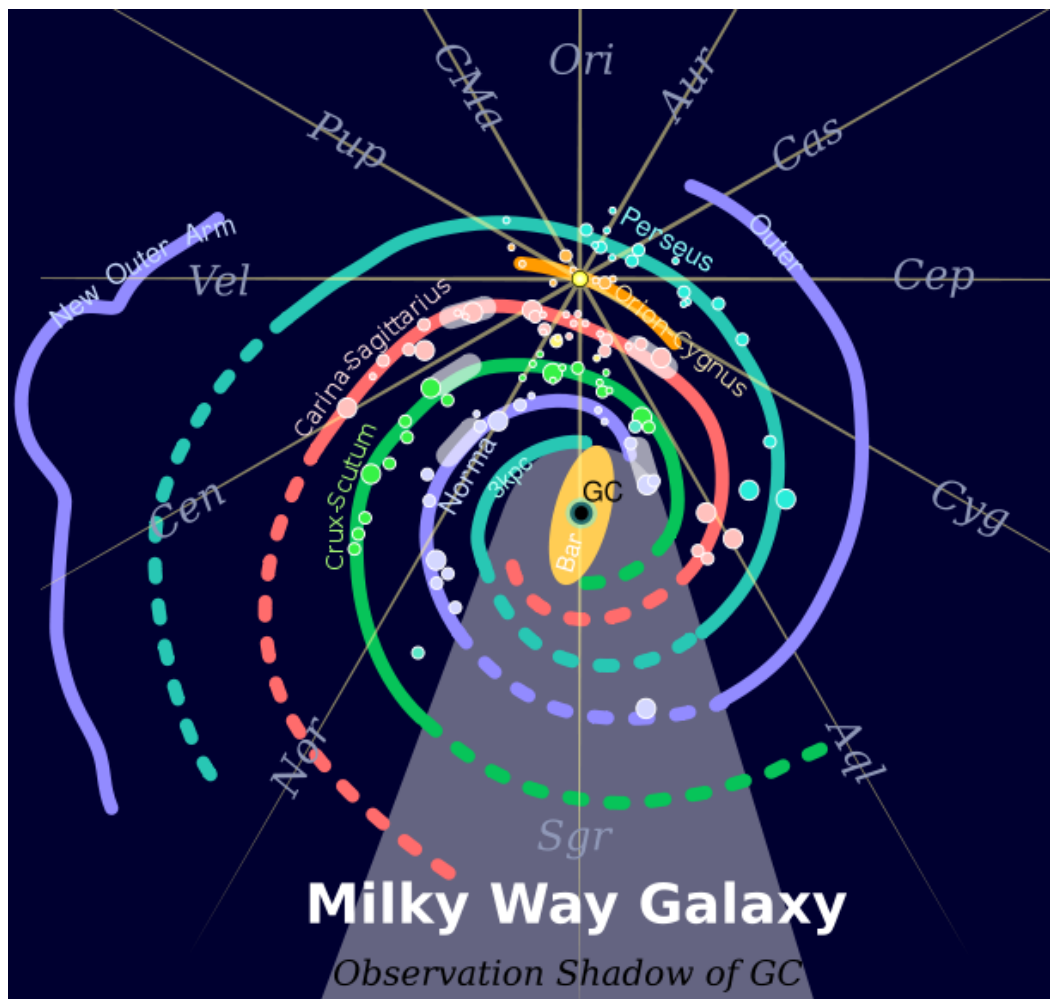


Diagram of the Sun's location in the Milky Way, where the angles represent longitudes in the galactic coordinate system

[both images are from the Wikipedia "Milky Way" article]

The Galactic Circle, like the Zodiacal Circle, comprises twelve constellations. Whereas the zodiacal constellations straddle or are close to the ecliptic, the constellations belonging to the Galactic Circle straddle or are close to the Galactic Equator, the central axis through the Milky Way galaxy as seen from the perspective of our solar system—hence the expression *heliogalactocentric*.

The constellations—such as Canis Major (CMa), Orion (Ori), Auriga (Aur), Cassiopeia (Cas), Cepheus (Cep), Cygnus (Cyg), etc.—comprising the Galactic Circle, are mostly prominent constellations (see figure).



A “God's view” map of the Milky Way as seen from far Galactic North (in Coma Berenices). The star-like lines center in a yellow dot representing the position of Sun. The spokes of that “star” are marked with constellation abbreviations, “Cas” for Cassiopeia, etc. The spiral arms are colored differently in order to highlight what structure belongs to which arm. ⁴⁴

[figure is also from the Wikipedia “Milky Way” article]

These constellations are not reckoned to be equal-division (30°) constellations in terms of their visible appearance. And, clearly, they do not perfectly straddle the Galactic Equator. However, they are close enough to the Galactic Equator to be included in the list of constellations making up the Galactic Circle. Also they are big enough to occupy many degrees in the designated 30° divisions, without necessarily occupying their respective divisions completely.

⁴⁴ Bill Yenne & Kevin Krisciunas, *The Pictorial Atlas of the Universe* (New York: BDD Promotional Book Company, 1989), p. 145.

In the case of the biggest constellation identified in antiquity, Argo Navis—the ship Argo of Jason and the Argonauts in search of the Golden Fleece—its stars stretch across much of two 30° divisions in the Galactic Circle. However, in the eighteenth/nineteenth centuries Argo Navis was divided into three constellations (Puppis [Pup], Carina [Car], Vela [Vel])—first by the astronomer Nicolas Louis de Lacaille in 1763 and then again by the astronomer Sir John Herschel in 1841. These constellations relate to two of the 30° divisions of the Galactic Circle, designated Pup and Vel in the figure.

It needs to be taken into consideration that there is some overlap between various constellations by virtue of being positioned above each other in terms of the 30° divisions of the Galactic Circle straddling or close to the Galactic Equator—just as in the Zodiacal Circle, Ophiuchus, close to the ecliptic, is above the zodiacal constellation of Scorpio in terms of the 30° division of the ecliptic occupied by Scorpio. However, it is the more prominent Scorpio that is named as the zodiacal constellation representing the corresponding 30° division of the Zodiacal Circle. In the same way, the constellations tabulated in the Galactic Circle are generally the more prominent ones within their respective 30° divisions of the Galactic Circle, beginning with the Galactic Center at 0°. Proximity and prominence (and thus also size) are decisive factors in determining which constellation represents its particular 30° division of the Galactic Circle, whereby in some cases the possibility arises that two overlapping constellations might be named.

In the next issue of the *Journal for Star Wisdom*, the Galactic Circle will be specified more precisely. Also, it will be shown how it is possible, within the definition of the twelve 30° divisions comprising the Galactic Circle, to cast *galactocentric* horoscopes—or rather *heliocentric-galactic* horoscopes. The foregoing is intended as an introduction to

this new breakthrough in the domain of astrosophy or star wisdom explored by David Bowden and Robert Powell⁴⁵—a breakthrough now further facilitated by the opening up of consciousness to the angelic realm beginning 2018/2019.

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⁴⁵ Robert Powell & David Bowden, *Astrogeographia: Correspondences between the Stars and Earthly Locations* (2012) brings forward the research of these two authors into something indicated by Rudolf Steiner in his *Astronomy Course*, that every place on the Earth corresponds to some star or other in the heavens. More recently they have begun exploring the galactic dimension of existence.