Practical Approach I – STAR JOURNALS ONE
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The diagrams are not included.

Star Journal - November 1965
Toward a New Spiritual Astrology

Last month we introduced what we call the “great pattern” of events during the present and next year that build up on the conjunction(s) of Uranus and Pluto. This pattern also plays strongly into the occurrences of the present month. In the geocentric calendar, Mercury comes twice into a square (90° distance) aspect to Pluto. This happens because Mercury is entering into retrograde movement on November 23. Thus it comes to stand at a distance of 90° to Pluto a second time on November 25, after the first square had taken place on November 19. (There will be a third square aspect between the two on December 30, when Mercury will become “direct” or move forward again.)

In the heliocentric calendar, events referring to the “great pattern” are more strongly expressed. Saturn will come into opposition to Uranus on November 17. On the same day Mercury will be in conjunction to Saturn and, therefore, also in opposition to Uranus and Pluto. Furthermore, Saturn will move into opposition to Pluto on November 30. These latter oppositions, to Uranus first and then to Pluto, are significant because they happen only once in the heliocentric calendar during the period of the “great pattern”. On the other hand, we also find trine aspects (120° angular relationships) of the Earth to Uranus on November 8 and to Pluto on November 9 from the heliocentric viewpoint.

On account of all these happenings, it seems highly necessary to continue with the theme of the historic implications of the Uranus-Pluto conjunctions. We can only learn from the ways of an earlier humanity how these impacts were confronted. On the other hand we will not forget that our modern age faces totally changed conditions and will have to find its own original solutions and reactions to the corresponding cosmic events.

Last time we introduced Goethe's connection with the conjunction of Uranus and Pluto in 1712. We saw a glimpse of Goethe's “spiritual nativity” in it. This appears to have come to fruition, as it were, in 1795, time-wise in close proximity to the opposition of Uranus and Pluto in 1794 that followed the earlier conjunction in 1712. Here we have an example that shows how aspects or angular correlations between planets can work out, provided the human being develops the potential of spiritual morality. The conjunction of 1712, when the two planets concerned were close together, can be likened to a flower bud, containing the foundations for later developments. Then in 1795, when the two were still opposite each other, we see how Goethe, by the formulation of his Legend, transformed what is demonstrated in the earlier conjunction as his spiritual heritage. Then the flower bud had opened up. This is a demonstration of how we ought to creatively resolve our relationship to the stars.

Why do we attach so much significance to Goethe's Legend? The answer for us is the fact that it appears to describe and announce hope for a humanity that is involved in a long, drawn-out struggle. It is the quest for the redemption of the age-old misery of being estranged and separated from the invisible spiritual world, the world of the real causes of all physical-material existence.

The story concerns a number of beings who find themselves in a geographical region where a wide river separates two different countries. Their main problem is how to establish means of communication from one country to the other. The one in which the beautiful Lily lives is described in the course of the events as a region that is synonymous with the world we normally enter at the moment of death. “Living” beings from the other shore, which would represent the domain of material existence, die if they are accidentally touched by the beautiful Lily. Yet, all the beings of the community involved endeavor to establish a connection between the two realms that would redeem the fate of death. In other words, the central motif of the Legend is to find means by which mortal beings are enabled to enter the invisible or spiritual world without having to contend with the seemingly inevitable death experience.

Finally, after long labors in which the whole community is involved, the great work is completed. One of their number, the Green Snake, decides to sacrifice herself and to build a bridge across the river by spanning it with her own body. The Green Snake is like a symbol of the patient labor of the human soul. She has great
wisdom and knows of sublime secrets hidden deep down in the clefts of the Earth. She also knows that by evolving spiritual potential and capacity for sacrifice out of love and compassion, we will eventually be able to establish a bridge from physical-material existence to the spiritual world. Yet, with all her great wisdom the Green Snake remains humble, which is expressed in her horizontal posture.

The importance of human community and of all helping together to achieve the great aim is strongly emphasized in the Legend. In this sense, it is an antithesis of the contemporary French revolution which was on the point of failing. Once the bridge is built, human beings can freely communicate between the two countries. In that moment there rises up out of the subterranean regions of the country, which appears to represent the physical-material world, tremendous treasures that redeem its earlier fate of exclusion and limitation. A temple arises in which are seated three kings: one consisting of gold, one of silver and the third one of bronze. They can be regarded as the spiritual treasures that are dormant in our soul and which we can evolve even in the limiting Earth existence.

In the wake of 1457 followed 1459, the date that is attached to the Chymical Wedding of Christian Rosenkreutz. We must assume, therefore, that the personality whom we know only as Christian Rosenkreutz went through a tremendous inner experience at that time. The story was written down much later, in the beginning of the 17th century, by Valentin Andreae, still a young man who acted obviously out of spontaneous inspiration. It is described as taking place in the course of seven days, starting with the eve of an Easter Sunday: Christian Rosenkreutz is invited to a royal wedding in a remote castle full of the most wondrous treasures and secrets. The central event turns out to be the act of beheading of three royal couples, which was not, as Rosenkreutz himself remarks, exactly a joyful and festive occurrence. However, after this, things develop in strange directions. Known only to Rosenkreutz, the bodies of the beheaded are taken to a lonely island. There, in a temple and in the course of seven stages of work, they are completely transformed. Here the description conforms to the language of medieval alchemy. In the end the carefully prepared derivative of the work is molded into two human forms and ensouled by two spirits that descend from the heavens, as it were. Again, these proceedings are made known only to Rosenkreutz and two of the wedding guests. The newly created beings grow up very fast and are then brought back to the castle as the new royal couple.

There is a seemingly strange coincidence between the Legend of Goethe and the Chymical Wedding. In both stories three kings appear; in the Legend three kings who dwell at first in a subterranean temple, in the Chymical Wedding three royal couples who are integrated in an alchemical process of sacrifice and transmutation into one couple. This is no longer strange if we realize that Goethe, according to his own testimony in the poem The Mysteries, had a connection with what one might call classical Rosicrucianism.

The Chymical Wedding, like the Legend, was intended to bring a definite message, though in a pictorial mythological language, to modern humanity. Both can be interpreted (there are several possibilities) as manifestos calling on us to break through to the cognition of a divine spiritual world, where the original causes of physical-material existence can be found. The alchemical process described in the Chymical Wedding can even be regarded as a presentation of the creation of the human corporeality from spiritual cosmic resources before incarnation. However, in both stories the emphasis seems to be on the assumption that this breakthrough in cognition is no longer a matter of outstanding individualities in history alone but possibly of the whole of humanity as a spiritual community.

During the year of the Uranus-Pluto conjunction of 1203, events happened that can be put in line with those of 1459 and 1712-1795. This was the time of the “Minnesänger” (Troubadours). A good deal of their interest and attention centered around the tradition of the Holy Grail and Parsifal. One of the most elaborate and complete versions of this whole complex was written down by Wolfram von Eschenbach about 1205, in his long poem Parsifal.

Parsifal, a young lad who has grown up in seclusion and inexperience, is led by his destiny to a castle where a knightly order guards the Holy Grail. The most sublime events happen before his eyes, but he fails to ask for their meaning, although they appeal strongly to his sense of compassion. Thus he, of whom the cosmic principles of destiny intimated that he was chosen to become king of the Holy Grail, loses all and is chased out into the wilderness. There follow long years of wandering, of strange adventures, of loneliness and even despair. These stories appear, on a human level, almost like equivalents of the tale of the alchemical transmutation in the Chymical Wedding, only that they are clad in the language and habits of medieval chivalry. Finally, after a long catharsis, as it were, Parsifal comes to the castle of the Grail a second time, but now he is spiritually so mature that he can take over the kingship of the Grail.
It is no easy matter to discern in most of the old writings on the Graal the nature of this sacred object. The most comprehensive description speaks of it as the ever-feeding dish or cup that Christ used on the occasion of the Last Supper and in which Joseph of Arimathea collected the blood of Christ that was flowing from the Cross. Other sources suggest that it existed already long before Christ and that it was made from a jewel which had fallen from the crown of Lucifer, the adversary, during a fight of the latter with the Archangel Michael. This version would suggest that the Graal was of cosmic origin. This coincides with the assertion of Wolfram von Eschenbach that he received the content of his story from a master Kiot who himself had found it written in a very old volume in Spain. The author of that book was Flegetanis, a member of the Jewish community in pre-Christian times who said that he had read the story in the stars.

This seems to be an important aspect for us, and we will try to investigate it more closely. It might help us to get more actuality into our considerations of the Uranus-Pluto conjunction[s] of 1965-66. Looking back into the past and trying to discern what generations before us did in order to face up to the events in the heavens cannot exclusively help us to get nearer a solution in the present situation. It can only lead us onto the road of investigation and decision.

The story of the Graal is not just an ephemeral myth of an isolated part of humanity in the Middle Ages. It is indeed, as Wolfram von Eschenbach asserted, written in the stars and concerns all humanity of all ages. “There is no philosophy, no religion that is not superseded by the Grail, for the Grail embraces them all,” wrote Dr. W. J. Stein, a historian and great scholar of Graal research.

In order to find the story of the Graal in the stars we will now study the principle features and the structure of the solar system, because only then can we hope to find the full “script”. The Sun is now regarded as the central entity of our solar universe. We say it is a fixed-star. How is this Sun capable of emitting the tremendous amount of energy of which that light and warmth, felt on the Earth, are only a part? A lot of thought and speculation has been given to these problems. At one time in the past, the Sun was imagined to be a solid piece of material, burning away on the surface. This was superseded by the picture of a gigantic globe of gas which was, likewise, eaten up on the surface by a mighty process of combustion. The atomic age replaced this by the idea of uninterrupted atomic reactions that are supposed to happen on the Sun. All these ideas present tremendous problems: One is the replacement of the substance that is, according to earthly physical conceptions, disintegrated on the Sun.

Rudolf Steiner, the founder of Anthroposophy, offered quite a different suggestion. He regarded the interior of the Sun as a place in the solar system that is absolutely void of any material or substance, a kind of super vacuum. The vacuum that we employ in the principle of the pump, for instance, can never be made completely empty, but if we imagine that this was achieved, then we would be near Rudolf Steiner's idea.

Such a cosmic entity would exert a tremendous impact of suctionsal nature on its environment, reaching far out into cosmic space. The Newtonian idea of the gravitational pull of the Sun might be affected by this idea. Most important for our approach here is the perspective that there might be a constant stream of cosmic substance of some kind: particles, etc., toward the surface of the Sun and motivated by the suction of the latter. We know that the space of our solar universe is not “empty”. Furthermore, we can imagine that the replacement of the substance which is disintegrated on the surface of the Sun stems from the environment of the latter. It would be, if one can use this comparison at all, a furnace that is not fueled from inside the enclosure but from the “outside” and burning away like a big grill.

All this would then create the picture of a double action of the Sun, a kind of inhalation engineered by the suctionsal function of our fixed-star and something like an exhalation through the emanation of energy, for instance, light and warmth, etc. The two streams would collide particularly strongly in the places where the planets appear to stand at a given time in their orbits around the Sun. This might one day even become the basis for an explanation of the coming into being of substance of some kind on the planets, for instance, of mineral matter on the Earth. Scientific experiments appear to have proven lately that crystals are made by light.

These latter ideas find some support in the scale of so-called weights of the average material of which the planets are made, as far as modern astronomy could measure them. We take this scale as an expression of the density or state of aggregation of the planets.

One gallon of average material would weigh:
- 49 lbs. on Mercury
- 52 lbs. on Venus
- 55 lbs. on Earth
39 lbs. on Mars
14 lbs. on Jupiter
6 lbs. on Saturn
13 lbs. on Uranus
13 lbs. on Neptune

In the next commentary we shall combine this scale with the average distances of the planets from the Sun. This will make an interesting graph that will tell us a lot about the function and meaning of the solar universe in which we live.

**STAR CALENDAR - December 1965**

*Toward a New Spiritual Astrology*

In October we pointed out that the “great pattern”—planetary events related to the conjunctions of Uranus and Pluto—will continue for some time, because the last conjunction will happen on June 30, 1966, according to geocentric computation. Thus we find, for instance, on December 8, a trine (120°) aspect of Mars to Pluto. Furthermore, on December 10 and 11, square aspects (90°) of the Sun to Pluto and Uranus will take place. Finally, on December 30 and 31, squares of Mercury to Pluto and Uranus will happen, all according to the geocentric perspective (the positions of the planets as seen from the Earth point of view).

There is much more to be said about these and similar events than we can afford at present. We cannot but ask for patience. All will be explained and worked out in future commentaries. At present, we can do no more than start with the essentials in order to build a solid foundation.

According to the heliocentric viewpoint (the positions of the planets as seen from the Sun point of view) similar events take place: squares of the Earth to Uranus and Pluto, and trines of Venus to the same planets on December 8. On December 20, Mercury will step into conjunction with Uranus and Pluto, and also into an opposition to Saturn. This will be followed up by squares of Mercury to Jupiter on December 22 and to the Earth on December 23.

In view of all these aspects, we will continue with the trend of thought at the close of our last commentary. We regard the story of the universe in the image of the Holy Graal, which we see “written” in the stars, as we said last time, as an essentially positive and healing approach in a world that is so very much troubled by the events associated with the “great pattern” of the present moment. We consider it to be a noble task of our present age, instead of capitulating before the cosmos, to meet it with constructive ideas that can also lead to creative deeds.

We closed the November commentary with the scale of the relative weight of average material on the planets of our solar universe. To this we add a table of the mean distances of the planets from the Sun. We use as a measuring rod, as it were, the mean radius of the Earth's orbit around the Sun, regarding it as value 1.0.

<table>
<thead>
<tr>
<th>Planet</th>
<th>Mean Distance of (Earth Radii)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mercury</td>
<td>0.39</td>
</tr>
<tr>
<td>Venus</td>
<td>0.72</td>
</tr>
<tr>
<td>Earth</td>
<td>1.00</td>
</tr>
<tr>
<td>Mars</td>
<td>1.52</td>
</tr>
<tr>
<td>Jupiter</td>
<td>5.20</td>
</tr>
<tr>
<td>Saturn</td>
<td>9.54</td>
</tr>
<tr>
<td>Uranus</td>
<td>19.19</td>
</tr>
</tbody>
</table>

The orbits of the planets are arranged, according to the Copernican conception, in near-circular and near-concentric fashion around the central Sun. On the basis of the preceding table, we come to the following diagram in Fig. 2 of the solar system in which. However, we cannot include the orbits of Uranus, Neptune, and Pluto because they are relatively too large.

**Figure 2**

If we combine both relative weights and relative distances, we arrive graphically at the second diagram (see Fig. 2, bottom) representing, in a sense, the image of a wave on an ocean beach.

First there appears a long slow rise that reaches its culmination of density in the point of the Earth, and there it breaks down in the relatively small space between Sun and Earth. This curve can easily be explained on the basis of the idea of the suctionsal activity of the Sun that we spoke about in the last commentary. At the fringe of
the solar system, in the ancient sense at the orbit of Saturn, we would find a low ebb, as it were, represented by
the relative weight on that planet of only 6 lbs. of average material. (In comparison, a gallon of water weighs
about 8½ lbs). There we would find the lowest state of aggregation, but as this substance is drawn into the solar
system, it is very gradually condensed by the suctional impact of the Sun, as we can imagine. The planets
moving along their orbits would constitute something like cosmic roadblocks or assembly-points standing in
the pathway of the “stream” toward the Sun. We have referred to such a possibility already in the November
commentary.

Important for our considerations is the obvious fact that the Earth constitutes a turning point in this process,
because here seems to be the culmination of densification and at the same time the start of a breakdown of the
latter. Similar occurrences we can imagine to happen on Saturn, the point of “low ebb” in the “stream”—beyond
Saturn, on Uranus the relative “weight” of average “material” is supposed to be higher. Also on the Sun where
the “material” (these terms can only be relatively correct) is disintegrated, we imagine such a turning-point, as
we suggested following the ideas of Rudolf Steiner.

We experience that two-sided process of densification and following breakdown constantly on our planet.
On the one hand as human beings we are inevitably involved in existence in matter of all degrees of
modification, right down to mineral-chemical composition and crystallization. In human terms we call this
“getting involved” the event of birth. On the other hand we witness on our planet also the opposite throughout
the kingdoms of nature—loss of material coherence, pulverization, decay, death. From a superficial point of
view this might appear as a senseless waste of energy. Can we discern any tangible results of realistic meaning
in this process of gradual accumulation of cosmic substance to the point of mineral consistency, followed by
disintegration? We do notice that the mineralized substance we find on our own planet is permeated temporarily
by various agents, chiefly life and consciousness. We find life as a modifying element in all three kingdoms
above the mineral realm and consciousness in the animal and human kingdoms. But in the human realm we
discover a unique factor which is developed within the orbit of living in a body of mineral components. It is the
thinking capacity on the basis of an awareness of self. Each one of us stands between an environment whose
impact reaches us via our perception, and a world of inner response, at first in the form of concepts and ideas.
A lot more ought to be said about this particular position of ours in the world process. It has been most efficiently
and extensively treated in Rudolf Steiner's Philosophy of Spiritual Activity. For us here it is important to see
that, in and through our thinking activity, an element enters obviously at the point of highest condensation on the
Earth, adding a new essence to the world process. It is not only that thoughts or ideas enter, but that they are
grapsed by the ego. The universe, as far as it is a human environment, is first experienced by an ego as idea and
later by faculties that transcend thinking but take their start from the latter.

These transcending faculties have been described by Rudolf Steiner from many aspects as Imagination,
Inpiration, and Intuition. They can be attained by every human being in the course of a careful and well defined
inner training. Rudolf Steiner has given precise advice on these matters. It is not our task to enter into any detail,
but it is important for us is to realize that with and on the basis of what we called the “stream” toward the Sun,
and consequent densification and disintegration, such like developments are possible. The practice of these
capacities, once they are attained, does not only lend a hand to ever deeper comprehension of the existing
universe, but they open the gate toward new creation.

In these aspects of human existence, on the background of the totality of what we call the cosmic process,
we do see written the fact and the story of the Holy Graal, or Grail. If we study once more the two diagrams of
the present issue, we come to regard the rising wave to the heights of densification on Mars and Earth as the
momentum of the creation of the “vessel”. The latter is simply the mineral body in which all the inhabitants of
the Earth are living. The process of disintegration between Earth and Sun can be symbolized as a kind of
“hollowing out” of that vessel. In the case of the human race, we can distinctly see that the disintegration
process becomes the basis of the stages of consciousness of which we are capable and which we tried to
characterize briefly. This is done by all manner of work. Without work, and sometimes very exacting work, we
do not really achieve anything of lasting cultural and spiritual value. But it is just these efforts that eat up, as it
were, our corporeality.

The “healing and sustaining” content of the Holy Vessel, the Graal, then must rise from what we as an ego
can consciously make of ourselves. This making of ourselves is facilitated by our standing between the
perception of the environmental world and that inner, or spiritual world which enters into us from the other side,
first as idea and furthermore as higher faculties. As a matter of fact, we reunite in ourselves the two worlds of
perception and idea. The seemingly passive process of perception by the senses becomes, through “higher perception”, an active recreation of the world. Through such processes the world can be transformed just as it has been calcified and petrified, as it were, in past evolutions.

The importance of such ideas for an Astro-Sophia, or wisdom of the stars, is that they give us a basis of understanding for the working of the various planets, their contribution to the great work, and not least, they can help us to formulate a creative attitude toward the impacts of the stars—so to speak, to define our possible contribution toward the spiritual completion of the great work—of realization of the universe by and in our self.

We have the impression that such, and similar, ideas should be evolved by the individual in this pressing moment of world history. And not only should they remain somewhat life-embellishing ideas but become real deeds, soul deeds at least. Wolfram von Eschenbach did not write his Parsifal in order to add a nice piece of work to world literature, nor were The Chymical Wedding of Christian Rosenkreutz, or the Legend of Goethe produced for similar purposes. They were intended to become, sooner or later, deed-inspiring realities in human souls. We have come to the conclusion that there is at present such a moment when the provoking events in the heavens need to be met by constructive human thinking if they are not to play havoc in souls. It is certainly not only a matter of merely remembering and reciting how past centuries tried to grapple with these problems, but they can be taken as signposts and challenges on the road to that great work of soul transformation, even transubstantiation, which we can only perform in the sanctuary of our inner life.

We will now concentrate on a delineation of the properties of the planets and their impacts on the Earth and its inhabitants, especially the human being. We will do it on the basis of our views on the solar system that we developed earlier. We can divide the planets into three categories. In the middle sector are Saturn, Jupiter, and Mars, which are associated with the slow rising of the “wave” (see the diagrams). Then we have the inner group of Venus, Mercury, and eventually the Sun. The Earth stands in between the two, so to speak, paying homage alternately to both. In this activity the Moon of the Earth plays an important part. By its rotation around the Earth it moves at times in the space allotted to the “inner” planets, i.e. Venus and Mercury, and at other times it enters the space toward Mars, etc. Therefore, it can act as a mediator for the Earth between the nature building and the disintegrating, yet consciousness facilitating spheres of the solar universe.

The third group keeps, as it were, “outside the pale”. Uranus, Neptune, and Pluto belong to it. Nevertheless, they exert a tremendous influence on the planets “inside”. They build, in a sense, bridges between the solar system and the greater, fixed-star universe. We are, thereby, confronted with another, very important factor for any star wisdom, or astrology, which is represented by the Zodiac of the 12 fixed-star constellations.

Thus emerge the basic principles of our further studies. Three aspects we have to consider. There is first the fixed-star universe, chiefly represented by the Zodiac of the constellations. This is like the fundamental framework in which our solar system is set. It is like the static feature, or common prototype of the human physical body. Within the greater universe we find the planets moving along their orbits. They are somewhat similar to the functions within the human body. All the planets form correlations to the various regions of the fixed-star sky, particularly to the zodiacal constellations, as they move along their orbits. (Study once more the first diagram. Seen from the Sun the planets obviously alter constantly their spatial coordination to the peripheral world of the fixed stars). Thereby their nature is constantly modified. They cannot help being permeated by the different impacts from the fixed-star environment of the solar system. Finally, we want also to relate all the happenings in the universe to the Earth. There we also face a world of constant change and modification; and there exist ways and means to correlate it all in a mathematical logical fashion to Earth events.