November 1970

In the October issue, I announced that the monthly Star Journal was coming to a conclusion. I also gave some of the practical reasons for its termination, and my intention to carry on with a personal monthly Letter of information on the star work for anyone who is interested in it. The present Letter is the first one of this kind.

The journal was meant to serve as an introduction and guide to the approaches intended to lead to a new star wisdom. This was not an easy task, particularly as the methods I applied were unusual and in some aspects far beyond traditional astrology. This had to be so; otherwise it would have been senseless to speak of a “new” star wisdom. For an objective observer, there cannot be any doubt that the traditional approach does not give modern humanity what it needs. This, at least, has always been my personal conviction.

Why should the traditional methods no longer be suitable for our present age? They appear to be so simple and easy to grasp. Yet, we must realize that simplicity does not always tally with the truth. The more sublime perspectives of human existence are complicated, as a rule. Furthermore, human consciousness, even our position in the world, has changed completely since the establishment of astrology—which people such as Ptolemy, in the 2nd century AD, have summarized. This demands reassessment and fundamental changes in every detail; otherwise, the human being is judged and treated by standards that simply do not apply any longer.

At this point, it is perhaps a good thing to describe once again the foundations and the aims of this particular research work claiming to be a new approach.

In ancient times the proposition was quite simple: the Earth and all its inhabitants, including the human race, were experienced as being under the domination of the cosmos of the stars. If we go far enough back, we find an astrosophy that recognized the starry heavens as the expression of a world, a hierarchy of divine beings who created the universe and all that which existed in it. They ruled and constantly re-enacted the creation that expressed itself in the rhythms and movements of the stars. Later on, when people gradually lost the realization that the world of the stars was only the expression of the universe of creative beings, the notion gradually gained ground that we are ruled by the external stars. This was the moment when astrology was born, which slowly forgot the ancient astrosophy. In a certain sense, this can even be regarded as betrayal of the ancient sacred mysteries of the great temple centers.

Thus, a knowledge gained ground over the centuries and millennia that regarded humanity as being ruled in all concerns of life by the stars. The possible reasons why this was so, or what kind of powers were working through the stars, was simply no longer questioned. Any doubts coming up were countered by the answer that the facts proved, in near statistical fashion, the case of astrological prognostication.

Then came the modern age and with it the science of nature. We demanded to know. We could not accept the ancient beliefs any longer. All this development was an expression of the fact that we had stepped onto the road toward spiritual freedom from all bonds that had been accepted unquestionably in ancient times. This was a justified step, although the means to attain healthy emancipation were not always efficient.

In the course of these developments, ancient or traditional astrology also began to be rejected. It is true; the great inaugurators of modern astronomy, such as Kepler for instance, were still preoccupied with astrology. But it is just this kind of attachment that the modern age holds against them.

As a matter of fact, astrology was regarded earlier, by certain sectors of humanity, as something detrimental, even godless, and sinister, which had to be avoided by all means. It is documented that in 1108 AD the Archbishop of York was refused Christian burial, because a book on astrology had been found under his pillow.

Thus we find ourselves faced with a veritable battle situation when it comes to questions of the legitimacy of astrology in our present age. This is one of the reasons why I insist so tenaciously on accurate mathematics in this field, to the sorrow of a few friends. I insist that I keep these studies on an objective, scientific level, and I think that even statistics are not enough for this.

It may be of some interest to know a little about the history of my endeavors in the field of astrology. It was Dr. Elisabeth Vreede, an anthroposophist and co-worker of Rudolf Steiner, who encouraged me to pursue the
studies beyond a superficial curiosity. She spoke one day of remarks by Rudolf Steiner concerning the configuration of the heavens at the moment of the passing-over of a human being into the spiritual world. He had pointed out that the stars at that moment, particularly the planets, reflected in detail the past earthly life of that human being. This picture struck home like lightning. Here arose a perspective that no longer depicted the human being as a helpless object of the rhythms and movements of the stars. It was our souls that meant something for the stars; they were even waiting for all that which the human souls had to bring to them as the fruits of their Earth experiences. A ray of hope, which seemed to shed light on the quest for spiritual freedom, fell on the complex of astrology.

Subsequent researches, just on the basis of mathematics and of planetary rhythms, fully confirmed that hope. Indeed the biographical rhythms of a great number of historic personalities proved to coincide perfectly with the configurations of the heavens at the moment of their passing-over. The experience that human beings were not only creatures but were on the road to becoming cooperators, even with the cosmos, increasingly shaped itself. This also gave hope that similar constructive views may eventually be found with regard to our association with the stars at the moment of incarnation. Later discoveries proved that this was not a vain hope.

It is now 42 years since this lightning storm struck, and ever since I have been enabled to carry on this research. Sometimes external circumstances were difficult, but there seemed always to be a helping hand in the background, which often arranged things forcefully in order to facilitate the work.

As I said before, the road was never easy. Suspicion and distrust acted as forceful breaks. One can fully understand this if one views the grave dangers that beset the road right and left toward a new, constructive astrology. Human egotism is all too easily inclined to misuse this knowledge in ignorance and dilettantism. All through the years the shining beacon of Rudolf Steiner’s wisdom was an unceasing encouragement and also consolation when distrust led to direct attack. There is one passage, particularly, in Rudolf Steiner’s lecture-cycle, Christ and the Spiritual World (28 December 1913 to 2 January 1914), which I should like to quote: “...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, the Egypto-Chaldean civilizations, but permeated with the Christ Impulse. Today we must search among the stars in a way different from the old ways, but the stellar script must once more become something that speaks to us...” (Lecture V, January 1, 1914).

On such foundations the work has been carried forward. Eventually other friends joined in as best they could. The guiding beacon was an unceasing sense of responsibility to lay the ground work for an astrology that clearly and scientifically recognized our connection with the stars and yet fully respected the domain of individual spiritual freedom and dignity. Thus things gradually shaped themselves. It became ever clearer that to speak of our connection with the stars, in a general sense, is not enough. Wide experience showed that our organism is, in a deep sense, shaped by the cosmos before and at the time of incarnation. It also became evident that one had to distinguish between the principles of the organism in order to form a correct and efficient picture. The physical body, the life organism or ether body, the consciousness organization or astral body all have their particular connection with the starry worlds. They must and can be distinguished sharply, though these associations need not bind us and make us un-free, as they did in ancient times. They constitute the “tools” and “vehicles” that we must acquire in order to complete our earthly sojourn. The crucial and decisive question is always: How will we use our “tools”? There we can and must become “free”, just as an efficient craftsman must not be ruled by the tools if a “good job” is to be accomplished. This capacity is not simply given to us from the outset; we must acquire it. The eventual ability to “use our stars” properly and efficiently must be awakened in us already in our childhood years of education—certainly not by studying the stars, in this sense, but simply by evolving the dormant creative capacities of the child. Later in life, in years of independence, this “working with our stars” can, and perhaps one day must, become a “scientific” capacity. In such like perspectives, I can see the eventual justification for a new astrology. Of course, such a new wisdom has also other potentialities. For instance, such a “tool-science”, or wisdom can also be of great help in curative education, i.e., education of handicapped children and adults who need special care of their psyche. This, however, is a huge field of possible practical application which we cannot discuss here.

One of the greatest obstacles against a wider recognition of these impulses was my pre-occupation with the heliocentric perspective of the universe, which I presented with the publication of the Drama of the Universe in 1958. Some people regarded this, and still regard it, as unforgivable heresy, particularly as my approach in this field involved calculations unusual in the sense of traditional astrology, though not specially complicated.

However, this was done on the basis of clear considerations of the issues involved. And again, it was
Rudolf Steiner’s wisdom and insight that finally encouraged the decision to go steadfastly along this road. Rather toward the end of his life, January 4-13, 1924, he gave a lecture on Rosicrucianism of the Middle Ages (published in a collection of lectures, in English translation, on The Mission of Christian Rosenkreutz and Rosicrucianism and Modern Initiation (republished in 1965, Rudolf Steiner Press, London). In lecture IV, which bears the subtitle The Relationship of Earthly Man to the Sun, he speaks of the immeasurable wisdom that still prevailed in Rosicrucianism of the Middle Ages “...Although, as I have described in my Occult Science, the Sun separated itself from the Earth, or rather separated the Earth off from itself, it is nevertheless the original abode of humanity... Man has not his home on Earth, but has on Earth only a temporary resting place... in the 15th to the 16th centuries, and even later, there was a Rosicrucian school—isolated, scarcely known to the world... Let us say, a new pupil arrived at this lonely spot to receive preparation. The so-called Ptolemaic system (geocentric) was set before him, in its true form, as it had been handed down from olden times, not in the trivial way it is explained nowadays, as something that has been long ago supplanted, but in an altogether different way. The pupil was shown how the Earth really and truly bears within itself the forces that are needed to determine its path through the universe. So that to have a correct picture of the world, it must be drawn in the old Ptolemaic sense; the Earth must be for humanity in the center of the universe, and the other stars in their corresponding revolutions be controlled and directed by the Earth. And the pupil was told: If one really studies what are the best forces in the Earth, then one can arrive at no other conception of the world than this. In actual fact, however, it is not so. It’s not so on account of man’s sin. Through man’s sin, the Earth, so to speak, in an unauthorized, wrongful way, has gone over into the Kingdom of the Sun; the Sun has become the regent and ruler of earthly activities... And the pupil was taught that here is a mistake in the cosmos, a mistake in the universe brought about by human sin. It is really nothing else than the expression, the revelation of human guilt. The men of the 19th century had not the power to say Copernicus! Yes; but such a conception of the universe (heliocentric) was only able to arise because man did not become on Earth that which he should have become, and so the Earth was left without a ruler and the rulership passed over to the unrighteous lords of the world (the expression occurs again and again in medieval writings), these took over the leadership of the Earth, even as the Christ left the Sun and united with the destiny of the Earth...”

In my preoccupation with the heliocentric approach, I arrived precisely at this point: the heliocentric view is a practical reality, but it is in the fullest sense an expression of the “sin of man”, one can also say, the “sickness of sin”. This is humanity’s heritage from the Fall in Paradise. It is senseless to ignore or deny it; it exists and comes to expression in looking at the cosmos from the heliocentric approach. In order to help to bring about the cure, to fall in with the great Deed of Redemption on Golgotha, we better face the “sin of humanity” and gradually develop ways and means of eventually healing this “reproach”.

These were the ideas that led me in my attempts to formulate an up-to-date heliocentric astrology. It soon became clear that it presented a picture of the great “sickness of sin” in which all humanity is involved. For instance, there is the story of a Czechoslovakian medical doctor. He was a skeptic, as far as astrology was concerned. Eventually, however, he agreed to a statistical investigation. The birth horoscopes of 50 Mongoloid children [known today as Downs Syndrome] were calculated and also those of 100 of their healthy brothers and sisters. The geocentric view hardly produced any convincing results, but the researchers did get the surprise of their lives when they examined the heliocentric charts. All horoscopes of the Mongolid showed definite and similar configurations and aspects at the time of their births. Their healthy brothers and sisters did not display any of these. It is quite obvious that the heliocentric perspective can reveal the “sickness” of the human being in the sense as it is the result of the “sin” stemming from the Fall in Paradise.

Thus I arrived at the following conclusions: Heliocentric astrology ought to be developed as a means to help us to get onto the road leading to the healing and redemption inaugurated by the Deed on Golgotha. It can eventually become something like a means for the diagnosis of human nature in a wider sense, because of the involvement of individuals in the “great sin”. A deeper understanding of the Events in Palestine and on Golgotha at the turning point of history, particularly with regard to its spiritual-cosmic aspects, ought to enable us to eventually unite with the Christ Impulse, the impulse toward redemption of the “great sin”. Thus it may even be possible in the dim future to bring the Earth back into its “righteous” position, as the center of the universe. But to simply deny heliocentric cosmology seems to me like blinding oneself against the consequences of the Fall and the need for its redemption.

I have never found that heliocentric astrology refutes the geocentric one. Both complement each other. The geocentric approach simply presents cosmic facts and their association with the Earth and its inhabitants from
the viewpoint of perception, or rather imaginative cognition, presenting facts in a kind of pictorial language. The heliocentric perspective, however, shows the life of the cosmos as an expression of the “great battle” that is constantly raging in the universe, even as it concerns every individual human being. It is the battle between the forces that endeavor—and eventually must succeed—to reinstate the Earth in its rightful central position. On the opposing front stands the “unrighteous lords of the world”, as was expressed in the Middle Ages. These are some of the principal foundations on which I work.

December 1970

In the present Letter I want to report the contents of a lecture that I have lately given. The idea was to try to discern the real meaning and the greater challenges that are working in present humanity, not only humanity of the 20th century but of the whole, so-called Post-Atlantean Epoch. In view of the present chaos and inherent aimlessness of humanity, such an attempt seems to have some quite practical bearings.

First of all, in what sense do we employ a knowledge of the cosmos, a cosmography, or whatever we call it? The idea is relatively simple, but we need definite means of “navigation” for this purpose. In normal navigation on the high seas, we observe the stars in order to find our position on the globe of the Earth. For the purposes of humanity-wide cultural navigation, we also must eventually employ the stars, though on a bigger scale.

The concept of Post-Atlantean Epoch, which we introduced above, needs an explanation that can be worked out on a cosmological level. The ancient continent of Atlantis existed long ago in the place of the present Atlantic Ocean. The knowledge of its existence has always been, more or less, faintly alive in later humanity. Eventually, Rudolf Steiner gave, on the basis of his spiritual investigations, an abundance of precise information about it. One principal book on this subject is his Aus der Akasha-Chronik, which is available in English translation as Cosmic Memory (Rudolf Steiner Publications, Englewood, New Jersey). In other contexts, Rudolf Steiner has also suggested definite dates with regard to the events referred to.

After the final decline of Atlantis, a new civilization was inaugurated in the area of present-day India. This happened in about 7227 BC. Following onto this, four civilizations were inaugurated. We live in the Fifth, whereas the Sixth and Seventh are still to come. The last one will come to a conclusion in 7893 AD. Thus, this whole Post-Atlantean Epoch comprises 15,120 years, or 7 x 2,160 years.

These indications would leave us in darkness with regard to the reasons for the duration of the cycles involved, if we did not have recourse to the cosmic correlations. The rhythm of 2,160 years is based on the precession of the vernal equinox. On 21-22 March of each year, the Sun appears to stand in a place that can be calculated astronomically as the crossing point of the circle of the ecliptic—the Sun’s apparent path during the year—with the equator of the Earth, projected into the sky. Because of the mechanics of daily Sunrise and Sunset, we have on that day, on all the surface of the Earth, equal length of day and night, or equinox. This point lies in front of a certain fixed-star in the depths of space. However, the relationship between the equinox point and the fixed-star background changes constantly, according to a definite rhythm. This rhythm is the precessional movement. It is caused by the shifting of the axis of the Earth through a circle on the fixed-star heaven, thereby also moving the crossing points of the ecliptic with the equator of the Earth, projected into the heavens.

The vernal and, correspondingly, the autumnal equinox fall back by 1° in 72 years, against the fixed-star Zodiac. This amounts to a movement of 30° in 2,160 years, or one-twelfth of the whole circle of the Zodiac, which is the average width of one of the twelve constellations. (There exist some differences of opinion on the astronomical duration of these intervals, but the amounts involved are so small that we need not consider them in our present context.)

Thus the seven civilizations of the present Post-Atlantean Epoch would each last through an interval of time during which the vernal equinox moved through the average width of one zodiacal constellation. For instance, the first civilization of ancient India occurred while the equinox point moved in the constellation of Cancer, though not throughout the 2,160 years in which that civilization lasted. (Cancer is, in any case, relatively narrow.) However, in this kind of correlation, we must look for the qualitative and not the quantitative-geometric time intervals of the equinox movement through the constellations. As a matter of fact, in 7227 BC, which was given as the commencement of the Ancient Indian civilization, the vernal point had already moved deeply into Cancer. At each commencement time given, for instance, 7227 for Ancient India, 5067 for Ancient Persia, and so forth, the vernal equinox occurred in the “organic” center points of the constellations, which are not always identical with the geometrical center points. In other words, what happens is this: the vernal equinox
enters a constellation at a certain moment; thus, in the cosmos the influx of certain forces that are necessary for the inauguration of a definite civilization may be prepared. However, on Earth the preceding civilization is still carrying on for a long while, according to the law of inertia. Only if the “qualitative organic” center of the corresponding fixed-star constellation is reached by the vernal point, does the new impulse break through as a general impact. Before that, it may work as a kind of hidden sub-stream in civilization. In this sense, there does indeed exist a correlation between cosmic events and earthly facts. Only, we should not imagine that an event in the heavens must always be accompanied by an instantaneous reaction on Earth. Delays, inertia, and intervals of absorption and development must always be taken into account as possibilities.

In this sense, we want to look at that interval of 15,120 years representing the Post-Atlantean Epoch. What is the object of evolution during this Epoch? Rudolf Steiner speaks extensively about it in the before-mentioned Cosmic Memory, chapter IV, “...the use of thought, which is characteristic of the people of our fifth root race (Fifth Epoch), first had to develop. It is this root race in particular that slowly and gradually brings the faculty of thought to maturity. In thought, we decide upon something and then execute it as the consequences of our own thought...” This humanity had been led over from sinking Atlantis to the East by a great spiritual leader, who is known as Manu. He gathered around him the ablest personalities and initiated them into the wisdom of the oncoming era. “...a new kind of initiate was thus added to the old divine messengers. It consisted of those who had developed their faculty of thought in an earthly manner just as their fellowmen had done... the human initiates of later times are men among men... But in all this the higher intention is to put humanity on its own feet, fully to develop its faculty of thought...”

These deeper impulses, which permeate and guide the Fifth Post-Atlantean Epoch, are magnificently expressed by the simultaneous cosmography. However, we can discover this only with the help of those “invisible”, yet calculable, so-called elements of the planetary spheres. In about 7200 BC, the perihelion of Jupiter entered the constellation we now call Pisces, the Fishes. And in about 7900 AD, it will leave it and move on to Aries. This coincides exactly with the commencement and the termination of the Fifth Post-Atlantean Epoch. We are, of course, fully aware that the constellations of the fixed stars also change their appearances in the course of long time intervals. This happens because the single fixed stars that make the heavenly configurations are moving too, though very slowly. Thus, earlier ages, such as the Chinese and Tibetans, experienced different effigies in the Zodiac. However, the movements of most of the fixed stars are so slow that our present conceptions are spiritually valid for a long time, before and after the present moment, and can well be employed in the context with which we are here concerned.

We want to make sure that we understand each other when we speak of elements of the planetary spheres. All the planets are moving in big elliptic orbits around the Sun, according to the heliocentric conception. These orbits are indications of the spheres. (In ancient times, for instance, the Greeks maintained that the planets were, so to speak, pinned on the inner walls of these spheres. The spheres were imagined to be rotating, and thereby the visible planets were taken around in circles.) We conceive of these spheres as being filled with activities of spiritual, invisible beings and of the planets as “Moons” that reflect only what is happening in the spheres. In the sense of these reflections, that part of the orbit where the planet comes nearest to the Sun (perihelion), would reflect a particular function or attitude of the beings living in or working with the sphere. Generally speaking, in the perihelion of the sphere, the beings seem to conform, more than anywhere else, to the concerns of the solar universe. It appears, on an elevated cosmic level, like an element of interest, similar to the mood when human beings express interest in their environment through the head-senses organization. The opposite part, where the planet is taken furthest away from the Sun (aphelion), seems to present an attitude of independence and self-will of the sphere. We recognize a faint equivalent of this in the heart and limb organism of the human being.

All this is, of course, specially tinged by the characteristics of the particular planetary sphere. The character of Jupiter, the meaning of whose perihelion we want to discern, is expressed already in the external appearance of this planet. It displays a great power of expansion, as it is the largest planet, in volume, of the solar system, though its globe is by no means solid like that of the Earth. Even Saturn cannot compete with it, and it appears to have been on a kind of retraction course, having left its rings behind in its environment as an indication of the possible earlier size of the globe.

Jupiter seems to be more of an element of creative expansion. But what kind of creative activity can we imagine here? Ancient mythologies can often give us more precise pictures than we can formulate. In Greece, Jupiter-Zeus was experienced as “Omnipotent Father Ether”, which is the creative element of the cosmos that, for instance, brings forth growth on Earth. There appears, however, another connotation: the power and
evolution of thinking. Very often, we see Zeus depicted with Ram’s horns, which seems to suggest the convolutions of the brain, the root organism of our nerve system. This connection with the brain, of how it must be developed and even surmounted, is expressed in another Greek myth. One day Zeus suffered from a terrible headache. Then, one of his Olympian companions split his skull open with an axe. Out of the cleft ascended the goddess Pallas Athene, who made it her task to use the capacity of thinking as a practical potentiality in the building of the cities, the cultivation of the olive tree, etc.

Thus, we see already the connection of the perihelion of Jupiter with that great task of the development of thinking, which is the fundamental impulse of the Fifth Post-Atlantean Epoch. Indeed, an historical investigation can reveal the evolution, i.e., the progress and the obstruction, of this capacity of thinking.

We mention only one example: In 1893 (about July), Saturn moved through the (extended) aphelion line of the sphere of Jupiter. During that year Rudolf Steiner published his Philosophy of Freedom, or of Spiritual Activity. He presents in it a method and a path toward the raising of thinking from its modern prisons of intellectualism, toward the development of moral imagination and eventually intuitive thinking. We can clearly see that this was a moment when the development of the faculty of thought in humanity, during the Fifth Post-Atlantean Epoch, had reached a definite stage on the road of getting human beings “on their own feet”. This event was connected with the aphelion of Jupiter, i.e., with that part of the sphere that is more associated with the impulse of independence and will.

We ask: What has this to do with the constellation of Pisces? This configuration is the last one in the community of the Zodiac. If we think of the Zodiac as a sphere whose forces intend to descend eventually into realization on the Earth, then with Pisces we come to the last step of this cosmic “staircase”. Therefore, in astrology Pisces is often connected with loneliness and being cut off from some kind of origin or setting in a greater entity, environment, etc. This picture would perfectly correspond with the destiny of Post-Atlantean humanity: Gradually, it was cut off, or did cut itself off from its origin, from its original union with the divine world.

This is corroborated by another association of Pisces. The constellations of the Zodiac are cosmic regions through which forces descend that shape, for instance, the human physical form. The human body is an organism of twelve regions that are formed by archetypes working through the Zodiac. Pisces, or Fishes, is the external expression of the cosmic-divine archetypes that create, and ever recreate, the human hands and feet.

Hands and feet are in fact means by which we can make a start to become independent. The plant is rooted in the soil; it cannot move through its own will. The animal world presents a long row of stages to become physiologically independent, starting from creeping species right up to those that can move on four legs. Finally, humans were able to grow into an upright position and to use our legs to move, in a corporeal sense, independently over the face of the Earth. But, distinct from the animal, we have learned to employ our hands for all manner of work, may it be constructive or destructive. We achieve this by getting into an upright position, at an age when the “I” is waking up within. Thus does the “Pisces instrumentality” lead us onto the road to increasing independence and freedom.

This stage of evolution reached a certain culmination during the present Age, or civilization, inspired by the vernal equinox moving through Pisces. Thus the perihelion of Jupiter was joined by the vernal point.

Here we ought to say a word about the vernal point being in Pisces at present. A number of people contend that this is no longer true, and that the spring equinox is taking place already in sidereal Aquarius. First of all, we should point out once more our idea that the interaction be-

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close to the date mentioned above, Copernicus was born, the inaugurator of the modern heliocentric conception of the universe. He and particularly his followers, such as Galileo and Kepler, regarded it as a step forward toward truth and, therefore, toward freedom. However, Copernicus knew perfectly well that this was a “freedom” which the powers from previous ages, for instance the Roman Church, did not appreciate. Therefore, he hesitated a long time with the publication of his views.

Certainly, this road toward freedom and independence is beset with innumerable pitfalls. The concept of the universe as a gigantic machine and perfect computer, which has arisen in the course of the development of so-called Copernican astronomy, looks much more like an abdication than a promotion of the impulse of attaining freedom by knowing the truth. However, we regard this only as a temporary stage that, because of its inherent self-defeat, we strongly hope will eventually lead to entirely new and spiritually true and free concepts concerning universe, Earth, and humanity. In the light of this perspective, we consider that meeting between the perihelion of Jupiter and vernal equinox in the course of the 15th century as a sign-post on the road toward the eventual achievement of the goals that are set for all humanity of the whole Fifth Post-Atlantean Epoch.

The present century seems to be particularly crucial with regard to the working impulses coming through the perihelion of Jupiter in Pisces. Just about 1950 it arrived, according to ecliptic longitude, exactly below the fixed-star Alpheratz, or Caput Andromeda, which belongs to both constellations of Andromeda and Pegasus. This seems to be an important moment with regard to the materialistic impasse in which modern science and technology have arrived. In order to get this clear, we must study the mythology of the constellations involved.

Andromeda was the daughter of Cepheus, a king of Ethiopia, and his queen, Cassiopeia. The latter proclaimed one day, in a fit of vanity, that she was more beautiful than the water nymchs, Nereids, the daughters of Neptune. In his anger, Neptune sent the terrible monster, Cetus the Whale, to Ethiopia, who started to ravage the country by devouring every living creature it could find. An oracle told the king that only one thing could save his realm from destruction was the sacrifice of Andromeda, his daughter, to Cetus. So, with great hesitation she was chained to a rock near the sea to be devoured by the monster. This event is “memorized” in the heavens. There we see Andromeda above Pisces. Below Pisces, the Cetus is just approaching to get his prey, but as we move on in the Zodiac we see another redeeming part of the story. Above the constellation Aries, one of the heroes of Greek mythology, Perseus, approaches. In his hand he holds the fixed-star Algol, belonging to Caput Medusae, the head of another (this time human-like) monster, the Medusa. Whoever looked into her face was instantly frozen into stone. Perseus just came back from his adventurous trip, in the course of which he had killed the Medusa and freed the land of this calamity. He avoided the danger of being turned into stone by approaching her while walking with his back to her and, meanwhile, watching her in the polished surface of his shield. Thereby, he cut off her head.

Arriving on his way home, he came past the scene of Andromeda’s plight and decided at once to rescue her. As Cetus the Whale approached, he held the head of the Medusa in front of the monster. Instantly the monster was transformed into a mighty but harmless rock.