PART ONE

GATEWAY OF THE MOON

What we have achieved in the course of these studies has, in fact, been none other than to penetrate into the spiritual background of the ascendant of birth. For as we saw in working out the prenatal horoscope of Richard Wagner, the ascendant at birth, or the descendant as the case may be, indicates the place at which the Moon stood at the beginning of all those prenatal events in the cosmos which we have been considering.

We now must also be able to look at the whole matter from the other side in order to perceive what is important spiritually. Shortly before birth the human soul undergoes the final phases of descent into the earthly world. It clothes itself with the three bodies or vehicles. This is the essential fact of the passage through the Moon-sphere immediately before the actual entry into the Earth-sphere. To begin with, there is the pure soul and spirit of the human being, the essential ego having already clothed itself in a body of soul-forces, generally called the astral body. Then at a definite moment the soul seeks connection with the physical germ provided by the parents. Conception then takes place. About this time the human soul—being as yet only partly in connection with the embryo—forms for itself an etheric body from the surrounding cosmic ether, as modern supersensible research reveals. All these events are very much related to the Moon. The soul must wait until the moment when the Moon is at a particular place in the Zodiac, answering to the inner requirements of the soul itself. Only then can it enter upon its way into the Earth-sphere, gathering to itself the etheric body which it needs. This moment coincides with the beginning of the prenatal constellation—in Richard Wagner's case 15 August, 1812. Thence there unfolds the whole course of the prenatal events among the stars, dominated by ten Moon circles through the Zodiac. It is a cosmic archetypal picture of the etheric body which is now taking hold of the physical embryo, forming it through and through, making it the bearer of a life-history that is to unfold in
Again and again we must lay stress upon the fact that the point from which the Moon begins in this progressive prenatal horoscope becomes the ascendant or descendant at the moment of birth. Take Wagner's case once more. On 15 August, 1812 the Moon stood at the beginning of the constellation of Scorpio, about one degree in the sign of Capricorn. At the moment of birth this point is in the descendant—the place where the Western horizon meets the Zodiac. The opposite point, the constellation of Taurus, is therefore in the ascendant at birth. Now in astrology the highest importance is attributed to the ascendant. In estimating the horoscope of a human being, ever so much is made to depend upon it. In doing so, a host of rules are applied; rules that have grown more and more voluminous in course of time. Often one has recourse to the quite external, empirical data, but then is no longer really able to see through into the underlying spiritual facts and of the human being's connection with the cosmos. Little more is left than a sum in arithmetic which is more likely to depress than to uplift one.

Above all, we must bear in mind that the essential home of astrology is in the East, and that it originated in a period of time when an instinctive, dreamlike clairvoyance still existed which, within certain limits, is even still to be met in the East. This dreamlike power of perception, in its prime, certainly needed no compendia of rules to help it in unraveling the cosmic script when looking up into the starlit heavens. Mysteriously, to the humanity of old, the stars made known their cosmic truths.

The gateway to this kind of knowledge is for the most part closed to Western humanity. We must go other ways to penetrate into the spiritual world again. Wresting our way through all the discipline of scientific thought, we must at long last make our way to the realities of the spiritual world that are behind the outward facts and phenomena.

We have tried here to go at least a little step along this path. In so doing we have seen that behind the ascendant or descendant at birth is where the Moon stood at the beginning of the prenatal horoscope, and that thenceforward the very rich and manifold picture of the prenatal lunar cycles, which in their turn were a reflection-in-advance of the whole stream of one's life and destiny in time, was unfolded. Thus the whole range and conception of the ascendant of birth becomes filled with a qualitative reality, having its origin in the great universe; a widely extended plastic picture of a person's spiritual affinities that we can now learn to consciously understand. It is quite true that some of our descriptions were hardly more than a bare sketch or outline, but in the further course it will be possible to supplement them, so to round off the picture and make it more real.

Now, just as we can penetrate to the spiritual essence of the ascendant of birth in this way, it will also be possible with regard to the other components of the horoscope of birth. The position of the Moon in the heavens at the moment of birth is a key, nay more, a gateway to the secrets of our very soul-nature. That this is so, was already indicated in our first article, and it will now be explained in greater detail. Let us then call to mind once more Richard Wagner's horoscope of birth.

(Diagram)

The Moon is in the constellation of Capricorn, or in 15.5° of the sign of Capricorn. To understand what the Moon in this position signifies, we must in a certain sense go through the gateway of the Moon. We do so by considering the relation of the lunar node to the Moon at birth. The lunar node, quite abstractly speaking, is the point of intersection of the solar and the lunar orbits. There are, therefore, two nodes in opposite positions in the heavens: an ascending node, generally represented by the sign (node symbol), and a descending node (node symbol). The solar and the lunar orbits are not, in effect, in the same but in different planes, enclosing a certain angle. Thus there arise the two opposite points of intersection of the nodes.

(Diagram)

The peculiarity of these two points of intersection is that they do not stand still but slowly move. The plane of the lunar path rotates in relation to the plane of the solar path; so the two nodes move around. They move around the Zodiac in a contrary direction to the rotation of the planets, i.e., from Aries backward through Pisces, Aquarius, etc. A complete revolution of a lunar node takes place in 18 years and 7 months; after this time, therefore, the node—the ascending node, for example—is once again in the same position in the Zodiac as it was before. The ascending node is, thereby, the mathematical point that (at any given time and again after 18 years and 7 months) the lunar orbit rises above the solar orbit, while at the opposite point the descending node sinks below it. We shall have more to say in the sequel concerning this fact, behind which a very significant spiritual reality lies concealed.

In Richard Wagner's case, the Moon at birth stood at 15.5° of the sign of Capricorn. At the same time the
descending node stood at 14 degrees 12 minutes of the same sign of ♓. Since the node travels backward through the Zodiac, we see that it must have been at 15.5° of ♓ (the position of the Moon at the time of birth) shortly before birth, namely about the end of April, 1813. There was at this time a definite constellation in the heavens of great importance for Richard Wagner. Venus came into the constellation of Aries while Mars, approaching the sphere of Capricorn, was at the same time in quadratic (square) to Venus. In the above drawing, this constellation is recorded in the outer circle. Mars and Venus were of especial significance for Wagner's life—we can leave out the other planets for the moment.

The question now is: What can this constellation tell us about the human being? We have already indicated that it has to do with the forming of our world-conception, our philosophy of life. In the spiritual symbols of the Zodiac and of the planetary world, we have to look for their relation to the manifold philosophies that are possible to humanity on Earth. Rudolf Steiner did this in his remarkable lecture-cycle, Human and Cosmic Thought, wherein he discovered the following relations (see next paragraph).

The twelve tendencies indicated here may be called the different kinds of philosophy or shades of philosophic outlook. But there are also seven philosophic moods—qualities of feeling—connected with the seven planets: Gnosis = Saturn, Logicism = Jupiter, Voluntarism = Mars, Empiricism = Sun, Mysticism = Venus, Transcendentalism = Mercury, Occultism = Moon.

It is possible, for example, for a human being in an earthly life to develop Spiritualism very strongly in the Gnostic mood. (Spiritualism, needless to say, in the philosophic sense of the word, not in the sense of modern Spiritism!) In cosmic terms we shall then say that Saturn for this human being is in Capricorn. Such will then be this person's spiritual nativity, as against the nativity of ordinary astrology.

In Rudolf Steiner's descriptions it was not directly indicated, nor was it recognizable to begin with, whether this constellation of the cosmic philosophy had any relation at all to the actual horoscope of birth. All that revealed itself at first sight was that the horoscopes of birth seemed in no way to indicate such a connection. Moreover, Rudolf Steiner had expressly stated that this constellation of the cosmic philosophy might happen at some time before birth or even after birth. It was only after long empirical investigations that the truth emerged, namely that this spiritual nativity is connected not only with the actual events in the external cosmos but also with the individual's horoscope of birth, connected in the way we have now indicated in the example of Richard Wagner. This discovery, taken together with all the facts of the prenatal constellation, leads us at last to a harmonious and total picture of the connections of the human being as a whole with the universe. In the horoscope of birth we have the cosmic counterpart of one's entry into the physical world. In the prenatal horoscope or prenatal constellation we have a cosmic picture of the etheric organization; the entire way in which it takes hold of the physical and forms it. However, while in the constellation of the cosmic philosophy we are given a picture of the astral, the psychological or psychic-bodily structure, which finds expression most of all in the innate tendency and direction of one's philosophy. In this form of astrology we also have a way of access to the threefold in its real supersensible essence, bodily nature of a human being: the physical, etheric, and astral bodies as known to occultism.

When the lunar node (it may be the ascending or the descending node) is at the place in the Zodiac where the Moon is at birth, this is precisely the moment when the philosophic constellation is present in the heavens. It may be before or after birth, within a probable range of 18 years and 7 months. In Richard Wagner's case it was very near to birth; only a month before birth the descending lunar node was at the place where the Moon itself was at the moment of birth. Then the spiritual nativity of Richard Wagner was portrayed in the heavens. It might well have been that we should have had to look for this spiritual nativity at the moment when the ascending node went through the place where the Moon stood at birth. This would have been approximately nine years and three months before or after the moment we have actually fixed on—the end of April 1813. We see, therefore, that variations are possible—in this instance three—and that we must be well acquainted with a person's psychology and spiritual character in order to choose rightly among the possible alternatives. Herein there is indeed an element of liberation. This spiritual horoscope cannot be merely calculated; a quality of freedom still prevails. The way is opened out into a kind of astrology in which it will no longer be possible to look for the connections of people with the cosmos by dint of mere calculation; it will be necessary to develop a sensitive inner feeling for the deeper character of the person concerned.

In Richard Wagner's case, in the constellation of the cosmic philosophy we have Venus in Aries and Mars passing from Sagittarius to Capricorn. The philosophic tendency thus indicated would therefore be: Idealism in the mood of Mysticism, Spiritualism in the mood of Voluntarism. (Experience with these constellations has
shown that for the philosophic moods the actual constellations rather than the signs of the ecliptic are important.) The two aspects are not unrelated; they are in quadrant (square) to one another. In judging horoscopes of birth, square is rather known as a hindering, disturbing factor, but in the processes we are dealing with here the conditions are reversed. In the spiritual horoscope the bad aspects are good, while the good are often hindering. This too was indicated by Rudolf Steiner and experience confirms it.

In a beautifully clear way, the above aspects are revealed in Wagner's spiritual creation in the whole tendency of his world-conception. Already at an early stage he begins to take the mythological themes of Norse and Germanic legend. There is a divination of this even in Tannhaeuser. With an astounding growth of inner mystical experience he advances along this line. Often the dramatic poems are there for a long time beforehand; only much later the music that belongs to them is added. So he advances—to indicate it only very briefly—through the experience of the Siegfried myth in the Ring of the Nibelungs; through the death-in-love in Tristan and Isolde, having its roots in the Celtic spiritual sphere; to the highest, the experience of salvation in Parsifal. Experiencing in an inner, mystic way his own destiny of life, there arises in his soul the drama of the Flying Dutchman, seeking his home and his salvation. In the Siegfried drama we have a picture of the battle of the awakening "I" consciousness with threatening powers of darkness. In Parsifal we have the unfolding—dimly felt as belonging to a more distant future—of the will-to-healing which lies hidden in the depths of his own being. In mystic depths, Wagner discovers the formative and creative cosmic powers of the universe, even as they are at work in his own destiny; the archetypal ideas reaching even down into the life of the individual. He fashions them into his works of art. In his creations there lives the essence of Mysticism (intimately related as it is to Mythology), colored by Idealism. So in the form of cosmic ideas he portrays the universal powers working themselves out in personal and historic destinies.

Herein we also gain an access to the other aspect, the constellation of Mars in Capricorn—Voluntarism in Spiritualism. It lay in the whole character of Wagner's soul and spirit and entered into all his work that he felt the universal process as an entity of will, living and moving in a spiritual sphere and undergoing transmutation in the realms of spiritual hierarchies. Though he also had difficulties to contend with, so that this picture of the world grew to no more than a dominant feeling in his soul, still it was living in him and it represents the fundamental mood of his artistic life-work.

It is, of course, very difficult when speaking of philosophic tendencies and world-conceptions in this regard to formulate things easily and tersely. For the conception of Idealism or of Spiritualism, for example, must be taken from pure philosophy, not from the many popular variations or conventional meanings. There is a very great difference between what is commonly called Idealism in daily life and Idealism philosophically understood. In the above-mentioned lecture-cycle, Human and Cosmic Thought, these purely philosophic concepts are worked out and represented, above all, in their sequence (their evolution one out of another) following the dynamic course of the Zodiac. It is not possible to describe all this in detail here.

From the little that has been said about the constellation of the cosmic philosophy, it will already be recognized what a tremendous significance this spiritual horoscope must have for us. For, in effect, it represents the dominant soul-spiritual motives and motifs which in a high degree will govern our whole course and character of life. Indeed in some respects it is even more important than the horoscope of birth.

**GATEWAY OF THE MOON (continued)**

The constellation of a person's cosmic philosophy is not always as simple or lacking in complexity as might appear from our first example, that of Richard Wagner. Often a human soul, owing to some one-sidedness of character, cannot altogether master the philosophic constellation which, none the less, belongs to it. It then becomes more difficult for us to read this cosmic horoscope. As an example of this kind we may consider Nietzsche.

(Diagram)

Fredrich Nietzsche was born on 15 October 1844 at ten o'clock in the morning. The constellation of the stars at the moment of his birth is indicated within the inner circle. The Moon is at 9° in the sign of Sagittarius. The lunar node is very near, and indeed, shortly before birth it passed exactly by this place of the Moon at birth. The philosophic horoscope, as we showed for Richard Wagner, may conceivably have been realized at this moment soon before birth. Yet in the constellation at this instant we find practically nothing that is in harmony with Nietzsche's disposition. We must, therefore, look again throughout a wider range of time on either side of birth.
for the congenial relations in the cosmos. We find in May 1835 that the descending node had been at the place in the Zodiac where the Moon stood at birth, and this gives us another possibility.

In Nietzsche's case it is not very easy to make out what the dominant note of his philosophy was. He underwent considerable changes during the different phases of his life's work. We need a sensitive ear to apprehend how the different tendencies of Nietzsche's spirit were able to change, one into the other. Now as it happens, Rudolf Steiner spoke of this case in greater detail, and what he indicated based, as it is, on spiritual investigation as well as on his very close acquaintance with Nietzsche's work, will be no little help in unraveling the cosmic aspects.

From about 1868 to 1875, Nietzsche was in close contact with Richard Wagner. Entering with enthusiasm into Wagner's music, he sought the great composer's acquaintance and soon came to be on terms of friendship with him. From the close sympathy between them there arose such works as The Birth of Tragedy Out of the Spirit of Music, and Richard Wagner in Bayreuth. We may describe Nietzsche's philosophy during this period as mystical in tendency; moreover, creative ideas are represented in this Mysticism as the driving power of world-evolution. It is a mystical Idealism not unlike that of Wagner himself, described in our last installment.

The time came, however, when Nietzsche's link with Wagner was dissolved and broken. Very soon Nietzsche's development carried him from this kind of philosophy into a very different tendency and outlook. We come to the period of his life when he wrote Froehliche Wissenschaft (Human, All Too Human) and other writings of this kind. Nietzsche “cooled down” and turned away from the mystical world-outlook of his preceding phase. He became more of a scientist, intent on recognizing the logical, inexorable laws that prevail throughout the world and upon realizing all that can be known by outward empirical research and experience.

Once again—about the year 1881 or 1882—a deep transformation came about in Nietzsche's outlook. He now conceived his most famous work, Thus Spake Zarathustra. In wonderful poetic language he describes the world he now experiences, all fired by the will to a higher, ethically more perfect humanity. In the world-picture he unfolds at this time, the superman Zarathustra is indeed the goal of evolution, and the way thither is an awe-inspiring battle, felt entirely as a thing of will between universal powers whose countenance lights forth in the ever-changing scenes of history. Yet beautiful as the words are and full of poetry the pictures of his fancy, one has the feeling that this universe of will with its titanic powers is without real spiritual background. Inasmuch as the spiritual world is non-existent for him, for he can find no access to it from the time in which he lives, he fails to show the real meaning of the cosmic process. His call and challenge so inspiring to youth, echoes and dies away in the infertile prospect of a perpetual, materialistic “recurrence of the same”.

Then came the awful tragedy of Nietzsche's end. In 1888 he fell ill and suffered a complete breakdown. His soul and spirit separated from the body, which went on for a long time vegetating without consciousness of the surrounding world.

Thus we have three distinct periods of philosophic development in Nietzsche's life:

2. Thereafter a period of Empiricism, tinged with Rationalism.
3. Finally Voluntarism, upon a background of Dynamism.

We should now have to relate these facts to the cosmic data. In the starry heavens in May, 1835 when the descending lunar node stood at the place where the Moon came to be at birth, we find, in effect:

1. Venus entering into Aries—Mysticism in Idealism.
2. The Sun entering into Taurus—Empiricism in Rationalism.
   (Lastly, the rather strange and unexpected constellation)
3. Mars in Gemini—Voluntarism in Mathematism.

(See the figure above, and the general indications given in our earlier article on “The Gateway of the Moon”.)

This third constellation does not seem to fit, yet looking deeply enough we shall find a very remarkable connection. Here once again Rudolf Steiner helps us. Nietzsche should really have developed a philosophy corresponding to Voluntarism in Mathematism—it would have been most wonderful. Imagine the world-aspect of Thus Spake Zarathustra, translated into a mathematical world-outlook, a universe fired with will and yet with mathematical beauty and precision! Nietzsche, as is recognizable from his whole character, didn’t have the predisposition for Mathematism. His evolution still had to go via Empiricism (Sun) into Voluntarism (Mars), and as this inner failing prevented his developing a mathematical philosophy, instead of passing on from Sun in Taurus (Empiricism in Rationalism) to Mars in Gemini (Voluntarism in Mathematism), he sprang across into the
cosmic opposition to his former standpoint, into the constellation of Mars in Scorpio (Voluntarism in Dynamism) and in opposition to the Sun in Taurus.

Now the fact is that in November, 1835 Mars entered Scorpio and at the same time, being in conjunction with the lunar node, came into the immediate neighborhood of the situation of the Moon at birth. So in this round-about way the constellation of Mars in Scorpio (Voluntarism in Dynamism) was after all made possible for Nietzsche.

We are then faced with this remarkable fact: the purely spiritual researches of the seer are found confirmed in the external realities of the cosmos. In effect, the mood of Voluntarism in Dynamism corresponds very nearly to the last period in Nietzsche's philosophic life. But inasmuch as he could not find access to a real world of spiritual beings, he had to suffer shipwreck with this philosophy of will. Such, then, was Nietzsche's fatality, seen in the tragic ending of his life.

The philosophic horoscope is not by any means so simple as to enable us to read it abstractly or automatically from any given cosmic phenomena. Often it is the difficulties, nay, discrepancies which are most important in estimating a person's psychological and spiritual constitution. We must learn to look into the real facts of one's soul as it reveals itself on Earth and, from the tension between these and the cosmic data, understand all the struggles and conflicts of each individuality. Such is the lesson we may learn from the aforesaid dissonance in Nietzsche's philosophic horoscope.

The question now would be, how can we penetrate from a more spiritual point of view into the mathematical-astronomical data of the philosophic constellation so that it all becomes transparent to us? The astronomical foundation is the fact already mentioned, that at the moment of this constellation in the heavens, it may be either before or after birth, one or other of the lunar nodes is at the place in the Zodiac which the Moon occupied, or will occupy, at birth. Here, in effect, we find realized another aspect of the Hermetic Rule referred to in one of the earlier articles. We based the prenatal horoscope on the portion of this ancient rule which declares: At the beginning of the prenatal constellation, the Moon is either at the ascendant or at the descendant of the subsequent birth—at the ascendant if the Moon at birth is waxing, at the descendant if it is waning. But the Hermetic Rule goes on to enunciate another fact, as follows: The place of the Moon in the Zodiac at the moment of birth indicates the ascendant or descendant of the prenatal constellation—the ascendant if the Moon at birth is waxing, the descendant if it is waning.

It will be seen that this latter aspect of the Rule speaks of the ascendant or descendant, not of birth itself but of the prenatal constellation. In describing the prenatal constellation we were concerned in the first place with the ascendant or descendant of birth. It is the place in the cosmos from which the Moon, at the beginning of the prenatal constellation, took its start, returning time and again in the approximately ten prenatal lunar cycles. This place becomes the direction of the ascendant or descendant at birth—East or West, as the case may be. In this direction, determined by the geographical locality of birth, the Moon stood at the essential moment of the prenatal epoch. This cosmic direction represents the path, the bridge, that leads over from the Moon-sphere into the Earth-sphere. We find this fact confirmed inasmuch as this is at once a picture of the union of the etheric and physical bodies, as was described in previous installments. In the ascendant or descendant of birth we have a picture of the incorporation of the supersensible members of one's being, so far as the etheric body is concerned.

In like manner we can think of the ascendant or descendant of the prenatal constellation mentioned in the second part of the Hermetic Rule. It is a picture of the entry of the human soul from a sphere yet higher than the lunar sphere; namely, from the Sun-sphere and the cosmic realms beyond. This aspect of astrology is filled with spiritual meaning and thus made far more real.

The lunar node must somehow be related to this direction of the soul's entry from the Sun-sphere. This is what gives the requisite conditions for the constellation of the cosmic philosophy. Moreover this relation also must become spiritually clear and transparent.

The two lunar nodes are, mathematically speaking, the points of intersection of the lunar and the solar paths which, once again, are inclined at a certain angle to one another. What happens now when these points of intersection coincide with the cosmic way of entry of the soul from the Sun and higher spheres?

When the condition in the cosmos on which we based the philosophic constellation is actually realized—when, in effect, the points of intersection of the lunar and the solar orbits coincide with the direction of the soul's entry from higher spheres (in Nietzsche's case the direction of Scorpio)—we have, as it were, a wide-open door. The cosmic space within the lunar orbit may be described as the Moon-sphere; the space beyond the solar orbit as the Sun-sphere. Now the direction of the soul's entry from the cosmos is individually determined, indicated as
it is by the Moon at birth. When the Moon-sphere brings its points of contact (the lunar nodes) with the Sun-sphere into this direction, a gateway is open through which the human soul in question can pass in its own individual direction from the one sphere into the other. At this moment the constellation is realized in the entire heavens, the importance of which has now been indicated—the constellation, in effect, of one’s philosophy or dominant world-outlook.

Emerging as it does in this way from the actually given cosmic facts and phenomena, this picture voices deep secrets concerning the spiritual path of the human soul before birth. Spiritual observation shows how the human soul passes upon a long and gradually ascending way into a purely spiritual form of being after death. We go on our way to the Gods and at long last entirely unit with Them. After a certain time the human soul conceives the will to a new Earth-existence. Slowly we take our leave of the higher spheres so we come forth from the lap of the Gods with whose help we have, over long periods of time, been preparing a new earthly body, a new web and woof of destiny on Earth. Slowly the vision of the spiritual Beings fades away and there remain only the memory-pictures of all that we have undergone, until at last when at the moment of birth the Earth-sphere is entered into, the last vestige of consciousness of former existences is blotted out.

This way of the soul's descent—this ever growing inclination toward the weight of Earth—is made real to us when we contemplate the philosophic constellation or philosophical horoscope. To begin with, there is the tendency to enter from a certain cosmic region—the direction of the soul's entry—the ascendant of the prenatal constellation, in the words, of the Hermetic Rule. If then for any individual human being we take this cosmic picture in a really deeper way, bearing it with us as a spiritual exercise, it will give valuable insight. There is also the other aspect, i.e., that at a certain moment the Sun- and the Moon-sphere are most intimately related to one another (through the lunar nodes) precisely in the individual direction of the soul's cosmic entry. The picture of a human soul's descent from higher spheres to Earth is, thereby, the more vividly painted. For in the Sun-sphere the life of a soul is still of such a kind that it experiences in mighty revelations the spiritual reality of the Gods. Then in the Moon-sphere a soul experiences a world wherein, in a manner of speaking, only the reflection of the Gods' activity is revealed. It is the cosmic ether, as it were, the garment of the creative Gods. The Moon-sphere has to do with the in-gathering and incorporation of the etheric organism above all, as was described in our study of the prenatal constellations. In the time-organism or etheric body which is formed from thence, there lives a spiritual texture, a woven garment, as it were, in which the Will of the Gods, regarding the destiny or fate of this individual human being, lies concealed.

Thus in the meeting of the solar and the lunar spheres, we have a picture of the union of the etheric body with the essential nature of the soul. In the soul-body of the human being—the psychology, impulses and passions, sympathies and antipathies—divine and cosmic beings are indeed wrestling with one another. This organism of the soul is the so-called astral body, and in it lives a hidden memory of what the human being experienced among the Gods when in the Sun-sphere.

This then is the conclusion we are led to: in the constellation or horoscope of the cosmic philosophy, we have a picture of the mutual relations between the etheric and the astral body. It brings to expression the character and configuration of a person's philosophy of life, because the Thinking of the Gods about this human being is in effect condensed here—drawn together into a more human thinking—nearer to the Earth. The Gods in the great universe Think, for example, “Let there be Mysticism in Idealism, Empiricism in Rationalism, Voluntarism in Mathematism.” And in this cosmic Thinking there lives a power of the Spirit, infinitely living and creative. The soul of Friedrich Nietzsche takes hold of these cosmic Thoughts and informs with them the hidden and mysterious depths of his bodily vehicle that is to be. Prenatal experience of the great strivings of cosmic evolution among the Gods is thus transmuted in the human soul, deeply implanted into its earthly destiny, to emerge in its life's unfoldment as the tendencies, the inner battles, and strivings of its philosophy.

Thus in a human being's philosophy and world-conception, Thoughts of the Gods are living, and if we penetrate the cosmic writing of the horoscope in question, we get a picture of the Divine Thoughts that lie hidden in the soul; memories deeply embedded in the one's physical and psychic organism, of one’s life and passage through the Sun-sphere before birth.

An astrology guided by such points of view will penetrate to the spiritual reality that underlies the human being as a whole, discovering at the same time in this human microcosm the reflection of Divine events and spiritual forms of being.