

Ensouling Star Wisdom

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Standing in an open clearing of the woods, looking upward into a crystal clear sky bejeweled with thousands of stars twinkling and pulsating light, I felt my whole being sighing with a silent and deep gratitude. It was a moment of tender intimacy. After a long day of teaching about the correspondences between the cosmos and the human being this moment struck me with a persistent gnawing riddle. How effortless it was for me to breathe in this starry night with a wonder that was simultaneously a peaceful knowing! And yet, it sharply contrasted with my day where I attempted once again to convey in thoughts, words, movements and visual depictions the immense mysteries of the Hermetic axiom, “What is above is also below.” Why is it such an arduous task to express a phenomenal reality that pervades all of our lives?

Sometimes I feel like I am an alien [in a strange land] speaking a foreign and arcane language. Despite this feeling, which is neither enduring nor frequent, I am always willing to engage with others in the exploration of Star Wisdom and its relevancy to soul life. My conception of reality is inseparable from the framework of a spiritual scientific cosmology, wherein Star Wisdom is an expressed manifestation of the ongoing working of the Divine. I dare say I find it inconceivable to understand the meaning of humanity’s journey upon the Earth without such a reference. However, putting my own conviction aside, I do realize why the majority of people in our modern Western civilization find such a reference point to anchor reality difficult. The predominant materialistic thinking in today’s world is so pervasive that one is rarely exposed to any other alternative. Within this Cartesian materialistic paradigm there is only skepticism and dismissal of anything that links the human being with the starry world.

Yet, it seems the time is close approaching for a paradigm shift. For many the year 2012 has become a significant landmark in a multitude of convergent planetary cycles. There is an expectant mood of crisis, catharsis and new revelations in the air. That in an uncanny way engenders great hope in me – hope that a younger generation faced with creating a different kind of future may hunger and thirst for an understanding of how Star Wisdom can provide a light into the life of the soul. We need to craft boats of spirit cognition that care for and transport thirsty souls across the salt waters of materialism into a new world. I believe Star Wisdom, when ensouled, can provide a compass for navigating the rough and turbulent waters of this stage in humanity’s evolution.

And furthermore, I hold the optimistic view that the hidden treasures of Soul Wisdom may be illumined through a renewal of the comprehension of the starry world. For indeed, if we are to experience a collapse of the faulty foundations of our modern Western Civilization, then there needs to be an ‘Ark of Salvation’ for the sake of humanity’s future.

So little has been written about the meditative path of inner development, which can prepare one to take up the study and practice of a new Star Wisdom. The few who ask the question, “Where can I learn about Star Wisdom?” rarely take the steps to commit to an apprenticeship or to immerse themselves into phenomenological observations. The lack of a 101 primer on Astrosophy (literal translation Star Wisdom) tends to be a discouraging barrier for many curious and interested souls to move through. I believe one of the reasons that there is no primer on Astrosophy beyond Willi Sucher’s pioneering publications and Robert Powell’s *Hermetic Astrology, Vol. 1 – 3 (1987, 1989 & 1991)* and the recently published co authored book

The Astrological Revolution (2010) by Robert Powell and Kevin Dann, is that the essence of preparation for taking up the study of Star Wisdom lies elsewhere.

Within the core fellowship of the Starfire Group (William Bento, Brian Gray, Robert Powell, Robert Schiappacasse and David Tresemer) an agreement about such a preparation exist. It is the view that any aspirant who wishes to take up the study and practice of a new Star Wisdom must fully embrace the *three pillars* before the *Temple of Astro-Sophia*. This means to have more than a familiarity with the three pillars. It means a complete absorption into the disciplines of study belonging to each pillar.

The *first pillar* rests on the knowledge of and language within Astrology that facilitates a capacity for living into the world of images. Such a study encompasses a basic orientation in astronomy and horoscope construction. The search to find Star Wisdom’s origin, nature and purpose is paramount. Identifying one’s self with this lineage is an essential part of the preparation for entering into the *Temple of Astro Sophia*.

The *second pillar* is founded on the spiritual scientific principles of Rudolf Steiner. Ideally it entails knowing the essence of Anthroposophical Cosmology in its entirety, including all the workings of the Divine and the spiritual hierarchies from the beginnings of time to the end of time. Imaginatively grasping the musical score of how the human being came into existence and how he is foreordained to attain the freedom to create a cosmos of love is one of the most awe filled discoveries one can have in this journey toward a gnosis (a knowing of the full potential of the human being) of Anthropos. As one lives with this understanding it becomes both empowering and inspirational.

The *third pillar* is about a communion with the “Being of Time” as known in the open-and-yet-secret revelations of esoteric Christianity. The aspirant’s aim here is to truly experience the moral intuition that comes as one upholds the truth about the turning point in time. It is a vital aspect of one’s preparation. Knowing the Cosmic Christ’s life, as he walked upon the Earth disseminating the teachings of love’s redemptive power and healing the sickness of sin, forms the foundation for a new Star Wisdom.

The *Three Pillars* of Star Wisdom

Astrology	Anthroposophical Cosmology	Esoteric Cosmic Christianity
Knowledge & Language of the Stars as given in the Wisdom of Antiquity	Cosmic Symphony of Creation and the indications for Co-Creation	The Life of the Cosmic Christ and its significance for Future Jerusalem
Seeds of Imaginative Cognition	Seeds of Inspirational Cognition	Seeds of Intuitive Cognition

The First Pillar: Astrology

We can imagine inscribed into the first pillar are the words of the Star Verse given to Marie Steiner by Rudolf Steiner on Christmas day 1922.

*The Stars once spoke to Man.
It is World Destiny they are silent now.
To be aware of this silence
Can become pain for Earthly Man.
But in the deepening silence
There grows and ripens
What Man speaks to the Stars.
To be aware of this speaking
Can become Strength for Spirit Man.*

Penetrating the first line leads one into the vast esoteric knowledge of how heavenly realms were actively engaged in the creation of the human being. The second line tells the story of evolution. The inevitable event of our parental care givers (Stars) letting humanity go forward into evolution on its own becomes clear in this second line. Without this cosmic historical event humanity could never attain freedom. Yet, the loss of direct guidance, as exemplified by the silence does have the consequence of feeling abandonment and experiencing pain. It is part of what the human being must endure upon the Earth, if he or she is to become fully human and attain the soul wisdom that sheds light on the karma and destiny of everyone.

Once the learning gained from the first four lines written into this pillar of Star Wisdom are integrated and warmed by the open heart, an experiential kind of baptism occurs. Meditations on the ensouled content of this pillar can then lead to a sense of and for conscious dialogue with the starry world. It gives confirmation to the words, *“In the deepening silence there grows and ripens what man speaks to the stars.”* Making this a spiritual practice highlights the last two lines to the Star verse by Rudolf Steiner, *“To be aware of this speaking can become strength for Spirit Man.”* The strength referred to here is not about an outward power, but about an inner faith of communion with the starry world. These experiences can occur in times of aloneness, as when in deep meditation one senses a presence amidst the silent contemplation of the meaning of certain starry configurations or in a moment of gazing into the starry vault of the night and experiencing currents of warmth within one’s being.

The speech and language of the Stars does not merely exist in the great array of images depicting ancient mythological lore. It also exists in the writing of the glyphs of the zodiac, the symbols of the planets and planetary aspects. There is nothing arbitrary to the shape of glyphs or the form of the planetary symbols. As the aspirant learns to read the signs and decipher the occult script written in the astrological code he or she will gradually come to appreciate the open secrets these glyphs and symbols convey. All zodiacal glyphs can be found as imprints of the formative life forces that sculpted the human form from Aries in the head, Taurus in the neck and larynx, etc. All planetary symbols are composed of three elements: the cross as associated to the body, the crescent arc as associated to the soul, and the circle as associated to the spirit. They comprise an imaginative pictorial language written as a continuous script revealing the interplay between the Cosmos and Earth and all her inhabitants. When this book of Star Wisdom is read in the context of the many themes of human life a sense of coherence may arise. Meaningfulness can

be restored, even to the most difficult passages in life. In fact, it can be said that the book can become an instruction manual for living one's life in accordance with the cosmos. And when Star Wisdom is seriously applied to contemplating one's own starry configurations it becomes possible to understand one's pre-earthly resolves in relationship to life experiences.

This article can only introduce this book of Star Wisdom in its relationship to Soul Wisdom. Yet, I can suggest a way to grasp this mysterious and wondrous correlation. The following table highlights some basic correlations worth noting. It can give the aspirant a starting point to begin the reading of these two glorious books of wisdom given to us out of antiquity, two books that I believe were once essential readings in the ancient Mystery Schools. As the 15th century teacher of the Florentine Platonic Academy, Marsilio Ficino once said, "*A Star is a Heavenly Human Being and the Human Being is an Earthly Star.*"

The Books of Star Wisdom and Soul Wisdom

The Great Mysteries	Star Wisdom	Soul Wisdom
Space	Zodiac	The capacity for embodiment as the magic of sensory integration, the management and transformation of urges into the expression of creative will, which distinguishes man from animal
Time	Planetary Rhythms	The capacity to live in the four streams of time: Past, Present, Future and Eternity
Consciousness	Story of Evolution in the Images of the Heavens	The capacities to develop higher faculties of cognition: Imaginative, Inspirational and Intuitive
Being	The Divine and the Spiritual Hierarchies	The capacity to become fully human throughout the series of incarnations leading to the ideal destined place of humanity as the tenth spiritual hierarchy

Out of the substance of the Spirits of Will (Thrones), which was offered up to the process of evolution, the Spirits of Harmony (Cherubim) shaped the warmth exuded from it into the circle of light we now identify as the Zodiac. Imaginatively we can see the twelve zodiacal sectors as streams of light that shaped the three dimensional planes of space (forward & back, above & below, left & right) that we inhabit today. It has been understood in esotericism as the 'Cube of Space'. Within the 'Cube of Space' is the divine upright form of the human being, wherein we find the light-sculpting forces of the zodiac imprinted into the human body. The glyphs of each zodiacal sign can be seen imprinted into the human physiology and anatomy. For example, the glyph of Aries indicates the down streaming forces of the spirit separating the left

and right hemispheres of the brain and the shape of the eyebrow curving down into the bridge of the nose. Its imprint was made upon the external form. Hence every human being inhabits his or her zodiac.

A full sense of embodiment, however, requires an integration of all twelve senses and the management of the twelve instinctual urges. Each zodiacal sign is associated with a sense and by its very nature as part of the animal circle (the meaning of the word zodiac) associated with an urge. Ancient forms of education were based on the fundamental activities in agriculture, land work, craft and arts that naturally aided the young person in sensory motor integration, as well as providing the opportunity to express a degree of creativity. These innate forms of work ethic set the basis for a higher degree of education as the young person grew into being a full contributor to his or her community. In the iconography of many of the medieval European churches we find the twelve virtues known to esoteric Christianity associated with the zodiac. It was the teaching to instill a conscious effort to embody in one's soul the moral forces for co-creating the world.

Time would not even exist as a concept if it were not for the Earth rotating on its axis (day) and orbiting around the Sun (year). The Sun against the background of the fixed stars gives us a means of tracking our earthly biography as in celebrating our birthday and counting the years of our lives. The movement of the vernal point (now March 21) against the zodiacal signs marks the great ages of humanity. The planetary rhythms are also part of the great celestial clock. They point to various generational themes that characterize the conditions of the times we live through. For instance, the Jupiter/Saturn rhythm of 20 years between conjunctions frames a period of new societal changes based on significant cultural events. By reading such a planetary rhythm we can illumine the past, grasp needs of the present and envision the future all based on the eternal qualities of these two planets, in this case, Saturn as Memory and Jupiter as Wisdom. Indeed, remembering our history is one form of cultivating wisdom!

There is no greater storybook than reading the mythological dramas spread out before us in the heavenly sky. In the mythology lies the development of human consciousness from the divine to the all-too-human. In the book *Signs in the Heavens: A Message for Our Times* (2000) by William Bento, Robert Schiappacasse and David Tresemer, there is a fine example of how reading the myths in the sky can serve as a key to understanding the different stages of consciousness. The authors focused on the myth of Perseus, rescuer of Andromeda, found in the region of the sky between the Fishes and the Ram to depict a form of imaginative consciousness capable of safeguarding the riches of the human soul. Ensouling such myths gives the human being a sense of direction and meaningfulness to all the events that transpire upon the Earth.

Living with Star Wisdom in the above mentioned ways brings the human soul into a deeper knowing of how all of evolution is the work of spiritual beings. The awe-filled humility arising from this understanding provides a background for right and healthy regard for fathoming the laws of karma and reincarnation. It can give answer to the many riddles that plague us about why humanity struggles with themes such as good and evil, health and illness, life and death. Star Wisdom has been, and can once again be, the beacon of light for understanding the great Mysteries of existence

The Second Pillar: Anthroposophy

A guide to contemplating the second pillar can be found in the meditative verse by Rudolf Steiner on the evening when the temple that he had created, the Goetheanum, was set on fire – December 31, 1922. The verse he was writing on the blackboard as the flames began to

move through the building was the culmination of a lecture series published under the title, *Man and the World of Stars: The Spiritual Communion of Mankind*.

*In Earth-activity draws near to me,
Given to me in substance-imaged form,
The Heavenly Being of the Stars –
In WILLING I see them transformed with Love!
In Watery life stream into me,
Forming me through with power of substance-force,
The Heavenly Deeds of the Stars –
In FEELING I see them transformed with Wisdom.*

The correspondence of macrocosmic/microcosmic correspondence is summarized in these brief lines. Historically speaking this verse can be seen as a kind of culmination to lectures he began in November 23rd of 1922 and concluded on New Year's Eve. This series of lectures was later followed in 1923 with *Mystery Centers and Mystery Knowledge* and *World History in the Light of Anthroposophy*. Steiner began by addressing the life of soul and then moved on to describe the development of mystery teachings that were both perennial, and yet focused on the particular evolutionary stages that humanity was undergoing during each cultural age. No stretch of the imagination is needed to see how Steiner was pointing to the esoteric lineage of what he saw the Goetheanum to be. With the teachings of Anthroposophy embedded in the building's artistic sculpting, stained glass windows, and the performances of the Mystery Dramas written for the space and the time of the 5th Post-Atlantean Age, Steiner was clearly offering a renewal of mystery teaching. The mystery knowledge disseminated took the form of spiritual science, Anthroposophy. The Goetheanum stood as the main Mystery Center for its time, akin to the Temple of Ephesus in early times.

(Here a photo of the first Goetheanum)

Anthroposophy is not simply a body of esoteric knowledge that can be studied, it is a way of life that challenges and demands every student to re-examine the cultural constructs of a dualistic worldview. There is no easy guide to enlightenment to be found here. The profound truths embedded within it are not always blatant or transparent upon first encounter. The spiritual scientific principles Rudolf Steiner established were the result of free thinking, i.e. a thinking directed from within, a thinking freed from the limits of sense perception and thoughts already acquired. He resisted and critiqued the natural scientific dogma of his time, yet made his method accessible to any one who dared to apply disciplined phenomenological methods to the realm of epistemology. The *Philosophy of Freedom (1894)*, now published as *Intuitive Thinking as a Spiritual Path (2006)*, foreshadows the path of Anthroposophy and gives it its distinctive approach. Steiner's radical departure from traditional Theosophical teachings rest upon his insistence that the principles of spiritual science not be taken up on the basis of faith, but on the basis of the will to experience the world for oneself.

When Steiner described and elaborated upon thinking as a spiritual activity, it was then as it is now a provocative idea. Although many in the philosophical schools of Hegel and Heidegger could receive such an idea with genuine interest, the popular culture could not recognize the

potential of following this activity of thinking to its conclusion. Intellectuality had too much of a stronghold on the modern mind to allow the notion of spiritual activity that can be experienced in thinking to become a consensual reality. Aside from all the contemporary obstacles to understanding the pathway to Anthroposophy there were sufficient numbers of interested seekers willing to support the research and teachings of Rudolf Steiner during the first quarter of the 20th century.

Inasmuch as Carl Jung's legacy could be summed up in the phrase, "Modern Man's Search for the Soul." Rudolf Steiner's legacy could be summed up in the phrase, "Modern Man's Search for the Spirit." Through Anthroposophy the "Heavenly Being of the Stars" are identified not only by name but also through their specific activities manifested as forms upon the Earth. The elements – fire, earth, air and water - the kingdoms of nature and all its species, and the very kinship of the human form all are but phenomenal evidence of the Spiritual Beings' work. They are the "Heavenly Deeds of the Stars." In Steiner's *Occult Science: An Outline (1909)* the details of this grand cosmology are painstakingly rendered. There is no other way to read this book than with suspension of judgment, to enter the grand thought-pictures offered there. In conjunction with this open-minded attitude, there needs to be a willingness to see the words transform into mighty pictures of a divine process. Although it is difficult to describe the actual experience of grasping these tremendous occult facts of evolution, one could certainly say that one feels wisdom imbued with love.

Steiner referred to this book as a *Grail* book. For the modern individual *Occult Science: An Outline* is a cosmic compass for navigating through the dark forests of materialism. On one hand it orients us to the starry world, and on the other hand, it gives instructions for lighting the starry flame within one's own inner life. The preceding publications, *Knowledge of Higher Worlds and Its Attainment (1904)* and *Theosophy: An Introduction to the Supersensible Knowledge of the World and the Destination of Man (1905)* offered important guidelines for the quest to the Spirit. The former equipped the questing individual with meditative exercises intent on developing soul organs of perception. In the concluding chapter the reader is led to an understanding of the practice of white magic. The latter book informed the reader of the journey after death as well as before one's life on Earth. Spiritual landscapes through the regions of the planetary spheres are defined and explored. These three spiritual scientific books, along with the *Philosophy of Freedom*, comprise the foundation stones of the pillar of Anthroposophy.

These books are explicated and expanded in the thousands of lectures given throughout Rudolf Steiner's career as an unparalleled esoteric teacher of the modern age. Some of the key lecture cycles for the aspirant of Star Wisdom (but by no means all the key lecture cycles) beyond those mentioned above are: *Man in the Light of Occultism, Theosophy and Philosophy (1912)*, *Philosophy, Cosmology and Religion (1922)*, *The Spiritual Beings in the Heavenly Bodies and in the Kingdoms of Nature (1912)*, *The Spiritual Hierarchies and the Physical World (1909 & 1911)*, *Human and Cosmic Thought (1914)*, *Cosmosophy Vol. I & II (1921)*, *Human Questions and Cosmic Answers: Man and his Relations to the Planets (1922)*, *Man: Hieroglyph of the Universe (1921)*, and *The Search for the new Isis, the Divine Sophia (1920)*.

Throughout most of Steiner's lectures there are explicit or implicit indications concerning Spiritual Beings living and working through the zodiac and the planets. I have rarely read a lecture cycle that did not have such references. I am firmly convinced his efforts in developing the language of Anthroposophy can be understood as a revival of the ancient Mystery teachings wherein Star Wisdom formed the grammar and syntax of esoteric knowledge. By formulating the

principles of spiritual science based on phenomenological and epistemological foundations Steiner gave all astrologers a basis for reaffirming astrology's validity and relevancy in today's world. He gave the impetus for what Elizabeth Vreede and Willi Sucher pioneered as Astrosophy. Both of these individuals wrote letters to members of the Anthroposophical Society in the hopes of sharing a promising and new field of inquiry taking place in the newly founded Mathematical-Astronomical research group at the Goetheanum. Elizabeth Vreede wrote letters from September 1927 to August 1930, published as *Anthroposophy and Astrology* (2001). Willi Sucher continued the spirit of Vreede's letters from April 1944 to March 1946, published as *Isis Sophia: Introducing Astrosophy* (1999). In 1951 Willi Sucher wrote a book entitled, *Isis Sophia: Outline of a New Star Wisdom* (1985).

The Third Pillar: Esoteric Cosmic Christianity

As we approach this pillar we may experience one of the most challenging riddles of all. The stains on the history of the religion of Christianity have effectively obscured the deeper mysteries within it to most of the general populace. And so, any mention of a cosmic significance of Christianity can be, and often is, met with great suspicion. Yet, this pillar is not about the Christian religion *per se*. It is about the "turning point in time" within human evolution upon the Earth. It rests not upon religious doctrine, but upon the spiritual scientific facts conveyed by Rudolf Steiner and confirmed by other leading individualities of the 20th century. Steiner's exceptional clairvoyant investigations of cosmic history place the event of the "Mystery of Golgotha" (Christ's crucifixion, descent into Hell and the resurrection on Easter morning) at the apex of all the efforts of the Divine in relation to world evolution. Divinity's intent was, and is, to endow humanity with its capacity for co-creation in the cosmos. Such was the ultimate gift of the Cosmic Christ to humanity. The ripples of the Mystery of Golgotha continue to unfold into our time, and into the future.

The esoteric thesis is that the Cosmic Christ, as the Son of the Divine, inhabited the body of Jesus of Nazareth for three and a half years, and through this inhabitation gave to every human being the sense of the divine "I am", the creator capacity. This sense of the Cosmic Christ was stated most clearly in such articles of faith as found in the Prologue to St. John's Gospel, as well as by St. Paul in the New Testament. However, through St. Augustine's emphasis on humanity's guilt and Christ's divine forgiveness, Christian theology of the 4th - 5th century, which persisted until the Reformation and into the Age of Reason in the 18th century perpetuated an erosion of the cosmic historical ground into which the incarnation of the Cosmic Christ was placed. Ultimately, this notion devolved into the "simple man of Nazareth", a mythos that reinforces today's materialistic worldview.

For Rudolf Steiner, Valentin Tomberg, Pierre Teilhard de Chardin, and other esoteric Christian initiates, the Cosmic Christ was understood as a fact of cosmic history, not simply a marvelous story, but a fact. Through a path of inner experience these individuals rediscovered the centrality of Christ's life upon the earth. They each understood the "Mystery of Golgotha" as the result of a long process of involution. They viewed the event of the "Mystery of Golgotha" as inaugurating the ascending arc of evolution, wherein human beings set out to earn their place among the Spiritual Beings in the Cosmos.

Biased dogmatic views for and against the Christian principles, inclusive of the concept of Christ Jesus as the Son of the Divine, are the first obstacles to entering into the complexity of this great mystery. Intellectual debate about theories and doctrines does little to invite the sacred holy experience of a direct encounter with the presence of the power of Christ. Each of us must find the Christ as a reality for ourselves. In the first lecture given in December 1920 under the title, *The Search for the new Isis, the Divine Sophia*, Steiner offers the following uplifting thought.

“...there is something in the depths of man’s heart that speaks of nothing else than of what is purely human and dissolves all differences. And it is just within these depths that we find the Christ. And there is a wisdom, which extends far beyond all that can be discovered concerning single spheres of world existence, a wisdom that is able to grasp the world in its unity, even in space and time. And this again is the star-wisdom that leads to Christ.”

(Steiner, R., 1920, page 8)

Is there any other idea more powerful for grasping the world in its unity than realizing the whole of humanity is shaped and guided by the lawful, orderly wisdom-filled movements of the stars? Regardless of one’s personal sympathies or antipathies there is no refuting that our very sense of existence is due to the fact that the starry world has created our sense of space and rhythms of time for us to unfold our consciousness upon the Earth. In our limited conception of the centrality of this existence we are led to acknowledge the Sun as being the visible source of our sense of warmth, light, movement and life. All of our ancient myths have pointed to the Sun as the abode of the Being who presides over the course of time, and so, it is not arbitrary to consider the Sun as the gateway through which the Cosmic Christ descended onto the Earth and ascended when his life imprint was completed on the Earth. In this manner we can see the Cosmic Christ as having given new meaning to Star Wisdom. This is the riddle engraved into the third pillar of Star Wisdom.

In the second lecture Steiner shares a verse that can easily be imagined as written into this third pillar of Star Wisdom. It conveys the mystery of a deep fundamental change in human consciousness during the epoch of astrology’s birth, the Egyptian-Chaldean-Babylonian Age. Couched in the myth of Osiris and Isis are both the historical events of the 3rd Post-Atlantean Epoch and the task of the current 5th Post-Atlantean Epoch in which we now live.

*Isis-Sophia, Wisdom of God:
Lucifer has slain her,
And on the wings of the world-wide Forces
Carried her hence into Cosmic Space.
Christ-Will
Working in man:
Shall wrest from Lucifer
And on the boats of Spirit-Cognition
Call to new life in souls of men
Isis-Sophia, Wisdom of God.*

Further insight is given by Steiner to the phrase “Lucifer has slain her.” He describes how Lucifer strives to cut off all moral forces from the modern worldview. He aims to allow only the laws of nature, the necessary and natural aspect, to be recognized through the lens of modern natural scientific thinking. “Thus the impoverished human being of modern times possesses a wisdom of the world in which stars move according to a purely mechanical necessity, devoid of morality; so that the moral meaning of the world’s order cannot be found in their movements.” (Steiner, 1920, page 20) Reclaiming a moral worldview of evolution becomes for the modern individual an important Grail quest. Christ-Will mentioned in this verse is but another way to refer to the Cosmic Christ. In His will lives the Father principle of the Divine. The will of morality, the aim of the outcome of divine creation, the will to do the deed of the good, all this is but the power of the Christ at work in the lives of men and women. As Steiner so aptly put it, “It is not the Christ we lack, my dear friends, but the knowledge and wisdom of the Christ, the Sophia of the Christ, the Isis of the Christ.” (Steiner, 1920, page 22)

Uniting our own will with the will of Christ is the mandate of every soul living in this age. By doing so we may be able to liberate the divine Sophia from the coffin of a materialistic astronomy and re-engage ourselves in the dialogue with the Stars, for they continue to hold the wisdom of our evolution – past, present and future. In this dialogue there is to be found the new mysteries, the mysteries founded upon the Earth by the life, death and resurrection of the Christ. Herein lies the core theme for Star Wisdom of the future.

However, it is imperative for the aspirant of a new Star Wisdom to build a boat of Spirit-Cognition out of the many incredible and deep insights given throughout the many lectures wherein Steiner imparted his direct experiences of the Christ and the spiritual world. Foundational to this crafting of the boat of Spirit-Cognition is the understanding that when Christ is allowed to indwell the human soul, then the Christ-power will again shine from the earth-aura, like a star, towards those worlds which the Christ left for the salvation of human beings on earth. When this precious intimate and universal event is accomplished, Christ will permeate the entire cosmos with new meaning. In the words of Steiner written in *Anthroposophical Leading Thoughts* (for January 1925), “The power of Christ imprints the image of Man upon the cosmos...from the time since the Christ-impulse has been living with the earth, Man, as a self-aware being, is being given back to the cosmos. Once a being of worlds, Man has become a being of earth; he has the potential to become a being of worlds again, when first he has become himself as a being of earth.” The implication of this statement is Earth citizenship is to be followed by a restoration of Cosmic citizenship.

In Steiner’s spiritual scientific investigations he asserts that the Luciferic powers did not have the opportunity to experience the Christ-power on earth, yet a time will come when these powers will experience the Christ-power through Man and be redeemed. Just think of the immensity of this prophetic view. Humanity will redeem Lucifer if it takes the Christ-power into itself in the appropriate way! The redemption of astrology, as is given by a New Star Wisdom penetrated with anthroposophical cosmology and spiritual practice, is part of Lucifer’s redemption. Earlier in Steiner’s esoteric career as an initiate of the new mysteries, he conveyed the following:

“Only now do we understand the whole dignity and significance of Man among the members of our hierarchies, and when we look up to the glory and

magnitude of the higher hierarchies, we say to ourselves; Although they are so great, so wise, so good that they never can stray from the true path, yet it is Man's great mission to bring freedom into the world, and only through freedom that which one can call love in the true sense of the word. For without freedom, love is impossible. Any being which is obliged to obey an urge or impulse – well, it obeys it; but for a being who could also act differently, there is only one power to make it follow: love. Freedom and love are two polarities, which belong together. Therefore, if love was to enter our cosmos, it could only happen through freedom, that is to say, through Lucifer and his conqueror, and at the same time through Man's redeemer, through the Christ. That is why the earth is the cosmos of love and freedom... in this way we have tried to fathom the meaning of Man through the meaning of the cosmos.”
(Steiner, R. 1909 & 1911, page 110)

Calling “to new life in the souls of men” is the wisdom of God and a calling of remembrance in the highest order. Remembering humanity's place in the cosmos is a sure way to activate one's relationship with the starry world. When this cognition is combined with the wisdom of the Christ, then the new mysteries begin to come to light. We can characterize one aspect of the new mysteries as the wisdom of knowing that the Christ's life was the imprint of the new man, the man who out of freedom lives his life for the furtherance of love. The Christ's life was no ordinary human life. It was a cosmic life fully lived out on the earth. Steiner articulates this fact in a very moving way in his third lecture within *The Spiritual Guidance of the Individual and Humanity* (1911).

“During the time that Jesus of Nazareth pursued his ministry and journeys as Jesus Christ in Palestine in the last three years (and a half) of his life – from the age of thirty to thirty-three – the entire cosmic Christ-being continued to work in him. In other words, Christ always stood under the influence of the entire cosmos; he did not take a single step without cosmic forces working in him. The events of these three years (and a half) in Jesus' life were a continuous realization of his horoscope, for in every moment during those years there occurred what usually happens only at birth. This was possible because the entire body of the Nathan Jesus had remained susceptible to the influence of the totality of the forces of the cosmic-spiritual hierarchies that guide our earth.

Now that we know that the whole spirit of the cosmos penetrated Christ Jesus we may ask, Who was the being who went to Capernaum and all the other places Jesus

went? The being who walked the earth in those years certainly looked like any other human being. But the forces working in him were the *cosmic forces* coming from *the sun and the stars*; they directed his body. The total essence of the cosmos, to which the earth belongs, determined what Christ Jesus did. This is why the *constellations* are so often alluded to in the gospel descriptions of Jesus' activities.”
(Steiner, R., 1911, page 65)

Willi Sucher, pioneer of Astrosophy, took these words to heart. He dedicated many years of research to discovering the cosmic correspondences to the events of the Christ's life as cited in the Gospels. He knew such a discovery would give to the modern human being a key to working more consciously with the Cosmic Christ's impulse. Not having an exact chronology of the Christ's life, Willi Sucher attempted to correlate the qualities of the planetary rhythms and aspects with certain healing and teaching events in the Gospels. However, shortly after Willi Sucher's death (May 25, 1985), the deciphering of the Jewish calendar, as referred to in Anne Catherine Emmerich's clairvoyant account of the life of Jesus day-by-day, made the actual chronology of the Christ a possibility. The Christ events could then be tracked to the planetary aspects from baptism to ascension (September 23, 29 AD – April 5, 33 AD). Inspired by Willi Sucher's efforts, Robert Powell published the *Chronicle of the Living Christ (1996)* with explicit references to Anne Catherine Emmerich's accounts and many horoscopes of significant moments in the life of Christ.

For the last 15 years this publication has been the central guiding framework for the collective research of William Bento, Robert Schiappacasee and David Tresemer, taking into account that every degree of the zodiac is now imprinted with a Christ experience that can be contemplated in images derived from the Christ's life on the day the Sun crossed over that particular zodiacal degree (see Tresemer, D. & Schiappacasse, R., 2007. *Star Wisdom & Rudolf Steiner: A Life Seen through the Oracle of the Solar Cross*). It is the basis for the Journal for Star Wisdom calendar commentaries written by Claudia McLaren Lainsen. By taking in the images of the Christ's life through each degree of the zodiac one not only ensouls the life of Christ within oneself, but one participates in an activity of co-creation. By living with the images of the cosmic drama of humanity's salvation played out on the earth in the years the Christ lived in the body of the Nathan Jesus one is transforming the 'animal circle' into a 'divine humanized circle'. It is basically a co-creation of the new zodiac containing in it the new mysteries.

Entry into the Temple of Astro-Sophia

When the *three pillars* before the *Temple of Astro-Sophia* are fully appreciated and acknowledged as guiding principles and spiritual texts, then the aspirant to new Star Wisdom may enter into the temple and practice the art of "speaking to the stars." The baptism of study, indicated by the three pillars of Astrology, Anthroposophy, and Cosmic Christianity, leads one into a stage of confirmation as to the principles of practice within the temple. This practice begins with the faculty of speaking in images and then moves onto listening to the spirit speaking through the other, and finally to a state of experiencing a solemn communion with the cosmos.

Ensouling such experiences in the *Temple of Astro-Sophia* provides a fertile inner space for active dialogue and sacred consultation with one's own Guardian Angel.

For the devotee to a new Star Wisdom awareness on a day-to-day basis of the movement of the planets in relationship to one another against the background of the zodiac becomes an important form of mindfulness practice. Through this practice an affirmation of the moral world order implicitly takes place and can help guide one's decision-making to be in accord with the cosmos. It allows for a conscious sense of communion with the starry world in one's thoughts, feelings and actions throughout the whole day. The same diligence toward following the movement of the planets interrelationship to each other and to the stars should also be given to one's own natal starry configuration. Self-examination focused on evaluating one's own pre-earthly resolves and intentions, as can be done with study of the pre-natal epoch progressions from conception to birth, cultivates the possibility of a sacred marriage between one's sense of ego and one's sense of the emergent Spirit-Self. The vow in this inner soul ritual is to fulfill one's pre-earthly resolves to make this world a better place through having lived in it fully and consciously, as well as having worked for its divinely intended transformation.

With advanced study and practice the aspirant of new Star Wisdom may be able to use the cosmic compass of Astro-Sophia to navigate one's vocational life, to carry out one's sense of destiny, and to aid one's brother and sister upon the same God-given path toward the Future Jerusalem. In the spirit of the practice of white magic the use of this Star Wisdom should always be to serve toward the manifestation of the good.

Crafting within one's own soul, a boat of Spirit-Cognition to traverse the apocalyptic waters of our times, is not only an intellectual endeavor. Amassing volumes of esoteric knowledge, although such an endeavor is part of gathering the materials needed for the task, does not translate into building such a boat. The endeavor is much more a demand of an open heart and an open will. Cultivating the ethers of warmth around the heart and allowing the force of compassion to stream out creates the necessary and requisite space for building the boat of Spirit-Cognition. The actual building of the boat is never a singular affair of the will. It requires the open will of devotion to truth, a moral injunction to follow the will of the heavens in one's own life. The light of the stars shining with the blessed gifts of the Cosmic Christ offers the aspirant of Star Wisdom the same secrets Hiram had access to in building Solomon's Temple. These secrets are becoming more and more open to modern human beings who will to abide by the creed, "Not my will, but Thy will be done on earth as it is in heaven."

The solidity of the earth shall one day give way to fluidity, dissolving into the etheric realms. Just as Noah was instructed to build the ark prior to the flood that destroyed Atlantis, we are poised to do the same. However, this time it is not a salvation of the animal kingdom that is being called for, but a salvation of the human species in all its variations of individuality. No one ark can carry all of humanity. It will require brothers and sisters in an unbounded universal love to help each other craft the boat of Spirit-Cognition that can carry the weight of individual karma. The Star Wisdom emerging in our time is destined to become the compass that will guide boats of Spirit-Cognition into the brave new world of Future Jerusalem.

As we find our way into the future, I would like to offer a prayer, which may be said within the sacred spaces of the *Temple of Astro-Sophia*. They are excerpted words from an Astrosophy mantram compiled and written by Willi Sucher. The seven parts of this verse are given in sequential order from Moon to Mercury to Venus to Sun to Mars to Jupiter to Saturn.

Each part of this mantram addresses the human soul's longing to be re-united with the heavenly world.

“We lift up our consciousness to your Presence in the Universe
Great Isis, Queen of Heaven;

Thus an old humanity experienced you.
We find you again along new ways by the
Christ-Impulse working in the human being.

Divine Soul of the Universe,
Thy wisdom-filled life-will carries the spheres of the
Starry world. And Thou lettest us find access to
Living with Thy universe of Spheres.

Within this Thy Cosmos of Wisdom is the Christ present
In the Ether-garment and the Astral stature of the ‘Three (and a half) Years’.
Thus are the Deeds of Christ ever lasting events for the
Earth and its humanity, as well as for the whole Cosmos.

Michael creates of Thy Divine Thoughts the Sword of Light.
May it help us to defend ourselves against the
Adversaries and to learn to discern the Truth.

May Thy healing Word permeate us.
May it help us to become true carriers of the Will of Christ.

Thou lettest us live in Thy Being, Astro-Sophia
And work in positive ways towards the
Future of the Earth and its humanity.”

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