

Origins of the Images of the Oracle of the Solar Cross

By David Tresemer, Ph.D.



Here is the history of how the Images of the Oracle of the Solar Crosses came to be.

Working for years with other Astrosophers, meaning those concerned with Star Wisdom, I knew that the signs of the heavens held secrets. These secrets had been lost to the tropical astrologers whose seasonal calendar had torn itself away from the actual beings in the zodiac. Briefly, tropical astrology, the conventional astrology of the West, assumes that the Sun at spring equinox (21 March) lies at zero degrees Aries. That was true when Ptolemy wrote it in his astrological books in the second century CE. But the orientation of the Earth shifts slowly, one degree every seventy-two years. Now the degree behind the Sun at spring equinox is five degrees of Pisces, and slowly moving backwards towards Aquarius. The tropical approach orients to the seasons where the first day of spring tells us that the weather is changing and the days will grow longer. It is a seasonal calendar. The sidereal or star-based approach of astrosophy orients to the stars behind the Sun as they relate to the Earth.

We became interested in Marc Edmund Jones' work with Sabian symbols,¹ which Jones had elicited from an intuitive seer. They included phrases and short sentences that stimulated the imagination, which thus awakened the soul. Such phrases include *A Chinese woman nursing a baby with a message* (for 12 Cancer) and *Indians rowing a canoe and dancing a war dance* (for 5 Capricorn). When you read these, it makes you want to know more. This illustrates the power of Imagination – you want more because it acts as nutrition for the soul. Jones gave additional paragraphs of explanation after each of the images.

We knew that much more lives in the mansions of the degrees of the heavens. We did not find what we were seeking in the Sabian system. Besides, the Sabian symbols were based on a tropical or seasonal calendar, and did not relate to the actual zodiacal signs, even though they used that terminology.

Then an important work by Robert Powell was published that gave dates to important events in every degree of the zodiac. This was what we had been waiting for. We had to add much to his analysis for the Solar Cross work, yet Powell brought the missing piece. It relates to the life of Jesus Christ and the following quote from the Austrian philosopher Rudolf Steiner:

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

Here was a hypothesis that we could test – matching the events of the life of Christ with the celestial dynamics. The path to getting here took many steps, beginning in the 19th century. Before telling that story, I would like to give a note to both Un-Christians (agnostics, atheists, secularists, etc.) and Christians.

A Cautionary Note for Christians and Un-Christians

In my work at the StarHouse in Boulder, Colorado, I have dealt with many different faiths and have found it important to create bridges. I work often with people who have been hurt by Christianity and want very little to do with it. For some, it was the Crusades killing Jews, gypsies, and Muslims in their escapades into the Middle East, for some the Inquisition destroying the Cathars, for some a graphic memory of burning at the stake, for some a nun at a Catholic school rapping their knuckles with a ruler – whatever the cause, they've had enough. They quote from Christopher Hitchens, Richard Dawkins, the movie (and movement) *Zeitgeist*, and other resources. I am very aware of those writings and movies, and study them regularly to test what lives in my own experience against their views. There is much of worth there in the critiques of the behavior of Christianity, as well as other religions.

I also have worked with those who think they know everything about Christianity, and they are frankly more challenging. One person, questioning the analysis of a Greek word, said, holding a Bible in his hands, "If English was good enough for Jesus, then it's good enough for me." At those times patience is needed. These sacred documents were not written in English, but come to us from metaphoric languages where the meaning of each word has to be wrestled with. Wrestled? Even the word Israel, which an angel gave to Jacob, means "The one who wrestles with Divinity." In other

cultures, whole schools have arisen where people learn to wrestle with the Divinity in words. Let's not forget that in this process of the Solar Crosses. Thus we wrestle with Divinity and acknowledge the continuity of divine revelation from many sources. Every tradition, religion, and system has something to offer.

Doctrinal arguments do not interest me, who's right and who's wrong, and what terrible deed was done in the name of a particular religion. One's relationship to the stars stands taller than this. The cruel misdeeds of the few should not veil the beauty of a particular tradition or knowledge. I have made every attempt to put this material in terms that are universal and thus accessible for everyone.

I see around me the fruits of creative power far beyond my comprehension. I sympathize with the agnostics who claim you can't know divinity – indeed, the Alice Bailey theosophists were introduced to a supreme divinity whose name is “The One About Whom Naught May Be Said”! I have little sympathy for many atheists who claim that all of life, indeed all of creation, is the simple mechanical unfolding of immutable laws of physics, and that modern science will master it all. I understand their frustrations with the crazy things that religionists do, but I don't agree with the atheists' confidence that they know it all, or soon will. When they appeal to science, I agree, for true science – observation, willingness to dissolve prejudices and presuppositions, and trying different ideas – has led me to astonishment and participation in the grandeur of love expressing as life. However, each must become the scientist and take his or her own journey of discovery in this regard.

Jesus Christ

The word “Jesus” comes never in the Images, rarely in the Commentaries. Jesus is spoken of as the wise man or healer in the Images, and in the Commentaries in terms of his role – Teacher, Healer, or Sacrificer, paralleling his functions in the realms of thinking, feeling, and willing, or, using other words, cognition, emotion, and action. The Teacher came to the Earth to model a way of being, not to get people to join an organization. He came to model holy energy, for which I often use the old Sanskrit word *shakti*, which sounds like what it is – lightning-filled energy. He came to receive the anointing of the Christ-light shakti, to model love and acceptance of the “I AM” or divine soul within each human being. Jesus intended that he would not be singled out as the only individual who could act as he did. Rather he intended that we follow, learn, and surpass him – that we all become Christ-lighted divine beings on Earth. He is Teacher of a way of living, as we have had and will have other great teachers. In

the same way, Jesus is a Healer as we have had healers in the past and into the future. The intuitive Anne Catherine Emmerich, about whom more will be said later, mentions, for example, that the healings performed by the Teacher's students surpassed those of their Teacher in drama and miraculous cure. Finally, rarely overt yet underlying everything that the Teacher did, he acted as Sacrificer, showing how one can lose a life and win a soul. Thus thinking was purified by the Teacher, feeling purified by the Healer, and willing purified by the Sacrificer.

Robert Powell's work that we found so helpful was titled, *Chronicle of the Living Christ*.ⁱⁱⁱ It was through this lens that we were able to see what lay in the zodiac. Though we have used dates for other advanced beings when we knew them, we have concentrated on this Christ-on-Earth. Here the Sun-being has come to work through a human being, and we are very interested in what the Sun-being does on this Earth.

Jesus is not meant to be isolated from humanity but rather linked to humanity. Thus the Solar Crosses are appropriate for those in the Christian churches as well as those who are not in those institutions.

As the great theologian of the Catholic Church, Thomas Aquinas, said in the 14th century: "One may never have heard the sacred word Christ but be closer to God than a priest or nun."^{iv} That from the core philosopher of the Catholic Church!

I invite a completely fresh and new look at this history, which may surprise you in its richness. I ask that a person from any religion simply understand the foundations here, which are meant as an offering to all people. In other words, persevere for a bit, and you will see how it all fits together. The skeptics may read the "Summary" in italics down a few pages.

Let's begin to put the pieces of the story into place.

Anne Catherine Emmerich

Between 1820 and 1824 a German nun named Anne Catherine Emmerich was visited by clairvoyant visions. Though she had had visions from her youth, much like the youngsters of Medjugore, Yugoslavia, she began to have very specific pictures of the daily life of Jesus Christ beginning with the Baptism in the Jordan River to the Resurrection and Ascension, events that I rename the Water-Initiation and the Light-Body Substantiation, to get us into new ways of thinking about them. Anne

Catherine saw many details about the Teacher, and also about Mary Magdalene, Mother Mary, John the Water Initiator, and many others.

Anne Catherine Emmerich's highly specific visions spanned over three years. An Italian author, Clemens Brentano, heard of her gift, visited her, and sat at her bedside for most of this time, with some gaps when he had to attend to personal business, or when Anne Catherine was too ill to speak. He recorded every day what she said, and then read over to her what she had said the previous day, to make sure he got it right. These visions as recorded by Brentano comprise four volumes in English and some more material in German manuscripts. They are a goldmine of stories and imagery in comparison to which the four gospels appear as summaries.^v

Clairvoyance varies widely as to its accuracy and validity. Why would we believe anything that Anne Catherine Emmerich said, no matter how lovely? Various tests of her veracity have been performed. For example, Anne Catherine described the place where she intuitively observed Mother Mary spend the last years of her life and the house where Mary died. Anne Catherine could not have known about this place, as she traveled very little during her life, no more than twenty miles from where she was born. Following her descriptions based on her visions, Lazarite monks found this place in the hills above Ephesus, Turkey, renamed Selcuk. The house was exactly as she described it. Though the walls had fallen down, it had the same room plan, and the same surroundings. Archaeologists followed, and now two Roman Catholic popes have visited to affirm this as Mary's house. This particular spot is also special because, as the Koran accepts Mary as the most divine of all women, Muslims and Christians freely intermingle on that site.

Anne Catherine reported on the modes of dress and ceremonial practices of the Romans and Jews during that time, which have been later corroborated. She confirmed aspects of the life and relationships between the main characters of this story that were later corroborated by translations of the Nag Hammadi texts written in the second century, found in Egypt in 1945 and translated in the decades following.

Some of her visions were marred by her training, that is, her prejudices and lack of experience. She did her best as a reporter. For example, she saw in her vision young men around a small pool of water, deep, with a narrow opening, lined with stone, inside a building. She found this a curious picture. They went in and out of the water in a reverential mood. She had no idea that she was observing the *micvah*, a common Jewish practice then and now for ritual purification through water.

Anne Catherine had no experience of this in her Catholic town in Germany. This illustrates her reporting. You have to know more than she did about the history of the time to understand what she's describing. She sees, and we can now interpret.

Of course, we always must ask what powers the Illusionist – the powers of deception that would lure us away from the truth – exerted over her. That's a fair question to hold when examining her visions or anyone's visions. As with every human realization, visions are indications and lights on a path, but not the end of the path. They point in a direction that we must take. As pointers, they are very helpful.

Little has been done with the resource of Anne Catherine Emmerich except Mel Gibson's popular movie, *The Passion of Christ*, based on her descriptions. That movie has sold many millions of copies. People are eager to learn the "truth" about what happened. Unfortunately that movie emphasizes the harsh details of what Anne Catherine added to the Gospels while underplaying the resplendent and positive. However, it is the most visible outward sign of the acceptance of Anne Catherine's visions.

Robert Powell

In the late 1980's, Robert Powell, an English mathematician, astrologer, and Ph.D. from the Polish Academy of Sciences, was moved by Anne Catherine's account. From his intimate understanding of the Roman and Jewish calendars from two thousand years ago, he could locate in time Anne Catherine's references to Sabbaths and to festivals, both Roman and Jewish. He put actual dates to the events that she described. He published this as *Chronicle of the Living Christ* in 1996. Here we find brief summaries of the daily activities of Christ Jesus for the last three and a half years of his ministry, as well as very careful working out of the birth and death dates of the major actors in this great drama.

This book included dating of echoes of the daily events, mapped from the years 29-33 onto the years 1996 to 1999 as the 60th repetition of the 33 and 1/3-year cycle of life events. Astrologers would understand this as a parallel to a Saturn return (29 ½ years). When Saturn returns to the same place that it had at our birth, then we feel that we can revisit and renegotiate the issues that Saturn imprinted into our being when we took our first breath. Likewise, if we can see in the life of Christ Jesus a perfect unit of 33 and one-third years, then we can relive the daily events mapped out onto

present time. Robert Schiappacasse, William Bento, and I went over and over this material, the first time from February of 1996 to September of 1999, matching day for day the described activities.

When you have actual dates for events you can make astrological charts, though you need a special astrological program to go back two thousand years. My colleagues and I looked at the planetary configurations for many of the events in the life of Christ Jesus.

Rudolf Steiner

To the material from Anne Catherine Emmerich, Robert Powell added the insights of another clairvoyant, Rudolf Steiner, the philosopher who lived from 1861-1925. Powell integrated these insights into what he saw in Anne Catherine's visions.

One of Steiner's great contributions was to alert us to the idea that the Christian story is more complicated than previously expected. You can find out more about, dealing with the two Jesus children, in the next section.

The Sun and the Planets

After years of the study of Anne Catherine Emmerich as enlightened by Rudolf Steiner's spiritual observations, I was overwhelmed with the amount of complexity spinning around each event. When you read an astrological chart, there is so much going on, so many interrelationships between starry worlds and planets! I had to step back. I decided to look only at the Sun. When you are born and take your first breath, into your being comes an impulse from the Sun. From the planets come various conditionings and qualities. The Sun, however, brings pure impulse from the cosmos. Thus I left planets to the side, and concentrated on the Sun as the laser focused light coming from an exact position in the zodiac.

After working with Powell's dating of Emmerich's observations, and including Steiner's insights, I asked what is common in Christ Jesus' work on each day that the Sun is in one place, that is, on one Solar Day. For example, what happens every time the Sun lies at five degrees of Taurus, no matter what the year. I put together the daily activities of the same day for every year – the years 29, 30, 31, 32, and 33 – for which I had information. There were gaps for some stretches of days when Anne Catherine was too ill or too blissed to speak.

When I put the same days together from different years, I found astounding similarities in theme and also in geographical place. What was taught was often the same. The geographical location of the Teacher was often the same. The Teacher traveled widely, and visited many places important to the spiritual history of humanity. I have termed this geographical memory, meaning the use of place to access what has happened there and the people who acted there. For most people the reactivation of geographical memory is called pilgrimage, and they visit a place to receive its essence and vibration into their own being. The Teacher took other steps: Before receiving, he activated the place, activated its memory. Then he built it up through his own words and activity and sent it as a message into the cosmos, imprinting it there to be accessed again by humans in the future. His repeated visit to the same place emphasized also that places have connections to particular places in the heavens.

The Teacher traveled a zig-zag path through the lands of the Middle East, visiting many places of historical importance. I treat this as an activation of that place and the people involved and what happened there, as if the event of the past were fresh to the moment of the visit, sometimes hundreds of years later. In the last year before the Sacrifice, the visits to the land of Egypt (thus activating the previous cultural epoch) and Persia (thus activating the cultural epoch previous to that) take on special importance from this point of view. "The paths of Jesus in Palestine were the paths of the Sun-force that had come down to the Earth."^{vi} "[Archangels] are Space-spirits in the sense that they endow space with moral quality. True spiritual geography consists in the knowledge of the activities of Archangels, and the boundaries in space of these activities. The spiritual map of the Earth is quite different from the political or national map."^{vii} Thus the attention placed in the Oracle of the Solar Cross on *geographical memory and place*.

The many correspondences over different years in the same Solar Day justified for me the combination of the material from different years. Thus, all the fifths of May, for example, were together, and all the sevenths of June. For some Solar Days we have information for two years, sometimes three, and on a few occasions four years.

I laid before myself everything that Anne Catherine Emmerich saw on a particular day in each of the years for which I had material from her. Thus, the activities of every day that the Sun lay before the 10th degree of Gemini, no matter what the year, was put on the table. Then it began to grow. If she said that the Teacher spoke from Isaiah, chapter 56, I brought that out. If she said that the Teacher

spoke about Joseph, son of Jacob, I brought in everything known about Joseph in the Hebrew Bible as well as in Rudolf Steiner's writings, in Biblical commentaries, in the Jewish *midrashim*, in mythology, and so forth. If the Teacher came to a certain geographical place, all the history and legendary activities of that place were added to the material of that day. I brought in etymology of Greek, Hebrew, and Aramaic words spoken. I brought in *gematria*, the science of sacred numbers formed from the number values of the letters of the Hebrew words. If Anne Catherine told a story from another century in the context of that day, I added the content of that story as part of the day, with the assumption that she was resonating with the shakti of that Solar Day. Only once did she speak about the birth of Moses, for example. I considered the possibility that this announcement belonged to the day in which she couched the story. This was a hypothesis that, through resonance, she intuited a connection of this particular day with the birth of Moses. Thus I brought in the whole story of Moses' birth, including all the commentaries about what "really" happened, and who Moses "really" was. Anne Catherine often spoke about Roman festivals and celebrations in some detail. She spoke about the lives and lifestyle of the Three Kings of Babylon in great detail. All these were added.

Over the years that I have been working with this material, I have developed the distinct impression that the Teacher went deliberately to certain places on this earth and said certain things out loud so that these would impress themselves through the Sun into the Akashic Record. If the activities reported involved primarily others close to the Teacher, such as John the Water Initiator or Mary Magdalene or Mother Mary, I concentrated on what they were sending forth. They trusted that their legacy would be discovered by someone who could see and hear from the Akashic Record itself. Often times, they would come to a place of great importance for one day only, a place greatly significant in the Solar Cross.

Of course, everything known about Mary Magdalene, the Essenes, the Egyptians, the newest archaeological discoveries such as John the Water Initiator's cave, and so forth – all this was added in. The main references are given at the end of my book *Star Wisdom & Rudolf Steiner*, and many more were used only once or twice that I mention only at the commentaries for a particular degree.

Furthermore, the insights of Rudolf Steiner into many stories in the Christian gospels, as well as his insights even into the ancient Kings of Persia such as Djemschid, and so forth – all this was added to the table.

I also began to add in other events known from history. I added to the table some of the great deeds of extraordinary human beings from all religions, those who had attained a high level of development. Thus what was laid on the table for a single degree, one degree of 360, included all traditions.

Summary of Resources

Thus active reference was made to the traditions of the Christian, Hebrew, Egyptian, Persian, ancient Indian, including Sanskrit and Shaivism, pagan (Roman, Greek, and Celtic), as well as the Trans-Himalayan Wisdom teaching, the Perennial Wisdom, Theosophy, Anthroposophy, as well as occasional reference to other traditions. Though the core reporter was a Catholic Christian nun, all these traditions have found a place in this Oracle.

All this, from the same position of the Sun, the same Solar Day, I laid before myself. All these materials added up to several dozen pages, and sometimes a hundred, from widespread sources. Then I pondered. Through meditation and patience, invariably a single unified Image would arise, as a *punctum*, declaring itself from this material as the essence of the day as stored in the zodiac. Let me explain the *punctum*, for it is important to understand in the origin of The Oracle of the Solar Cross.

Roland Barthes

In his writings as an art critic, Roland Barthes developed the idea of the *studium* and the *punctum*, particularly relevant in viewing photographs. When you look at a picture, perhaps you notice what the picture is supposed to be about. We see a family posed for a portrait, for example. The *studium*, the studied or formal purpose, is a record of the family, meant for the family album, to remind everyone that they existed at that time and place and that they smiled, proving that they were happy and enjoyed their life together. However, Barthes said that always in a photograph something will jump out at you, ignoring the *studium* – something compelling and interesting, something not intended, hitting you like a dart, the *punctum*. You notice, for example, the extremely long delicate white fingers of the young boy in front of a family of simple farmers, whose hands are stubby and dark. Or you notice the particular tilt in the head of a new wife, a subtle gesture that says she's asking herself about her decision. A friend once took a photo of his girlfriend after a hike in the mountains, with the mountains in the background, meant to record the fact that he had been there with his fiancé, and that

she was happy. Later on he found in the photo the head of a mountain lion peering out from behind a nearby tree. The *studium* – the smiling girlfriend on an outing, meant for the family album – had no notion of this! The *punctum* revealed what was living more deeply in the story. Viewing the image of the photograph, the *punctum* darts out at you. It is the underlying and perhaps truer story behind the studied purpose of the photo, the *studium*.

Watch for the *punctum* – that’s where the soul speaks past the conscious and planned intentions, past the stage set that most photographers attempt. The *punctum* speaks straight to you from soul to soul. The *studium* is always a little dead, predetermined, the party line, what you’re supposed to see and think. The *punctum* shouts out, always alive and changing. By this method we redirect our attention from the studied casual to the unstudied causal. The *studium* tends to conceptual – as in someone putting on a smile and saying, “Peace and Love!” for the photographic documentation of the moment, when you know he or she is actually struggling with his or her marriage. Where is the truth? What can take you past the veneer and give you something real to hold on to, to grasp? The *punctum* gives you something to ponder and ruminate, something that, like a mountain lion behind you, wakes you up to the story behind the story.

I laid out all the material for each one degree of 360, this one slice of zodiacal time. I did not bring in at this point the births and deaths of historical personalities, kings and queens and artists, and so forth. I was interested in how the stars were speaking into the earth, as revealed by actions in the world by powerful people whom we might call “tuned in” to the cosmos.

Lurking over the whole enterprise was the hypothesis that the heavens are speaking here, that the stars are speaking through the deeds of humanity, especially through the activities of the enlightened beings whom I was tracking. I permitted an Image to arise, often a single Image, and sometimes an Image with parts. Sometimes this took days for it to arise. I would read and reread the material, expand upon it if necessary, bring in more and more. Then I would patiently meditate on this, and ask for a single Image to reveal itself. Invariably it did so, with some taking longer than others.

In the Commentaries to the Images I explain many of the words and phrases of the Image, their historical, archaeological, and mythological origins. But the Image is the compressed key. The hypothesis is that the Image is a small part of the truths lying in that zodiacal degree, indeed that it can be used as a key to open up far vaster treasures that live there. The best people to use this key are

those who have been born into this degree, for they have an intrinsic memory of its wonders – yes, sometimes its great challenges, and its wonders.

What is the Truth?

After I have given this explanation, some people ask, “But where did the Images come from?” I thought I had already told them. I have come to realize that the subtext of their question is: “From what ancient and holy scripture – that I didn’t know about – are you quoting?” To reiterate then, I’m not quoting anything. The ancient and holy scriptures have helped as a foundation but are not the source. They have helped me find the source. Aided by the many resources that I have named, I have wrestled and I have formed these words out of my own self. It has been an experience closely akin to what Rudolf Steiner calls *spiritual science*. There is research and study – the *studium* – and there is the light-filled sense of the *punctum*. What comes as a result are light-filled words as gems, each one polished to reveal a sparkle of a magnificent sparkling being of the heavens.

Is there a danger of arrogance in this kind of work? Of illusion? Of distortion because of my specific life experiences? Yes, certainly. Let us address this more specifically, beginning with the concept of validity.

Validity – Internal and External

Trained in statistics and experimental design, I have been very aware of the question, “How can you prove any of this?” This is a fair question. There are two forms of validity of a new system or a new measure of something, internal validity and external validity.

The internal validity ascertains how all the data coordinates inside the system, how all the parts agree with each other. As I said before, I was quite surprised by the number of times that, at the same zodiacal degree, the Teacher was in the same geographical place, literally the same spot on earth, sometimes two or three years apart, yet on the same Solar Day, or on the exact opposite day, putting those visits in the same Solar Cross. Or that the same theme would be spoken about on that Solar Day in different years. This encouraged me to continue with this approach. Also, in the four positions of the cross, for example, 12 degrees of all the fixed signs (Taurus, Scorpio, Leo, and Aquarius), I found repetitions of geographical locations and themes.

Of course, we would neither expect nor desire that every time that we came to 12 degrees of Taurus that the Teacher would be in the same place, like clockwork. It might please an experimental designer, but it would not please the soul of a human being, which needs its freedom. However, this happened enough times to convince me that one of the Teacher's activities included geographical memory – relating certain places on the Earth with a thin slice of the heavens, what lay behind the Sun in the zodiac on that Solar Day – and thematic issues that, I hypothesized, lay behind the Sun in the life-force that dwells in that degree.

External validity means that the system works in the big world, with historical personalities, with modern individuals, with world events, and with clients. As we are working actively with about three thousand people for whom we have good biographies, and looking at both their births and their deaths, this will take time to work through completely. I have given readings to many people at this point, for whom I have brought out the historical personalities related to them. Over and over again, revealing the historical personality of someone related to the person's Gate Image, Earth Image, or Horizon Images has brought out an "Aha! I knew it!" and a wistful look on the face. The whole face becomes soft, and I know that an elder Star Brother or elder Star Sister has been affirmed. The person knows the connection already, in the bones. The Solar Cross work confirms it and encourages him or her to investigate more thoroughly. (The Tea with Your Mentor program connects a client with those who have died in a particular degree – the same one where the Sun lay when the client was born.)

Likewise, the Images, when they work, go deeply into the client, and are worked with actively. How do you "prove" something that speaks stars-to-soul? Using modern methods of statistical demonstration, requiring double-blind studies and random assignment, you don't. Yet, to toss it off as "only an art," thus being unscientific, would be unfair. This study should not encourage a relaxing of acuity, but rather requires the same kind of lucid discernment as does true science, as well as an openness to the nuances of an alive and active feeling life.

Ways of Knowing

We have been trained in our Age of Science to seek only the objective – the great verities – suspecting the bias of the subjective and personal. Richard Dawkins, in *The God Delusion*, rejects all subjective experience completely – one can't trust one's feelings and concepts – in favor of what science can reveal. Modern philosophers, including philosopher-scientists such as Werner Heisenberg, have taken

pains to demonstrate that objective without subjective is not possible. In fact, one without the other is not desirable. Asking for the objective without the subjective asks for spirit without personality – and without soul. The “I AM” of the soul commingles the impressions of the senses conditioned by upbringing, that is, the personality, with the “ALL THAT IS” of the spirit.

I emphasize this because too often people quote a pithy passage of “objective truth” and gain nothing from it except the reassurance that God is on their side. You hear the objective truth and wonder, “So what?” In this squeaky clean rejection of anything personal and messy, you find that the individual hasn’t learned anything in this life.

I recommend the process whereby these Images were created as a process wherein you can make these your own, transforming them, as your soul is sure to do. The mind-mapping exercises in The Oracle of the Solar Cross are intended to do just that. By this means, terrific insights will be gained by your interaction with the material.

A risk has been taken to publish these Images as words. Overwhelmed by printed media, people skim, trying to get the information or the stimulation quickly. An Image that relates to the foundations of your life’s purpose should not be skimmed. Every attempt has been made wherever these Images are written to move slowly, to take the Images seriously, and to permit them to transform in your own soul life.

Historical Personalities and Events

After the Images were set, I began to look at historical personalities to find out how the Images played out in another person’s life. These can be very helpful to illustrate how an Image is breathed with a person’s first breath and often becomes a major theme of his or her life. At a person’s death, he or she unites his or her life’s harvest with a Solar Degree, and one can see how the fruits of a life can be taken up in a theme consonant with that life. Work with historical personalities has depended upon the very fine work done by Robert Powell in researching dates for births and deaths of known personalities.^{viii} I have also used the 30,000 records of the AstroDataBase, begun by Lois Rodden. Unfortunately, they do not value records of death very highly, which we value very much.

I have tripled Powell’s database, adding many artists, poets, composers, and characters from different cultures, as well as criminals when they are powerful and have a powerful effect after death. I have also added many historical events, under the theory that potent events imprint themselves back

through the Sun into a zodiacal degree. What lives in a zodiacal degree into which you were born can thus condition your birth (or your conception if this can be determined). From inventions to calamities, these can be helpful to know about.

In all of these additions, it is the Image that focuses one's attention on what meaning an event can have. A prominent person's birth or death, a great invention, a huge natural disaster – these can all be understood and made sense of in terms of the Image.

Some people have asked what the criterion is for choosing a historical personality, and why can't we have some simple people. Why Winston Churchill and not Jane Smith? When we know that a good biography exists about the details of someone's life, so that we and the client can learn about how they dealt with the same Gate Image, for example, then we are happy to include less well known people. Without the biography, or some way of knowing about them, we can't bring that person's example to bear on the client's life.

It's interesting when clients are certain that a particular person will be related to their birth Solar Cross. Sometimes this happens, but often there is another kind of relationship, often exposed through an astrological analysis.

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As with all works of scriptures and spiritual commentary, these Images have to be taken as hypotheses, something to be tested in one's own experience. I offer these insights as routes to the heavens, and you will have to try them out for yourself, which means making them your own, to test their verity.

The Story of the Holy Family

Here is a story from Rudolf Steiner that you may need to know to understand some of the commentaries to the Solar Images. It is a beautiful story, brilliant, shocking to some, revealing to others. In the book, *Star Wisdom & Rudolf Steiner*, it becomes particularly important at the Death Image.

This story presents a very different way of understanding the being of Christ Jesus, and those around him. Every effort has been made to extract the wisdom of the events of the Teacher so that the Images can be met without doctrine, dogma, or sectarian reactions. That is, one need not join one of the myriad of Christian churches in order to appreciate this story. Indeed, when you apprehend this

story and begin to find it useful, it may become more difficult to join one of the Christian denominations.

Here we enter the dangerous territory of “Spirit and Nature, dancing together.”

Shall we simply jump in? How is it that two very different accounts occur in the gospels of Matthew and Luke about the birth of the Teacher? One is born in a house, one in a cave or manger. One is visited by kings, the other by shepherds. One has brothers; the other is an only child. Even the genealogies are different. Does this all come from confusion or sloppy reporting? Couldn't they get their stories straight? The philosopher and clairvoyant Rudolf Steiner penetrated spiritually into the facts, and announced that there were two Jesuses, indeed two Marys and two Josephs too. This view upsets most people at the beginning but becomes very interesting to investigate more closely.

For a much more thorough demonstration and proof of this hypothesis, I refer you to the wonderful introduction and summary by Robert McDermott to Rudolf Steiner's lecture cycle, *According to Luke*, as well as to the lectures themselves, also to Edward Reaugh Smith's books, especially *The Burning Bush*, and also to Robert Powell's *Chronicle of the Living Christ*. I leave the demonstrations and proofs to them and simply tell you the story. If the references to spirits and reincarnation streams seem fantastical, this is because modern human beings have lost their clairvoyance, their ability to see into spirit realms readily. Materialism has stunted these supersensible capacities. “Just the facts, ma'am,” means only the grossest physical substances are accepted as real. We all know that there is more to life than that. But we distrust anything unseen because it might be illusion. The caution is fair, and I am asking that you hold these ideas as a grand hypothesis, and see how it works out in your particular Solar Cross.

First the story from the Gospel of Matthew, with additional features, including actual dates. In 6 BC, a wealthy couple named Joseph and Mary gave birth to a special child who they named Jesus, pronounced Yeshua, a common name, the same as Joshua. The parents had other children too who would later become students of the Teacher. The parents had prepared diligently. The birth was virginal, meaning that the mother was pure in her astral body. Indeed, Mary had been born in the same way, from a mother who was virginal. (That is how the goddess Hera renewed her virginity annually – by purifying her astral body, the body of thoughts and feelings that radiates out from the physical for a foot or two.) As the Matthew gospel traces the ancestors of Jesus to King Solomon, son of David, we call these characters the Solomon Mary and the Solomon Jesus.

The stargazing priest-kings in the desert, near the old cities of Babylon and Ur, had observed in the heavens the coming of the Solomon Mary and later the coming of her son. They could see pictures in the stars that told them of these events. Then they traveled two months through the deserts to visit this extraordinary infant. They brought gold, myrrh, and frankincense as well as many other gifts. Why did they travel this far to see a baby? Because the heavens had revealed to them that the great teacher of their lineage, Zarathustra, had been reborn, as he had promised five hundred years previously. Zarathustra, which means golden star, had, in distant ancient times thousands of years ago, mastered in seven lives the seven major spiritual traditions.^{ix} He then inaugurated the ancient Persian civilization, imparting his wisdom to Hermes Trismegistus, who took this wisdom as the seed of the next civilization, the Egyptian. Zarathustra had then incarnated in Babylon, where he taught three important leaders – Pythagoras, the prophet Daniel, and Cyrus the Great, king of Persia – as well as others, in the arts of astronomy and astrology. He said he would return in five hundred years. Generation after generation, the stargazing priest-kings had watched for signs of his return.

Here again was their founder, their master, the wisest human being on earth – the Solomon Jesus.

Sensing the Kings's excitement and fearing a usurper, King Herod ordered that all the infants of the realm be killed. But, led by a dream, the Solomon Joseph had already led the Solomon Mary and the Solomon Jesus away from the land, to Egypt, where they would stay for some years, until they returned to Judea.

Then at a particular Passover celebration in Jerusalem, the Solomon Jesus, at age 17, gifted his entire Zarathustra nature to another, and soon after that died. Who was this other? It was the Nathan Jesus, the one described in the Gospel of Luke in very different terms.

The Nathan Jesus was born to very simple and poor parents, in simple circumstances, according to Anne Catherine Emmerich, in a cave that had also been used to shelter farm animals from the winter cold, thus what came to be known as the manger. Shepherds were awakened by angels proclaiming the victory of this Sun-Being coming to earth. The Luke Gospel traced his earthly genealogy to Nathan, the prophet, also son of David. In the Nathan Jesus was born the simplicity of what is called the sister soul of Adam, that is, the part of Adam, the primal human, that had not yet incarnated.^x In the Nathan Jesus could be found the profound love and power of Krishna, overseen by the spiritual body of the Buddha. All these spirits may be confusing to some, and I give them to

introduce you to what esotericists talk about and work to understand. It brings up a question – what spirits are in the atmosphere around you right now?

At the age of 12, this very simple, not very intelligent, wide-eyed, and loving Nathan Jesus, a true Nature Boy, visited the Temple in Jerusalem for the Passover ceremony. There the Solomon Jesus passed his essential wisdom, indeed his entire being, to the innocent Nathan Jesus, who thereupon mounted the teacher's chair in the Temple, the highest pulpit in the land, and began to dispute with the learned lawyers and theologians, astounding them with his knowledge and penetrating insight. Of course, this was a complete turnaround for the simple wide-eyed Nathan Jesus, and thus it was remarked in the Luke Gospel.

Now for some changes, summarized rapidly. The Solomon Jesus died, leaving his brilliance in the Nathan Jesus. The Solomon Joseph died, as did the Nathan Mary. The Solomon Mary then married the Nathan Joseph, who himself died some months before the Water Initiation (or Baptism) of the Nathan Jesus. The one we call Mother Mary is the Solomon Mary, who was not the biological mother of the Nathan Jesus, but had adopted the young Nathan Jesus, and accompanied him through his ministry and trials.

At the Water Initiation (or Baptism), the Adam and also the Zarathustra natures of the Teacher stepped aside so that the Nathan Jesus was empty, ready to receive the divine Christos, the Sun-being, into his human body.

At the Water Initiation, and also at the Sacrifice, the Nathan Mary united with the Solomon Mary, and both united with the great Sophia, divinity of wisdom. There is a great story of the women, including Mary Magdalene, that has not been told. Many more hints than can be found in the Bible come out in the Solar Crosses.

If you are confused, you might make a chart for yourself. This might not be necessary, as the point is that two streams came into the being of Jesus, assisted by two sons, two mothers, and two fathers. Each had a role to play. Each had a birth and a death, all of which are important in the Solar Crosses. We don't know the birth and death dates for the Josephs, so these aren't included, but Powell has worked out the birth and death dates for the Marys and Jesuses. Indeed, he has worked out the conception dates too, based on the Rule of Hermes.^{xi}

Here's an easy way to remember much of this. You can connect the Matthew Gospel with the Solomon Jesus, who is the carrier of Zarathustra, the King Stream. You can connect the Luke Gospel

with the Nathan Jesus, who is the carrier of Adam and Krishna, the Shepherd Stream. The individuality whom we follow after the Water Initiation combines qualities of all these, organized by the powerful light-radiating crown and fiery heart of the Christ.

These are people who live in human bodies, meet the daily challenges of bodily cares, and have networks of relationships with other people. They are human beings in a more intimate connection with divine realities. Their deeds, feelings, and thoughts have been imprinted into the akashic record and are then available as a resource to us.

Ongoing Star Wisdom Research

The original form of the Solar Cross work came as two compact discs (CDs), one with introductory material, and one with the Images and Commentaries related to that degree. This method was chosen because the best transfer for imaginal content is listening, as one would hear stories around the campfire. This is the healthiest way for the imagination to grow. Reading engages a different part of the brain, and a movie definitely defeats the point as it often overwhelms the senses. Listening, the old style of learning, comes back again. The client becomes the audience – from *audio* meaning hearing – of one.

Since then Readers in Star Wisdom have been trained who work with clients on their Solar Cross Images. We speak the Images, a few times, to the client, who can then take them in slowly. As the Readers in Star Wisdom are trained in the Oracle of the Solar Cross, and can work through all the details with the client, this is the best way to encounter this content.

Ongoing research into Star Wisdom can be found at www.StarWisdom.org. One can order a Solar Cross reading from this resource center as well.

Reference Works Used Frequently in the Oracle of the Solar Cross

Many other works have been consulted, and are not mentioned here if used three times or less in the bulk of the Oracle of the Solar Crosses. We give here the abbreviations that we may use in this book.

ACE – An abbreviation for Anne Catherine Emmerich, specifically references the four volumes of *The Life of Jesus Christ and Biblical Revelations: From the Visions of the Venerable Anne Catherine Emmerich as recorded in the journals of Clemens Brentano* (Rockford, IL: Tan Books, 1986).

Book with Fourteen Seals – *The Book with Fourteen Seals: The Prophet Zarathustra and the Christ-Revelation*, by Andrew Welburn (Sussex: Rudolf Steiner Press, 1991).

Chronicle – *Chronicle of the Living Christ: The Life & Ministry of Jesus Christ: Foundations of Cosmic Christianity*, by Robert Powell (Hudson, NY: Anthroposophic Press, 1996).

Lawlor Voices – *Voices of the First Day: Aboriginal Dreamtime* (Rochester, Vermont: Inner Traditions International, 1991).

Marvels Miracles – *Mysteries Marvels Miracles in the Lives of the Saints*, by Joan Carroll Cruz (Rockford, Illinois: Tan Books and Publishers, 1997).

Our Heritage – *The Book of Our Heritage: The Jewish Year and its Days of Significance*, three volumes, by Eliyahu Kitov (New York & Jerusalem: Feldheim, revised and expanded edition, 1997).

Prayers of the Cosmos – *Prayers of the Cosmos: Meditations on the Aramaic Words of Jesus*, by Neil Douglas-Klotz (New York: Harper, 1990).

Prokofieff Encounter – *The Encounter with Evil, and its Overcoming through Spiritual Science, with Essays on The Foundation Stone*, by Sergei O. Prokofieff (London: Temple Lodge, 1999).

Seasons of our Joy – *Seasons of Our Joy: A Modern Guide to the Jewish Holidays*, by Arthur Waskow (Boston: Beacon, 1982).

Signs in the Heavens – *Signs in the Heavens: A Message for Our Time*, by William Bento, Robert Schiappacasse, and David Tresemer (Hygiene, Colorado: Sunshine Press, 2000, now available from www.StarWisdom.org).

Steiner John – *The Gospel of St. John* (Spring Valley, New York: Anthroposophic Press, 1962, original lectures 1908 in Hamburg).

Steiner Luke – *According to Luke: The Gospel of Compassion and Love Revealed*, by Rudolf Steiner (Great Barrington, MA: Anthroposophic Press, 2001, original lectures 1909). This edition has much to recommend it, including the fine material by Robert McDermott both before and after the lectures.

Steiner Mark – *Background to the Gospel of St. Mark*, by Rudolf Steiner (London: Rudolf Steiner Press and Hudson, NY: Anthroposophic Press, 1968, original lectures 1910-1911).

Steiner Matthew – *Gospel of St. Matthew*, by Rudolf Steiner (London and New York: Rudolf Steiner Publishing and Anthroposophic Press, 1946, original lectures 1910). As this edition has been superseded by others, references are made to lecture numbers rather than page numbers.

Steiner Revelations – *The Book of Revelation and the Work of the Priest* by Rudolf Steiner (London: Rudolf Steiner Press, 1998). Eighteen lectures from 5 to 20 September 1924.

References to the Christian Bible

For references to Amos, Revelations, Zechariah, Matthew, and so forth, refer to “books” of the Hebrew Bible (Old Testament) and the New Testament.

References that have assisted this research include: *The Harper Collins Study Bible: New Revised Standard Version: A New Annotated Edition by the Society of Biblical Literature* (New York: HarperCollins, 1989); *The New Oxford Annotated Bible* (Oxford: University Press, 2001, third edition); *Zondervan Handbook to the Bible* (Grand Rapids, Michigan: Zondervan Publishing, third edition, 1999); *The Nag Hammadi Library*, edited by James M. Robinson (San Francisco: Harpers, 1988); *Dictionary of Biblical Imagery*, edited by Leland Ryken and others (Downers Grove, Illinois: InterVarsity Press, 1998); *The Interlinear Hebrew-English Old Testament*, three volumes, edited by Jay P. Green (Lafayette, IN: Sovereign Grace, 2000); *Strong’s Exhaustive Concordance of the Bible*, by James Strong (New York: Abingdon, 1890).

ⁱ Marc Edmund Jones, *The Sabian Symbols in Astrology* (Santa Fe, NM: Aurora, 1993, revised edition).

ⁱⁱ Rudolf Steiner, *Spiritual Guidance of the Individual and Humanity* (Great Barrington, MA: Steiner Books, 1992), 28

ⁱⁱⁱ Robert Powell, *Chronicle of the Living Christ: The Life & Ministry of Jesus Christ: Foundations of Cosmic Christianity* (Hudson, NY: Anthroposophic Press, 1996).

^{iv} From Daniel Landinsky's *Love Poems from God*, wherein he quotes from the great mystics of every tradition (Penguin, 2002).

^v Anne Catherine Emmerich, *The Life and Deeds of Jesus Christ* (Rockford, Illinois: Tan Books, 1986), abbreviated ACE. For an example of what Anne Catherine could add, she demonstrated that many of the parables and stories mentioned only once in the gospels were stated frequently. ACE IV 22.

^{vi} Steiner, *Mark*, p. 197.

^{vii} Valentin Tomberg, *Anthroposophic Studies of the Old Testament*, p. 61.

^{viii} Powell's initial database of 800 historical figures can be found in Peter Treadgold's *Astrofire* program (available from www.SophiaFoundation.org), which also offers many good techniques for working with these data. I have added to this number for my own research.

^{ix} In *The Book with Fourteen Seals* (by Andrew Welburn (Sussex: Rudolf Steiner Press, 1991), Zarathustra had thirteen incarnations to come as Zoroaster, the fourteenth being as Solomon Jesus.

^x Confirmed by ACE I 368.

^{xi} The Rule of Hermes, in short form: The positions in the zodiac of Moon and Rising Sign (Ascendant) are reversed at the time of conception or in position opposite. That is Rising Sign of 10 Aries at birth suggests that, 273 days previously or thereabouts, the Moon would have been at 10 Aries (or at 10 Libra).