

Signature of Saturn in the Events of Christ Jesus' Life, Historical Personalities, and Modern World Events

REVISED

By David Tresemer and Robert Schiappacasse

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How does Saturn affect my life, empower me or overpower me? When people say, "Life is tough now – Saturn is bearing down on me," or, "You are so judgmental, so authoritarian, so severe, so paternal – so Saturnian!" what are they talking about? How can I understand Saturn's presence in my birth chart? What does Saturn *mean* to me?

For the last few decades the emphasis in astrology has been on key words as a way of simplifying the answer. For that is what the modern human being wishes: simple, quick answers, understandable in an age with too much information. "Severe, tough, authoritarian, trials, tests, your father" – done, on to the next thing.

If Saturn is a living being vast in power and extent, or a home to beings of great majesty, before whom we would bow in reverence were we to behold them, then perhaps we ought to meditate more deeply upon Saturn's essential nature. We can approach a being as vast as Saturn with stories – stories from the life of Yeshua, the Hebrew name for Jesus, during his ministry where he was the bearer of Christ consciousness during the last 3 ½ years of his life. We take our stories from the pictures given by evangelists and seers, extended through the authors' personal meditation.¹ After the stories there are exercises to assist one to confront the issues more personally. Commentaries follow to develop important themes. We begin with the time that the Sun lay directly in front of (conjunct) distant Saturn.²

Imagination 1 – Remembering the Origins of our Spirit

In the courtyard of the ancient house, the students gathered around their teacher, Yeshua. They sat on mats woven from reeds that grew at the edges of the nearby lake. Yeshua

¹ The main sources are Anne Catherine Emmerich (abbreviated "ACE"), Robert Powell ("Chronicle"), Rudolf Steiner, the Christian Bible, and multiple Bible commentaries. See full references in the end section on methodology. In addition, there is much helpful material on Saturn in Lacquanna Paul & Robert Powell, *Cosmic Dances of the Planets* (San Rafael, CA: Sophia Foundation of North America, 2007), 9-25.

² The angle between Sun and Saturn has been found to be repeated from a previous lifetime, from a previous death to a following birth – the exact angle (or its complement, that is, angle plus 180 degrees) is repeated. Robert Powell has developed this research with many examples in his *Hermetic Astrology* (Kinsau, Germany: Hermetika, 1987-1991, three volumes). We are using very specific connections between Sun and Saturn, the "hard" aspects.

sat on a slightly raised platform, on a collection of small rugs woven from colored wool threads in designs that had been handed down since long before memory.

Yeshua had been conversing with one of his students, Yeshua seated and the student kneeling to get close. Their faces were intimate, and they spoke in low voices, while the rest of the group engaged in hushed conversation. The student had knitted brows, as if he was sharing something in his life that stubbornly resisted improvement. Whenever Yeshua spoke, the student nodded earnestly. The others in the room noticed every nuance of the exchange, and guessed at the story that underlay it.

Yeshua put his hand at the top of the man's chest, and said, "Amin!" The student nodded, rose to leave, and backed away from Yeshua with one hand on the place that Yeshua had touched. The student found a place to sit amongst the other students, who adjusted their places to make room for him. Yeshua turned to face the group. The buzz of hushed conversation diminished to quiet.

The teacher began, "What would you ask me this day?" The answer was a silence, increasing in volume. Glances were exchanged, and bodies shifted restlessly. One of the senior students then arose and with a strained voice announced, "Teacher, teach us about prayer. Many of us have forgotten the words you taught us." He paused, looking down, then confessed, "We have forgotten how to pray."

The teacher smiled. He did not scold, for he knew that the students' self-criticism was already quite strong. Any more criticism would be destructive, not constructive. He began to speak clearly, careful to choose his words so that they did not show any judgment. "All of you together are like the heavenly constellations. Just as the stars encircle and transmute the world, so you too will encircle and transmute the world, and the gaze of human beings will turn to you as to the stars. You will be to them as the stars, because I ray out within you, and they will be illumined through you."

The students' discomfort at their failure to remember now mixed with wonder and awe. Yeshua paused, then added, "I shall give you a formula whose every sound and syllable can remind you of the power of the heavens come to earth. Let us begin at the beginning. Repeat after me: Abwoon d'bwashmaya." They repeated the words, "Abwoon d'bwashmaya." Yeshua then said, "Tell me something of the meaning of this phrase. Each of you has a part in knowing its full extent. Give me your words." Embarrassed, they were silent. He encouraged them further, "Speak – one word, one phrase – tell me what you do remember." One by one, they began to share the words: about the heavenly father, the

heavenly mother implied in the most ancient understandings of “Ab,” the personal divinity in the “w” sound and the transcendent omniscience in the “b” sound, the power of the word “shem,” meaning true name or flash of light or vibration, then back to the “oo” sound of “Abwoon,” which was like the sound of the wind, and the sound of the sacred word *rukha d’goodsha*, the holy spirit. They spoke for many minutes, Yeshua encouraging them with questions, “What else do you hear?” They concluded that the phrase concentrated many meanings, such as “Father-Mother, Creators, Origins of the divine breath breathing through us all, Origins of the divine light shining in us all.”

Yeshua concluded, “Abwoon d’bwashmaya. Repeat this once again.” They did so. Yeshua nodded, and smiled, “There is much in this phrase, don’t you agree?” The students smiled, nodded, and laughed.

Yeshua continued: “Here is the next phrase: Nethquadash shmakh. What do you make of it?”

The students, now warming to their task, picked out the important “quadash,” related to the Hebrew “kadosh,” meaning sacred, so sacred that you feel its power emanating out to you. You relate through the “shm,” from “shamakh,” the name. Holy is the name, the vibration, which calms us as we make a sacred place for it in our minds and hearts. After some minutes, Yeshua had them repeat the phrase, “Nethquadash shmakh.”

With the next line, “Teytey malkutakh,” the students came right to the present, in a command to “come!,” or “come here!,” or “bring your supervision, your beauty, and your compassion here, now!” “Malkutakh” meant kingdom, as well it could mean queendom, as “malkatuh” was the ancient name of the Great Mother from whom all things were born.

The next line was “Nehwey tzevyanach aykanna d’bwashmaya aph b’arha.” “Arha,” earth, as on earth. “Tzevyanach” brought to mind willpower, good deeds, inspired actions rising out of the appropriateness of the gesture at the right time and place. The students were enthusiastic about the power of divine will working through humans on earth, parallel to how this will works in the heavens.

One after the other, Yeshua patiently spoke each phrase. He asked them to repeat it, and then to plumb their memories for what the words meant, memories of what he had said, and memories going back before they had ever met him. He asked what the sounds themselves caused to arise in the depths of their being. He knew that their reliance on each other to reconstruct the full memory would strengthen their community.

Commentaries 1

The story concentrates on the only time in the ministry of Jesus Christ during which Sun and Saturn stood at the same degree in the sky about which we have information, June 23, AD 31. This one day is a treasure chest that reveals the Sun's amplification and manifestation of the being of Saturn.³ Many of the themes of Saturn are highlighted in the events of this day, and in this story – both the difficult and the uplifting.

Imagination 1 came at the end of this day. As so much of the preceding parts of the day depended on it, it serves as a summary, and we put it here first. It gives us a framework through which to understand the rest.

Forgetting and remembering are definitely Saturn's territory. "We have forgotten" is something to which everyone can relate deeply and personally. Saturn governs memory, including cosmic memory, that is, the memory of occurrences far greater and older than our personal lives.

Authority too is Saturn's territory, benevolent here and authoritarian in the next Imagination. Criticism and judgment, from others or from self, leading to shame or guilt, are stimulated by Saturn in its lower vibration. At the higher vibration, the veils over truth are lifted away. The hearers move from shame to awe, an important step, both in Saturn's realm. Most important in this short vignette we find Saturn as a key to the Lord's Prayer, given in Aramaic, and in the prologue to that prayer.⁴ Humans are compared to stars, beings of radiating light, who transmit light, which then enlightens as it is transmitted on to others. Not only is memory of words stimulated, but memory of humanity's identity as stellar, as a collective and as individuals. The Prayer brings heaven to earth, for the purpose of assisting the earth to become a star. The Prayer invokes the creator of light to enlighten and transform the earth. Praying the Lord's Prayer brings light into darkness.

The Lord's Prayer, each word a word of power, begins with "Abwoon d'bwashmaya."⁵ Rudolf Steiner said the prayer wielded its greatest power in the original Aramaic.⁶ The

³ Using a one-degree orb, this ranges from midday June 22, AD 31 (Sun at 1 Cancer 8), to late in the evening on June 24, AD 31 (Sun at 2 Cancer 25). ACE III 453-459, Chronicle 305-306, gospel of Luke 10 through 12. Transiting Sun and Saturn are conjunct at the very beginning of Christ Jesus' ministry (24 May, AD 29, before the Water Initiation in September of AD 29) and a few months past the end (22 July, AD 33). Two times in between (8 June AD 30, and 7 July AD 32) have no specific information about them.

⁴ The prologue quoted here is not from Anne Catherine Emmerich, but rather from Judith von Halle's extraordinary book, *The Lord's Prayer: The Living Word of God* (Forest Row: Temple Lodge, 2007), 25, here in abbreviated form.

⁵ Matthew 6:9-13.

⁶ Steiner, *From the Contents of Esoteric Classes*, Berlin, January 29, 1907: "Spoken in German, practically the only thing that's effective is the underlying thought. The Latin Pater noster has a better effect, but the whole power

phrases of this prayer have a close connection to the divine core of the human being. The latter phrases of the prayer relate to our familiar bodies – 4.) physical (“Give us today our daily bread”), 5.) etheric (“Forgive us our trespasses as we forgive...”), 6.) astral (“Lead us not into temptation”), and 7.) soul (the “I AM” that must deal with evil – “Deliver us from evil”). At the beginning of the invocation to the Father, a triad of images is given that are connected to higher faculties, manas, buddhi, and atma, which we shall explain. Though the entire prayer was given on this Saturn-Sun day, we will concentrate on the three higher faculties, for they are illustrated most powerfully by other events of this day.

According to Rudolf Steiner’s spiritual science, in conjunction with other theosophical philosophers, and in the teachings of Yeshua this day made accessible through scripture for human beings, these are three capacities in the process of development in human beings. We will meet all three in the conjunction of Saturn and Sun. Briefly, manas is higher thinking, buddhi is higher feeling, and atma is higher willing. These are the three realms of the Father.

We might change “Father” to Father/Mother. The Aramaic original of the Lord’s Prayer begins, “Abwoon d’bwashmaya,” which can be translated as, “Father-Mother God, from whose breath all is created.”⁷ The Father/Mother principle lives beyond the nine hierarchies of angels that live in the planetary spheres leading out to Saturn. When you are at the edge of the Saturn sphere, you gaze further out upon the Father/Mother realm, far beyond and far within. The Lord’s Prayer invokes the three qualities of the Father/Mother. We will meet all three in the teachings of this Saturn-Sun day.

It will help if we say a bit more about these faculties, alluded to in the beginning three parts of the Father/Mother Prayer.⁸

- ❖ 1.) “hallowed be thy name” – Manas – developed imagination – mastery of thinking – evolution of the head – purified astral body – Steiner’s “Spirit-Self”
- ❖ 2.) “thy kingdom come” – Buddhi⁹ – developed inspiration – mastery of feeling – evolution of the heart and throat – purified etheric body – Steiner’s “Life-Spirit”

and fullness only come to expression in the original Aramaic.” For the Aramaic, see Neil Douglas-Klotz, *Prayers of the Cosmos* (New York: Harper, 1990). To hear the words spoken, go to http://198.170.123.249/lords_prayer.htm

⁷ The poetical Aramaic language has been translated in this way by Neil Douglas-Klotz, op. cit. He is very clear about the trans-gender foundations of “Abwoon.”

⁸ Rudolf Steiner, “The Lord’s Prayer,” January 28, 1907, Berlin (and again on February 18). Also “Occult Science and Occult Development,” lecture of May 1, 1913, both from www.rsarchive.org, as well as other publications of Steiner’s lectures and writings. Judith von Halle, *The Lord’s Prayer*, op. cit., refers to Steiner’s exposition, 51, 71.

⁹ Sometimes this is spelled budhi, and sometimes a differentiation is made between the two spellings. We use the more common spelling buddhi, including the concepts linked with budhi.

- ❖ 3.) “thy will be done” – Atma – developed intuition – mastery of willing – evolution of the limbs and metabolism – purified physical body – Steiner’s “Spirit-Humanity”¹⁰

In the “Our Mother” prayer received by Valentin Tomberg, there are some striking parallels to the lines of the “Our Father” prayer, especially the one having to do with the “name”: “May the holiness of thy name shine anew in our remembering.”¹¹ The awakening of our memory to the collective memory of humanity and its expansion to cosmic memory are in the province of Saturn. The speaker of the “Our Mother” prayer can then ask, “forgive us for forgetting thee.” If we continue to use the term “father,” as in “Our Father,” we know that it means Father/Mother not in terms of gender but rather in terms of generative source of our human spirit.

The planet Saturn is the remains and echo of the Saturn condition at the beginning of the solar system. Ancient Saturn sounded out as the first word.¹² On this day of Saturn and Sun, we have nothing less than the power of the divine word that inaugurated our entire evolution on ancient Saturn. Yeshua wished to share the world-creating and human-creating mantram with his brothers and sisters, thus awakening the sons and daughters of light to the original light. There are other times that Yeshua spoke the Abwoon Prayer when Saturn was not conjunct the Sun, but here it is revealed with especial clarity of power because of the other things that were done and said on this day, and because of the forgetting ... and remembering.

Exercise 1

Rudolf Steiner spoke aloud the Father/Mother prayer everyday, so loud that those in the next room could hear him. He was working a stairway to heaven. You can too, in English, German, or Aramaic.¹³ In the context of this paper, you can concentrate on the beginning. “Our Father

¹⁰ “Spirit-Humanity” is often translated “Spirit-Man,” but the German is Geistes-Menschen. It could be “Man,” with a capital “M,” if everyone realized this is in the largest possible context, but English-speaking people tend to see “Man” as a single male. When you have developed atma, you represent the entire human race, and feel the entirety in your expanded soul.

¹¹ Received in Amsterdam in 1942. Expositions of this meditation, either long and brief, can be had from The Sophia Foundation of North America (www.sophiafoundation.org).

¹² *Lord’s Prayer*, February 18, 1907, op. cit., p. 223-224. The Ancient Saturn condition was characterized by a nearly homogenous warmth in the cosmos, with no mineral planets yet formed, though consciousness was in its early stages (see Steiner’s *Outline of Esoteric Science*).

¹³ Steiner, *From the Contents of Esoteric Classes*, Berlin, January 29, 1907: “Spoken in German, practically the only thing that’s effective is the underlying thought. The Latin Pater noster has a better effect, but the whole power and fullness only come to expression in the original Aramaic.” For the Aramaic, see Klotz, op. cit. Steiner spoke at 3 PM each day in his office, and could be heard through the walls.

who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven." Or "Father/Mother, birther of the cosmos, may the holiness of thy name resound in our hearts; may the regality of thy nature be here among us; may thy will be our will, manifest on earth, resonant with heaven." Or "Abwoon d'bwashmaya; Nethqadash shmakh; Teytey malkuthakh."

Imagination 2 – *Manas*: Judgment and Revelation

Yeshua approached the grand synagogue at Capernaum. It was the highest building in the town and the best constructed, two stories tall supported by rows of polished stone pillars, approached by wide marble steps fitted carefully together. Yeshua's group of students and followers fanned out behind him, as in a large V, their well-worn robes of varied designs and stripes of beige and red and blue flapping as they walked. They entered between the tall pillars, Yeshua in the lead.

Inside they found a few dozen men, all dressed in black garments with colored trim in a uniform style. These men, the zealous and righteous Pharisees, were consulting their books and praying. They took each word seriously, and tried their utmost to follow the commandments of Moses to the letter, spending many hours each day in prayer and study. As it was the custom that a visiting teacher could share his knowledge, Yeshua strode to the front of the synagogue and began to speak. The Pharisees looked up with surprise at the intrusion.

Yeshua spoke on several topics, showing his mastery of the sacred words and his understanding of the people standing in that room. He spoke about the prophet Samuel with a level of detail that suggested he had known Samuel personally. Hundreds of years previously, Samuel had been chosen by the people as the great judge of all Israel. Samuel judged fairly and sternly. When he had had enough, he lay down his responsibility as judge. By their nature, Yeshua explained, people want a judge to accept all that the people do, to certify their lives as proper. The preferred judge smiles at the people's vices. Samuel would have none of that. He judged sternly.

Yeshua said that a true teacher or prophet would not judge, but would assist the people to understand their own disorders so that they could set them right. Only a fraction of vices come before a judge. The point is to wean oneself from these addictions. Yeshua spoke forcefully, and with severity. The Pharisees formed several small groups, in each one arguing the issues that Yeshua had brought up, seeking to detect something false in what he was

teaching. Their search for fault increased in volume until one stood forth and said, "Teacher, you speak easily about this and that topic from the holy books, but you have not conformed to those directives, not as we have done." With this statement, the speaker made a broad and generous gesture to indicate his brothers in black.

Another one was emboldened to add, "Yes, we know about you, teacher, and your students. We have observed you! Word has gone out concerning your lack of discipline. You do not fast properly during the time of fasting. You strip ripe ears of grain from the edges of the field to eat raw – on the Sabbath! – our day of rest, as Moses has laid down for us to obey."

Another came forward, shaking his finger, "You have been observed!" Then, reeling about to speak to his colleagues, "Mark this! They gather fruits from trees and bushes near the roadsides, and eat them. They wear rough and unclean clothes. Look at them!" In subtle gestures each Pharisee opened a hand just enough to feel the fine texture of his own cloak, while staring at the coarse and motley colored cloaks of the intruders. The accuser continued: "They are nothing but vagabonds, a wandering crew of unkempt eccentrics. They even enter this sacred house with clothes dusty from their journeying about." He reeled about again, to face Yeshua, "What kind of respect is that? It isn't right!"

Yeshua responded calmly, "You have clothes that are cleaned and washed by your wives, folded neatly in chests of drawers in your house. You bring out your fancy clothes on the Sabbath to promenade around the town, showing off your religious observances. In your weekly parade, you present your virtue on the outside, and have little care for what lives on the inside of you."

The Pharisees mumbled, but did not respond, for his observations had been accurate. Another picked up the previous theme, speaking loudly to his comrades, "These ruffians do not wash before their meals – clearly against all manners and the rules of our Law. And, besides all of that," he pounded the words, "they are guilty of ill breeding." The other Pharisees looked at Yeshua's students before them, and took half a step backwards, as if from someone diseased and infectious.

Yeshua asked, "How ought a man seeking a life consonant with spirit address the choices of his parents?" Briefly each Pharisee thought about his own parents, and the choices they had made.

The Pharisee who had been speaking side-stepped the issue, "You should have a care to the backgrounds of your students – they should be more developed."

Yeshua added: "And they should be more wealthy?"

The Pharisee nodded his head, and offered clear evidence for his complaint, enunciating each word so as to be heard clearly, "You rejected a fine young man who wanted to study with you, one from a good family, respected and established." The Pharisees nodded their heads, nonplussed by this kind of behavior.

Yeshua spoke to them earnestly, "You Pharisees oppress the poor. Not only do you ignore the poor, but you oppress the poor. You Pharisees are dishonest concerning the expected tithes. You know the specific rules about how to give a tenth of what you earned or grew to the synagogue. And you know the clever ways to interpret the rules that reduce the amount owed. These are petty tax-dodges. Yet you punish poor people who try to bend the rules in order to feed themselves. You Pharisees are hypocritical. You find fault in others and do not look at the further work that you must do on yourselves. You Pharisees carefully clean the outside of the dish, but inside you are full of greed and wickedness."

A general uproar interrupted Yeshua. He continued in a louder voice, "Hear me, oh lawyers among you." The crowd silenced, as the curiosity about what he might say, even though painful, was greater than their outrage. "You load people with burdens hard to bear, and you yourselves do not lift a finger to ease them." Words of protest arose. Then Yeshua expanded what he had said, "You build the tombs of the prophets whom your ancestors killed." Words of protest were louder. "In short, you are a race of vipers!" The agitation in the listeners had grown now, as men in their best dress for the synagogue twitched with anger at what had been said. Yeshua shouted out a single word, "You!" which quelled them. They had never heard a shout before in this place. They grew silent again. The air shivered with the passions felt. Yeshua added in a voice strong yet not loud, "This generation may be charged with the blood of all the prophets shed since the foundation of the world."

A silence gripped these men as they tried to comprehend the enormity of what had been said, the blame that had been laid on them, the burden of guilt that had been set upon their shoulders. They felt these words reach back through ancestors, back through generations into the distant past, before history, before anything known, to something each had considered impossible to conceive: the foundations of the world. Blood was being laid upon them for the long list of prophets harassed and murdered, some of whom they knew about and many of whom stared at them namelessly from the shadows of death's realm, all with accusation.

A great rumble of discontent began to grow in the Pharisees' bodies, and would have exploded into physical violence, except an unexpected event occurred. One of the men, a

young man, who was dressed as finely as any of the Pharisees, and at the beginning had been as argumentative as the rest, but quiet for the last few minutes, blurted out loudly, "This is the Son of God! Can you see it, brothers? The words of fire! The glow around him! This is truly a great prophet, the one for whom we have waited! Alleluia! Alleluia!" He pressed forward two steps, then knelt facing Yeshua, and bowed towards him. The other Pharisees recoiled in shock, backing away from the young man as if they had been struck a blow. Then they surged toward the kneeling man, wrenching his arms behind him, directing all their pent-up rage toward him. They dragged him out of the building, shouting at the young man and at each other and at the tall pillars of the fine building. They dragged him down the fine wide marble steps, to a place in the street, where they forced him onto his knees and surrounded him. They slapped him across the face and shook him roughly by the shoulders in order to awaken him from his delusion. But the young man could only repeat, "He is the one! I have seen it. Look for yourselves. Look closely. He is the one we have waited for!"

Exercises 2

One can relate the specific details of the story to one's own life experiences, and find out about Saturn. Or one can take the themes that are raised here and learn thereby: conformity to law, a civic law and a higher law, the existence of rules, laws, commandments, and regulations against which you judge yourself and judge others. How do you perceive this working here and in your own life? Do you assign "right" and "wrong" to others? What are your criteria of judgment?

The themes of force, severity, discipline, respect, guilt are here. The themes of hypocritical and its opposite hypercritical are here too. Arguments are here. Learn to argue both sides of the confrontation taking place in this story, as you have likely taken either side before.

We also have the theme of long memory, though perhaps dim, a memory for Samuel who lived centuries before, a memory for Moses, for parents and distant ancestors, for all the prophets, and even for the foundation of the world. We have also the theme of revelation of The Truth, meaning the true truth. The young man at the end experienced and asserted the true truth of Yeshua's identity in his experience. Without the preconceptions that clouded the Pharisees' vision, he concentrated on a greater truth. What is truly true for you?

How do you receive criticism? Do you shrink from it? Do you grumble? Do you listen attentively for any guidance that might be in criticism that comes your way? Do you feel guilty?

Have you ever seen or experienced a wandering holy man or woman, a rainbow warrior, a hippie, or a saddhu in India, what the well-dressed might call a vagabond yet someone with spiritual fervor? Have you ever been on a long hike and eaten raw grains from the stalk or fruit from a tree at the roadside? Have you ever worn uniforms that gave you special status and then banded with your fellows to reject another who wears not your insignia or uniform? Pondering the details of the story can help us understand the conflicts portrayed in this story.

Have you ever beheld The Truth? People use the phrase mockingly – “I have seen the light!” Yet it is a real phenomenon, experienced by the young man in the Imagination. When in your life have you experienced the Truth bursting through?

These are all explorations of the realm of Saturn, revealed here in the life of Christ at the time of Saturn’s conjunction with the Sun.

Commentary 2

The authors have stood in the restored synagogue at Capernaum, and this has helped in our imaginations of the encounter. It is an impressive stone structure even today, obviously created by wealthy merchants at the time. Many of the criticisms from the upright Pharisees stemmed from an obsessive desire to separate those who were good, clean, decent, and holy – that is, one of their own number – from those who were not. They did this on the basis of outer behavior, emphasizing visible conformity to the law interpreted in scripture, especially cleanliness and clothing.

Yeshua responded with his own criticisms. As Anne Catherine Emmerich described it, “His words were grave and forcible, severe,”¹⁴ all Saturn traits. In the realm of the soul (the “I AM”), there is nothing more powerful than judgment. Here it goes both ways. Rather than concentrate on errors of form, Yeshua emphasized errors on the inside. When accosting the lawyers for their burdening of the poor, there were three implications: you ought to help others, you ought not load others with burdens, and you ought to take care to monitor the effects of your own actions that have become burdens on others. Thus the theme of conscience is strong here, beginning with personal behavior, then extending to those with whom you

¹⁴ ACE III 453.

identify. For example, to the lawyers he adds, “you build the tombs of the prophets whom your ancestors killed.”¹⁵ In this story we see many forms of judgment.

Though we are not aware of it during the day, every night we engage in a process of judgment of ourselves. Our astral body and soul travel into spirit realms, leaving our etheric and physical body behind sleeping soundly in bed. The astral body and soul encounter the beings of the Third Hierarchy – Angels to assist us to review what we had thought during the previous day, Archangels to assist us to review what we had felt during the previous day, and Archai to assist us to review what deeds we had done during the previous day.¹⁶ With assistance in our nightly review, we judge ourselves, in terms of our effects on others. As we awaken to our own self-judgment, we learn to judge others far less. We also learn to take responsibility for our thoughts, feelings, and deeds. An immature version of the continuation of this nightly review into the day appears as debilitating criticism. A more mature approach is to learn from our experiences, and strive to improve.

For millennia, humans have depended on the bloodline as the path of transfer of one’s essence, for example, with the skill of woodworking – a “Joe Carpenter” once came from a line where the soul of the craft of carpentry was passed down from generation to generation. In matters of the spirit, Christ Jesus taught *against* the bloodline and *for* the emerging “I AM,” or soul. He also taught against a dogma-line, a blind adherence to an ideology and its rules and regulations. The contrast between the Pharisees and Jesus in this exchange can be seen in these terms. Saturn asks for a learning of truth in soul and in spirit, not in appearances or in rules or in pedigree.

The Planet Saturn: Saturn is the outermost of the seven classical planets. In the cosmogony of Rudolf Steiner, this is the most distant of the true planets. In Steiner’s view, those beyond – Uranus, Neptune, Pluto, and new bodies being discovered, such as Chiron and Eris – are not part of the original solar system. From the Saturn sphere which we visit at the end of our long sojourn in the heavens between death and rebirth, we gaze for a time out into the cosmos and absorb great truths at the foundations of creation.

Manas: During the emotionally charged critique by Yeshua in the synagogue, a young man “saw the light,” so to speak, and rose up with certainty, saying, “This is a great prophet – indeed, this is the Son of God!” Though his colleagues in the Pharisees forcibly took him outdoors, he did not change his views. He had seen a great truth, and had hallowed the name

¹⁵ Luke 11:46-47.

¹⁶ A suggestion by Rudolf Steiner.

of the being who stood before him.¹⁷ The realization of manas means the purification and clarity of the astral body – of perceiving and thinking. In this man who penetrates through the illusions of the critics to the truth, we see the development of manas.

The Judge:¹⁸ Jesus spoke about judging, a typical Saturn theme. He gave the suggestion to go beyond it, beginning with the story of Samuel's laying aside the role of judge, to let the people judge themselves. Jesus recommended that a person take charge of his or her own conflicts and what is right by solving matters outside of court – otherwise, a flawed judge might throw you into prison.¹⁹ Rather than play the legal system as a lottery game, where you might “make a killing” at the expense of the one whom you've sued, this asks that you actively bring justice into your life through your own actions.

Then he pronounced an immense judgment on all present, the kind that makes one squirm with discomfort even when you're not sure you believe it.

What is the purpose of judgment? Do the creator beings visit us with the curses of our life's tragedies because they have judged us bad, and wish to punish us by making us miserable, to emphasize our miniscule powerlessness, a measly one of six billion people groveling on the surface of the earth? Does this make the creator beings happy? We suggest not. We suggest that judgment, in which we are most severe with ourselves in our nightly reviews, serves to awaken the seed of the future human being. We suggest that there is a perfection that we sense in the future, in contrast with which we find ourselves so lacking in the present. The creator beings see something that we can't see; they are confident in its realization. That is also the characteristic of Saturn, this edge of the solar system so familiar with the cosmic greatness beyond. Today's teaching reveals that Saturn can act as gateway to the First Hierarchy (Seraphim, Cherubim, and Thrones), and beyond, to the Father/Mother ground.

Once we become aware of this vista, we take on an immense responsibility. Jesus uttered a terrible judgment: “This generation may be charged with the blood of all the prophets shed since the foundation of the world.”²⁰ Jesus has just said, “You load people with burdens hard to bear, and you yourselves do not lift a finger to ease them.” Here is a great

¹⁷ The time more familiar to those who read the Bible is when Peter declared Jesus as “The Christ, son of the living God!” following which Jesus affirmed that Peter was speaking accurately (Matthew 16:13-14). At that declaration the Sun (28 Pisces 41) was loosely square Saturn (21 Gemini 20), thus in hard aspect though wider than the orb that we accept for this research. Saturn also was closely conjunct the Moon (20 Gemini 27). On that day, the Moon sphere shone through; on this day the Sun sphere.

¹⁸ Numbers 13, 14, 15:32-36.

¹⁹ Luke 12:57-59.

²⁰ Luke 11:50.

burden laid by Jesus. There are two differences. The lawyers create bureaucratic burdens that need not have existed; they do not reveal the inner work, rather they simply add distracting outer forms and obligations. Secondly, Jesus does lift a finger to ease the burdens of others, and that is the hint necessary to withstand such a terrible judgment.

Who can make a statement about the foundation of the world? First one might say that only the First Hierarchy experienced the world's foundation – the Thrones, Cherubim, and, the most exalted, the Seraphim – and only they can speak about it. These are the creator beings vast in extent (out to the circle of Saturn, whose effect we observe heightened in its conjunction with the Sun) who have known the world since its inception. It is our hypothesis that the Saturn beings were speaking through the thoughts, feelings, and deeds of Jesus.

Who among human beings can know the foundations of the world? Steiner explains that initiates and seers have learned to withhold their speech, and have thus mastered the 16-petalled lotus of the throat chakra. He calls this “retention of the Word within the soul.” Then one can look back to the beginning of the Earth, to the creation of Earth as we know it. One can also view one's previous lives on Earth. He recommends withholding of speech as a practice available to everyone. If one learns to withhold the will, one can experience the time before Earth. Thus Jesus's reference is specifically to the withholding of speech, and the control of the head centers, in other words, mastery of the realm of manas.²¹

Who can hear a judgment such as this in a constructive manner? Most people concern themselves with the issues of the present life. The more developed individual can apprehend the life of the soul and its repeated lifetimes. Only an initiate, a very advanced individual, can comprehend the extent of karma earned since the foundation of the world. Some of these initiates are called “prophets,” who have become the messengers of the gods. Here their blood is revealed, physical blood and the life-force of their intention. It has been shed for a long time by the ignorant. The Greeks have a myth of the god of light coming to visit the brutish Titans in an ancient age. The Titans tear the visitor apart and eat him. After that, the brutish simply kill the prophets. It requires an initiate of power to encounter and master such a great karma. One can see this whole statement either as a curse that arouses immense guilt, or as a challenge to become a prophet oneself to redress the karma of the murdered prophets, or as a revelation of something thought lost but now found. Yeshua speaks to the group soul of the students of Moses, and an initiate can identify with this greater responsibility – and

²¹ Rudolf Steiner, “Esoteric Science and Esoteric Development – Initiation,” In *Approaching the Mystery of Golgotha* (Great Barrington, MA: SteinerBooks, 2006, lecture of May 1, 1913), 15. Also, Steiner, “The Lord's Prayer,” op. cit.

possibility. For the sacrificial “blood” – for which one can substitute “soul” – of the ancient prophets still lives as spiritual intention, and can be accessed in the present. One must enter into Saturn’s cosmic memory and the faculty of manas to perceive and interact with this level of revealed truth. Jesus Christ implies that he is the cosmic lawyer who can assist one to bear these burdens. Thus the apparent curse is a gift.

On the path to the realization of the “I AM,” the astral body is enlightened, manas is developed, and one finds conscience. Then one stands up for the truth. The young man is stimulated by the pronouncement of the judgment. He becomes suddenly aware of the foundations of the world, and is able to respond in a constructive manner, which begins with the recognition of the divine presence before him.

Imagination 3 – Severing the Essential from the Inessential

The young Pharisee could still feel the glow of his realization that he had seen a very holy man, and perhaps the Messiah himself. He assumed that everyone would be happy to receive such a lighted being. He was confused. The Pharisees, once his colleagues and his mentors, showed themselves by their curses, their threats, their physical violence, and their hysteria to be less honorable than he had supposed. He rose up from his kneeling in the center of them, twisted out from the hands gripping his clothes, and walked swiftly away from the synagogue. They shouted after him, but he walked on. He only knew that he wished to be near that visitor to the synagogue. He went down to the lake and splashed water on his face. He adjusted his clothes as best he could, though the struggles had torn them in places. He brushed away the dust from his knees. Then he returned to the town and inquired from people on the street the whereabouts of the one who had spoken at the synagogue.

After some searching, the young man found him, in council with his students. Stopping outside the house, the young man asked the student watching at the door to deliver a message that he wished to have an audience with the new teacher. The messenger came back with an invitation to come into the house. He did so, and found Yeshua seated at the end of a room where several dozen men and women sat snugly together cross-legged on the floor before him. The fact that there were women in the room shocked the young man. He stood at the back. Yeshua motioned for him to come forward, and those seated gently pressed him forward to the front. Yeshua patiently watched him approach. When the young man stood before him, Yeshua said, “Yes, my brother?” This shocked him too, to be called “brother” by this man who did not know him. Sensing this, Yeshua added, “You are known to me.”

This struck him as in a blow to his chest. His breath lurched. His eyes moistened. Though confused and now trembling a bit, the young man came to his knees and said, "Master, I wish to join your students."

Yeshua responded, "You wish to be near me?"

"Yes, with all my heart."

"Good. It is not me but the divinity that lives in me that attracts you. And that divinity you will soon find in yourself."

At first wondering if these ideas were acceptable for anyone to hold, much less to speak, the young man simply surrendered to it, and said, "Yes ... yes." That's all he could say.

Yeshua said, "I will ask you some things that you may find difficult."

"Ask whatever you will."

"You may join us on condition that you leave your father and mother, that you give all that you own to the poor, and that you follow me wherever it takes you."

The young man looked up in amazement. He felt so dizzy, at once shocked, disoriented, and relieved. No one had dared speak to him so warmly with such an outlandish request, that he at once knew was completely serious.

Yeshua continued, "I come not to bring a sleepy peace. I come to bring division. I bring a sword!" The young man had only known swords on the sides of soldiers or temple guards, sometimes wielded with shouts and threats. Swords were designed to kill, though their close cousins, knives, were essential to everyday tasks. *Division*, he thought, *separating one thing from another, meat from bone, one portion of cheese from another, what is gross in me from what is holy*. He imagined swords at the sides of the archangels. Yeshua continued, "I come to separate – father from son, mother from daughter. Only by finding your own self will you find that divinity." The man thought of his father, who had been amongst the group of angry Pharisees, striking him with fists rather than listening to him. He thought of his mother, from whom he had separated years before, but whose cooking and mending he still depended upon. He wondered what it would be like to live without their support, as a separate self.

Yeshua asked, "Will you still join me?"

The young man said, "Yes, completely."

Exercises 3

Who are your true parents? If you separate from your biological parents, then who are your true parents? In matters of the spirit, do you emphasize inclusion, being nice, warmth, and

peace? Are there times for exclusion, for cutting away excess? This is the imagination of Saturn as cutting away, of creating strong foundations and clear boundaries of the individual I-AM, of separating from everything that might be unessential and distracting.

Have you ever fully surrendered yourself to a principle or a person or an ideal? “Authority,” when not petty and arbitrary, can take you to the “author” of it all, the creator, the Father/Mother. All these themes are implicit in Saturn’s touch.

Commentaries 3

The sternness of Yeshua’s requirements makes a modern reader wince. One wonders, “Is this for everyone or is this just for that man?” In either case, it is the spirit of Saturn speaking. The truth demands separation from the bloodline as well as the separation of the young man from his past as a Pharisee, the cutting of the dogma-line. Blood-lines and dogma-lines are cut away by Jesus’s demand for the truth.

Peace versus Division: Jesus said that he comes not to bring peace, but division – and in one gospel the word is sword, a sharpened steel blade, an emblem of violence.²² Here is rigorous discernment and judgment about what is essential and what not, not lovingly inclusive but rather cutting away all that is irrelevant, no matter what the pain. This is known as the most severe passage in the Christian Bible, and has confused many who have assumed that Jesus’ mission was all peace and love. On the day where Saturn is emphasized, Yeshua’s mission is to manifest the work of Saturn. Recall pictures of Saturn with a scythe, a blade that cuts one thing away from another.²³ The sword that brings division, even from relations that one thought were parts of oneself – this is Saturn’s discernment at its most painful.

Sever yourself from your physical parents in order to find the freedom to discover your spiritual parents. The true Father/Mother live beyond the worldly. We begin to sense “Thy kingdom come,” the realm of buddhi, though we will see it more plainly in the next vignette.

Imagination 4 – *Buddhi*: Bringing Heaven to Earth

Yeshua fingered the clothing of the new student, still dressed in his finest robes. Yeshua smiled and said, “Be dressed for action and have your lamps lit.”

²² In Matthew 10:34-39, “I come to bring *machaira*,” knife or sword, the same word as we find in Matthew 26:52, where Yeshua says to Peter, “Put your sword away into its place.” In Luke 12:49-53, it is stated in a different way, “I come to bring *diasterismos*,” disunion or division.

²³ Excellent pictures and stories of this in David Tresemer, *The Scythe Book* (Chambersburg, PA: Alan Hood, 2005, second edition).

One student asked, "What kind of action, teacher?"

Yeshua explained, "The master went to a wedding feast, leaving his slaves in charge of his estate. The master did not return home until late. Some had turned out their lamps and had fallen asleep. These he criticized strongly. The ones who waited for him, and made themselves useful during that time, he served himself."

"Served himself?"

"He bound up his robes around his waist and in great joy served them all that they needed for nourishment. He then put them in charge of all his possessions, for he knew that he could trust them. Thus, live the commandments."

"Tell me, Teacher, what is the most important commandment?"

"There is one commandment that summarizes and includes all the rest: Listen closely." Yeshua followed each of the next phrases with a pause. "Let yourself love boundlessly the Sun Divinity to whom you are connected. Love the Sun Divinity with all your heart. Love with all your soul. Love with all your strength. And love with all your mind." Yeshua looked out and saw that he had trained his students well. Each had listened closely, then grown silent, with an expanding glow in the heart. Some had instantly given themselves to Love, to the Sun Divinity. From others, he could perceive a rapid stream of dark bits, rising up out of them and burning in the fire of Love. Each had created a center of Love in relation to the divine beings of the cosmos. Each had offered the heart – all of it – to the sun-radiant divinity. Each had offered the entire soul, everything that they held precious. Each had offered all of will and strength. And each had given the entirety of the mind, all thought, all consideration. All capacities departed, from heart to mind, and the students felt emptied, then it all flooded back to them. As they had given everything away to divinity, they became that divinity. Each student filled with divine light, as they identified with divinity as self.

Then he spoke gently and clearly once more, "Now ... love your neighbor as yourself." Instantly lines of connection went from each heart to the other hearts in the room, a multitude of lines that shimmered, grew in number, and expanded in girth. Then these connections exploded outward beyond the room to the world, first a few lines to one's immediate family, and then to every other human being. The lines widened until they disappeared altogether in a general feast of Love.

Exercises 4

The theme of surrender returns. This time *all* of your soul, and *all* of your strength (some passages include this as “heart”), and *all* of your mind become engulfed in love that then flows without bounds to the divine beings that live in the Sun and stars. First you must imagine the *all* of your soul, heart, and mind, not just this part or that part, but the whole. That in itself takes you to the distant sphere of Saturn. You may find that there are bits hanging on to the soul, heart, and mind that don’t belong. Pare away to essentials, then grow to your full spiritual size, back and forth, contraction and expansion, unveiling your buddhi nature.

Returning to the beginning of the imagination, is there a “master”? How do you remain alert, attentive, and with your lamps lit? Often Saturn is thought of as the dour Calvinist who only judges and punishes, but here we have the notion that there can be celebration and abundance – for the one who serves the master. How does this accord with your life?

Commentaries 4

All of your heart... The summary commandment complements Yeshua’s instructions to the young man to give away everything to the poor. That done, then give away your heart, soul, and mind to Divinity.²⁴ This is radical surrender – reverence, devotion, and surrender. It marks the development of the second capacity, buddhi, clarity of the etheric body and of the feeling realm. One first looks above, and becomes one with the Sun Divinity.²⁵ Then the love flows out horizontally to all our neighbors. The Sun is in me and the Sun is in you: “Thy kingdom come” brings heaven on earth through each one of us, and reveals that buddhi does not only mean divine person, but also divine community. An individual who has realized buddhi sees God in Self and in Other. All is god, and the love flows abundantly.

“Be Dressed for Action and Have Your Lamps Lit”:²⁶ The “lamps” can be considered the strength of the etheric body, which must be kept lit, rather than hidden or extinguished.

Master and slave:²⁷ When you know that you are a steward and not an owner, that is, if Saturn guides you to responsible management, then you are a master of the phenomenal

²⁴ Matthew 22:34-39, Luke 10:25-28, Mark 12:28-31. Our translation is directly from the Greek, “Agahpeesees Kyrion”

²⁵ Kyrios has been translated as “Lord,” though its origins are from the Kyriotetes, the Spirits of Wisdom, highest of the Second Hierarchy of angelic beings, whose home is the Sun. Though Kyrios has been degraded into Kryie, “sir or mister,” as in Kyrie Smith for Mr. Smith, the original meaning points to the Sun.

²⁶ Luke 12:35-48.

²⁷ Luke 12:44.

world though you do not own it. You become more of an individual, yet also someone who owes allegiance to another greater power, to which you become very attentive. This is an advanced Saturn teaching – to the biological father one is a child, to a spiritual father one is an adult who yet serves the father.

Imagination 5 – *Atma*: Mercy in Action

One of Yeshua's students had wrestled with the instruction, "Love your neighbor." He could easily ray out love and light to the other seekers in the room. They were his brothers and sisters in earnest pursuit of spiritual light. He could ray out his love to his own family. But he had encountered difficulty beyond that. Some neighbors were easy to like, and some quite objectionable. He raised his hand, and asked, "Teacher, tell me: Who is my neighbor?"

Yeshua replied, "A man was walking along the northern road from Jerusalem to Jericho." The student knew this dry and windy road, the one that twisted and turned its way through craggy rocks down from the height of Jerusalem toward the Jordan River. The road had been named The Path of the Bloody, and got its name because thieves and outlaws could easily hide amongst the rocks. Passersby would suddenly find themselves showered with stones, as if from nowhere, and attacked by men who took their possessions, and sometimes beat them. The whole audience knew that road, and murmured their concern, glancing at each other and nodding their heads.

"The hour was late and the man hurried along." The audience began to squirm, knowing what would happen next. Why had that man been out so late? What great need pressured him to go on that treacherous road at the worst time of day, when robbers could easily lurk in the deepening shadows?

"The man was beset by bandits, rushing out from behind the rocks. They stripped the poor man of his clothes, and beat him senseless. Then they left him to lie on the side of the road, bleeding and unconscious." Heads nodded, in agreement that this was a very dangerous part of the world, in which no one could be trusted.

Yeshua continued, "A rabbi came along that road and saw the bloodied man." Perhaps, the student wondered, this rabbi would help the wounded man. Yeshua said, "The rabbi hastened his step and walked past, looking to one side and to the other." The listeners felt the conflict in the rabbi, and understood his decision to watch out for his own safety. They saw him fingering the fringe of his garment, calling on the power of the prayers he had stored up in the tassels and fringe.

“A Pharisee also came along.” Surely, the student thought, this is the point of the story. A rabbi was a learned man, respected for his devotion to knowledge. A Pharisee, however, was zealous in his faith, keeping close to the six hundred and thirteen rules of the Torah in every detail. The student, and the whole audience, assumed that the point of the story was that the righteous man would assist the needy one.

Yeshua continued, “The Pharisee saw the bloody body, crossed to the other side of the road, and hurried his step past that part of the road.”

The audience was perplexed. Who could meet the needs of the wounded man? Would he just die there in the growing darkness?

Yeshua continued, “Then a man from Samaria came.”

He paused as his listeners thought about the Samaritans. When Sargon had killed and deported most of the Jews seven centuries previously, foreigners had come in to settle the depopulated lands. These were the Samaritans. Even though the previous owners of the land had been killed or deported, and the farms were empty and uncared for, the newcomers were looked upon as squatters and thieves. The Samaritans revered the Torah, but they did it in a very different way, rejecting the Temple and all of Jerusalem in favor of Mount Gerizim. Some years ago, they had scattered bones in the great Temple to defile it, which outraged the Jews. Thus all good Jews hated Samaritans. The listeners expected that Yeshua felt the same. They expected that the story could only show the Samaritan passing by the wounded man, or quite possibly abusing him further.

“The Samaritan went to the wounded man, and felt pity upon him. The Samaritan lifted him up to comfort him.” There was an involuntary gasp from the listeners. “The Samaritan gave the wounded man from his own water and food. He bathed the man’s wounds in wine and oil, and tore cloth from his own cloak to bandage the wounds. He clothed the man and set the man on his own donkey.” The audience imagined how challenging it would be to lift an unconscious man up onto a donkey, then secure him there.

Yeshua continued: “The Samaritan took him to an inn out of danger’s way, in the valley toward Jericho. There he entrusted the wounded man to the innkeeper. In recompense for the care that the innkeeper would give the man, the Samaritan paid in silver the equivalent of two full days’ wages for laborers. The payment was meant to cover the man’s room and board during the time necessary for his recovery. The Samaritan said that he would return in some days to pay for any additional expenses should the silver prove inadequate. He did not leave his name with the innkeeper.”

Yeshua paused again to let the audience feel the extent of the caring, and then asked, “Which of these men was a neighbor to the man who had fallen victim to the robbers?”

The student responded, “The one who showed him mercy.”

“Yes. Go and do likewise.”

Commentaries 5

The Good Samaritan risked ritual impurity, his life, and his resources to aid another human being in need.²⁸ The Samaritan was color-blind, that is, did not notice the blood differences, the ethnic differences, and the dogma differences between himself and another human being. This defines buddhi. “Thy kingdom come.” However, his realization was not only in his heart but in his actions. The fact that the place was dangerous made the good man’s help seem even greater.²⁹ He was working on the development of the third potential capacity of the human being, atma, the perfection of will and deeds in the world, and the mastery of the physical body. “Thy will be done.” He had identified with the Father/Mother, and was doing the work of the Father/Mother. This story affirmed that we are here to act in compassion for our neighbor, not to reject the world or to fantasize about exiting from it.

A day’s wage was a silver coin, a denarius. The Samaritan paid twice that amount, certainly more than the minimum necessary, saying that he was willing to come back and pay more. In the realm of divine will, you do your part. You do not do it all. You also trust others – the Samaritan trusting the innkeeper – to do his part. Everybody doing his or her part affirms that there is a larger community of helpers. This story gives us a look into the kingdom of heaven. The two phrases of buddhi and atma go together: “Thy kingdom come, thy will be done.” Here then is the human will proving itself worthy of its divine origin and legacy.

General Commentary: *Manas, Buddhi, Atma: The Staircase to Heaven*

Steiner spoke about the beginning of the Father/Mother Prayer as mounting the staircase to heaven. We have seen this progression in the teachings of this day, where Saturn aligned with the Sun in the life of Christ Jesus.

²⁸ Luke 10:25-37.

²⁹ Anne Catherine Emmerich speaks of this road as “The Path of the Bloody, The Red,” giving us an insight into its reputation.

First, “hallowed be thy name” – manas, power of name as healing of astral body, the discovery of the “name” of Yeshua by the young man through enlightened perception and thinking. If you think, “our father, hallowed be thy name,” then you are opening to devotion, to the vastness of the divine. You can’t go up the staircase unless your soul enters into the reverence and surrender of devotion. You have to bow down in order to ascend, as did the young man. Then you discover, there is a name – Divinity has a name! Divinity is not nameless and hidden. You can find the name, and hallow it. As we can’t come to the Father except through the Son,³⁰ then we have to enter into our own name, which means to ask ourselves, “who is the I-AM?” I am in a family of spirits whose legacy is to know and say “I-AM.” There are seven aspects of I-AM, revealed by the seven sayings of Yeshua – from “I am the true vine” to “I am the resurrection and the light.” This is true of all who can say “I am!,” and is founded on the original, “The I-AM is the I-AM,” *eyieh asher eyieh*, that Divinity speaks to Moses.³¹ You must go to the one whose selfhood is dispersed through all of creation, whose name is found in everything, who can only be accessed through a true experience of your own I-AM. That is the door through which you can hallow.³²

What does the illumined young man see? Perhaps he sees his own angel, the bearer of his “I AM.” From one point of view, your angel is your higher self. You see the angel, then aspire to be like the angel. Then you can ask, “Whom does my angel aspire to be?” Each being in all of creation is aspiring to unite with a more refined servant of the Father. This is the organizing principle of the cosmos. The illumined young man takes an important step onto this staircase. He gets the sense of “the name.” He recognizes a higher I, which invites him to step up into the heavens – and to begin to sense “the kingdom.”

“Thy kingdom come” means we realize that we are connected to everything, and the common factor is love, buddhi. From a boundless love for, and identification with, Divinity, we love all of creation. The concise Hindu phrase, “Thou art that (Tat tvam asi),” when realized, means, “I realize that I am part of everything and everything is part of me.” We love boundlessly (agape). All our heart, mind, and soul becomes love. It is easy then to love one’s neighbor because one feels the continuity of all existence – the kingdom of heaven is here on earth! This delivers one up the staircase to the third stage, the stage of action.

³⁰ John 14:6.

³¹ Exodus 3:13-14.

³² *Hallow* is a fine word here, from the root word that also leads to “whole,” “health,” and “heal.” Halloween means the evening of the holy, that is, the evening before All Saints Day on November 1. The Aramaic has the root *qadash*, related to the Hebrew *kadosh* – “Holy!” – the celebration of Divinity uttered in awe by those less developed, be they humans or angels.

The Samaritan acts. He bends down and lifts the man, bows down in service to the other, whom he realizes is his neighbor, and thus is himself.³³ The one who has developed atma asks, "What can I do for you?" This is a step beyond Parsifal's discovery of the right question, "What ails thee, uncle?," which is more an accomplishment of buddhi.³⁴ At the atma stage, one serves the other, not just recognizes the other. Becoming a true neighbor is the key of this mystic Sanskrit word, atma. The Samaritan was a good neighbor. How was the wounded man a neighbor to the Samaritan? What was the wounded man's gift to the traveler at that moment? This contemplation of the story becomes more grounded for us when we hear Anne Catherine Emmerich's statement that the Samaritan's deed was not fiction, but actually occurred: "Thy will be done on the earth as it is in the heavens," not only as an imagination but as action in the world.

A quick rule of thumb can also help us understand these three levels of the staircase to heaven. When I emphasize my own self development, and decide to take myself – my Self – seriously, I begin to develop manas, meeting divinity through my realization of the I-AM, the "name" of divinity in me. I affirm in gratitude that my I-AM was heaven-sent, that "I am important," and begin to take my spiritual growth more seriously.

To master buddhi, I begin to realize, "you are just as important as I am." This is the basis of a social contract.

To master atma, I must come to realize, "you are more important than I am." That's how it looks to observers on the outside. On the inside, it feels differently: "I am here to serve you because that's my part in the whole." I feel that I touch the true truth when my will serves others. On the outside it appears that the other is given more attention than the self. Even in peril on that dangerous road, The Path of the Bloody, I see the need of the other, who is also me. This is not taking on a mantle of altruism as a personality style. It doesn't feel like a choice of the other over oneself when one perceives the other as another aspect of the same vibratory creation, and acts on that intuition.

In the medieval argument about whether *faith* or *works* is more important, one can see that *faith* is about "the name" or manas, and *works* is about divine will or atma. The bridge is

³³ Mother Teresa (born August 27, 1910) bent over and lifted up too, one person at a time. Her birth Sun (10 Leo) is trine to Saturn (13 Aries). Her death Saturn (24 Pisces) opposes Moon and Venus (28 Virgo) at Spica, the star of the divine feminine.

³⁴ Parsifal's tale is full of action, some to serve others ("thy will be done") and some misguided (for example, the fight between the two brothers, Parsifal and Fierfiz, because they didn't recognize each other). At the culmination of the tale, Parsifal's action is to ask the "right" question, which indicates that he has opened his heart.

love, buddhi. The Saturn contemplation on this day in the life of the incarnate Sun being takes us to all three levels, manas, buddhi, and atma, and characterizes the path toward divine humanity.

Transiting Saturn and Sun – opposition.³⁵

On November 30, AD 29, Saturn and Sun were opposed. This marked the end of the forty days in the wilderness, in which he had endured temptations day by day, culminating in three great temptations in the last three days. This Saturn-Sun day included the last temptation and the celebration by the angels afterwards. (More about the Temptations in the Pluto paper.)

The celebration included a decoration of the grotto by angels, with ivy vines twining up around the bare dry rocks, and flowers blooming in the desert. A large table appeared filled with spiritual food, artfully presented. To fanfare and praise, the angels and Jesus partook of the heavenly fare.³⁶ Let it not be said that Saturn is always dour, only the bringer of the pain of trials. When the trial is completed, and praise is earned, it is given fully.³⁷

Celebration is not playing hooky. Celebration can be real, part of the natural cycle of things: a plant's blossom is a celebration of the light. Its fruitfulness is a celebratory offering to the community. A tree laden with fruit is a festive offering, a celebration of life-force.

Whom did the celebration serve? It served Yeshua but it also served the angels. For Yeshua could say, in another place, "I have food to eat that ye know not of."³⁸ He is sustained by spiritual nourishment. His doing the *will* of the Father is the feast that he enjoyed – atma. Yet Anne Catherine Emmerich describes that the angels feasted also. Of course! They observed a being more developed than they were serving the Father, and the success of this showers all the other realms of angels with the fruits of victory. The Angels (and Archangels, Archai, Exusiai, and Dynamis, all of whom were less developed than the Sun Being in their midst) feasted. Thus atma feeds everyone and everything, with whom one has identified. The celestial feast at the end of the Temptations is a lofty picture that balances the story of the

³⁵ On December 28, AD 31, there was no information, and on January 10, AD 33, only a brief mention of where Jesus taught.

³⁶ ACE II 17-19.

³⁷ At the third temptation, the Sun conjuncted Pluto exactly. The Sun had moved off of the conjunction to an exact opposition to Saturn at the completion and celebration.

³⁸ John 4:34.

deed at the side of the road with a wounded man who needs care and nourishment to become what he must become.³⁹

Jesus then journeyed back across the Jordan River near to John the Baptist, who proclaimed when he saw Jesus (as it turns out, for the last time), “Behold the Lamb of God, who takes away the sins of the world!” As with the young man “seeing” the truth, here is a revelation of a great spiritual truth. The truth – the *true* truth – is Saturn’s signature. Here we have also the notion of feeding to the hearers a powerful image that feeds the soul.

On December 14, AD 30,⁴⁰ Jesus visited for the only time the mountain town of spiritual lawyers, the teaching center of the Rules-and-Regulations Police, the City of Law – Saphet, also spelled Zefat or Tsfat – the place where the disciple Thomas had been a student of spiritual law. One might say that this was the town (and still is) where Saturn ought to rule. In that place, there is a most interesting encounter with a new set of Pharisees. Jesus announces “the chastisement of God upon all that would not profit by [Jesus’s] exhortations to penance.” He contrasted the True Law with the “law of yesterday” that the Pharisees study. The Pharisees replied with the same critiques made in Imagination 2. Jesus in turn criticized them for their arbitrary severity – they punished the servers at meals for the slightest stain upon the dishes served up. Jesus also affirmed, “whoever does the will of the Father is the son of the Father,” the true test of spiritual ancestry. To translate, whoever realizes atma has also realized universal love, buddhi.

Yeshua distinguished between divine judgment and human judgment. Divine judgment addresses destiny and karma. One can accept pain and trial and testing when it comes from Divinity, because the will of the divine leads to a fruition of soul. It could be Saturn’s gift of karma even to be weak and sick and in pain, depending entirely on what you do with it.

At one point, the Pharisees, worked into a frenzy of criticism, circled Jesus. Jesus began to write on a wall in a script that only these learned men could understand. It revealed the secrets that they were hiding, about how they had embezzled funds from a trust for widows and orphans, to redirect these funds to the building of glorious buildings in which they studied. He asked them if they would like to leave this writing on the wall or would they prefer to rub it out, and then stop harassing him so that he could converse with the people.

³⁹ The Feeding of the 5000 was one of several such feedings of many – in ACE, of 2000, 3000, 4000, 5000, and even at one point 12000. They are all invitations to the fruits of “the kingdom.”

⁴⁰ ACE III 103-108.

Incensed, yet silenced, they rubbed out the words and went away.⁴¹ Note the themes of revelation of the truth, and the sense of judgment, and the knowing of intimate details about one's soul's karma that is carried by Jesus in relation to the beings of Saturn. We must develop our manas quality, our relationship with truth, so that we prepare in this lifetime the foundation for what we may express in our next lifetime.⁴²

Transiting Saturn and Sun – square⁴³

On September 5, AD 29, Jesus preached about the laxity that caused Lot and his wife to be turned into pillars of salt, the only time that this is mentioned in the four volumes of Anne Catherine Emmerich, an interesting detail because of Saturn's association in alchemy with salt.⁴⁴

On September 19, AD 30, Jesus wrote in the earth signs for the deaf and dumb about God. This echoes the writing in the earth at the Sun-Saturn opposition. Saturn's *true* truth is inscribed deeply into matter, into our bones, into our faces. Then he cured the deaf and dumb.

At a feast, there were people who had sworn not to eat fruit of the vine, and extended this to the plump grapes freshly harvested. Jesus challenged their abstinence against eating the new autumn fruits. He ordered them to eat the grapes.

On March 11, AD 31, Jesus called the Pharisees "children of the father of lies." From anthroposophy, we understand the master of lies to be Lucifer in his fallen aspect, the one who has even created a "belt of lies" around the earth that obscures the true meaning of celestial dynamics from human beings. He further said the Pharisees were murderers who ought to be condemned, which we saw earlier in Imagination 2, at the conjunction of Sun and Saturn.

"He had never before attacked his aggressors so boldly."⁴⁵ Aggression may be more of Mars' realm, but when done in righteousness, to bring to the surface the underlying truth, it is Saturn's. Here we have it at an extreme, continuing the extremes of forcefulness and severity from Imagination 2.

⁴¹ The more famous instance of Jesus inscribing words into an earthy substance, and then sharing these with those who would stone a woman to death (John 8:1-11), occurs in a gap in the ACE material (from July 31 to May 32). If we assumed that we might likewise find a Saturn-Sun opposition for that event, then we could set the date for the defense of the adulteress as December 28-29, AD 31.

⁴² Rudolf Steiner, "Occult Science," op. cit.

⁴³ For October 4, AD 31, March 24, AD 32, and October 17, AD 32, we have no information.

⁴⁴ ACE I 362-364.

⁴⁵ ACE III 259. March 24, AD 32, also an applying square, is in a long gap, and we have no information about this time.

The last square came at a powerful time, April 8, AD 33, three days after the resurrection.⁴⁶ One can piece together some of the things happening in the first week after the resurrection. One of the themes that occurred during this time relates to Mary Magdalene, who, according to Anne Catherine, “was above all fear. ... She took no rest, but often left the house, hurried through the streets with streaming hair, and wherever she found listeners, whether in their homes or in public places, she accused them as the murderers of the Lord, vehemently recounting all they had done to the saviour, and announcing to them His Resurrection.”⁴⁷ Mary had gone beyond fear, often mentioned as a trait of Saturn, and beyond the deep essential fear that plagues humanity. She spoke as a voice of conscience to others about the great responsibility they had taken upon themselves in killing a prophet, a theme from Imagination 2.

Historical Personalities and Events

Conjunction: We chose the closest, all within a few minutes of exact conjunction:

* W. Somerset Maugham, born January 25, 1874, in whose works you can read about his challenging childhood. His most famous book, *Of Human Bondage*, begins in a Saturn mood, “The day broke grey and dull. The clouds hung heavily, and there was a rawness in the air that suggested snow.” At the end of the short first chapter, his mother dies of consumption. Then his father dies of cancer. The boy goes to live with his uncle who proves cold and cruel. The tragedies continue. In a preface to the book, he referred to “the pain and unhappy recollections that had tormented me.” The faculty of memory was particularly strong in him, a memory for harsh realities. He wrote about authors: “Their aim is perfection and they are wretchedly aware that they have not attained it.”⁴⁸ Saturn left his mark in him from birth.

* Max Stirner, born October 25, 1806, a German philosopher, advocated non-dogmatic open-minded engagement with the world “as it is.” He rejected any forms, including institutions, and the nation state. Here is a quote from his book, *The Ego and Its Own* (p. 15), which you can evaluate in terms of the last temptation of Jesus:

In the time of spirits thoughts grew till they overtopped my head, whose offspring they yet were; they hovered about me and convulsed me like fever-phantasies -- an awful power. The thoughts had become corporeal on their own account, were ghosts, e. g. God, Emperor, Pope, Fatherland, etc. If I destroy their corporeity, then

⁴⁶ This is a time described in great detail in Anne Catherine Emmerich, though not included in Powell’s *Chronicle*.

⁴⁷ ACE IV 387.

⁴⁸ W. Somerset Maugham, *Of Human Bondage* (London: Mardein, 1990, initially 1915), Preface and chapter 1, though we ought to note that the last four words of the book are “the sun was shining.”

I take them back into mine, and say: "I alone am corporeal." And now I take the world as what it is to me, as mine, as my property; I refer all to myself.

He cut away the dogma stream. He rejected all –isms, such as capitalism, but he also rejected all anti-isms, such as hedonism, and anarchism. He found truth only in his existential core. He cut through the "belt of lies" to concentrate on his own bodily existence, and his responsibility for all that had issued from him. Only this had reality for him.

* Marc Chagall, born July 7, 1887, a painter of life's joys and trials, a seer into spirit realms who put his discoveries into immense stained glass windows and paintings, someone who could climb the staircase to heaven, indeed often showing his subjects as floating higher and higher up into imaginary realms. His depiction of the crucifixion shows the vertical post as a stream of light connecting the lower realms with the heavens.⁴⁹

* Event: Looking at two hundred important events in history for which we have exact dates, when Saturn and Sun were conjunct, Michael Faraday discovered electromagnetism and invented the electrical transformer on August 29, 1831, at 2 PM.⁵⁰ Here we have the elements of an iron magnet, a cylinder around which are tightly wound many rounds of copper wire, and movement – thus creating an electric current. From this experiment came the electrical motor powered by electricity, and the dynamo that creates electricity, foundations for power in our modern world. Electricity and magnetism are named by Steiner as "sub-earthly" forces, the first being fallen light, and the second fallen sound. They are best left down under matter, or used sparingly for human culture. They are often associated with Uranus and Neptune, but here we see that Saturn is involved. If you have ever had an electric shock, you know that these are no-nonsense powers. The electricity has been generated by a descendent of Faraday's discovery whirring in some distant place, the working of magnets and coils of wire has seized your muscles and perhaps stopped your heart. Our contemplation of electricity reveals that electricity and magnetism, though apparently expansive, are made of severely contracted concentrations of the natural powers in Nature, powers that are more healthily dispersed. Electricity has become a sovereign power to which we do obeisance. Disguised as a servant that makes possible "labor-saving devices," we cannot now imagine doing without it, and have wholly surrendered to it. Thus in this invention, something of Saturn's effect can be

⁴⁹ See *The White Crucifixion*, painted in 1938, now at the Art Institute of Chicago, and also *The Yellow Crucifixion*, painted in 1943, now at the National Museum of Modern Art (Pompidou), Paris.

⁵⁰ Sun at 13 Leo 3 and Saturn at 12 Leo 48. This event was traced to an exact time by Nick Kollerstrom and M. O'Neill, *The Eureka Effect* (London: Urania Trust, 1996).

sensed. This discovery was inspired by the will to have power over the world, to open up the secrets of matter to serve earthly power.

Opposition: Here are the closest, within minutes of exact opposition:

* Father Sergei Bulgakov, born June 16, 1871 (Julian), has been termed Russia's greatest 20th-century theologian. He had grand insights into the truth of Jesus, Mary, and John. He termed it differently, for example, when the Holy Spirit came to dwell in the Virgin Mary, she acquired "a dyadic life, human and divine; that is, She was completely deified, because in Her hypostatic being was manifest the living, creative revelation of the Holy Spirit." He was criticized, even declared a heretic by some officials in the church. He did not maintain the dogma-line, but stood by his own spiritual inspirations.

* Rudolf Steiner was born with Sun opposed Saturn.⁵¹ He took the Saturn mission of teaching about the spiritual foundations of the manifest world, moreso than other philosophers. He emphasized karma and reincarnation, very Saturnian issues. He had a first-hand experience of the stairway to heaven, and was a forerunner in the development of manas, buddhi, and atma.⁵²

* Event: The nuclear reaction experiment led by Enrico Fermi and Leo Szilard, on December 2, 1942, just after 3 PM.⁵³ Saturn opposed the Sun, as Szilard and Fermi bombarded radioactive uranium with neutrons, and created a self-sustaining reaction. This only worked when they encased the uranium in carbon to slow down the neutrons – only by constraining the neutrons by density, a Saturn theme, could they create the conditions where the neutrons decreased in velocity and increased in size, thus making a hit to a neighboring nucleus more likely. They weren't sure, going into the experiment, if the runaway reaction might engulf not only the uranium but continue until it consumed the whole world. After the experiment was over, they knew that a bomb was possible. Even considering the motivation to develop something decisive to assist the Allies in the middle of World War II, their uncertainty about the outcome seems astonishingly reckless behavior. They were ready to unleash all of the binding energy of the Seraphim, the Spirits of Love who reside within the sphere of Saturn. Nuclear energy is possibly the third of the three sub-earthly forces mentioned by Steiner, and, along with

⁵¹ Steiner's Sun was at 14 Aquarius 33 and Saturn at 13 Leo 14, that is one degree and 19 minutes apart, further apart than our other examples, though any astrologer reading his chart would say that the opposition was close. We mention him because we continue to quote him about the importance of Saturn.

⁵² Much more about Rudolf Steiner seen astrologically can be found in David Tresemer with Robert Schiappacasse, *Star Wisdom & Rudolf Steiner* (New York: Steiner Books, 2007).

⁵³ Sun at 16 Scorpio 5 and Saturn at 15 Taurus 1.

Faraday's key discovery about electricity and magnetism, took place under the influence of Saturn. Note the theme of contraction to constrain neutrons, similar to the tightly wound coils of copper by Faraday. Restriction, limitation, and inhibition can be put to good use, however, as in restricting one's instinct to flee the Path of the Bloody (the road upon which the Good Samaritan found the wounded man).

Square: The closest squares:

* Fidel Castro, born August 13, 1926, a man with perseverance for his views beyond any normal limits, who remained strong through the Bay of Pigs invasion, the Cuban Missile crisis, the continuing embargo by the United States, and 638 attempts to assassinate him. There is even a documentary movie about these attempts to murder him.⁵⁴ Did Saturn come to his aid during these trials? Was there born in him a fidel-ity characterized by his faithfulness to an ideal?

* Thomas Robert Malthus, born February 17, 1766. Though a pastor in the Church of England, he had the courage to write in 1798, *An Essay on the Theory of Population*, wherein he proposed for the first time that unbridled expansion (what one might term a Jupiterian view) had its limits (Saturn's sobriety), in history and most definitely in the future. To speak of limits and responsibility was not popular then nor is it now. Whenever you see a modern reference to Malthus or Malthusian, you could easily insert Saturn or Saturnian.

Malthus went beyond this, into what we could call the realm of atma. Here is a passage from Chapter 19 that tells us how attuned he was to the being of Saturn, the first sentence reminding us very much of the tale of the Good Samaritan:

Evil exists in the world not to create despair but activity. We are not patiently to submit to it, but to exert ourselves to avoid it. It is not only the interest but the duty of every individual to use his utmost efforts to remove evil from himself and from as large a circle as he can influence, and the more he exercises himself in this duty ... the more he will probably improve and exalt his own mind and the more completely does he appear to fulfill the will of his Creator.

Here Malthus encourages action against evil, that is, the development of atma, the "will of his Creator." He suggested that we strive to "be perfect as your Father in heaven is perfect."⁵⁵

* Oprah Winfrey, born January 29, 1954, the wealthiest black woman ever, an astonishing force in political and cultural life. Her choice of a book will take it to the New York Times

⁵⁴ "638 Ways to Kill Castro," Channel 4 documentary, 2006, available on DVD (a little more recent than the book, *634 Ways to Kill Fidel Castro*).

⁵⁵ Matthew 5:48.

bestseller list. She has pulled herself through dysfunction in her family, sexual abuse as a young girl, and created a media empire promoting herself and her charitable activities that has become a model for others. This is an interesting individual to watch, to see how she has realized the stairway of manas, buddhi, and atma.

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Thus Saturn reveals itself in the life of Christ Jesus, in the lives of those born with conjunction, opposition, or square between Sun and Saturn, and in historical events. One can look for themes of the development of manas – the true name revealed to one’s perceiving thinking imagination, of buddhi – liberation of the feeling realm in the realization of the Divine kingdom, and of atma – the divine will becoming active in the individual. These are set in the formulas of the Father/Mother prayer – “Father/Mother, hallowed be thy name ... thy kingdom come ... thy will be done ... on earth as it is in heaven.” Study the human beings and events mentioned here for the hallmarks of Saturn. Then return to the stories – the “imagination” – for situations and questions that you can relate to your own life, and you will have an entrée to the great being of Saturn.

Methodology

In our previous article, we looked at the signature of Pluto.⁵⁶ We will use the same assumptions here:

1. The hermetic archetype is “As above, so below.”
2. The events of the life of Jesus Christ reveal the phenomena of celestial activity. By working with the celestial alignments, the Christed Jesus manifests the underlying dynamics of the heavens in human words and deeds.⁵⁷ Rudolf Steiner confirmed this approach: “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.”⁵⁸

⁵⁶ “Signature of Pluto in the Events of Christ Jesus’ Life, Historical Personalities, and Modern Events,” by David Tresemer and Robert Schiappacasse, *Christian Star Calendar 2008* (San Rafael: Sophia Foundation, 2007), 25-35.

⁵⁷ References come from *The Life of Jesus Christ and Biblical Revelations* by Anne Catherine Emmerich, op. cit., which have been given dates in *Chronicle of the Living Christ*, by Robert Powell (Hudson, NY: Anthroposophic Press, 1996, hereafter *Chronicle*), including Powell’s references to the relevant Christian Bible passages. This is described in *Star Wisdom and Rudolf Steiner*, op. cit., Appendix A.

⁵⁸ Rudolf Steiner, *Spiritual Guidance of the Individual and Humanity* (Great Barrington, MA: Steiner Books, 1992), 28.

3. The Sun acts to focus a planet's effect. Thus a planet in prominent or "hard" aspect (conjunction, opposition, and square) with the Sun will reveal in world events – including births of individuals – the nature of that planet's character. In a short period, such as the ministry of Christ Jesus, we look at a planet and Sun moving in relation to each other. In a longer span of time, such as an individual's life, the four transits each year of the Sun over one of these hard angles gives us too much information. Then we can look at the transiting planet (in this instance, Saturn) in hard aspect to the Birth-Sun position.
4. The events observed in certain alignments and under certain influences reveal a quality or a tendency. The transits of planets with the Sun are not determinative of behavior, though behavior may show the effects of this connection. It is most healthy to view the celestial dynamics as creating opportunities for certain behaviors and expressions, that is, a kind of jump-start or nudge toward certain behavior and expressions. We cannot say, "Saturn made me do it," or "Saturn made her do it." We can say that the celestial event joins a matrix of correlated phenomena, all complicatedly interwoven, each a cause and each an effect of the others.
5. Our approach of astrosophy considers the heavens sidereally, that is, with planets in relation to the astronomical locations of stars, rather than tropically (a seasonal calendar). More detail can be found in *Star Wisdom and Rudolf Steiner*. However, this paper views only Saturn-Sun aspects, so determining the superiority of sidereal vs. tropical is unnecessary.
6. Our dataset of Historical Personalities is made up of about 3000 births and as many deaths of human beings known for their lives, either in politics, science, music, crime, or other human behavior. We also have about 200 important historical events whose date can be set. Our notion is that a birth in hard aspect between the Sun and a planet marks the life or event with the imprint of the planet.