

Foundations of Cosmic Christianity: Recurring Aspects

WE ARE NOW approaching the beginning of a new millennium, and January 1, A.D. 2000, will be the 2,000th “cosmic” anniversary of the birth of the Nathan Jesus.† What depth this gives to our understanding of this turning point! Cosmic Christianity, as here developed—and we are only at the beginning of this work—will allow us to live more and more consciously with the very pulse of Christ’s heart. It is this heartbeat that connects our lives with that of Christ—a union that we have also begun to discern in the script of the stars, the visible emblems of Divine messengers, the choirs of angels.

In speaking of Cosmic Christianity, it is only fitting at this juncture to mention Willi Sucher (1902-1985). Readers already familiar with his work will know how much this book owes to him. It is a kind of “white magic”: one looks into the future, becomes aware of certain approaching cosmic configurations, brings them into consciousness in connection with the corresponding Christ event, and tries to make oneself receptive to

the flowing in, from the etheric, of the Christ impulse—this was Willi Sucher’s concern. How opposed this is to certain degenerate forms of modern astrology, where some astrologers—under the influence of destructive, negative beings—project the most terrible doomsday predictions into the future, effectively paralyzing the human will! The practice of Christian star wisdom counteracts this

negative approach by forging a conscious connection to the new unfolding of the Christ impulse that has been taking place through the progressive incorporation of Christ’s etheric body since the year 1933. The aim of this star wisdom is to actively live with the events proceeding out of the current manifestation of this 33 1/3-year rhythm, with the resolve to participate, outwardly and inwardly, with all that this implies for the future of humanity. This path, which is ultimately a

true path of healing—for humanity, the Earth, and all Creation—entered a new phase through the trail-blazing work of Willi Sucher, and we render homage to him here—a true disciple of the Cosmic Christ.‡

Readers of Sucher’s work will know that, although he did work with traditional astrology, he also turned to the sidereal zodiac and worked with the movements of the planets through the zodiacal constellations (sidereal zodiac) in contradistinction



Westphalian altar, c. 1370/80, Rheinisches Bildarchiv, Cologne

“The outer sun hungers for the inner one”—J. Böhme

† This is the second article excerpted and reprinted with permission from Robert Powell’s *Chronicle of the Living Christ, The Life and Ministry of Jesus Christ: Foundations of Cosmic Christianity*, published by the Anthroposophic Press.

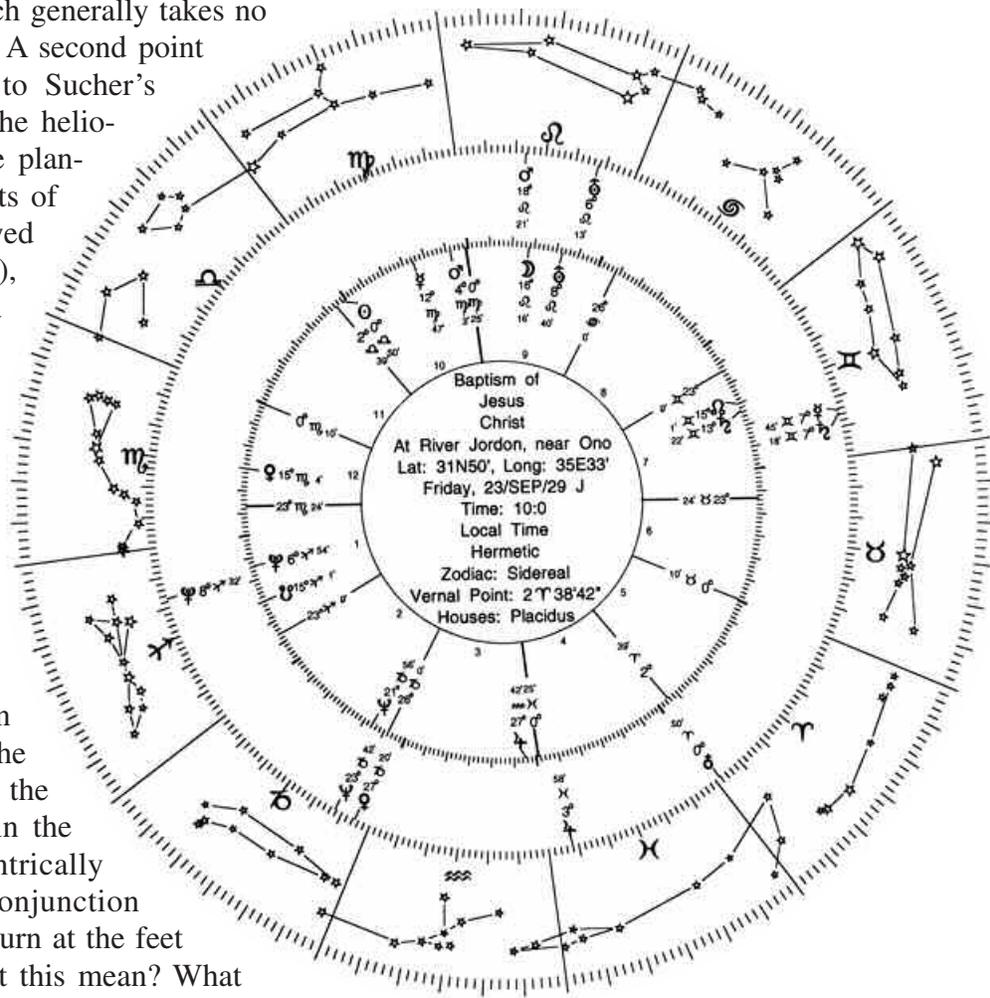
‡ Willi Sucher, *Cosmic Christianity and the Changing Countenance of Cosmology*, Anthroposophic Press, 1993

to modern astrology, which generally takes no account of this approach. A second point to mention with regard to Sucher's work is his attention to the heliocentric movements of the planets; that is, the movements of the planets not as viewed from the Earth (geocentric), but from the Sun. It was a deep intuition that led Willi Sucher to this step.

When one looks at the correspondences between cosmic events and the life of Christ, the extraordinary fact emerges that it is above all the *heliocentric* planetary movements that are of significance. As an example, let us look at the cosmic configuration at the moment of the baptism in the Jordan, when heliocentrically there was an exact conjunction between Mercury and Saturn at the feet of the Twins. What might this mean? What could be the significance of this heavenly configuration? Saturn can be described as the "portal to the Kingdom of the Father," and Mercury, the planet closest to the Sun, as the "Messenger." Further, the Twins symbolize the linking of the heavenly Higher Self (Christ) and the Earth-self (Jesus).

The conjunction between Mercury and Saturn at the moment of the baptism came to expression in the opening of the cosmic portal: the will of the Father was then fulfilled in the words, "This is my beloved son whom today I have begotten" (Luke 3:22). This was the birth of Christ, the Son of the Father, in union with Jesus, to whom Christ came from heavenly realms as the Messenger of the Father. "The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works" (John 16: 10).

In a new, Christianized star wisdom not only will it be important to turn again, as the Magi did, to the zodiacal constellations, but it will also be



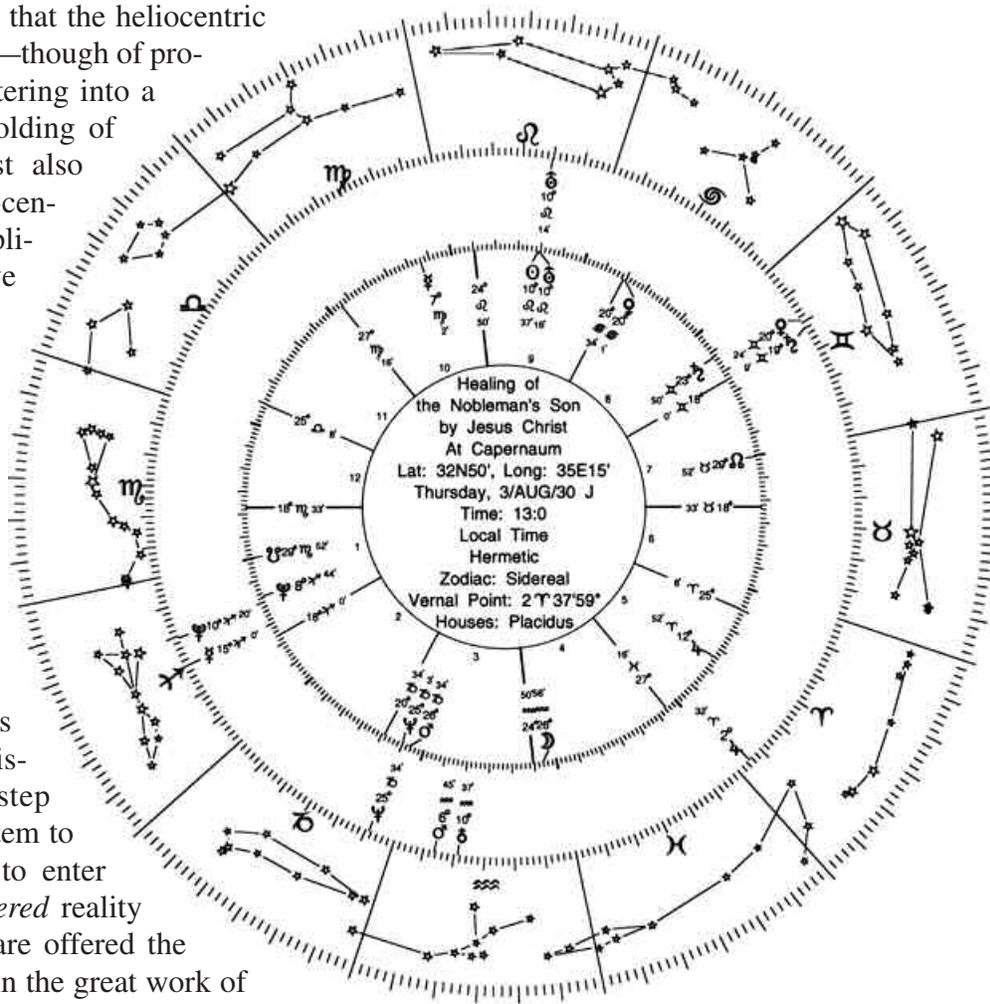
necessary to take account of the heliocentric movements of the planets. Further, account must be taken of the fact that, through the Mystery of Golgotha, the Earth has become, in a *moral-spiritual* sense, the center of the solar system and that therefore a heliocentric conception with the Sun at the physical center is—on a higher, moral-spiritual level—not really true. For Christ, the Spiritual Sun, is now united with the Earth. Certainly, the heliocentric system will still have a validity from the point of view of the physical relationships between the planets; but as we human beings incarnate again and again on the Earth, it is here that we may enter fully into a relationship with Christ, the Spirit-Sun.

Indeed, in a profound sense, full of significance for the future, the Earth itself is becoming a *Sun*, so that, in a higher sense, "geocentrism" is only a new "heliocentrism." Therefore, we have the somewhat

complicated circumstance that the heliocentric movements of the planets—though of profound significance for entering into a relationship with the unfolding of the Christ impulse—must also be viewed from an Earth-centered perspective. The implications of this view have been systematically presented in Vol. I of the author's *Hermetic Astrology*, where attention is drawn to the astronomical system of Tycho Brahe, which, though heliocentric in one sense, also places the Earth at the *absolute center*. The Tychonic system thus helps provide a basis for a new Christian star wisdom....In taking this step [from the Copernican system to the Tychonic] we begin to enter fully into the *Christ-centered* reality of our solar system and are offered the privilege of participating in the great work of redemption.

Before giving some examples of the significance of the modified heliocentric (or Tychonic[†]) perspective, something else should be addressed. Mention was made earlier of the *negative* working of the planets Uranus, Neptune, and Pluto; but other, more positive, aspects should also be pointed out. And the fact that these planets were only discovered within the last 200 years or so does not preclude our investigating their influence prior to their "discovery." Nero, for example, was born at a conjunction between the Sun and Pluto; and the culmination of the temptation in the wilderness, looked at cosmically, also corresponded to a conjunction between the Sun and Pluto. In the case of Nero we clearly have an individual who had fallen

[†] Planet positions in these horoscopes are computed for both the heliocentric—Tychonic or hermetic—system (outer circle) and the geocentric system (inner circle). Dates are given in terms of the Julian calendar, in use at the time of Christ. The sidereal zodiac (not the tropical) is used for all longitudes.



prey to the will to power, one aspect of Pluto; but this negative aspect was, for example, counterbalanced by the raising of the daughter of Jairus, which also took place during a conjunction of the Sun and Pluto. In fact, this raising occurred twice: on November 18, A.D. 30, and then again on December 1, A.D. 30....The second was the occasion on which the Sun was in conjunction with Pluto. Here we have a preliminary indication that the Christ Being worked also with impulses from the planet Pluto, but in a positive sense (and a similar case could be made for Uranus and Neptune).

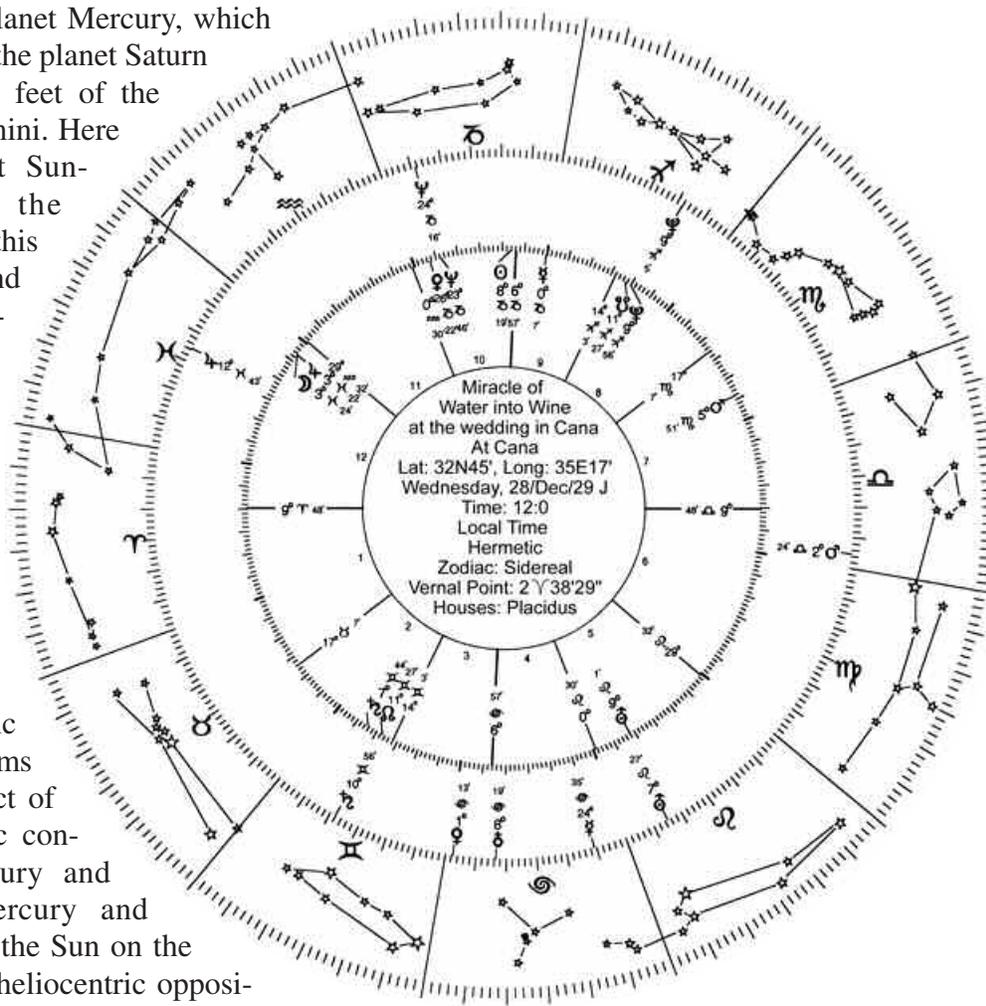
Having alluded, at least briefly, to the importance of the three outer planets, let us now return to the modified heliocentric (or Tychonic) perspective, prepared to consider them also in relation to the more traditional inner planets. To give a better picture, let us look again at the configuration at the baptism in the Jordan from the perspective of the

Sun, at which time the planet Mercury, which is closest to the Sun, and the planet Saturn lined up together in the feet of the Twins, at 7° sidereal Gemini. Here we have the alignment Sun-Mercury-Saturn, and the remarkable thing is that this alignment occurs over and over again at other important events in Christ's life—for example, at the Adoration of the Magi.

At the Adoration of the Magi, on the evening of December 26, 6 B.C.,[†] there was a heliocentric conjunction between Mercury and Saturn in sidereal Aries. In studying these cosmic correspondences, what seems most important is the fact of *alignment*. A heliocentric conjunction between Mercury and Saturn means that Mercury and Saturn are in a line with the Sun on the same side of the Sun. A heliocentric opposition would take place if Mercury were on one side of the Sun and Saturn on the other: Mercury-Sun-Saturn. And in fact, at the healing of the nobleman's son, the second miracle in the Gospel of Saint John, precisely this Mercury-Sun-Saturn alignment occurred [see chart above]. In other words, at the time of this miracle, which took place at 1:00 P.M. on Saturday, August 3, A.D. 30...there was a heliocentric opposition between Mercury and Saturn. This same opposition occurred again at the feeding of the five thousand, which...took place between 4:00 and 6:00 P.M. on Monday, January 29, A.D. 31.

Another example: we know that the resurrection took place on the morning of Sunday, April 5, A.D. 33, and that the ascension followed forty days later. Adding these forty days, we arrive at

[†] This date is in relation to the birth of the Matthew Jesus. Refer to "The Luke Jesus and the Matthew Jesus" in the March/April 1998 Rays for information on the two Jesus children.

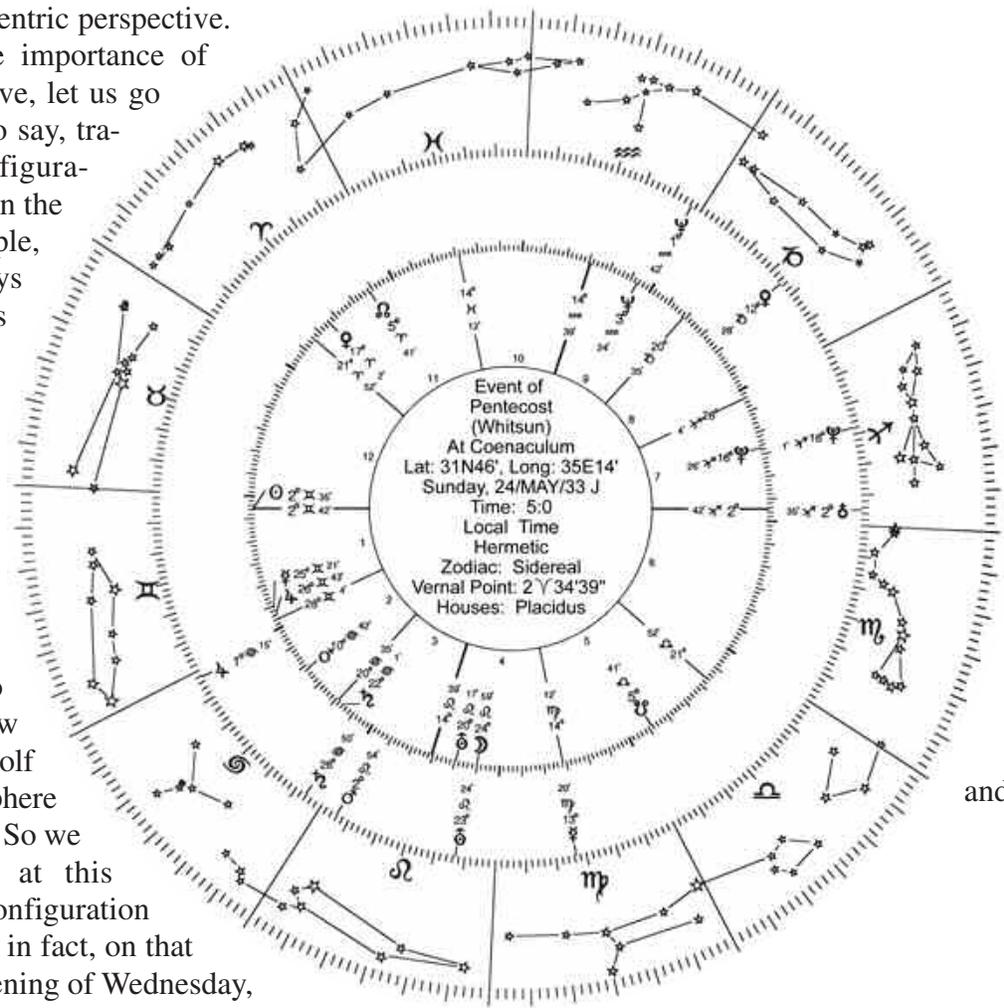


Thursday, May 14, A.D. 33. Looking at the cosmic configuration at this time, midday May 14, there was, heliocentrically, an opposition of Mercury and Neptune: that is, Mercury-Sun-Neptune. Neptune was at 1° sidereal Aquarius and Mercury at 1° sidereal Leo. Now, exactly the same cosmic configuration took place at the wedding at Cana [see chart above]. Again we have the alignment: Mercury-Sun-Neptune. The wedding at Cana took place on the morning of Wednesday, December 28, A.D. 29, at 9:00 A.M. Since the wedding meal directly followed, the time of the transformation of water into wine was about midday. At that time Mercury was, heliocentrically, at 24° Cancer and Neptune was opposite at 24° sidereal Capricorn. These few examples must suffice to illustrate the general point. Perhaps one day a more detailed study can be made of the close connection between Christ's life and astrological events as viewed

from the Tychonic-heliocentric perspective.

Having considered the importance of the heliocentric perspective, let us go a step further; needless to say, traditional geocentric configurations are also significant in the life of Christ. For example, at the end of the forty days in the wilderness, as described in the Gospel of Saint Matthew (4:11), “angels came and ministered unto him.” What is signified by these words? According to the spiritual tradition of the Knights of Malta, these were the angels of the twelve who were to become his apostles. Now we know—also from Rudolf Steiner—that the Moon sphere is the realm of the angels. So we would expect to find, at this moment, a planetary configuration involving the Moon; and, in fact, on that occasion—toward the evening of Wednesday, November 30, A.D. 29, at the end of the forty days in the wilderness—there was indeed a conjunction between the Moon and Jupiter. What took place? The angels poured out their blessing, signified cosmically by the alignment with Jupiter, planet of wisdom. They bestowed a cosmic benediction: a source of nourishment and sustenance radiated forth to fortify Christ Jesus at this moment just after he had met and overcome the three temptations.

One month later, Christ Jesus, together with about one hundred people, attended the wedding at Cana in Galilee. During the celebration following the wedding that morning, at which many of his own relatives were present, he performed his first public miracle—the transformation of water into wine. At that moment the Moon was again in conjunction with Jupiter, a fact that casts a remarkable light on this miracle. For what took place? The water—one could say the *water of wisdom*—is symbolized by the conjunction between the Moon



and

Jupiter. This *water* had flowed through the prophets of the people of Israel. Christ then came as the one who would fulfill this prophetic tradition. And what new thing did he bring to the water, the *wisdom*, the power of Yahveh that had flowed like a channel of inspiration since the time of Abraham and Melchizedek? He brought the *fire* of love. The water that was distributed to the wedding guests was mixed, not just with angelic blessing, as at the end of the temptation in the wilderness, but with the Being of Christ himself, the *power of love*, the *fire of love* that transforms water into wine. When the guests drank of this water, they were imbued with the inner fire of love and devotion to the Christ. Those present recognized him as the emissary of the Divine. And this his first public miracle was followed by its “octave,” the last miracle, when—at the Last Supper on the night of

Thursday, April 2, A.D. 33—with his twelve disciples he inaugurated the holy mystery of the sacrament of bread and wine; this spans the life of Christ.

In living with the movements of the planets, this fact can inspire us: every month there is a recurring aspect when the Moon comes into conjunction with Jupiter; this aspect allows an echoing or reawakening inwardly of the mystery of the transformation of water into wine. In living with the cosmic correspondences of the Christ events, we can find a completely new relationship with the heavenly configurations taking place each month.

There are many other examples that we could observe: for example, the descent of the Holy Spirit at Whitsun, which is celebrated ten days after the ascension. In the Hebrew calendar, the corresponding festival day is called the “Feast of Weeks.” This event takes place fifty days after the Passover, which begins on the 15th day of the month of Nisan, the first month in the Jewish calendar. Fifty days later comes Pentecost, on Sivan 6/7, in the third month in the Jewish calendar. Many people were gathered together in Jerusalem for this festival of the Feast of Weeks, fifty days after the Passover in the year 33. The apostles and disciples, the holy women, and the Virgin Mary were gathered together in the Coenaculum, the house of the Last Supper on Mount Zion in Jerusalem. They were gathered together to unite in prayer. On that night, May 23, A.D. 33, the start of the sixth day of Sivan, the Feast of Weeks began.

They met in the room of the Last Supper: the eleven apostles plus the newly chosen Matthias, who came in place of Judas Iscariot, together with the Blessed Virgin Mary. The other disciples and holy women were together in other parts of the house. During the night something very special began to take place—a mystery connected with the Blessed Virgin Mary. This then led to the descent of the Holy Spirit at dawn the next day, Sunday, May 24, A.D. 33—fifty days after Easter.

At the Whitsun event, the Moon and Uranus

were conjunct in the constellation of Leo. Each month there is a recurring aspect when the Moon again comes into conjunction with Uranus. When this aspect occurs, we can inwardly reawaken for ourselves this important event that actually signified the founding of the Church. We know that Peter and the apostles went down to the pool of Bethesda that day and baptized three thousand people (Acts 2:41).

Living with these cosmic configurations and correspondences to the time of the life of Christ can intensify our inner connection with the unfolding of the Christ impulse. In our *daily*

lives we can cultivate an intimate relationship with these events of *eternal* significance.

Christ said: “Heaven and Earth shall pass away, but my words will never pass away” (Matthew 24:35).

How much more is this true, not just for the *words* of Christ, but for his *deeds*.

These deeds were imprinted in the cosmic-etheric configuration of the universe; and through grace we can become attuned to them through the appropriate inner knowledge and orientation of will.

This modern spiritual path is a metamorphosis of the path followed by the Magi two thousand years ago, just as the Magi—fulfillers of the spiritual stream inaugurated by Zoroaster in Babylon in the sixth century B.C.—bore witness to the first coming of Christ, so there is today the need for a new path of the Magi leading to Cosmic Christianity, to a Christianized star wisdom, representing a metamorphosis of that ancient path.

A true spiritual star wisdom, a true astrology, is needed in our time to enable us to draw closer to the second coming of Christ—to the coming of Christ in the etheric realm—just as the path of the Magi led to the coming of Christ in the physical realm. This is the true significance of the Christian star wisdom arising in our time, for which the Chronicle of the life of Christ provides a secure foundation. May our efforts stimulate others to join in the quest. □

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