

# CHAPTER 1.

## A Phenomenological Approach of the Horoscope

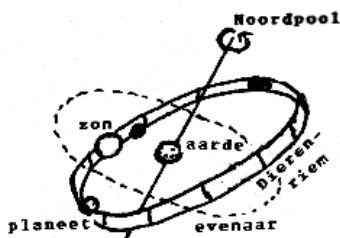
### a. What is a horoscope

Before going deeper into the backgrounds, we have to get clear what actually is a horoscope, and where this stands for.

Translated literary from Greek it means the 'hour picture', which means to say an image of something on a certain time. That image is a reflection of the stars and planets in relation to the Earth's horizon and the highest point at the sky.

The stars are being ordered in star images because they have been experienced in this way by different people and cultures. The stars in a star constellation (every people has a different opinion on this, of which however many are in accordance) make different gestures, forms, configurations to one another, and these can be recognized as such and in a fixed relation to other constellations. Seen from the Earth, the stars hardly change their positions; in their clear immovability they give a feeling of eternity, of lasting. In earlier days, until in the Middle Ages and still some time after these, the realm of the fixed stars was called the crystal sky, in which one experienced God the Father. In our culture there are being acknowledged 84 star constellations; outside the twelve of the Zodiac 29 North and 43 South of this belt.

The Sun, Moon and the planets each move within a narrow band of about fifteen arc degrees ( $15^\circ$ ) through the starry sky, along a belt, which is formed by the twelve star constellations of the Zodiac. These are about of the same size, 30 arc degrees on average (the larger ones Virgo and Fishes are over forty, the small ones Libra and Aries are under 25 arc degrees). The arc of the Zodiac, because the Earth turns around its axis in a tipped way in relation to the ecliptic (the Sun's orbit), moves like a hoop around the Earth; the highest point lies in the Twins (nowadays), the lowest in the



Archer.

The planets are the moving stars (planaitos means Rambler), that move fore- and backwards in a rhythmical way against the background of the zodiacal star images. They have each a specific gloom and colour; the size and gloom can vary, which reflects their distance to the Earth and their position to the Sun.

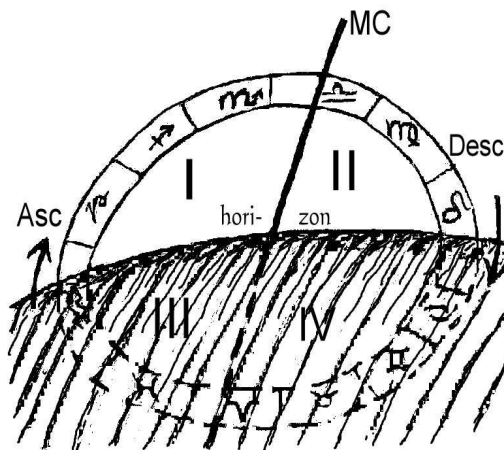
At the place of the Sun can be seen no star with the naked eye because his light is broken into most often blue in the Earth's atmosphere, and this is comparatively so light intense that it blinds the light weaker stars for the eye. Only after sunset the clearest stars, predominantly the planets, become visible. Therefore it can never be seen from the Sun in which constellation he stands; this can only be reckoned out by observing the zodiacal star constellation which appears at the sky at midnight, of which one knows it is opposite in the Zodiac to the one where the Sun is in. In earlier days this was known, and many holy places of old have a circle of stones that indicated the beginning of the months of the year, so where the Sun each time entered a new constellation. An example of this is the stone circle in Stonehenge, England. The Moon as well can make fade the stars, but never blinds the clearest ones, so that her position in the constellations is well visible.

If one wants to indicate the star and planet positions at a certain place on the Earth, one can this best by locating this rise or descent in relation to the horizon, and their position in relation to the highest point at the sky, called the zenith, with opposite the point deepest underneath the Earth, called the nadir. The Sun, Moon and the planets form the time indicators for our solar system by their specific movements, the fixed stars move only one degree per day on average backwards, which is caused by the progression of the Sun through the Zodiac with this speed; because these celestial bodies move only through the narrow belt of the Zodiac, with the indication of the starry sky with planets in a horoscope is only rendered the position of the Zodiac in relation to the rising and ascending horizons and the line through the highest and lowest points. At the one side the constellations of the Zodiac take in a special place at the starry sky because they seem to carry the moving bodies of our solar system; at the other side the other star constellations as well move along and therewith their place at the sky in relation to the Zodiac (measured in vertical ascent in relation to the Zodiac) is determined (this however does not say anything about their real ascent in relation to the horizon

of the Earth; the experience has learned however that they predominantly work through the point square upon the Zodiac). Considering that celestial bodies are relatively far away from the Earth, the horizon divides the starry sky, and therewith also the Zodiac, in two. Because of the Earth's daily spin the starry sky moves always in the same direction, rises in the east and descending in the west, and hence there is a rising and a descending half of the arc of the sky. And so the planets that stand in it are also rising or descending. By the tipping of the Earth's axis of more than 27 degrees some star constellations rise higher than others; in high summer, when the Sun stands in Gemini, he makes a wide arch, causing the days to be long, the nights short and have even a short time only shimmer darkness (at our latitudes). In midwinter, with the Sun in Sanitary, the Sun describes a small arc; the star constellation rises late and sets early, which is always like this at out latitudes. The one constellation rises faster than the other. As well through this the zenith in the Zodiac shifts per mom3ent of the day and all through the year. The zenith is being defined as the place in the Zodiac where the Sun should stay at noon. Because the Sun in Sanitary moves faster through the Zodiac as in Gemini, this as well determines its place in the zenith.

In the horoscope the horizon is indicated by a line; the eastern, rising point of the Zodiac is called the Ascendant, the descending point the

Descendant. The zodiacal sign that rises at the eastern horizon is called the rising sign. The Zodiac underneath of this line indicates that part of it which is under the Earth at that moment; the part above it is visible at that moment, with the in it standing planets and the Moon, if the Sun is not above or close to the



horizon. The zenith, also called Medium Coeli (midsky, shortened to M.C.), is connected by a line to the nadir, Imum Coeli (shortened to I.C.). Past over the zenith at the west side of it lays the ascending half

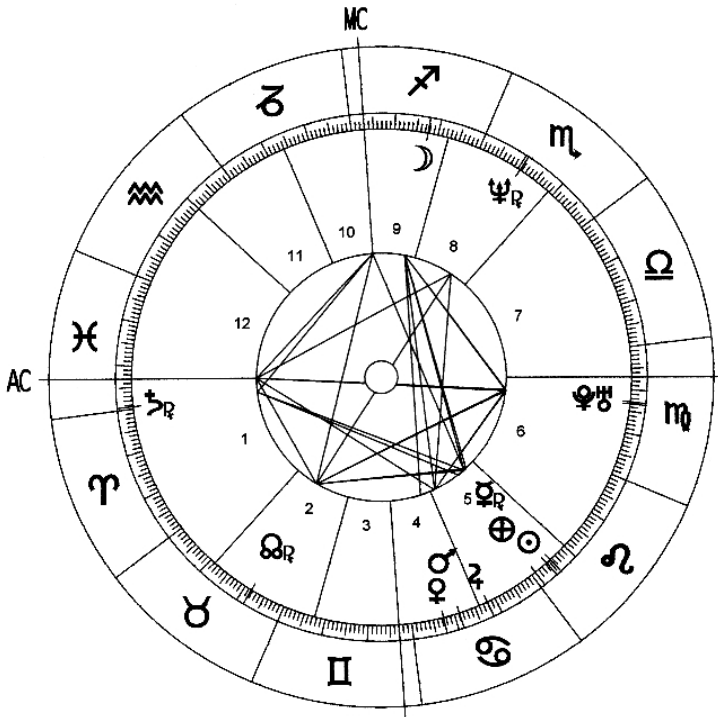
of the starry sky, before it, at the east side, the rising part. Thus arise the four quadrants at the sky, within which the star images and planets fall. These quadrants again are being divided into three, and thus connected to one another, form a twelfoldedness of three interpenetrating crosses, and these form a precipitation on the Earth of the celestial twelfoldedness, which show the zodiacal star images. The segments of the celestial arc, which are being formed by these, three crosses, are being called the houses of the horoscope.

The manner, in which the quadrants are divided in three, is another chapter; there exist different opinions on this. It is my experience that the division according to Placidus fits best for latitudes under sixty degrees and a little bit up.

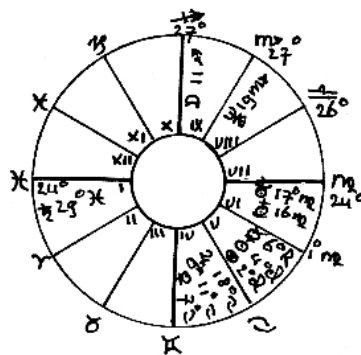
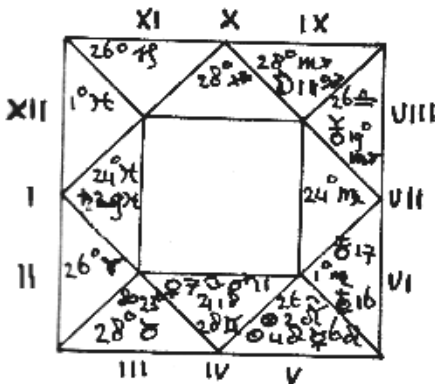
Thus arises a total reflection of the Sun, Moon and the planets in the star images of the Zodiac and their orientation in relation to a certain place on the Earth, as that is being indicated in a horoscope.

Modern astrologers however do not work with the star **constellations**, but with the **signs**, which are reflections of the star constellations, consisting each of exactly thirty arc degrees the Zodiac circle and they are being determined by the place where the Sun crosses the equator in spring. This place, indicating the start of spring, is being defined as 0° Aries. The Sun however each year moves a little ahead of its position the previous year in the starry sky of the Zodiac over the equator, so through the so-called vernal point of spring; this starry sky therefore each year stays behind a bit in relation to the vernal point of spring. This is on average about fifty arc seconds each year, which means one arc degree each 72 years, and 30 degrees each 2160 years. This way of working, starting with the vernal point of spring to determine the zodiacal signs, has already been started at A.D., predominantly with the Greeks (which at that time were culture leading; at that time the star sign and constellation of Aries still overleaped. At present, almost two thousand years later, this vernal point of spring has moved backwards for almost one star image, and lays now on five arc degrees distance of the beginning of the large star constellation Pisces. There will be returned to this difference further down. In this chapter the symbols for the signs are being considered: these can be read as reflections of the constellations.

Thus by considering the parts of the horoscope there can be made an image (see the previous page). The planet positions in the signs or constellations of the Zodiac do not have to be measured each time at new; thereto extended schedules can be bought, the so-called



Common horoscope notation. Example horoscope.



Other manners of notation.

Square horoscope; the houses designed as crystals.

Leaving away the signs; radix horoscope.

ephemeris. As well the places of the midsky, horizons and the division of the houses, dependant on these, can be found in schedules.<sup>51</sup>

For every moment there can be made up a horoscope. Most often this is being done for important events. Predominantly birth or death of a human can tell something essential about him and his path of life to be started or just ended.

In a horoscope, as it is written in the most common method, are being indicated on the external ring in standard symbols the signs of the Zodiac as zones of 30°; within this ring the division of degrees is being indicated and in this the position of a planet is indicated, if of appliance. When the planets make an angle out which can be deduced a geometrical figure (the opposition as a line, the three-, four-, five- or sixangle, the seven star, also the conjunction), this often is indicated with specific coloured lines. The houses, determined by the cross through the horizon and the line of zenith-nadir, fill up the inner space with lines. Only the central part stays free.

So as an image: at the outside joined zones of about the same size, forming a periphery; therein six radiating lines out of an empty kernel, which indicate points in the zones; and there in between the planets as points that can be interconnected by special angles they can make. The connecting lines can make geometrical configurations or segments of these (triangle, cross, square, rhomb, five or seven star). In the overall horoscope image there shows a threefoldedness of radiating out of a point (determined by the horizon and the midsky), a periphery, outline, with in between the connected or disconnected planets, that cause change and rhythm because of their daily change in the direction of movement and speed, specific for each.

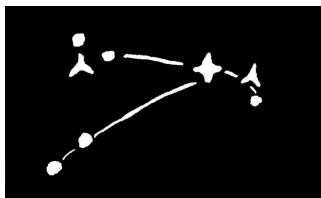
## **b. Parts of the horoscope**

The symbols of the signs as reflections of the star images are old, and in earlier days had a specific effect upon the soul the man that observed these. The name Zodiac indicates that before there have been experienced animal-like effects coming from these star images, because animals speak through the gestures in their bodies to us. And this even though strictly speaking there occur only seven or eight animals in it; the Ram, the Bull, the Cancer, the Lion, Scorpion, Capricorn and Fishes. The centaur of Sagittarius is half an animal half a human. The Balance is an object (in Chaldea these still were seen as

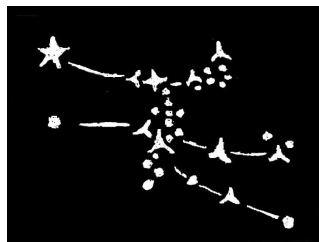
the scissors of the Scorpion); Gemini, Virgo and Aquarius are human statures.

From the form of the present-day zodiacal star constellations (which were slightly different in former days as a result of the very slow movement of the stars) can be deduced much of this symbol-gesture language, with some phantasy which is being directed toward a significant fathoming.

Aries is an animal with blow force, as can be seen from the horns that are planted high upon the head. The star image of Aries as well has two of these lines, originating from a point and flowing out like a wedge in the direction of the Sun's movement through the Zodiac all through



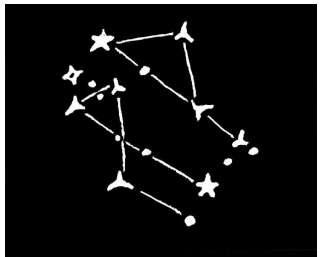
the year. In the symbol this is erected, indicating that it deals here with levitation forces; ♈. That which forms the horns within the ram, the male sheep, is within man the life force which he transforms into thinking. This clear thinking can only occur when we sit or stand upright; if not, we become dreamy.



Taurus, a male cow, is an animal with a lot of digestion forces, which gives him a slow and tough perseverance. The constellation has the shape of a yoke, which is being carried by a kneeling outstanding foot, as if it is Atlas who carries the world. It has a compression of

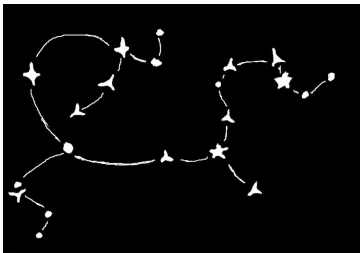
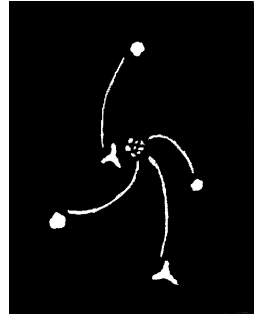
stars in the middle; a tendency to consolidate. The symbol ♉, one circle with a half one on top of it, indicates the uplifting force of a being, a unity being closed in itself (the circle).

The star image Gemini shows two parallel mounting and two mirrored curved lines. The twin that has been seen in it reflects as an image as well something of this vivid connecting symmetrical reflecting tendency. As a



symbol: ♊, expressing the tendency of reflecting symmetry and connection.

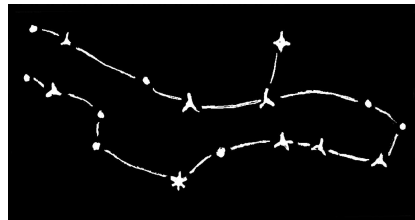
The constellation of Cancer indicates a kind of three-foot with an up striving line, all pointing to the centre. This however is not a star, but a vague observable star heap. The movement is as if it strives up in a spiral way from underneath and around this instable, crumbling middle point. As a symbol: ☉, an enveloping chaos (herein horizontally oriented, indicating the ongoing time flow) that can cause a new movement or can enclose itself. Indicating as a tendency of renewal or enclosure.



The constellation of Leo shows an enveloping and widely expanding gesture along with the Sun's pace, which next starts to envelope again. It makes one think of how the blood joins from over the entire body in the heart, it goes through the lungs and after passing again the heart flows out until in the fingers and toes. As a

symbol, inverse to the Sun's movement, but following the occidental sense for progression of the time direction, this is ♌, an enveloping, expanding and again enveloping gesture. As a tendency a gathering within oneself and letting it flow out again out of a middle point, which again is gathered around and thus directed.

The constellation of Virgo shows a stretched-out shape, laying in the direction of the Sun's movement, as if it were a closed, at the extremities somewhat upwards bended tube which directs the time flow and conducts the processes that occur in it, bringing these up to the light.

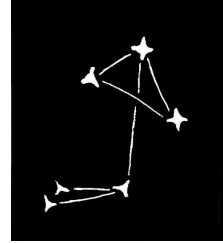


As a symbol is this ♍; an M with a crossing over and double third foot closed in itself, as if it were a transforming cave being indicated by this. The symbolism of this does not reveal itself just like that.

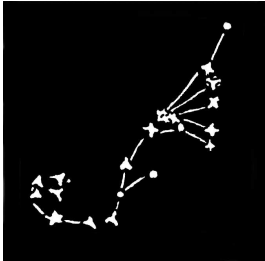
The constellation of Libra has the shape of one triangle above the Sun's orbit with the point upward, and a one flat triangle underneath, as if this was seen in perspective laying flat on an imaginary basis; both points stand almost perpendicular to one another and it looks as



if the laying one keeps the standing one in an unstable equilibrium. In the symbol  $\underline{\text{u}}$  this comes to an expression in the lowest laying and supporting line and the upper line bowed in the centre as was it a head with shoulders, and two arms that try to keep the balance. This indicates the tendency of maintaining a balance.

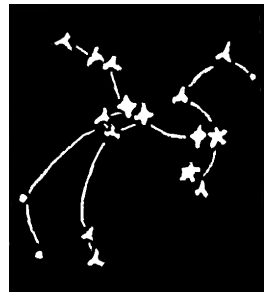


The star constellation Scorpio shows a spreading



surface which centres into a point in the direction of the progression of the Sun, and then the thus captured takes along downwards (the constellation reaches just a little bit above the Sun's orbit and sinks deep under it, as if it were pushed down with the foot by the star constellation of Ophiochus, the Snake tamer). Here bends the star constellation in an S shape, curls up and then

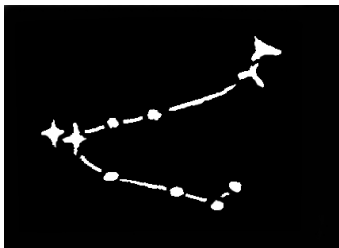
in again. The whole gives the image of a funnel shape, or a vortex working out in the time flow; directed toward a curling in centre. In the symbol  $\text{M}$  the ultimate curling in, often envisioned as the sting of the Scorpio, comes to an expression. The ongoing processes seek for the source in the deep and thus give a possibility to transformation.



The star constellation Sanitary shows a little square out of which start different movements; two opposing the Sun's progression, lines that curl in downward, one large arrow, against the Sun's progression, slanted downwards, and one line rising far above the Sun's orbit. It gives one the impression that all forces are concentrated on shooting out the up striving line as far as possible. In the symbol  $\text{x}^{\wedge}$  the arrow is rendered, the square as a square line, however in the direction according to the occidental experienced progression of time upwards, like the uprising line in the star constellation. This tendency to expansion, the striving for aims that lay further away is being expressed by this.

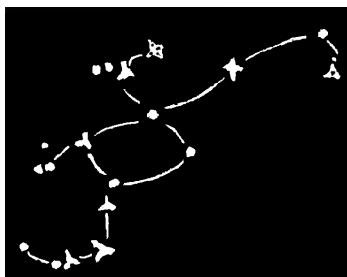
The star constellation of Capricorn has a laying wedge shape with curling up points and the centre at the end of the image, positioned just underneath of the Sun's orbit. This indicates a hard kernel as a

force centre and weak extremities to where the force radiates. In the symbols  $\Upsilon$  and  $\text{☾}$  are being expressed the hard and soft curling in tendencies as workings; the hard tendency to the outside or upward, the soft ones as streaming force of transformation behind it more directed inward, as showed it the formative force that ultimately gives phenomena their earthly hard-physical contours, which we ultimately can perceive with our senses. This reflects the earthly echelon in phenomena, which however are being formed out of the same world of metamorphosis, and



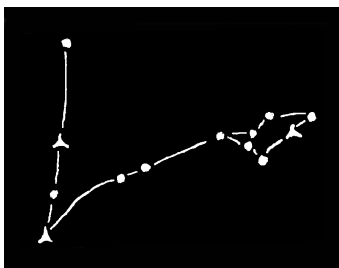
also being carried.

The star constellation of Aquarius shows as a shape a slanted upwards directed eight, or a double loop shape against the Sun's movement, which opens above, which makes it assuming a  $\gamma$ (gamma)-shape; downwards it seems to open up as well with a new 'bulb' in the direction of the Sun 's pace. This opening and flowing out of 'life'



water is being indicated in the symbol  $\approx$ , as were these waves. To my opinion one can write the symbol more sense filled like this:  $\diamond$

because here the issue at stake is an opening and with the surroundings connecting tendency, going right through the time flow as came the quelling forth and offering merely from the inside, out of man own decision. The overlap of Capricorn and Aquarius (the latter one lays partly above the former) indicates their strong coherence.



The star constellation of Pisces showed in earlier days two closed shapes, both above the Sun's orbit, which are interconnected by a line which joins in a point underneath the Sun's orbit, as were they drawn into this (the one closed-off form standing on top is

nowadays seen as part of the star constellation of Andromeda). In the beginning of our dating the two boxes were seen as fishes, and because the new religion, Christianity, joined with the entrance of the

point of vernal spring in this star constellation, the Christians that felt interconnected, indicated themselves with two fishes that are connected by a line; In the present-day symbol this shows like this: ✕ . Two half bended lines that make a whole by the connection. The line indicates the reciprocal soul connection (for the Christians this is the love as chastened feeling) and this requests the bringing of offers for one another; the disappearance in a point underneath the Sun's eclipse and therewith for the eye of the visible world, can thus be understood. From offers new impulses are being born. This in accordance with the tendency out of this star constellation.

When in this way, by letting become the form to an image, one calls to life the gesture language of the star images in the soul, one can learn to feel into the workings they create, and start to recognize them within nature and man (for a working of it in the soul, see note 2). The symbolic which are being used for them, get a deepening, start to speak anew and form tools by the disclosure of life's destiny, as this has been woven into the body as image language, and can be read from the horoscope. Of course with the presumption that one wants to understand the sense of this language.

If one looks at the sky at a certain place on Earth, considers the stars in relation to the horizons and the highest point, and imagines the lowest one underneath the Earth, one in rough outlines can divide the overall sky in four parts with the quadrants; a rising half, from the nadir until the zenith over the rising horizon, in which each celestial body rises until the highest culmination at the firmament (as has been described before, this is being situated in the Zodiac). Experienced out of human relations, this is in accordance with a movement from the inside out, wherewith the horizon can be experienced as the line above which that what lay hidden in the inside (of the soul), may come out now; an 'out of myself'; the rising hemisphere therefore is connected to what flows out of a person into the world; 'out of the ego'. The descending half has to do with that which lays in the inside and gets out, and now is being given to the other; the descending hemisphere and all its bodies has to do with 'the other', the not-self. Considering the starry sky from one's place on the Earth, this is being divided into two parts in a visible half above it and an invisible part under it. In the visible part the celestial bodies (if not over beamed by the Sun at day) show themselves in their true stature; under the horizon their workings are not observable, act through the Earth,

impenetrable for the eye. Within human proportions this gives a series of qualities which are visible and tangible in the world, which may stream out in it, and other qualities which are active in the invisible, out of what in psychology is being called the subconscious, which means to say the part of the soul which is not directly penetrable for the consciousness. Just like the horizon separates the visible from the invisible, forms the human diaphragm the separation of the dark processes in the digestion, organs and limbs, and the clear thinking (predominantly occurring in the head, as much spherical as the starry sky) and the emotional area, in which one is shimmery in the perceptions, can at most perceive in colours and moods; this latter occurs in the chest (to be experienced physically in sighing and heart flutter). One can pose that planets above the horizon indicate the realisation of their forces in the world, whereas planets underneath the horizon work out in the organ world of us, and so indicate inner realisation possibilities (which of course can work out beneficial for other people).

In this way the quadrants as an image for the human experience can be divided:

I	- self realising acting out of the subconsciousness	I	Other
II	- self realising acting to the other person out of subconscious luggage	IV	III person
III	- conscious moving in the world towards the others	conscious	public
IV	- acting consciously out of myself in the world.	unconscious	innerly
		I	II

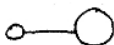
Out of this division one can as well understand better the division of the houses. These houses namely are unlike star images, Sun, Moon and planets not being indicated with symbols, but with numbers. As a result they do not speak to the imagination, but come to an expression in the sequence, the rhythm. When the rhythm stops, the effective impulse in it can become a spatial image, in such a way that its central impulse, to be expressed in a numerical value, can be projected to a peripheral spatial image, and then describes a geometrical form (which is being described by the philosopher Schopenhauer as the

will that comes unto an image – the will occurs rhythmically, and in the stilling down it turns into a coagulated, spatial image). One can approach the houses in numerical experience and spatial imagination.



The number one gives a going out of oneself, experienced out of man; so an expression of the ego. The Ascendant can be considered as the hatch through which one comes to the Earth and breaths in the own soul with the first breath. Seen in this way, it is the gateway to the earthly surroundings. Because it is in the first quadrant (it is that part of the Zodiac which just ascends), an unconscious going out of oneself into the world, the issue at stake here is acting out of habits; this way of acting is being determined by that which makes up the temperament.

The number two, experienced out of man, renders the relation between the self and the not-self. Because it is a house underneath de horizon, it is connected to the world and not so much to other people. Besides to a nonconscious way of acting in order to explain oneself with the world, to get a hold on it; so the ambiguity indicates in which way we get along with the worldly/physical things and explain us with these. The unconscious aspect is connected to the talents one has begotten, and can become real in this house on the physical level.



The number three, considered out of man, renders a meeting in the world with other people, a world that hovers above the direct observable world. So people whom we have around us in an unconscious way (acquaintances, close family members like brothers and sisters), but as well knowledge, which we take along or can, build up of the worldly things.



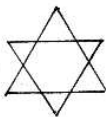
The number four is connected to the Earth; the square is the image for matter (the cube the form of stone salt). Because here starts the second quadrant, which indicates how we move toward the other person out of the subconsciousness, this renders the earthly envelope in which one is; the house one dwells in as an image for what lives in the body, and that which has not yet been digested as soul content and now can quell forth from the sub- to the consciousness to be laboured in the end.



The number five as an experience is the possibility to express oneself in the world all through ones earthly body, with all ones talents and faculties. This occurs in games and the way of posing, impress oneself upon the work; the way of self-expression. This in accordance with the working of the



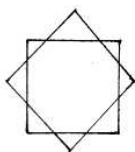
second quadrant, the unconscious working towards the other all through the earthly reality. In another way the five as a pentangle is a square, image for the body, with above it a triangle, image for the spirit that goes over earthly reality. So the expression of the spirit through the body.



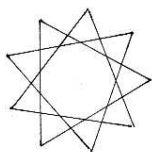
The number six, the double threefold, renders an underneath and an above; these can be distinguished from one another and the lowest one is apt to serve the higher one. In the second quadrant this happens in an impersonal way towards the other and out of acting; so the way of having a servable attitude towards other people, of to the progress of a process.



The number seven, which cannot be imagined by a closed spatial structure, gives in the imagination a mysterious implosion as an experience. It therefore brings along a somewhat dreamy, unclear experience. As numerical experience it gives development. As the first house of the third quadrant it gives connection with the other person in a conscious way, which means to say an opening up, listening, looking for complementation in the other which is an aspect of the non-self. So the conscious way of approaching the other person.



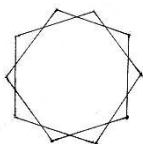
The number eight is a doubling of the four. As an experience it gives a blocking, a standing still; just as this does in the imagination of the double interpenetrating square, which does neither point up or down; indicating a crucifixion of the one square upon the other one. Therewith it also points at the force of resurrection; a transformation of the physical body all through the earth cross, being represented by the square. The working of the third quadrant is working towards the other in a conscious way; when this blocks, it can be that the experience of positive or negative feelings in relation to other people (love and hatred) is being consumed for the own pleasure, or that this experience is made servile to the transformation of the own soul, so that this can serve the other person in the chastening process. Then the soul experiences become resurrectional forces.



The number nine gives an experience of enthusiasm, expansion, broadening out of possibilities, through the quantity multiplications of three by three. In the spatial structure of three interpenetrating triangles, which

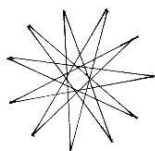
point in different directions, this tendency of broadening out comes to an image.

The number ten is being experienced as harmonically, whole, because it is closely connected to our human nature. It comes back in



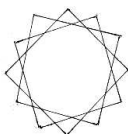
the number of fingers and toes, right there where we are still growing. In the two interpenetrating pentangles, the double self-expression, this comes to an image. It indicates what has become ripe within man and can be shared with the world. Because the

fourth quadrant starts here, which reflects the conscious revelation out of us in the outer world, the tenth house indicates our place in society.



The eleven as an emotional experience gives a spatiality rising out above man in which light weaves and flows. Just like the seven, the number can neither be rendered in a spatial structure, it is more like a flowing here and thither between extremities.

Measured to man, and considered out of the fourth quadrant (the self which offers itself to the world) it indicates our larger connections to other people out of common spiritual goods, so a gathering of friends, circles of friends, unions with kindred spirits. In short the flowing spiritual life all through society, feeding it and keeping it in movement.

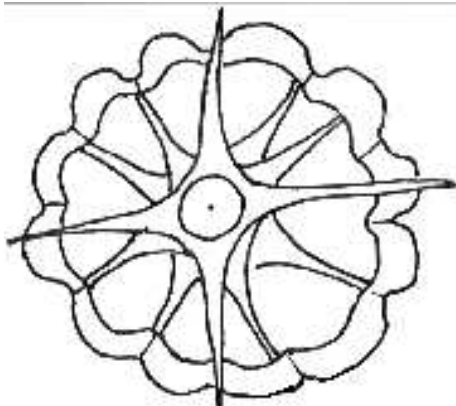


The twelve indicates a great fullness, abundance of possibilities in which one either can loose or develop oneself. As spatial image four interpenetrating triangles; meeting in all directions, or rather three interpenetrating squares, indicating the possibilities of the physical

worlds and her directions. The ego can loose or dissolve itself in these, or offer itself for a purpose and thus become to be surroundings, periphery, so growing inwardly by giving away. This in accordance with the working of the fourth quadrant; giving oneself to the world in a conscious way.

The astrological experience has learned that planets or important points in the horoscope work more strongly in the houses near the places where these houses point to the Zodiac; these seizing places are being called the *cusps* of the houses. They indicate that with the division of the houses the issue is workings out of the ego into the world, a movement from the inside out; because it indicates the *life* areas in the houses, it has to do with the working of man in the world, and so the house division says something about the human

*will*, his way of acting to be able to work on and in the world. As has been posed, with the house division one cannot enter the symbol world that comes to the image, as is the case with the star images, but one comes to the sequence, development in time; the house workings express themselves in rhythm, in which what lives within man (as willing impulses) reveals itself. The houses tell about the Earth, where rules the darkness (if the Sun does not shine on it from the outside) and where the inner impulses of the people may take care of possible transformation and order. Hence the houses tell something about how the destiny of life may unfold itself in the different life areas. The star constellations and the workings of these in the houses, as transposed by the planets, render the formative forces (as thought content, image, emotional load or still unformed intention to an act) with which one can start to work in the different life areas.



As has been rendered in the image at the side, one can see the different workings of the Zodiac and houses; the star images form the thought contents, each in his own way out of his working. In our spherical head, in the bends of the cortex of the great brain, this comes to a spatial image. They are ordered in a peripheral way and have formative force towards the centre; our thoughts are filled

with light and make us act directed to an aim. Our willing impulses quell forth from us from the dark world of digestion, the body organs and the limbs, and at most become conscious to us from the feelings they provoke from the in the outer world objectivated deeds which we can observe with the senses; the willing impulses work from the inside outward, can only be conducted by our thoughts and with the help of our feelings. They can be experienced as pointy out of our centre towards the surroundings, a working from the inside out; just like the cusps of the houses have been rendered in the design; the shape of a star, radiating in the acting to the outside out of a lighted through centre.



The Sun, Moon and planets transpose the workings of the zodiacal images to the houses, in short our thought contents in our will. There can be read a lot from their shape, characteristics and movements. On the base of the previous experiences with the planets, there has been posed a specific symbol for each one, which in former days called forth as well a soul experience, but now this is flattened to merely appointments.

The Sun moves very constant in an orbit through the Zodiac that is almost the same every year; in winter (for the northern hemisphere) he goes a bit faster, in summer a little slower than one arc degree per day. The Sun's orbit is being called the *ecliptic*; all other orbits of the planets and the Moon are being related to it. The Sun's centre, his equator, spins faster than his poles. This gives an image for the dynamising working which goes out of the Sun as the heart of our solar system. This equator he turns to the Earth at the beginning of both March and September; just before the beginning of spring and autumn. With the maximum of the Sunspot activity (of eleven years on average) by the enormous output we then get a disturbance of the Earth's ionosphere; this often results in a warmer summer and a softer winter, which can be found back in the expansion of the year rings in cut trees amongst others. The eleven-year rhythm indicates the coherence between Jupiter and the Sun; this planet moves in more than 11 years around the Sun through the Zodiac. Because of the Sun's yearly cycle through the Zodiac at our latitudes the four seasons are being impulsated.

☉ The symbol for the Sun, the circle with a point in it, indicating that a being (the circle as a closed unity) has a kernel out of which he act to the surroundings. Within man a being, which by its spiritual kernel, that which he calls his ego, is conscious and can act out of this. The Moon moves in a far more whimsical way through the Zodiac; her deviation from the ecliptic can be seven arc degrees. The places where the Moon's orbit crosses the one of Earth and Sun are called the Moon's nodes. These move in a whimsical way fore- and backwards, and in one and a half year on average they pass backwards one sign (image) of the Zodiac. Her velocity per day varies from eleven to almost fifteen degrees a day; her phases new Moon, first quarter, full Moon and last quarter are connected to the Sun and both their position in the Zodiac; she arrives at her subsequent phases in seven days on average, of which the seven subsequent days if the week are a reflection. That the days of the week have been called after gods

(Germanic and Greeks-Roman) which each one is connected to a specific planet, indicates that these planets work through the Moon and her rhythm.

From the disappearance in the Sunlight until the appearance of the new Moon lasts one and a half day, so that an entire full Moon's period lasts  $29\frac{1}{2}$  days (called a synodic period; synode of coming together with the Sun); that makes thirteen full and twelve new moons in a year, or the other way around. Her cycle through the Zodiac (called a sideric period; sideric means in relation to the fixed stars) lasts  $28\frac{1}{2}$  days. The Moon never looks the same, is very changeable in her appearances, also in her place at the sky. In summer she never rises far above the horizon in her full stature, is thick, yellowish and round; in winter she is full high at the celestial vault, shows cold, blue, almost violet. Yet she always turns to us her same side (her cycle around the Earth lasts as long as her spin around the own axis), which indicates that there is a lot stilled and fixed on her (life is movement; the more movement, the more life). An example of this are the movements of the tides, as well caused by her; these are changing in themselves from dead to springtide (at the new Moon), but yet these run off in a very monotonous rhythm of coming up and going down, both about two times a full day.

) The symbol for the Moon is like a receptive chalice, which can be filled (with light/coldness or with darkness/warmth), just like the soul that can be filled with inner life and warmth, or with cold and abstract thoughts. She can also be turned upside down and then run dry.

The planets move rhythmically for- and backwards through the Zodiac, each in a specific way on its own tempo, dependant of the connection with the Sun and position in relation to the Earth. With the regression through the Zodiac they make loop movements towards the Earth, so that they seem to envelope her. They also move a little bit slanted in relation to the ecliptic, Mercury and Pluto at most (seven and seventeen degrees respectively), which give their loop movements a dancing character; this as well each one does in his own way. The inner planets Mercury and Venus then are invisible because their radiated sides are directed to the Sun and not to us; the outer planets, the other ones, then are at their largest and best visible at the night sky, because then the Earth stands in between them and the Sun.

Mercury is a small planet without an atmosphere, showing pock-marked through a stargazer, which dances fast around the Sun in a whimsical way, and is never far away from him. Because of this he is hardly visible on Earth; only at dawn and dusk he can show himself bright yellow just above the horizon; especially in autumn, as evening star, or in springtime, as morning star, when the Sun moves through the most slanted part of the Zodiac in relation to the Earth.

Because of the strong connection with the Sun is Mercury's average speed through the Zodiac also one year. Herewith he appears three times between Earth and Sun and then moves backwards in relation to the Zodiac (invisible for the naked, unshielded eye). The largest part of the time he hides behind or before the blinding Sun.

His swift and intense sparkling, apparently from out of nothing, and fast disappearing, indicates up lighting, very fluid and flexible qualities As an experience. The lily and the daffodil are the flowers, which bring to an image his orbital movement; these give a radiating impression, make them standing alone for themselves in the surroundings.

♀ His symbol is composed of the circle, which indicates a closed-off entity, with underneath the cross – the image for the Earth and the processes of death, fixation, and renewal in the resurrection (accomplished by Christ on Golgotha for the first time) to be accomplished by her. The cross stands underneath of the circle, which indicates that here death and resurrection, the whole becoming of man has not yet been accomplished. The circle that is half opened upwards indicates a faculty to receive from above, possibly of a thinking of imagining that can be offered. In short a reception from above which can be offered to the Earth by a (not yet spiritualised) being. Considered in this way it can point to the forces of life that come from above and that keep together and maintain the earthly (the physical body).

Venus is a slightly bigger planet with an opaque, dense atmosphere. She gets away from the Sun a little further (forty six degrees at maximum) and therefore can radiate beautiful greenish in the gloom of dawn and dusk, as evening or morning star. Caused by the strong link with the ecliptic she also walks through the Zodiac in one year on average. Her orbit is very regular, and she moves before the Sun in a fluid way each  $1\frac{3}{5}$  year, to return to the same place together with the Sun in the Zodiac after eight years; she thus envelopes the Earth with a beautiful five folded loop movement, as if it were a rose. During such a

backwards loop movement she approaches the Earth closer than Mercury and therefore is better and longer visible (even though she predominantly turns her radiated half to the Sun), we see her growing thinner as a sickle, disappear before the Sun and reappear behind it anew as a sickle (in relation to the progression of the Zodiac). In her farthest position from the Sun she shows as a half bulb, as first and last quarter, just like the Moon. She also hides long around and behind the Sun.

Her regular appearing in a fluid way which is less sudden as Mercury's, gives her together with the great clarity an experience of beauty, peace and harmony; observing her makes one becoming silent inwardly, just as we may become with the perception of a rose, which brings Venus' orbit in her fivefoldedness into an image.

♀ In the symbol for Venus the circle stands above the cross; that indicates a consciousness which still hovers above the Earth, like we experience our soul when we dream and are not yet awake in our thinking, only surrendered to emotional experiences that come to the image. It gives us the experience of our soul on itself.

Mars is also a smaller planet. He has a thin atmosphere, and hence his surface can be well observed when he approaches the Earth closely; he then lights up reddish at night. He as well shows a little sickle shape when in relation to us he is at farthest elongation of the Sun in the Zodiac and is being shone at by the Sun sidewise. Because Mars and the subsequent planets in elongation from the Earth move backwards through the Zodiac when they oppose the Sun in the Zodiac, so visible at best at night, they are being called the night planets. They then stand closest to the Earth, reach their biggest gloom and are visible relatively long. So in their movements they are less connected to the Sun.<sup>52</sup>

Mars has two small moons, Phobos and Deimos, which tumble around him as if they were two mountains broken loose, opposed to one another. This gives a dynamic impression. In  $1\frac{8}{9}$  year on average Mars goes around the Zodiac; each  $2\frac{1}{7}$  years (two years and fifty days) he opposes the Sun in the Zodiac and thus makes a loop towards the Earth. After fifteen years and about seven loop movements, each time at about fifty arc degrees from one another in the Zodiac (and as well as much days of delay each subsequent year) he comes back at about the same place in relation to Sun and Zodiac. Because he describes a rather eccentric elliptical orbit around the Sun, his speed is variable,

and therefore in relation to the Earth he moves rather irregular and dynamical, as were he wiped up in the one part of the Zodiac, to come to his senses in the other part and slow down. The sevenfoldedness of his rhythmical loop movements reflects the division of the week in seven days, connected to the Moon's phases; this shows the coherence between the Moon and Mars.

Also in his light sequence Mars is a planet of extremities; red swelling up and beaming up, then again a time as if disappearing in the nothing. This analogue to Mercury, but more intense, directed, and stretching out over larger time arcs (the two years and fifty days being mentioned). These, together with his dynamics, are the characteristic experiences out of the Mars phenomena and -movements.

♂ His symbol, the circle with the arrow slanted up and forward, renders a directed up striving force of a being closed in (the circle). This makes one think of the libido forces; the unchastened thrive nature which makes us act, and which by directing it, can become the engine behind all our acts.

Jupiter is the giant amongst the planets; he is the clearest after Venus, but when he is visible, quite constant in its intensity, shining pink orange white. Through a telescope he shows himself as a planet with a thick, moving atmosphere. Typical in it is a big oval orange spot, as were it a hurricane that rages for centuries, in any way since its discovery.

Jupiter has many moons; about twenty one, amongst which four really large ones, and an amount of broken pieces. Furthermore he drags behind him an amount of pieces, meteors in his orbit and propels other ones before him. It looks like a becoming planetary system; a very dynamical whole. Jupiter completes his cycle through the Zodiac in almost twelve years; in it he stands eleven times opposite to the Sun in the Zodiac, as seen from the Earth, so forms in this period eleven loop movements to us while he walks back. Each year he walks through one star constellation on average; this is a transmutation from months (determined by the full Moon's cycle) to years. The Sun also reacts to his cycle, being by the cycles of Sun spots, which have a sequence in intensity of 11,1 years on average – one can speak here of a interiorised Jupiter rhythm. Both celestial bodies are radiating lights (Jupiter as well radiates warmth and a little light, besides the Sunlight he reflects). Thus from the appearances the image rises of Jupiter as striving out, radiating and steadily, almost royal striving forth.

‡ His symbol, a curl that rises up from the cross as symbol for the Earth, like a swan's neck, gives the image of modelling, making one in an all embracing unity; spreading all over and ruling over the Earth.

Quite different is the emanation and appearance of Saturn; in despite the fact that it has as well has a gaseous envelope like Jupiter, albeit that he is some smaller, and in despite his quite amount of moons (of which thirteen bigger ones have been discovered until the present), his light is much more modest, stilled, bluish radiating in his slow cycle through the Zodiac – lasting  $28\frac{1}{2}$  years. With this he stands  $29\frac{1}{2}$  times in opposition to the Sun and then envelopes the Earth with his backward loop movement; he trespasses in about  $2\frac{1}{2}$  years an image of the Zodiac. Herewith he accomplishes the full Moons rhythm of  $29\frac{1}{2}$  days (and the sidereal Moon rhythm of  $28\frac{1}{2}$  days) in number of years. Striking with Saturn are his ring structures; when he turns these toward the Earth (at maximum in the star constellations Gemini and Sanitary), he seems lighter then when we look at them sidewise (at minimum in Virgo and Pisces). His steady movement forward backward forward gives us the experience of a patient guardian, at the border of our sense observations. As characteristics come up modesty, control, stillness, slow progression.

‡ In the symbol can be experienced the up going curl as a force that keeps up the earthly cross, lifts it, as if he carried it on.




These are the seven 'antique' celestial bodies of our solar system, such as early astrology in Chaldea and Egypt has known already. Ptolemaeus has written in the first century A.D. a summarized treatise about the workings that were appointed to them.

Ever since outside this sevenfolded system around the Earth, with the help of scientific techniques there have been discovered three new planets; the first two, Uranus and Neptune, with the telescope, Pluto as well, bit his position and orbit were foretold from calculations, based upon observed aberrations of Neptune's orbit. With the help of photos with a long lighting time the very light weak Pluto then has been discovered. They have been looking for Uranus as well on the base of the theoretical hypothesis about a subsequent planet in the cue. The orbits of all three these planets show aberrations which cannot just like that be explained from the until now found and applied laws of movement; they listen to other laws and have only

come to the consciousness of man in a newer time. This as well because they cannot be seen with the naked eye.

Uranus is as well a gaseous planet, greenish lighting up when seen through a telescope, about as big as Saturn. He has five moons, which move almost in circles around him. Peculiar about him however is that he is the only planet, which in relation to the ecliptic and Zodiac spins almost rectangular around his axis, together with the moons; sometimes we see the moons move beside one another when we see him from above or from the underside (upon his poles), sometimes in one line. This calls forth the experience of transformation.


Uranus goes around through the Zodiac in about 83 years, and makes in this 84 loop movements to the Earth; he trespasses a zodiacal star constellation in seven years on average. Herein the weekday-development has been transformed to years, as this with Mars already had been uplifted to overyearly rhythm.

♅ In the old symbol for Uranus the Earth cross is lifted up in the chalice, which means to say as much as that the earthly has been uplifted to an image in the thinking, the imagination. Because this can only occur when one has fully penetrated his being with ones individuality, and therewith as well the earthly phenomena, a more significant symbol for this time would be , in which the circle has a central point. In one of the newer symbols  this is already indicated, with which the up striving force is being emphasized. Another one is , in which the letter of his discoverer, Herschell, has been rendered like an antenna.

Neptune is again a little bit smaller, also gaseous (or surrounded by a large atmosphere) and shows green bluish through the telescope. He has a little moon, Triton, which encircles him in almost a perfect circular orbit, and another one, Nereid, who is very eccentrically in his orbit and moves like it were a comet. Through its irregular falling back to Neptune and then again sweeping off into space, this planet begets a strange 'sweep' each time. This calls forth an experience of a lot of metamorphosis forces; there is being asked a lot of flexibility from the planet.

He goes around through the Zodiac in about 165 years, and trespasses an image of the Zodiac in more than thirteen years on average.



The former symbol, with the circle underneath, the chalice above and in between the earthly cross, renders the earthly transformation around the centre between essential will (the circle) and thinking (de receiving chalice). Herein come to an expression the forces of metamorphosis. Nowadays the symbol is rendered in such a way, that the chalice is being penetrated with the point of the cross, out of which arises the three dent, Neptune's sceptre as being the ruler over the sea; and most often the circle is left away:  $\Psi$ . To my opinion, with the conscious handling of the forces of metamorphosis, which are connected to Neptune, the issue at stake is again that one first needs to have developed an essential kernel before one can get further in this. So in order to be consequent, the symbol could look like this: .

Pluto is a small planet with probably a solid body; there has been supposed that it is a frozen liquid body. The irregular movements in his orbit have given suspicion that he is a double planet, of which his guardian has a strong light-absorbing surface and both spin around a common gravitational centre. Because Pluto's orbit runs for one sixth part within the one of Neptune and deviates  $17^\circ$  from the ecliptic, there has been supposed that it is a drifting moon of Neptune, which like Nereïd moved irregular, or did collide with it and thus run loose. Whatever it might have been, it is now a separate celestial body. As well because of its big distance, there is still a lot of unclarity; he does not yet reveal itself completely. It is peculiar that at the time of his discovery in 1930 nuclear energy was in focus of research. In the time of the discovery of Uranus (1781) electricity was being investigated, and at the time of the discovery of Neptune, 1846, predominantly magnetism, on the physical and the psychic plane, in the time of the High Romantic.

Pluto goes around through the Zodiac in  $248\frac{1}{2}$  years and trespasses a zodiacal image in almost 21 years. This age is connected to the adolescence of man, when his spirit, that which he calls his 'I', has come to Earth. So it indicates a working of spirit, and especially of spirit force, the will to come fully to the Earth; so of willing force.



The symbol is that for the Earth, the circle that lifts up the cross, and now is being lifted up to above the receiving chalice (the half circle). An image for the Earth that is lifted up until thought, or it points to a new, lifted up, transformed Earth. Because this can only



happen by the individualisation of the earthly, our physical body, in order to be complete, I would again rather suggest completing the circle with a point; ☉. Most often the cross is left away and only the uplifted circle remains as a symbol: ☉. This is practical, but rather vacant. The mostly used symbol is ♃, deduced from the initials of Percival Lowell, the predictor of its existence. That this calls up the imagination can also cohere with that the P of 'power', connected to Pluto, is experienced in it. Altogether a forceful symbol for a forceful working planet, however small he is.

The connections between the planets in a horoscope, when these make certain geometrical angles to one another (0°, 60°, 72°, 90°, 120°, 150°, 180° and their complements), are being alienated with psychic or soul forces. Each angle gives rise to a geometrical shape; for instance 180° to a line, 120° to an equilateral triangle, 90° to a square, 72° to a pentangle and 60° to a six angle like in a honeycomb. These angles encounter us at the one side in nature in the shapes of the crystals; here they make spatial structures and thus form the building stones for actually all physical shapes. These are only space creating and have no kernel. At the other side we meet the geometrical shapes in the different flowers. Each one of these make a specific gesture out of this ground muster, and are to be experienced as such as movements, as well because they have a kernel with the pistil and stamen in the middle; we find a hold in this, an anchoring. As has been described before, in the horoscope the individuality behind the horoscope can be found back in the empty centre of it, and when he starts to express his will, his soul can become like a flower which ripens in and through the work on himself through his deeds, expressing itself in the different life areas (indicated by the houses), out of what he has taken along (which is rendered by the planets in the Zodiac).

The coherence with the aspects as soul gifts and conflicts gets more clear with this: in order to ripen the work on ourselves in such a way that the soul qualities light up as flowers, so that it calls forth the ideals that live in other people, putting seeds as germs in them to have these ideals realized as well by themselves, we have to clean and chasten our soul in such a way that we can realize and show these ideals in our deeds. These deeds, the works we realize in the world, form the fruits of our being, and they ultimately change the world, because

other people can benefit from them and take the seeds that are in this work. This happens on a big and a small scale. The chastening of the soul however does not occur just like that, but we have to work hard for it.

When looking at a plant, in the ultimate form of the flower one can experience the ripening out of something which we can at best recognize as a conscious soul attitude, come to the light and beautiful formed out; a way of showing ourselves to the world. The flower opens itself to the surroundings and lets itself fertilize in this meeting, which causes the formation of the fruit and ultimately the seeds can ripen. The fruits are given away and from the digestion of it (by the Earth, man or an animal), the seeds are being spread out and put back into the Earth as a germ. The way in which a plant comes to the formation of its flower, fruit and seed, is different for each species. The stem grows out of the ground unto the light; from this grow out the side branches or the leaves in a rhythmical turning way. These make each a specific angle to one another, turn around the stem in a specific way, which may appear as if the side branches were pulled out from the stem with a corkscrew. This analogous to the movements of the planets around the Earth in their cycle around the Sun – like as well the Sun's heat and light pulls the plant stem from the ground and propels the plant to its development. The amount of turns this movement makes in order to come again above a previous severance, determines the angle that these side branches make to one another. It renders the way in which the plant with its flower strives for the conscious attitude, which its fruit as its ideal can make realize in the world. The manner of leave and branch formation, in turning around the axis and in the gestures these make, shows the wrestling of the plant to manifest itself in space, given the circumstances which that space offers. In this we can recognize the work which our soul accomplishes in order to make the in us living impulses to ideal strivings, in that we direct our soul in the right way and thus make her receptive, permeable. This happens all through the organ processes, and these have been initiated by the workings that we have absorbed in the different planet spheres; these workings reflect in the soul as talents and conflicts. This is being indicated in the horoscope by the aspects between the planets.

To get an insight in the workings of the different aspects, it makes sense to look at the different side branches of a plant, which correspond with their geometrical angle in order to come through the

inner experience of it to a perception of the workings of the aspects; the shapes of these show the people what they can develop on or through these, out of an ego-experience in the middle, analogous to the stem which is an upright striving force of the plant.

Likewise one can as well, when a plant forms three leaves or branches at the same time, experience this as a big triangle configuration. When it makes four at the same time, this can be experienced as a big square. When there arise more than one leaf at a spruce at the same time, one can have the experience of a conjunction. The way in which the leaves develop into space, renders the inner attitude out of which this happens. Herein one can experience the qualities of the different planet processes. While these are initially mere subjective experiences, they are only indicated here as possibility.

The workings of the elements through the sign qualities of the Zodiac one can as well experience on the manner of growing and development of the plant. This because the plant lets stand behind as an image in space the life processes of its growth which it accomplishes, where man and animal accomplish these movements as well in the growth of their organs and limbs, but these deform in the time flow and do not become visible in space; only the development of the moment as a result of that process is observable. Therewith have the human and animal organs an own purpose and function, and a shape that is related to this; they have to embed the soul processes. A plant on the contrary has no soul body and expresses the soul side, the connection with the surroundings, via its gestures.

If one watches in springtime the development of grasses and herbs, then strikes at the stem growth of many of these plants that there arises rhythmical a swelling in the stem, followed by a leaf or side shoot initiation. In the sturdiness of the stem, in these swellings and the rhythmical victory of it can be experienced a force that wants to behold the form, and a rhythmical modelling force that wants to get away from this by swelling up like a drop of water and find a way out in the leaf or branch. In this latter force, which runs in accordance with the path which takes rainwater when it runs down a slope, can be experienced the working of the element water; in the first, conserving and form creating working the one of the element earth, which can be found back clearest in the minerals. In the intercourse

between these two, the growth hemming working in the swelling, can be observed the force that arises between these two element workings.

Observing the form of the leaves from under to the top on the stem, than strikes that these are quite rough, often tending to the round shape, and towards the top, especially where the plant is spreading in the air and the light, they are more shaped and cut in, as if it were being shaped from the outside (this is different from the angular stem tendency, which might be observed still in the nerve of the leaf; this is very centered, on itself). On the round again can be experienced the working of water, just like a drop that contracts into a round bulb; on the cut in, sawed and more refined shapes can be experienced the working of the element air. Often the shape of the leave goes through quite a metamorphosis towards the top, as an expression of the struggle between these two elements. Down rules humidity, towards the top the plants looks like getting dry; even as far as that the rhythmical or turning branches ultimately are being repressed and there arises a rosette of leaves, in which the rhythmical coagulates into a spatial image. With the ripening of flowers this begets colour. The will character of the propelling life flow dies away and becomes to an image in space, just like this happens within us; our thoughts quell forth with the life processes as willing impulses, are being coloured by our feelings, after which they can become images in our head. Schopenhauer calls this process the will that becomes to image. From this appears ultimately the flower as the ripened out soul attitude of the plant which makes suspected its idea, which reveals itself step by step out of the seed germ in the metamorphosis up, in the world as a stilled gesture; this idea appeals to us as an ideal to be strived for and calls awake a need to act, as this has been described above. The colour of the flower calls awake in us our feelings. The plant only starts its development when with the rising of the Sun the warmth augments, and at its highest position at the sky, most plants blossom. The flower has a relatively short existence in relation to the overall plant growth, burns itself in the shining and therefore makes itself fade; the petals of a finished flower often become yellow and brown, which indicates the warmth process which brings this forth. After the fertilization follows the fruit formation, which is as much warmth process, and ultimately leads to a condensation of the plant germ until in the seed – a process of incineration. So the arise of the flower as an expression of the idea of the plant is a warmth process;

herein, and in the final burning of the flower, the seed formation, and the burning of the entire plant, where the leaves shine up in autumn for a short while in red, orange, yellow and ultimately scourge to brownish black, can be experienced the warmth. This in accordance with the working of the element fire, which is pure warmth. In us this is analogous to the enthusiasm we may or may not have for the execution of an idea; this gives a feeling of warmth, and can express itself by the glowing which can be seen in cheeks turning to red. We feel the warmth in the plant when the rhythmical growth process that is connected to the water and maintains the life, is being repressed, and within the chalice petals the flower can unfold itself; flowers enthrall us the most on the plant. The warmth that this calls forth and stops the water process, so that the rhythmic coagulates to a spatial, often geometrical image, is an experience of the dryness, the intercourse between the earthbound-conservative formative force and the warmth of the flower idea of the plant. The colours that the flower assumes are an expression of the air quality; the light weaves in the air of the Earth's atmosphere when the pure sunlight is broken in it. In this expresses the intercourse between the fire and the air quality. This happens likewise in the colours of the leaves in autumn.

As a matter of fact to each gesture and form which the plant makes, there lays a warmth process to its base; this namely works as the back laying idea, concept which the plant in the metamorphosis and within the given circumstances and the possibilities and limitations connected to these, wants to bring to the appearance. It is the sense of the plant that expresses itself through gesture and form.

If one tries to experience innerly the effects of the elements, so turning the vision to the inside in an in feeling way, one then can observe the following innerly running processes.

The impressions of the world that we absorb with our senses, and the thoughts and images we make about these –this goes up as well for thoughts and images which quell forth from the memory– and the feelings we experience, have a closed off, contoured character; they form a notion or a thought image. They become a picture, which can be clear or unclear. Just like the phenomena in the physically observable world these thoughts and images are closed, formed in themselves. They have the same formative force tendency as the ones we can recognize in the plant as being the earthly-conserving one. The different phenomena and innerly the images and thoughts about

these, stand loose from one another when we have a common sense. We however rework these thoughts, after they have become conscious in the head, when they have been led through the entire body because we first breathe them through. With the breath they arrive in the chest area, and after this they are sent through the entire body by the heart. This is a process one can pay closely attention to: a good current of thoughts does not run without the healthy movement of breath. This gives a fresh bed, through which one can take in again new impressions, or absorb new thoughts. In speech this comes down in 'just go and take a fresh breath in order to be able to continue' (with most often thinking labour). Often the heavy feelings have to be 'aired' by breathing and sighing deep before we feel more relieved; these are being ventilated over the breath. Or we breath relieved when the tension (the tense form) has been gone. So the body takes in the formed thoughts, images and feelings via the breath: the lung assimilates these with the outer world. Because of the strong contoured form tendency of this one can experience the earth element predominantly on and through the lung process.

This offers good possibilities to live oneself in the horoscope position of Mercury, that brings forth the lung process. Also other planets that are placed in earth signs, one can experience with the own lung process through the workings that resort from this forming element.

If one traces the sequence of ones thoughts, one can observe in this the logical course, and also that they can deform and lead to new images, when we try to get along with these vivid and active. In this faculty one can experience a similar tendency as the transformation of the fixed stem to a rhythmical expansion and modelling of leaves on the plant. The working of this we have indicated as being of water; in us as well the water processes bring forth the metamorphosis of thoughts, images, and as well of feelings. In these processes we can recognize the workings of the liver: the decay and transformational processes which take place in this organ and which build up the body-own substances from the digested food, what occurs by dissolving these into water. The faculty to change thoughts and images can as well be directed upon a synthesis of images to a bigger scale; this is also the effect of the liver. From this comes the faculty to the slow change in our habits when we start to think differently about things.

So When we live ourselves into the position of Jupiter in the horoscope, we can do this along the own experiences of these

transformation and constructive processes which we can perceive in the own liver process within our thought processes, but as well the transformational processes which we can observe as mere experience (and which we for instance can work out in organic modelling). Also if a planet stands in a water sign, along our water process we can experience via the liver the effect this brings forth.

When we have observed something innerly or from the outer world via our senses and think this over, the feelings as very flexible attitudes overflow our images with a certain colour. These attitudes, gestures or the emotional colourings render to what extent we are connected to the sense impression, our attitude towards it; the measure of sym- or antipathy with which we encounter an impression or thought content. It tells about our way of connecting to the world and her phenomena, and helps us to become clear in our soul about the phenomenon through that emotional colouring. The extent of clarity and alertness also indicates how far we can open up for another person, coloured by our feelings of sym- and antipathy. In these feelings attitudes one can distinguish the workings of the kidneys, which with the excretion of harmful substances to the body maintain such an inner environment for the body, that we can be clear in our consciousness. These organs bring the light in our thinking in a manner, coloured by the feelings. In these attitudes coming from the outside, we have recognized with the plant the workings of air and light that give the leaves towards the top on the stem a more specific formed-out gesture as it had below, formed out of the mere watery that prevailed there.

The position in the horoscope of Venus we can experience out of our own light-air organisation and the soul attitudes connected to these; as well the positions of other planets in air signs we can experience via our kidney process in an in living way.

When by a certain situation we are woken up in our alertness, a willing impulse can quell forth from us which impels us to act in this situation: when the act reminds us to an inner living ideal, we will run warm for that act. Our heart starts beating faster. When we have to undertake something according to convention or another habitual pattern which does not cope with our innerly experienced ideal concerning that situation, we do not feel this as warmth or enthusiasm, but just as chill and oppressive; the lead sinks into our shoes, and we do it with a heavy heart. If we see someone execute an immoral act, it can get cold around our heart. In the moral intrinsic

value of our deeds, feelings or images we experience with this warmth our heart process, which regulates the warmth via the blood. The bringing into appearance of the flower as the ideal of the plant to be strived for, we have recognized outwardly and innerly as the warmth process of the element fire. This warmth gives the force to our acts. So in the acting force and the enthusiasm we experience the fire process of the heart.

Out of this we again can live us into the Sun's position in a horoscope, out of the own experience of the heart. This as well gives an entrance to the position of other planets in fire signs.

In order to clarify some more the analogy of man with the plant in relation to the horoscope:

Where man absorbs the world with his senses and can imagine and think over the impressions in predominantly his head, with which as well he builds up his body, the plant grows with the roots in the Earth in order to absorb the juices and minerals that form the materials for his body. The human head with the senses forms the analogon to the plant root. This is oriented peripherally; in the horoscope our thought contents are being indicated by the positions of the planets in the zodiacal fields.

Where man struggles in his soul to get his ideals realized all through his resistances, possibilities and conflicts, and accomplishes subsequent acts which he executes rhythmically in the world, day after day, year after year, the plant develops along up striving stem rhythmically the side shoots and leaves, which try to conquer the space within the possibilities offered by this and refine themselves towards the top. The inner work which man accomplishes in his soul is in coherence with the rhythmical part of the plant; there where is his struggle towards the light. In the horoscope this comes back in the planet positions in signs and the aspects they make towards one another.

Where man ultimately can become ripe in his soul talents as if they were flowers, and can make appear his spirit as ideal striving in his acts which are fruits of it, gone through his ego, the plant forms flowers as an image for this ripeness, which reflects the chastened soul richness in the beauty of their colours and which renders in the geometrical ground muster the realization of the ideal in form language. The fruits envelope the seed germs, which are offered to the animal world, the reflection of the world soul. In the horoscope the



working field of man, there to where he directs his acting, is being indicated by the houses.

Man therefore can be considered as an inversed plant; the roots with which he sucks in the world (his senses and thinking and imagining organ) are positioned on top, his part with which he accomplishes acts and can put deeds as flowers in the world, his organs and limbs, are oriented in the lower parts of the body. In this way the figure on p. 18 can be better understood.

A big difference however that the plant always brings forth the same fruits, connected to its species, whereas man out of his own good of ideas he brought along, which can quell forth from him as willing impulses and come to image in his thinking, in the transformation of this through his feeling and thinking, can come to changeable fruits in his acts, which bring different seeds in the world; these can either work out good or evil. In the horoscope can only be found indications about the fruits and seeds to be developed by man on the base of his acting; this is being rendered by the houses as working fields. There is not indicated which moral standards he has and in how far he has already chastened his soul to let the soul flowers ripen, so there are no indications about their fruits. Together with the human possibility to the development of freedom there lays in this as well the possibility to error; so to the creation of new karma.

## CHAPTER 2.

### COHERENCES BETWEEN MAN, EARTH AND COSMOS OUT OF PHENOMENA ON MAN

#### a. The four elements in man

On man there can be observed the four different elementary workings, which weave through one another:

- His physical stature is predominantly shaped by the inner skeleton; around the head, which is spherical and initially still open, this skeleton lays more to the outside, in the rest of the body on the inside, with the ribs in the chest and the rhythmical subsequent spine bones in-between. From someone's attitude one can often recognize him; form and being are closely connected. The muscles give the stature shape in a plastic way out of streaming gestures. The skin closes off the physical stature from the outer world: this is a silicon process, in opposition to the bone formation, which is more a chalk process. The physical body is predominantly built up of carbon; the organ that rules the carbon economy is the lung (the exchange of carbon dioxide in breathing in and out). This is the organ that is connected to the construction and maintenance of the physical body.

*The lungs in the first place can be experienced in the breathing in and out. After heavy exertions the rhythm augments. Then at a relief after heavy labour or a nasty strike of fate (breathing relieved). When the heart is heavy we can give this air by sighing; so here shows up the coherence with the feeling. When we think or take in impressions, the inhalation dominates; in the exhalation this is given away to the entire body, and to the world. This thinking and these impressions all have a coherence with the physical world; each thought or object shows itself separate from another; the parts of it position loose and have more of less connection to one another. This is the characteristic of the experience of the lung process; separation and connection.*

- The physical body within the skin exists predominantly of water (80% unbounded, until 96% bound), which comes even until within the bones in intra tissue and mark. In this occur the chemical-physiological processes, and takes place the supply and discharge of

nutritional, building and waste substances; water is the medium for the life processes in the body, which takes care of nutrition, growth, maintenance and healing. The three juice currents are blood, lymph and spinal fluid (in the spinal chord and brains). The chemical processes are made possible by proteins that are being composed in the liver; this organ is closely connected to the life processes in the juice currents.

*The liver itself is hard to experience, because there run no nerves to it. If there is something wrong with our digestion, we experience this by a feeling of discomfort. This is a perception out of the life sense. We do can experience in us the workings of the liver in the flexibility of our thoughts and the faculty to expand and synthesize our insights; particularly where we can imagine and think in a plastic manner, se where we can comprehend an organically running process in its growth and metamorphosis and can subtract from it the kernel, the aim or the idea out of it. Our plastic and forming qualities are a reflecting of the liver process and out of it we can get in contact with this process.*

- Via the breath enters air from the surroundings; this is the physical connection to the outer world. Via the lungs, the heart and the blood circulation an impression (for instance a smelling substance) has been flown through until in the fingertips and toes within a fraction of a second. Also the perception which that impression brings forth, enters the body in and gives rise to a feeling of pleasure or malcontent, which one have expand or shrink (so it can seize until in the muscle organisation). The air organisation does not end up in the lungs, but continues its way in the blood and lymph currents. Also the light force of the consciousness, when an impression via the senses comes to awareness in the brains, finds its connection to the body via the blood discharge from the head to the lungs, where it is joined with the oxygen, taken from the air. In the exhalation there takes place as well an exchange, of worked-out air (carbon dioxide amongst others) and emotions (like by sighing). The kidneys take care of the separation of light and worked-out air (the excretion of ham, ureum, which is bounded worked-off nitrogen, the air substance at most) and thus are the organs that cohere with the air economy in the body.

*The kidneys cannot be experienced directly, because they are positioned deep underneath of the diaphragm, inaccessible for the consciousness. One do can observe the radiation of the kidneys with other people when they have*

*radiating eyes. This light force of consciousness with lots of soul force one can experience as well from the inside when one feels to be in a good, significant soul mood, for instance after a warm and light bringing meeting. The kidney process can be recognized as well that we can be open to impressions from the outside or the inner world (from the memory), and also towards other persons. All awoken feelings, predominantly those which are provoked by artistic impressions, are effects in the consciousness of the kidneys; these can be awoken by impressions or memories. Thus these form entrances to the kidney process.*

- The entire body is penetrated with warmth, wherewith each part of the body, organ and tissue has its own local temperature. The warmth penetrates everything and thus organises life in a differentiating way, so that a man can do what he intends to. Enthusiasm for a deed gives warmth, and also the execution with the muscles of a willing decision has a refined warmth organisation through which one becomes warm. The warmth is being regulated by the blood supply, with as its central organ the heart.

*We do can experience a bit the heart. It starts beating faster with physical or thinking exaltations; besides with warm feelings or by a decision which awakens enthusiasm. With fear it starts beating harder and more intensely. Its pace slows down but becomes to be experienced more intense with sadness. Looking more close to it, the issue at stake with the experientable heart rhythm are perceptions of warmth of coldness, also from other people or situations. This is connected to the warmth sense. Besides in enthusiasm we can experience our sense of life and the execution of deeds: the moral-ideal character of deeds determines our extend of enthusiasm. This gives a possible entrance to the heart process; the moral sensitivity to decisions and deeds.*

Thus the four elements earth, water, air and fire can be found back in man (see the Curative Pedagogical course, R. Steiner<sup>1</sup> amongst others); on the basis of their workings, like in the months of the year, they have been assigned to the zodiacal signs as qualities, as well as around the Earth.

<b>Earth:</b>	<b>Water:</b>	<b>Air:</b>	<b>Fire:</b>
Taurus	Cancer	Gemini	Aries
Virgo	Scorpio	Balance	Leo
Capricorn	Fishes	Waterman	Sanitary

These elements are not standing alone as the mere physical conditions solid-fluid-gaseous-heated, but they are being maintained by the so-called ether- or life types (of formative forces), which are the work area for the spiritual beings which dwell and work in it. These ether types can be considered as the imaginative or formative forces that lay behind the physical observable phenomena and which form and carry the different elements fire, air, water and earth. These ether types are:

- **fire** as a matter of fact is **warmth ether**: this is directly observable in its effects of warmth radiation, and to be experienced in the starting up of processes. The working of warmth ether is radiating to the surroundings.

- **air** is maintained by **light ether**, which it penetrates. The working of light ether in it is recognizable in such a way that light beams from extraterrestrial sources like the Sun, Moon and the stars only can be observed as colours when these are being broken in the Earth's atmosphere, or are reflected against an object; in the vacuum outside the atmosphere, so unbroken by matter, those light beams remain invisible. The working of the light ether is pointy, sharp and striving out.

- **water** is maintained by the **sound** or **chemical ether**; the chemical elements have arisen on the basis of (inaudible) sound, from condensing processes of cosmical forces, and from sound as well are compounds being synthesized or detached. This runs off in the watery as a rhythmical process. The working of sound ether is holding together, connecting, squirming off and creating surfaces, and modelling out of the rhythmical whirling movement.

- **earth** is maintained by **life ether**; the shapes that express themselves in the physical stature show a sense in themselves and are stilled down cosmical realities (significant sounds; like letters), filled up with matter. Its working is contracting, angular shaped, pertinacious and striving for the own kernel.

These four ether types are outworkings, working fields of even higher worlds within the life world, laying behind the physical observable reality:

- the warmth ether is a precipitation of the spiritual world; man has a **spirit kernel** or germ, being that entity to which he says **I** (the ego). Out of the warmth this ego works organising in the body. When for instance one has cold toes, the ego is not present there. The warmth that arises with activity is an expression of the working of the ego; a working out of the will that shows itself in the warmth of deeds (muscle activity) or moral willing decisions (enthusiasm). The warmth organisation is the tool of the spirit germ in the man.

- the light ether is a working of the astral or **soul world**. One can recognize this within oneself as feelings that colour thoughts or willing impulses in the experience. In the Earth's atmosphere the breaking light brings forth the colours, in man the perceptions and feelings show out as colours. Man has an astral- or perceptive body that expresses itself physically in the breath at the one side (the air which connects to the outer world) and in the central nerve system with brains, spinal chord and sensorial and motorical nerves at the other side (with these the feelings and perceptions get conscious). On the Earth only man and the higher animal can get perceptions.

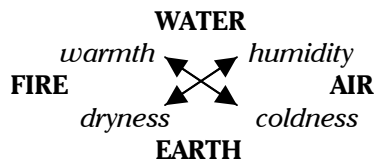
- the sound ether is a working of the **life world** itself, out of which the chemical physiology and rhythmical juice currents are being guided within plant, animal and man. From the rhythmical life processes with in man, regulated by the organs, quell forth the willing impulses and give the impulse to a deed or image in the thinking.

- the life ether is brought forth out of the higher spiritual realm by angel beings that can impress themselves until in the **physical realm**: they maintain the life within matter. A living plant, animal or human is very different from a dead one, in which only matter has been delivered to the own laws and weight. As well from a stone and mineral one can in its gloom and inner qualities feel the life and experience its inner form tendencies, even though this life is more slumbering than in plant, animal and man.

Thus in man there can be distinguished four bodies, each one of them recognizable in the physical body by their own workings:

<b>Body:</b>	<b>Works out in:</b>	<b>In accordance with:</b>	<b>Organ:</b>
ego kernel	warmth organisation	fire	heart
astral/perceptive body system	breath and senses	air	kidneys, nerve
ether / life body	juice currents, organ processes	water	liver
physical body	bones, organs, muscles, skin and shapes	earth	lungs

Between the four elements, in their reciprocity, work the four physical qualities coldness, warmth, dryness and humidity (see the scheme at the side).



The four bodies are a precipitation of the development of our Earth all through different conditions of existence. That is why the one body is older, and so more shaped out and perfected, than the other. The physical body is the oldest and so most perfected one, the ego kernel is the youngest; only just two thousand years awoken on the Earth with man, after Christ with His man-becoming has preceded the human ego. In the Old Testament He preceded His working already with His revelation to Moses in the burning bramble with 'I am the I AM'. Right in his still young ego man is a still developing spiritual being. A birth horoscope does not show the ego being itself, but the astral and etheric cloaks in which it cloths itself on the basis of its karma from previous lives and what it wants to work out the Earth life to come. This finds its precipitation in the four body organisations, upon which basis it forms its earthly body.

The development of the Earth through different conditions is can be recognized as a repetition in the human embryo in about the first seventeen days after the conception; as a germ four amniotic skins then develop, which are all a reflection of one of the four stages of development of our cosmos and Earth (After T.H. Weihs<sup>2</sup>):

\* **Chorion**: This forms the all-over envelope for the foetus, out of which at a later stage develop the placenta and the umbilical cord. This is the cover in which the entire physical body of man develops. Inside the chorion develop the amnion and yolkbag.

\* From the **yolkbag** develops the endodermic embryo tissue, which at a later stage makes developing the digestive organs (intests, liver, gall, pancreas and spleen); also the heart grows from the yolk sack into the embryo. This forms the precipitation of the workings of the life body.

\* From the **amnion** come the formative forces which later on give rise to the central nerve tube (spinal cord) of the embryo and therewith give the impulse to its formation out of the ectoderm (out of which besides the nerve system develop as well the skin and the senses at a later stage); the neural tube encloses a part of the amnion liquid, which later on becomes the spinal liquid of the central nerve system. The nerve system is the organ in which the astral body can reflect consciously; the amnion is connected to this body.

\* Between the endo- and the ectoderm develops new tissue, the **mesoderm**, which gives rise to the growth of the stem (later on the umbilical cord) of the embryo lump; besides this develops a knot, the so-called **allantois** (the mesoderm, which at most human tissue, forms later on the skeleton, muscles and blood). This is in coherence with the mesodermic growth, which is the seizing point out of which the human ego later on starts working in the body in a formative way. The allantois plays a role with the breathing through the umbilical cord; at a later stage develops from this the urogenital system, which finds a connection to the kidneys. The allantois is in coherence with the human ego.

At about the seventeenth day after the conception the human ego connects itself to this preshaped rough outline; the germ plate, out of which later on develops the embryo, then has arisen between amnion and yolk bag. Together with its conducting angel beings, the ego starts forming and modelling (from the outside) and forms out its body in the way as the Earth and early man have developed until the present, of course in a manner which is adapted to the present-day circumstances.



## **b. the development of man and the Earth**

In outlines the development of the Earth has passed off as follows (this again is a reflection of previous stages of development, which will be painted further down).

Initially the human germs were embedded in the apron of the gods or angel beings, which worshipped the germs in a spiritual-astral way; the humans were like children in between them, still sleeping, at the most dreaming along with what the gods thought out. The spiritual germs of man came from a higher world, given by God as spirit drops to the cosmos, initially unshaped. The Earth that had not been inhabited by the human germs was in the beginning mere spiritual/astral thought and was being formed in a modelling way and condensed step by step, just like the human beings which at a later stage would dwell on it. Parallel to this a planetary system formed itself from the initial archetypal cosmos, which has in it differentiated and interpenetrating ether spheres, being the resorts for different spiritual beings.

Man was cherished as in a mother's womb and experienced this spiritual clarity and warmth as beneficial, even though he dreamed; this was the paradisiacal state. This stage of the development of mankind is called Adam Kadmon, the still celestial man which predominantly dwelled as an idea, concept in the starry world of the Zodiac; that which now as a belt forms the circumference of the Earth, through which the Sun, Moon and the planets move. High spiritual beings dwell in this sphere.

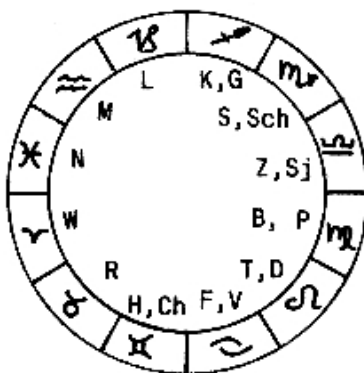
By the Fall, which did not only originate from man himself, they were compelled to descend to the Earth step by step, which caused them being entangled more and more in their lower bodies: the life and physical body. These initially were still very fragile and thin, but have become more and more dense and heavy up to the present; only since about twenty thousand years there have been found human remnants of which the bones were hard enough to be conserved until the present (still now the physical body consists of about 80 % unbound water and 10 % air; this is quite a difference with for instance stone or metal).

Out of the life body the humans formed their physical body with the form gestures (form tendencies) which they had got along as images from the beings of the Zodiac; each star constellation, or the active being in it, forms one of the consonant letters as form creating

principles of the cosmical Word which lays as a fundament to each earthly shape.

This cosmical Word is the being of Christ; such as He is the revelation of God. Rudolf Steiner has observed these cosmical 'letters' in the ether world and rendered them in the gestures of the moving art that is called eurhythmy, so that these cosmical letters can be shown and therewith experienced in the movement (see the scheme at the side; as well 'Eurhythmy as visible Speech'; R. Steiner<sup>3</sup>).

In the embryonic development, from about the seventeenth to the fortieth day after conception, these form gestures that give shape to the body in a modelling way, can be recognized; one can also recognize these in the form gestures of the plant world (see Chapter 5 and Cosmobiologie<sup>4</sup> amongst others).



Like this the human development on Earth can be found back in the embryo formation.

Because the human physical body became ever more dense and attracted its higher bodies, so that these remained in these imprisoned, man threatened to loose his spiritual origin. To prevent this, from out of the world of the gods there was taken care that he could return to his origin for a longer period; through death, the laying behind of the physical body, there was created the possibility for man to return – as well because the physical body had mingled up with the evil, so that decay, sickness and old age had arisen. The people ever since led an exchanging existence in the spiritual and physical world; in the first one to be nourished, in the latter one to be able to develop and ultimately wake up to self consciousness, as a spirit which dwells in a physical body, as this takes place in the present time (from the fifteenth century onwards). With that the changing reincarnation upon the Earth and in the spiritual world had been put into process, on the Earth by the separation of the sexes there had been taken care that via procreation there was supply of sufficient physical bodies for returning people; the flow of heredity.

Although different subsequent culture periods and centres, which are

connected to the shift of the vernal point of spring through one of the zodiacal constellations (lasting 2160 years on average; see Cosmobiology<sup>4</sup> amongst others) the people became possibilities to refine and build up their bodies, and at a later stage on the basis of this, build out their soul. This is still going on: the cultural epoch at present, which started in 1417 A.D., is connected to the construction of the consciousness soul, being that soul structure which develops the astral body on the basis of the physical body, with which the people can get conscious of themselves as being a spirit in a physical body. During the preceding cultural epoch, the Greek-Roman one (from 747 B.C. – 1417 A.D.) that peculiar soul structure was being formed on the basis of the processes of the life body, through which the thinking could be made independent. This soul limb is called the intellect soul. During the cultural epoch preceding the latter one again, the Chaldean-Egyptian, the astral body, the body with which one can get perceptions with impressions, thoughts and experiences, was being transformed, so that perceptions can be individualised (in opposition to the higher animal, who cannot achieve this); thus arose in this cultural epoch the possibility to the development of the sentient soul out of the perceptive body (the astral body).

In the development of the child after birth until in the adolescence the construction of the different bodies reflects in subsequent seven years periods; followed by periods in which each one soul limb is being worked out, followed by periods which cast ahead how in future cultural periods will be developed the spiritual bodies on the basis of the bodies and soul limbs, so that the people can develop to mature grown out spirits.

With that man leaves the Earth when he lays behind his physical body, he as well leaves behind his earthly tasks; to his being, to other people and in his activities on the Earth. This forms the basis the next time he returns to the Earth, for what he will pick up: his earthly karma was put in motion by his pace of subsequent reincarnations.

If a man should do each time the same work on the Earth, he will form himself very unilateral and thus cannot develop himself to the full-fledged being to which he is predestined. Therefore he transforms his being and strivings with his path through the spiritual world and works the developed talents into his bodies. With the leaving behind of his physical body he continues step by step his way through the subsequent planet spheres and looks back, together with the spiritual

beings that dwell in these, upon the deeds, the achievements and decadences of his past life on Earth, which are written down in his own life body, carrying the memory; besides these position as well objectivated in the world memory (called the Akasha chronicle). The essence of this remains saved, and with the expansion and entering of wider planet spheres, lays behind as well his life body and a large part of his astral body (this dissolves), of which a germ is being taken along in the spiritual kernel. Ultimately, after the widest, Saturn's sphere, he leaves our cosmos and via the Zodiac he goes to the star from where he stems (most often positioned in the Milky Way).

From here he can take the decision to return to the Earth and work further on his human being; he is shown here how big and mighty he can become. If he does this, he returns step by step to the Earth through the zodiacal and planet spheres, whereupon within the Sun's sphere he covers up again in an astral cloth, his star cloak of soul qualities out of the germs which dwell in his ego kernel; and within the Moon's sphere on the basis of this, he builds out a full life body, which on the Earth constructs and maintains his physical body.

He works on this starry cloth of soul qualities together with the spiritual beings that dwell in the stars and the planet spheres. Together with him they read his deeds from a previous life on Earth, and upon this basis, together with the decision of the will which that man has taken upon his star to work on certain aspects of his being in a directed way, they live before him his earthly destiny to come in a spiritual sense, on such a way that what in the previous incarnation was realized or as a talent was stayed behind in a certain body, now is worked into the body laying lower of it as a quality or resistance (so from ego to soul, from soul to life, from life to physical body). That which in the one life was a talent, an ego quality, in the next life flows out in the astral body as a soul quality; it then becomes an idiosyncrasy or unmanneredness. The subsequent life on Earth it is worked into the life body, which together with the memory hides the habits: these can be more or less good of character; this brings forth vitalisation or weakening, the outflow of life force in repetitive acts or thoughts – it becomes a faculty or ignorance. In the subsequent life the original talent is realized in the physical body as a quality, so a faculty of uncunnyness to sports, flexibility, strong bones of the refinement of a sense.<sup>5</sup>

If a talent is not being used or in moral unclear way, it can come back as a soul conflict in the astral body; if this conflict is being dissolved, it

again becomes a soul force in a subsequent life. If not, it may come back a next life as an unmannered habitual pattern within either the thinking, the feeling or the acting capacity out of the life body. This as well can be transformed for the good, so that it again can become a faculty, free to apply, but it is much less easy to transform habits, because these have descended until in the rhythmical life processes and are not direct accessible for the consciousness (dwelling in the astral body): therefore habits are most often unfree. If these are not transformed, in the subsequent life they can lead to hardenings in the physical body, which makes it very hard to be transformed, because our present-day consciousness mostly is still asleep for the physical body; these indurations can give rise to sicknesses like cancer, within which the initially given talents burn out and extinguish, so that they have been redeemed for that human, but have got lost for him and mankind as a possibility of development.<sup>6</sup>

When entering the Moon's sphere, the separate human chooses that hereditary flow to which he is predestined (if this of course is not inhibited by for instance abortion) and on the basis of the hereditary substance (as images) offered by his parents and predecessors, he forms his body with those etherical-astral traits which suite his fate: the physical body is offered to him out of the Earth by high spiritual beings as a muster, to which he then gives shape, together with these and as well based upon his karma. From the seventeenth day after the conception onwards he cooperates with the beings who conducted him during his ascent from the own star towards the Earth, and works in his qualities and conflicts into his body tissues. Ultimately this forms an imprint in his being: this can be deduced from the positions of the stars at his birth, of which the birth horoscope is a reflection (if the moment of birth has not been disturbed too much by medical injuries<sup>7</sup>): just before birth man oversees his future life on Earth in outlines and images, as this has been woven into him as possibilities in the ether body and the tissues, and he says innerly 'yes' to this because it offers him the possibilities to work further on his being and to refine it on the basis of what the woven in fate offers to him as chances. The birth horoscope is an abstract reflection of this in a symbolic language, if it is read in a righteous way.

The working in of the future events of fate until in the body tissues is a musical process. The beings of the angel ranks, dwelling in the different planet spheres, which together with man have worked on his future fate by helping to form his bodies adequately, repeat this proposed fate by 'singing together' man's being, which happens in a spiritual way. On the basis of the sound musters which arise from this singing together form the physical inner (and through this as well shimmering to the outside) structures in the body parts and organs, and the sounds still in this to form an inner coherence, which is being expressed until in the proteins of the body. The sound stills and becomes an image in space; the body which is formed. This is filled up and in with matter, and the body condenses itself.

*One can imagine this by having moved litter on a vibrating surface (for instance a drum skin) through intervals on instruments or through singing. There arise organical-geometrical forms that repeat themselves rhythmically, as being imprints of the sound in the air; the litter namely gathers at the places where the air vibrates less (the so-called sound node), so there where the sound is **not**.*

The birth horoscope, if seen all through the abstract image of Sun, Moon and planets in the signs and falling in the houses, gives a reflection of that coagulated sound. In Chapters 3 and 4 elements are indicated to come to an image and sound-experience (see for a more extended explanation about the coherence between image and sound 'Cosmobiology' <sup>4</sup> and 'Artistic Method of Experience on the Basis of Singing Together' <sup>8</sup>). In Chapter 5 elements are offered to experience and indicate that formative language in relation with the growing human spirit being in and through organical modelling.

The four bodies of man have been indicated, on which basis he can develop his soul limbs and spiritual statures. To get a better view of what the spiritual spheres around the Earth contain and how the beings dwelling in these, affect the people, which precipitates in the birth horoscope, these will be outlined more detailed, as well how they are connected to the becoming of the Earth and man.

Before the start of our cosmos and Earth development there were already the worlds of God the Father, of the Son, His manifestation, and of the Holy Spirit. These worlds are crowded with

high spiritual beings, which are not directly accessible to the human consciousness. Only the precipitation of these worlds within our cosmos and on the Earth can be experienced by us: the threefoldedness of it reflects within man in the physical body (in accordance with the world of the Father), soul (the world of the Son) and spirit (the one of the Holy Spirit); inside the soul as her conscious functions these worlds characterize in willing, feeling and thinking. As well in the hierarchical beings of the angel ranks within our cosmos they reflect as three times three. The Indians, who initially have received very high insights, know these force workings as Brahma the world creator, Vishnu the world maintainer and Shiva the destroyer, and therewith creator of insight. Through Christ's coming to the Earth it is made possible again to get insight in these worlds; the Holy Spirit brought forces of insight (the first Pentecost event) and through Christ man can come again to God, when he has seen through the physical world and transformed it in a spiritual way, so that the veil which surrounds it, is lifted.

With the start of our cosmic development three groups of angel beings of the highest for our consciousness accessible order have taken part in the formation. These are the Seraphim or Spirits of Love, the highest group; the Cherubim or Spirits of Harmony, the middle one; and the Thrones or Spirits of the Will, the group lowest in development of the order.

In order to start up the cosmical development, the Spirits of the Will offered from their essential substance, which is warmth; this is pure will. It had sounded from God the Father to form man (man means to say a being which is conscious of himself; which can think himself – deduced from Manu, which means thinker). The Spirits of Harmony decided to accept most of this offer of the will and formed to this a circle as a chalice around an empty space within which the will substance could flow. Four of them, the largest, had germs in themselves of a cosmical development preceding ours. The formative forces which they did flow out in our still unshaped cosmos are come to an image in the four folded animal of the Sphinx: the bull, the lion, the eagle and man (the latter two now are named as Scorpion, the fallen eagle, and the Waterman). They each gathered two other Cherubs around themselves, one creating and one burning, in accordance with the three worlds of the Father, the Son (which they represented themselves)) and the Holy Spirit, and thus arose a circle of twelve around the flat oval (egg-shape) of willing substance from

the Thrones.

Behind this circle stood the Seraphs, whose deed of love comes down to this that they hold back the pure spirit light which radiates from God and which burns all the uncompleted, for this unripe world, until the time of revelation, which is different for each being.

The Cherubs did not accept a part of the willing substance of the Thrones as an offer, and later on this formed the basis for the evil, which as well gives the possibility to the development of freedom. Man namely can act after the own choice for good and evil, which is fate binding or releasing).

From the sphere of willing substance formed a lens shaped planetary body, called the old Saturn condition of the Earth.

*One can imagine a Throne as a mighty being who has retreated himself from the world which he initially had flowing out of himself, as was it the imprint of his own thought contours; as an old, wise king who has made things on order in his kingdom and leaves this now to itself, knowing it can look after itself. Modest and magnificent he oversees this.*

*In the thunder he lets hear from himself.*

*One can imagine a Cherub when one tries to visualize his ordering work of the planet orbits, the movements of the Sun, Moon and the Earth in relation to one another and to the Zodiac; this offering, harmony bringing ever moving out of preposed musters of form gestures is the expression of a being which has experienced very much within himself of good and evil, and that knows that ultimately the good will win. On the Earth an old wise priest-initiate who oversees everything and is very reticent in his judgement and council, his intervention in the event, but oversees whether everyone can attain the purpose.*

*He works in the weaving clouds.*

*A Seraph is a still older being, which who would rather ignore himself because he does not see the importance of revealing himself. He is very reticent in what he knows and acts only what he thinks to be good for the other. On the Earth hardly imaginable, only as a hermit which closes himself away in meditation and does only what he thinks is good, so from the outside inimitable in his conduct, taking from a deep source of insight and spirit light.*

*He works in the lightning.*



In the will/warmth sphere of the old Saturn the three angel ranks of the second hierarchy started to work formative and each in his own way, they brought forth in the warm willing substance germs of what later on should become the sense organs of man. The Saturn warmth being as a matter of fact was one bog physical human phantom in



morula-stadium

mere warmth substance, in which the people formed warmth cells, like the sections of a wine berry, blackberry or mulberry (in the embryo of animals this is called the morula stage; see the figure). These angel ranks are the Spirits of Wisdom or Kyriotetes, the Spirits of Movement or Dynamis, and the Spirits of Form, Exusiai or (as named in the Bible) Elohim. The Spirits of Wisdom have expressed in the human phantom their cosmical-divine ideas, which gave rise to the human being as a start.

After that the old warmth body had dissolved again until in the spiritual spheres and returned in a transformed form, there arose within the warmth body a sphere which at the one side refined to light ether, so that it started to radiate, at the other side condensed to air. In

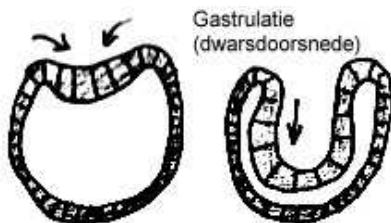


Blastula-stadium

this the Spirits of Wisdom gave out of themselves life to the anew flown out human germs which they had given shape to before as ideas. Through this the human germs got plant-like shapes connected to their physical body, which lighted up in the light ether and radiated their being back to the surroundings. Within the embryonic development in animals this is the two-poled blastula stage (see figure), in which a vegetative and an animal (physical) pole can be recognized. The light/air body within the warmth lens is called the old Sun condition of the Earth. The unaccepted warmth stayed behind and formed germs for the later darkness, the seizing point for evil. This formed the impulse to the mere physical directed condensing later on; the force which was called the Persians Ahriman (Agrimanju), and which is indicated with satan in the Bible.

This as well went through a physical (not observable from the outside) sleep condition; after this the old Sun with its light ether and air sphere within the warmth lens returned in a transformed condition, and inside these spheres a part of the light ether at the one side

refined to sound ether, at the other side condensed a part of the air to fluid substance. In this lens of sound ether within the water the Spirits of Movement gave an astral body to the human germs, with which via the senses they could receive perceptions of light and a life that lighted up from the inside (in the embryo of animals this comes back as the gastrula stage, where by intussusceptions of the animal pole there is created an inner space, the archetypal intests; see figure). This water body is called the old Moon condition of the Earth. A part of the light that had not been absorbed in the sleeping condition, formed light of itself, became untrue, and like this the cosmical force which we call Lucifer (devil). This brings forth in man insight, and besides self directedness and egoism.



After the subsequent physical sleeping condition the old Moon came back within the light/air and warmth lens back in a transformed way, and inside this there formed an new sphere in which the sound ether was refined further into life ether and the watery condensed to the solid (initially tough and syrup-like) condition; this became ever more tough and solid. This was the body of the Earth. In it gave the Spirits of Form a drop of warmth to each human germ, which gave his still unborn spirit germ a seizing point for his bodies; his ego or warmth organisation (the Spirits of Form are the Elohim from Genesis). Step by step was the human physical phantom, initially worked out in the warmth, condensed to a body that took up solid matter; his radiating life body took up water flows, and his astral body connected via the air with the soul of the Earth.

*One can imagine a Kyriotete as a being that radiates of all the ideas which he observes consciously as beings in their traits in all cosmical phenomena. Out of this knowledge he offers consciousness to all separate celestial bodies, and connects these with one another in this way. On the Earth he can be seen as a wise philosopher which supplies advice to governments by drawing from a scalar of insights and knowledge and apply these on a given problem or situation.*

*A Dynamis forms the propelling force behind each phenomenon that carries life inside; from a planet until the smallest beetle. On the Earth the thriving force behind each deed and initiative, each enterprise.*

*An Exusiai is the being that makes arise each shape; all earthly phenomena have arisen from form tendencies that came along with the Sun's rays (this is stilled spirit sound), which have filled up with matter. On the Earth a balanced human that every time weighs out people and thus brings forth a dynamical harmony and therewith order, like a good leader can do.*

Because man, before he had an independent ego, could not yet conduct his bodies by himself, the beings of another angel group did this; those of the third and lowest hierarchy. These are the Archai, Spirits of Personality, also called Aeons or Time Spirits, which on the old Saturn conducted the physical human germs out of their ego-consciousness at that time, and after this ascended step by step to higher degrees of consciousness; the Archangeloi, Archangels or Fire Spirits which experienced the living human phantoms on the old Sun out of the ego-consciousness, and after this climbed up in consciousness; and the Angeloi, Angels or Spirits of Dawn which lived in the human germs on the old Moon, and now have climbed up one step higher in consciousness. The Archai now perform in the human nature as Time Spirits, the Archangels as leaders of groups of people, and the Angels as the guardians of the separate people.

*A Time Spirit works culture formatting; he determines the time picture in each period, impresses his peculiarity on it in style, design and thought contents. In an analogue way he brings forth in man the formation of his personality in the soul which envelopes our ego as a cloak of peculiarities and qualities.*

*He can be recognized through the culture leading persons, on a cultural, political or economical level. These persons absorb his working and give it shape in their own field.*

*An Archangel works in on the life bodies of people that unite in a bigger lien, like in a family, a company of a union of kindred spirits.*

*One can recognize his working when one observes the movements of a troop of sparrows in the evening dusk through the air, as if they performed a dance with a very differentiated choreography. The angel being which expresses itself through the birds (the group being) plays upon the life bodies of the separate sparrows out of his own soul body. In a similar way an Archangel works in people, as he makes lighting up ideas and elaborate these, making sections (like in a company) as his organs in that he has different people taking up*

*different tasks.*

*An Angel works in on the individual human; he calls forth in the consciousness the in us living ideas which lay stored as willing impulses in our limbs, on the moment the cosmical constellation allows this, so on the basis of the sounds of the planet movements through the Zodiac, being those where a man is receptive by the positioning of the houses and aspects, based on his fate.*

*One can remember him as a silent stature which calls us awake on the right moment when in the traffic we threaten to sleep in and thus can prevent an accident, or who keeps before us possible choices at decisive moments. Also when we have to go through less pleasant strikes of fate for the sake of certain experiences which help in our development, it is the Angel who gives shape to our fate.*

The development of the present cosmos as a metamorphosis of the previous planetary conditions of the Earth, with the suppletion of new bodies, has passed as follows.

The constellations of the Zodiac indicate the places where the twelve Cherubim formed a circle around the original warmth-earth; the Seraphim position behind these, invisible by the spirit light that they hold back. Only the stars as miraculous lighting points let shimmer through something of the Divine light. The shape of the zodiacal constellations indicates in what way the Cherubs have given the initial impulse to the cosmos.

The planet Saturn around his equally named warmth ether sphere now encircles the place of the original warmth/willing substance. The initial light ether/air sphere of the old Sun has returned in the light ether sphere around which now circles Jupiter. The initial sound ether sphere of the old Moon has now come back in the sphere around which now orbits the planet Mars.

These planets splitted gradually from the initial Earth body, in which were still united the Sun and Moon. In the Saturn sphere the Thrones now have their prevalent work area, in the Jupiter sphere the Kyriotetes and in the Mars sphere the Dynamis. Besides the cosmical thoughts the Kyriotetes take care as well for the consciousness in the celestial bodies in their intercoherence; in each celestial body dwells a Kyriotete; for the Earth this is Christ, since His earthly death on Golgotha, who has grown into our cosmos by ascending until the cosmical consciousness of this angel rank, and afterwards developing down step by step in consciousness, until on the level of mankind; the

ego-consciousness in a physical body. The Dynamis take care of life, so the dynamic movements of the celestial bodies, which are attuned to one another by the Cherubs.

On a certain moment the Spirits of Form came so far in their development, that they started to disturb the inhabitants of the Earth-Sun. Hence the Sun separated the Earth from him, upon which besides backward Archai and Archangels as well the Angels and people remained. The Sun shone at the Earth from the outside ever since to work indirect upon its surface and inhabitants. The Form Spirits made the earthly shapes via the sunrays, which were being filled up with matter here.<sup>9</sup>

Because for the regular developed Archai and Archangels the Sun stood too far away from the Earth to be able to work on her inhabitants, there were created separate colonies for these beings as planet spheres between the Sun and the Earth. Thus arose the spheres of Venus and Mercury with the planets encircling these, in which dwell Archai and Archangels respectively.

The Earth was condensed step by step and at a certain moment this went so far that the human bodies could no longer bear human beings. Thereupon all the people were placed out to the different planet spheres and on Earth stayed behind in a physical body only two people, that had shown out to be the strongest, under heavy protection of the angel world: Adam and Eve. To prevent a further hardening and condensation, all too much hardening tendencies and beings on the Earth were gathered in the Pacific and excreted; this formed the body of the Moon. With her departure there formed an ether sphere within the orbit that gave a seat to the Angels.

The Earth softened again, mountain ranges formed, as propelling forces to close the wound that the Moon left behind and she became gradually her present-day almost round shape. The people again found bodies to dwell in, coming from the hereditary flow of Adam and Eve, and 'rained' down from the planet spheres to crowd anew the Earth and to be able to work on their own and being and on other people.

In big outlines the cosmos, arranged in interpenetrating spheres with her inhabitants looks as follows (the beings live in more spheres, but the ones indicated here form the most important seizing point for their activities, in as far as this concerns man):

Fixed stars	Father world		}	Devachan (spiritual world)
Zodiac	Seraphim, Cherubim			
Saturn sphere	Thrones	Warmth ether	}	Astral world
Jupiter sphere	Kyriotetes	Light ether		
Mars sphere	Dynamis (Kyrio- tetes, Thrones)	Sound ether		
Sun sphere	Kyriotetes, Dynamis, Exusiai	Life ether; turnaround of all		
Venus sphere	Archai	Light ether	}	Ether- world
Mercury sphere	Archangeloi	Warmth ether		
Moon sphere	Angeloi	Sound; turn- around of all		
Earth	Man, animal, plant	life ether (all four)	}	Ether- world
Sublitteral Earth	Seraphs, Cherubs, Thrones (their counterbeings)			

Because the Archai on the old Saturn, the fire earth, had lived in the human phantom and this initial fire has now been refined to life ether through three transformational processes, they work now on the Earth and in man via this life ether, which makes possible life in solid matter and keeps this together. They work upon the human physical body. Because they work out of the Venus sphere, consisting of light ether, life and light are closely connected (the proteins as coagulated light images), and are the life forms coagulated from the outside (the air) and are kept together like this.

The Archangels lived on the previous light earth in the human germs on the ego-conscious stage, and their warmth organisation of then has gone through two transformations and is refined to sound ether, out of which they work now upon man and the Earth, maintaining the life processes, which occurring in the watery element. They work upon the human ether body. Because they work out of the Mercurial warmth ether sphere, they wake up with warmth impulses, which propel and maintain the life processes. In this hides the secret of the rhythmical modelling that brings forth impulses in space.

The Angels out of their ego-organisation experienced the human germs on the old water earth: this is now, after one metamorphosis, refined to light ether, out of which they support and work upon man, projecting images in his astral body. They work within the sound ether sphere of the Moon, through which they call forth in an affective way (with feelings, to be experienced as musical intervals) the images from his organ world (stored in the proteins of the body).

These angels of the third hierarchy do not provoke this working in the different ether types out of themselves, but through applying the thoughts of the beings from the second hierarchy in an effective way on the Earth. These thoughts are living beings, each of them with an astral and a life body which they can feel, be conscious and act, a physical body which contracts in the element in which they work out forming and maintaining (earth, water, air or fire), but without a separate ego, so that they cannot act fully independent and free, but have to be conducted by beings with an ego; on the Earth the angel ranks of the third hierarchy (and quite recently mainly man). These thought or elemental beings are known from fairy tales:

gnomes and goblins (cobolds)	-life ether beings
nymphs and undines (nixes)	-sound ether beings
elves and sylphs	-light ether beings
fire salamanders	-warmth ether beings

These elemental beings work in plant, animal and man in a formative way and are the cosmical thoughts of the higher angel hierarchies which give sense and shape to the world; with every sense impression we take them up in us. They are conducted by the Archai (gnomes), Archangels (nymphs) and Angels (elves): only man creates and conducts, most often still unconscious, the fire salamanders, which carry his thoughts; these arise when he gets along with animals in a loving way. The elemental beings are the constructors of world and man. When they are driven into the earthly condensing, they 'bewitch' and fixate, which has as a result that the physical observable phenomena arise – these are solids, liquids, but also phenomena in the elements, such as air whirls, sounds, colours, smells. When they are set free again from their spell, for instance because one knocks a stone into pieces or dissolves it, or when a tone dies away, they are from the phenomenon caused by them and return to the angel being that created them.

In Chapter 1 their workings in the elements have been described along the growth processes, gestures and the metamorphosis of the plant (see with part a). The shape of the stem gave indications about the working of the element earth; in this can be recognized the working of the gnomes. The rhythmical swell of the stalk and the leaves or branches coming forth from this, was indicated as a working of the element water in intercourse with the earth; in this can be recognized the work of the nymphs. The extend of refinement of the leave shape towards the top, or from the outside, and ultimately the colouring of the flower petal crown, was indicated as working of the element air; in this can be recognized the work of the elves. In the warmth processes that led to blossoming, the formation of fruit and seed was indicated as the element fire; in this one can recognize the fire salamander beings.

These beings, which take part of the karmic bag one let behind after a previous life on Earth within the Moon's sphere, are being sung to man by the angel ranks, and they still in the tissues as a carpet of fate. With similar 'sounds' out of the cosmos (progressions and transits of planets<sup>27</sup> ) during life these are woken up by the Guardian angel, what is connected to the strikes of destiny in relation to these and where the Angel guides man to be bale to meet these elemental beings in the outer world in objective situations. These beings, the cosmical thoughts, can be made conscious and changed in the human thinking and acting, which releases them from their earthly banishing, and this change gives back something extra to the angel being which has brought it forth; thus via man the Earth and cosmos can be transformed step by step.

After leaving behind the physical body, man comes in the concerning ether sphere, meets the released being here again and works further on it together with the angel being. With the next descent to the Earth he then gets woven in the released and transformed elemental being as a quality in a lower body (when he decides to this), so that his being becomes more perfect, equipped with qualities.

When such a thought being, absorbed in the observation, is not made conscious and fathomed, it remains unreleased, at death it stays behind within the Moon's sphere and with the next return to the Earth it sticks to the person, now one body lower, and man gets the possibility to release it still. This packet of released and unreleased elemental beings forms part of our earthly karma; the task one left behind in a preceding life on Earth to continue this now in a



transformed way.

There are also other elemental beings; those which are related to the circulation of the Earth in a day, those of the Moon in a month and those of the Sun in a year, connected to the human thinking, the feeling and the will respectively. These have arisen because the Cherubs have gotten an extracosmical task since the man becoming of Christ. In order to attune the circulation times of stars and planets to one another, they created the Spirits of the Circulation Times, doing this now for them. These beings as helpers to regulate the circulation times have brought forth these elemental beings, which, as has been described, affect the human soul. Through working productive (day and night rhythm of the Earth), going well-tempered through life (month-cycle of the Moon) and experience with deep reverence the change of the year through the seasons and annuals as a spiritual reality (the year cycle of the Sun) one releases these elemental beings; if not they as well stay behind in the Moon's sphere and work out laming in the soul functions of thinking, feeling and willing a next life on Earth.

### **c. Human development in the light of the horoscope**

Man has been described as a being who has got four bodies and who returns to the Earth each time in a new body to build up soul and spiritual qualities, on the basis and with the transformation of these bodies. The soul has three functions; thinking, feeling and willing, which form the basis for the transformational work of the ego on these bodies.

The thinking becomes conscious in the head by reflection against the brains. The thoughts however quell forth from the organs, which mediate these from the body in which they lay stored in the tissues as bewitched elemental beings:

- the lungs are connected to the gnomes that work in the life ether and express themselves in the significance of shapes, which they keep together – in this way they form as well the contours of the thoughts, which they carry;

- the liver is connected to the nymphs which work in the sound ether, maintaining the life processes, which work out the inner physiology,

by bringing forth the synthesis of proteins; reflected in the consciousness, this gives rise to the faculty of the synthesis of thoughts through rhythmical repetitions of the same tendencies which work out in a modelling way; these give the thinking flexibility, the faculty of synthesis and the insight in coherences;

- the kidneys are connected to the elves that work in the light ether and generate the consciousness and the feelings in the astral body; these give light and colour to the thinking, and to the will the faculty of acting out of balanced judgements;

- the heart is connected to the fire salamanders that work in the warmth and carry enthusiasm ting and give fire to thoughts with a moral-idealistic character. This gives warmth to the thinking.

The ego, the human spiritual germ, uses the astral body that serves itself from the central nerve system, to be conscious predominantly in the head. In the nerve system flows no blood, but here the elemental beings, mediated by the blood, which give the basis to the substances of the body, become conscious as lighting thoughts.

The willing predominantly is seated in the limbs, in which the muscles give the possibilities to execute will decisions until in the physical. The willing impulses receive the propelling forces from the digestive processes, which are being regulated out of the inner organs (intestinal system, pancreas, spleen, liver, gall and kidneys) and their reciprocal cooperation (expressing itself in the hormonal levels). This mainly takes place in the lower part of the human body, in the belly and limbs. Through reflection in the thinking, or through observation of the effects of a deed one becomes conscious of the willing impulses; the processes that lay as a base to the will, take place in those layers of the life body that are inaccessible for present-day consciousness. The movement and life senses are the only possibilities to observe these processes directly; we usually only feel the life sense when there is something wrong with the life processes, the movement sense mostly only during muscle pain. But both senses play an important role in the understanding of other people in their motivations and gestures (also in what they say).

The feeling takes place in the middle region, the chest, for which the heart is the organ which generates feelings and together with the lungs tries to harmonize the willing impulses from the limbs and the

thoughts from the head with one another by changing their rhythms; through speeding up or slowing down of the heart beat, or through for instance sighing to give fresh air to the feelings. In the blood with as its central organ the heart lives the ego, expressing itself in a regulating way in the warmth organisation: this warmth generates the willing impulses on the basis of what lives as thought beings in the organs and limbs. Because the blood is being observed in the heart (the heart tests the proteins as coagulated sound patterns, and also the impression which deeds of willing decisions bring forth), this organ can test the moral quality of a deed or thought and make this flowing through with enthusiasm or not, and like this impulses or just brake.

When a man at his death lays back his earthly physical body, he initially lives in the life body that came free, in which dwells the memory amongst others (the memories are elemental beings, taken in with the impressions and experiences). Through the setting free of the memory, which during the lifetime was being subdued by the physical body, before his soul eye in a big life tableau everything becomes conscious what has happened in the past life, what he has done, what he felt and experienced with it, and also what he has done wrong or ceased to do. Slowly, from three days after death has come, this life body dissolves, and the deeds and feelings, which have been done on the basis of elemental beings which the Angel had lifted from the carpet of fate, and which are more or less transformations of these elemental beings, on the basis of what has been done with them out of willing impulses<sup>10</sup>, these elemental beings return to the angel being which generated them, living in one of the planet spheres. When he continues afterwards his way through the planet spheres, he meets again those angels with the more or less transformed elemental beings, and they work on these further together, whereupon man continues his way to his own star (the angel beings form with these transformed and liberated elemental beings the Stairs of James which leads into heavens, which means to say that the completion of the human souls later on brings forth the spirit). At the return through the planetary spheres, by the concerned angel beings he is given along the elemental beings which had been transformed by a deed in a previous life, as thought beings, to still down on the Earth in the tissues as a carpet of destiny; these work out forming the body, and reflect in the future life on Earth as thoughts in the head.

Within the Mars sphere during his descent to the Earth the Thrones live before man the future life in a will-like way in the sound ether, as an example for how his future earth life will be. Because these angel beings are from the first, highest hierarchy, the directions are in coherence with one of the twelve directions of which the Zodiac consists of; these are worked into one of the bodies connected to this in the future life on Earth. Because these are transformed elemental beings, they reflect later on in the thinking, in a specific way, in coherence with the body/zodiacal image in which they have been laid down on the basis of this living before by the Thrones.

***What first was a deed becomes a thought in the next life on Earth.***

This gives indications about the sections of the horoscope.

With that man lays behind his physical, later on as well the ether- and astral body, he expands and becomes as wide and round as is the planetary and star sphere in which he finds himself. At his return he is spherical as well, but grows smaller towards the Earth, until he forms himself inside the small bulb-shaped space of the womb. After that the germ plate (a bulbul ant oval disc, similar to a planetary sphere) has been made between the womb skins, at about the 17<sup>th</sup> day after the conception, the human body is modelled out in this with the form gestures of the Zodiac by the angel beings of the first hierarchy, that work all through the Earth; this physical body is being made for man anew from the Earth. Only the spherical head is what he takes along as a summary from the previous life: this is a transformation of this previous life on Earth (see Mees, 'The Dresses Angel' <sup>11</sup>). The windings of the brain are the transformed intestines from the previous life on Earth, which then were the engine for the will, and now stilled, so that these are the mirrors for the thoughts (the transformed deeds from the previous life). At birth, the first breathe when the own soul from out of the world soul enters the body, the stars and planets, which render each the astral dress of man, put their imprint upon the brains. The fontanelles most often are still open and slowly close, and the brains as well are not yet full-grown, but grow on for half a year after birth. This imprint of the stars occurs in the body part in which the thinking as soul function comes to an expression: the planets, standing in the Zodiac, impress themselves in the brains and form the basis for the thinking, the way in which is being thought, for they direct the formation of the brains at the moment of birth:

***Planet positions in the zodiacal images are connected to the human thinking.***

*Because nowadays the moment of birth is often being changed by human interference, this is no longer an exact reflection of the fate that the individual human has intended. But it has shown out more often that out of the angel world there still is being taken care of a similar working out of the horoscope: the planets only move very slow, only the Moon changes places, and the houses and their division of the rulers often give an accordance with the intended fate. The cause of the change of the birth moment can give along an extra resistance, and thus a life motive to the fate to comet; for instance when the birth has been provoked, this human can experience it as a disappointment that he did not break through the limits of the amnion and womb all by himself: this may reflect itself in the life to come in an extra stimulation to break through limits, as a compensation of that disappointment (see to this M. van Doorn, 'Karma as a Chance'<sup>12</sup>). It can as well point to an unwillingness to incarnate, on the basis of motives that may be reflected in the horoscope.*

At birth the head forms about one fifth of the entire body; during the third month of pregnancy, when the embryo has gotten its full-fledged human stature, this quote is still one third. Only at the adolescence, about around the twenty first year, this quote is one eighth and has been growing the body proportionally. All contends of the planets, standing in zodiacal fields, which are the thought beings of the angel world, then have grown entirely from out of the head until in the tissues and body shapes, so that a human out of his deeds from a previous life on Earth now has given shape to his being, on the basis of what the higher angel beings have offered to him out of the Earth as a body muster, and as well what comes from the hereditary flow.

***Because the elemental / thought beings, consisting of an astral-and a life body, give shape to the human physical body, the planet positions in the zodiacal images give indications about form and constitutional composition of the physical body.***

In the birth horoscope the working of the Earth expresses itself by the Ascendant, the rising sign at the time of birth, which renders the fall into the reality of the Earth, and with the Ascendant the division of the

division of the houses is determined. The Ascendant as a doorway through which one comes to Earth (the incarnation occurs from west to east, so in the direction of the rising Sun, Moon and planets) renders the relation to the earthly surroundings of a person, so the way in which he will encounter the surroundings, and the other way around. This encounter with the outer world occurs because the ego with the astral body (the planet positions in the zodiacal areas) all through the ether body takes service of the senses and organs of the physical body (speech, gestures, deeds, transformation in the digestion). The way in which this happens, is determined by the temperament.

### ***The Ascendant is connected to the temperament.***

The temperament is the connection that has the ego and the astral body with the earthly reality, being via the life body.

There are four ways of encountering the earthly reality, the four temperaments:

- Someone has a ***choleric*** temperament when he goes up to the world out of his ego with his (strong) will, and often as well thrifty. The ego seizes directly on the Earth out of the warmth-organisation (warmth ether), so puts the astral and the ether body to his own hand. The experience is strongly directed out of himself to the outside, with the tendency to put the world to his own will.

The characteristic stature of a choleric man is muscled and dense, in which he moves with a forceful pace and resolute gestures.

- With a ***sanguine*** temperament someone lives predominantly outside himself with his being, of in any way directed to the outside, searching a connection with the surroundings all through the senses. Through this he takes in many impressions and moods. A result can be that his attention will be drawn in all directions, changeable as the wind. He lives strongly out of his astral or perceptive body.

A long stature with hollow shaped traits, refined gestures and a pace as if he almost falls over, so strongly as he is focused on progression and meeting.

- A ***phlegmatic*** tendency makes someone flow on kind-hearted on the rhythms of his life body, and when living rhythmically is satisfying this and eat regularly and above all tasty, and feels good. Falling back into

the repetitions of the habitual patterns of the ether body until boredom, when not the ego acts out in deeds to break through this cyclic pace.

The stature is shaped fluently rounded.

- With a *melancholic* tendency someone lives predominantly in his physical body, feels this oppressive and can take from it and experience deep-geometrical and so large-cosmical thoughts. The weight and compulsive physical laws can work out pressing upon the soul, which may bring forth melancholy. It gives rise to a more modest character, often practical and directed to servability with little own initiative force.

A long, thin and bony stature, often bleak and fragile. Pronounced knuckles and heavy eyebrows; a large and heavy head.

The Ascendant, and therewith the division of the houses, are connected to the life body which forms and maintains the physical body, on the ground of the thought beings which dwell in it. These are being lighted up during life from the tissues in which they have been bewitched, laid stored and thus these form the willing impulses which may give shape to the fate in the biography:

***The division of the houses in the horoscope has to do with the willing section, the earthly work field of life areas. Thus this division reflects the organisation of the life body.***

The life body however is a reflection of what played the previous life on Earth in the astral or consciousness body, so how one then stood in the world consciously and acted in it: the ether quality of the present ether body determines whether this was out of either the ego, the astral, the ether or the physical body; this reflects itself in the present life in the quality of the zodiacal sign on the Ascendant (so a fire-, air-, water- or earth sign respectively).

That fate often comes to us from the outside, is connected to this that we are not the only ones which work on a specific thought being; we take up this being, just like other people, and work this through in their own way. Therewith stays the being within and outside of us, still in a dependant relation to the angel being which generated it. We have a relation to it so to say; it works from the inside and the outside (in the ether world the beings weave through one another, different as in the

physical world where the shapes and phenomena take in a more separated place in space, or are being separated by time).

The planets that fall in the houses or over which they rule, determine how this fate will work out, towards which life areas it will direct, as possibilities to develop faculties in these areas (on the basis of qualities that have been developed in a past life which have given shape to the body as thoughts, indicated by the sign position).

What do the planets mean in their position in zodiacal sign and houses region, or rather: how do they work out in man?

In the horoscope a planet which stands in a sign of the Zodiac (see for the difference between star constellation and -sign at the end of this paragraph) mediates the characteristics which are being brought forth by that sign, so which the initial Cherub mediates in the Earth; the planet colours this in his own specific way.

A planet moves at the rim of an ether sphere and is he himself is a hole in that sphere of counterworking forces out of beings within that sphere that stayed behind in their development (see E. Vreede, 'Astronomy and Anthroposophy' <sup>13</sup>), which have filled up this hole with matter. Thus a planet forms a hatch in that ether sphere through which the back laying star forces can work towards the Earth. These are specific qualities, and only one of the twelve possibilities: these are the qualities on which man with this birth position has worked as thought beings in his deeds (or feelings), and which now come to him as specific thoughts: the place of the planet in the horoscope in concern is the place where man has entered that planet sphere at his descent to the Earth, on the basis of his previous deeds. The degree position specifies this more detailed.

***The quality of the sign in which a planet stands, indicates in which body this work has taken place in the previous life, and now is woven in as a (dis)quality:***

***fire - out of the ego organisation (was a talent; now a moral force of acting)***

***air - out of the astral body (was an emotional attitude; now connecting thoughts)***

***Water - out of the ether body (were habitual patterns; now feelings that need to become conscious in habitual patterns)***



***Earth - out of the physical body (now structured conducts that can be transformed to new habits)***

If a planet stands placed good or bad in that sign, which is specified more detailed by aspects and house rulership (in relation to the mundane ruler<sup>14</sup> ), then there actually has been worked on that thought being in either a positive or a less positive way.

With the descent to the Earth man takes along the like this specifically coloured planetary qualities in his inner body construction and forms his organ processes with these as an inner planetary system (Note: after death man sees his biggest failures, and can on this basis decide whether a next lifetime on the Earth he will work on these or not; this is his freedom within limited borders – besides this he can as well take upon him tasks which do not only concern him, but as well the whole of mankind).

This system can be imagined as follows:

**SATURN**

When a man, being back on his star, decides to work on upon the Earth at the completion of his being, then the colouring of his decision gives rise to enter our solar system in a specific way. This he does via the Saturn sphere, and the place where Saturn stands in the birth horoscope reflects the hatch through which one has entered again in our cosmos from out of the starry world, on ones path to the Earth. This decision of the will renders in which direction one wants to give shape to ones fate the life on Earth to come life on the Earth to further complete his being. Because this is a result of what one the previous life on the Earth has ceased to do, Saturn as well gives indications about the previous life on Earth.

Out of this willing decision one gives physically shape to ones being on the Earth, until in the skeleton, which as an image in space reflects the spiritual being which one is: this dies in space as coming from a previous life. The original warmth substance of Saturn sphere is being condensed until in the physical (and maintained by the life ether forces). Inside of the bones, in the mark however is forming tissue that creates new blood, which forms the physical basis in which the ego can seize in the body and with which one can give shape to his course of the life on the ground of his willing decisions from before birth; these willing decision lay anchored in the protein structures of which

the tissues are built up, as coagulated sound patterns. Through entering the blood vessels, the in this sound patterns bewitched elemental beings can come to the consciousness in acting or thoughts, and thus be transformed into new patterns, which is written down in the blood and finds its way back to the tissues (each seven year the entire body is being transformed and renewed, so that the substance flows through). In the blood the spirit can resurrect, with the possibility to grow. The Saturn process, innerly taken along with the descent from the planet spheres, therefore is connected with the giving shape to his being and to his biography on the basis of possibilities which have been given by the fate, mediated via the blood as the carrier of the ego. This blood process terminates in the spleen, in which red blood bodies are being stored and broken down. From this one can see that this is the inner organ that regulates and mediates the Saturn process. This regulating occurs by means of lead in homeopathic dissolutions (so not physically observable). The condition of the body, composed of what one takes along and what heredity offers as characteristics, gives specific possibilities and limitations, which forms a basis for determinations of destiny.

## **JUPITER**

Together with the willing decision to return to the Earth to work on his own being, one as well has vaulting ideas which one wants to strive for and work out, because these are being observed in the spiritual world of the stars (if one is open to this): these stand before the spirit as the ideal images. These ideas, the thought beings that are generated by the Spirits of Wisdom (Kyriotetes), one works in his beings kernel to build up the body with these later on, or to strife for these as a germ. These ideas come to the consciousness because in the previous life on the Earth one has done deeds in the direction of the reaching of those ideals; these are now being transformed to insight forces together with the Kyriotetes. They light up inside the light ether sphere around which Jupiter orbits, as being the metamorphosis of the old light-air earth, the old Sun. The place where Jupiter stands in the Zodiac at birth indicates in which direction this insight forces from deeds are realized, and thus out of which direction one has entered the Jupiter sphere.

On the Earth out of the ether body one builds in those insight forces as elemental beings into the physical body, predominantly in

the muscle tissues and the cartilage. These are the thought beings, which are cosmical sound in their working and which still in the bewitchedness in the body proteins. The protein synthesizing organ is the liver; this organ, which mediates the inner Jupiter qualities, gives during the entire life the possibility to transform the proteins and thus transform the ideas into ideals through that one develops the virtue qualities (which are attitudes, applied until in the rhythmical acting, that strive for making an ideal practical, and thus become to good habits), so that the cosmical ideas on the Earth even until in the body formation can take shape. If one acts like this, then one learns consciously with the soul to exert moral right acts, so that these can become a habit. Therewith one transforms the life body, forms an 'ether path' in it and can thus realise the ideal in his conduct; there then can open up new sense organs, the so-called lotus flowers, which lay in between the astral and the ether body. These organs can give insight in astral and spiritual qualities. The formation of such an ether path is the same as the development of a virtue, now seen out of another direction. This in accordance with the New Jerusalem from the Apocalypse in the Bible, which is nothing more than that which man has spiritualised from the Earth world in his being in the next stage of development of the Earth, called the Jupiter-earth.

In this way indicates the celestial and earthly place of Jupiter at birth where one can realize ideals on the basis of insight forces, developed from deeds of a previous life; the position in the house indicates where this spiritual growth might be working out in the own being and the world, on the ground of what the fate offers as possibilities.

The liver as the inner Jupiter organ regulates the processes of synthesis, the corporal physiology in the watery element, by means of the homoeopathically diluted tin. It makes us conscious of ourselves in the world out of the separation of the things around, in that we can find ideas in it from the inside out.

## **MARS**

In order to be able to strive for new ideals, man has to bring order in his life and give it a direction on the op ground of the fate decision from before birth. One does this by developing deed-force in a directed way. This is prepared inside the Mars sphere, where the future fate on Earth is lived before by the angel beings of the first hierarchy (predominantly the Thrones): in the spirit one moves along

with this and with these gestures man builds up later the dynamic inside his life body. The acting force finds its earthly seizing point in the blood, the force with which this pulsates and by means of which the ego can realized more or less forceful deeds in the world in that it regulates the warmth with it. The most important fuel for the body warmth and the force of acting connected to it out of the digestion form the fats (besides the transformation of sugars): the gall-acid salts make splitting up the fat in the duodenum into little bulbs, through which it can be transported over the skin of the intestines to the body limbs as fuel. This separating of fat is the other side of the ordering Mars process; the gall is the organ in which the Mars process ends up and out of which the inner environment is being regulated; this by means of the iron (haem) in the blood.

The ordering takes place by and out of the sound or chemical ether, when the arterial blood, coming from the heart, is being pushed into the narrow blood vessels between the liver lobes, which cause in this organ ethereal sound patterns; on the basis of these sound patterns the body proteins are being synthesized out of the amino acids which the liver vein transports from the intestines. The gall, lying above the liver, regulates this blood propelling.

## SUN

Inside the Sun's sphere man gathers his the astral qualities from the different planet spheres which one has taken along at his descent (and at the inner planets Mercury, Venus and the Moon has left behind the previous leaving time). The angel beings of the second hierarchy build up with the planet qualities the astral body from the soul forces of sym- and antipathy. This happens in that they let feel before the soul attitude on the basis of common karma in relation to other people which are as well in the Sun's sphere and with whom one is connected by fate. Together with these other people that are as well in preparation to descend to the Earth, one builds on one another's model of the later body on Earth on the basis of the astral qualities. This happens with weaving through one another of ones being on this astral plan, so that one out of his feeling, as gestures on the astral plan, works on the shapes of the later earthly body of the other. Then one hears the own heart beat between those of the other people, and condenses oneself from the periphery into the pointed consciousness, during which only the own heartbeat remains.

This later on forms the Earth the basis for the heart as the central organ for the blood circulation, in which the ego takes his seat and on which the soul feelings sparkle. On the Sun stays behind the higher ego, the germ for ones spirit man being, together with the one of Christ, which expresses itself in the six Elohim of this star (the seventh one, Yahweh, has shoved forward his house to the Moon to be able to work on man from here). That is why the place of the Sun at birth gives indications about the world direction, and connected to this the world vision, out of which one comes. It is a reflection of the ego, as this approaches the earthly reality.

## VENUS

Inside the Venus sphere one entirely builds out his astral body, together with the Spirits of Personality, out of the planetary qualities and the feelings of sym- and antipathy, being lived before on the Sun, which can become to love forces. The aspects the planets make to one another in the birth horoscope are a precipitation of these sym- and antipathy feelings and on the basis of these indicate soul talents and -conflicts. The place where Venus stands indicates the way in which one is open to other people and impressions; the way in which the astral body seeks a connection to the surroundings.

The kidney process mediates this process of light force from distinction and the faculty to be able to be like a chalice for other people, so that they can speak out themselves.

On Venus stands the throne of Lucifer, the bringer of the human light of the consciousness. This being has awoken man too early in the astral body according to the plan of creation (wherewith at the same time were awoken the desires). Because he has been brought to fall by Michael, his throne has been fallen. In the human body this can be found back in the embryonic start of the pro-kidneys near the heart, which next grow downwards as drops until in the region of the loins, where they seek a connection to the genital system: this is a transformation of the allantois node (above the diaphragm the organs of the under sunny planets are constructed; brains-Moon, lungs-Mercury, pro-kidneys-Venus).

Lucifer's work, which caused the Fall, reflects the past of man; likewise in the kidneys the memories of the past, also of previous incarnations, lay stored as astral germs in the light ether; they are

coagulated as sound patterns until in the body proteins and thus they are being 'read' by the kidneys.

## MERCURY

Inside the Mercury sphere, which is the working field of the Archangels, on the basis of the astral qualities and together with these angels, man builds up his life body in germ, around the now built out (lower) ego and the astral body, which penetrates it with its light qualities: on the Earth this streaming light forms the basis for the lymphatic system, with in it the dissolved body proteins as the coagulated sound patterns in which the cosmical thought beings are bewitched; there is an entire system of glands which specifically builds up these proteins when needed. In the lungs, which can be looked upon as negative glands (in which the outer world has been turned inside), these thought beings, when these have become thoughts in the head, together with the impressions coming from the outside (both brains and senses are mostly centred in the head), are connected to the air which flows in with the breath (which is the world soul; nitrogen is the carrier of this soul) and enriched in this way are sent to the heart, where the thoughts, impressions and the thrive to acting are being tested morally and these may sparkle up the feelings. The lung process makes coming to the consciousness the thinking for the ego (seated in the blood); the thinking takes place on the basis of the logical musical processes in the life body (in that it can be brought back to life and to resound in the proteins as in coagulated sound patterns bewitched elemental beings, which are cosmical thoughts), reflecting in the consciousness of the brains out of the organ processes in the astral body. In this way Mercury's position at birth gives indications about how one has built up his life body and can think out of this (predominantly the intellectual thinking, because the issue is here the automatically preformed paths of the different thoughts which lay stored on the proteins; not the faculty of synthesis, but the one of analysis). Because the thinking comes from the transformation of deeds in a previous life on the Earth and this is brought forth by the guts as the engine for the will in the previous life, the formation of the brains, which are a metamorphosis is of the guts from the previous life, is a precipitation of this Mercury process: Mercury's place gives indications about the form of thinking out of the

shape of the brains, as physical precipitation of the previous ether body which brought forth the thrive to act.

In this way can be understood why Mercury works in the light ether sphere, around which orbits Venus, which brings forth the nerve system as substance.

## MOON

One enters the Moon's sphere when the Moon stands in the southern node (where the Moon's orbit crosses the one of Sun and Earth, the ecliptic, coming from the south) on the place where this has been left the time before, and where one then has left behind his karmic 'package' of liberated and unliberated elemental beings; these are now taken with again, or rather that part to which one is prepared on the basis of his intended life aim (a part of it can stay behind as rest karma for a next time). The place of the Moon's nodes at birth therefore give indications about the old karma; the northern Moon's node about the intended karmic direction on the basis of this old karma (Note: this is Moon karma, which concerns the earthly life).

The hereditary flow is being looked for here, through that one observes the more or less predestined pair of parents. On the basis of the possibilities present in it and what one begets from the highest hierarchy of angel beings as corporality, one gives shape to the physical body with the planet and star qualities taken along; the Angels that dwell inside the Moon's sphere help with this by projecting images of the corporality on the basis of the elemental beings in the astral body, out of their clairvoyant consciousness. The light paths of the astral body form the nerve system to maintain contact with the body. In this the ego can become conscious of the physical life functions (albeit very weak for the present day consciousness of most people); the Moon brings forth specifically the brains as the reflective organ for the thoughts and feelings, which quell forth from the organ processes and die away in the light of thinking into images in the inner space.

In order to give a counter weight to Lucifer's conscious making work on man in the astral body, which brought forth self directedness so that the people threatened to stand up against one another, Yahweh, one of the seven Elohim which initially lived on the Sun, has seated himself on the Moon and from here brought forth the separation of the sexes, so that the man and the woman feel attracted to the being

different and was made possible the first form of love which was not directed to oneself; the sexual love. Therewith was guaranteed as well that with the procreation new human bodies kept prevalent in the hereditary flow; still nowadays the Moon brings forth the reproduction cells with both man and woman (with the woman is the ovulation cycle is still connected to the Moon's rhythm, though interiorised and therefore no longer dependant of the phases of the Moon, as was the case in previous times).

The procreative cells and the brains therefore are the physical organs that the Moon process brings forth; reproduction and reflection.

Summarized the inner organs of man are connected to the planetary spheres as follows, wherewith besides their organ function in man they bring forth the subsequent soul effects, reflected in the consciousness:

Saturn	- spleen; will decision, stature of the fate / duty
Jupiter	- liver; ideas, possibility to synthesis of ideals
Mars	- gall; acting force to realize ideals
Sun	- heart; balancing organ to via the feeling bring thoughts in accordance with deeds and the other way around
Venus	- kidneys; faculty of distinction and possibility to connection with the surroundings
Mercury	- lungs; possibility to encounter and connective thinking
Mon	- brains and reproduction cells; reflection and reproduction

### **MYSTERY PLANETS**

The three mystery planets Uranus, Neptune and Pluto form another story, because they have been discovered later and their effects only then have come free for the consciousness of man.

When a planet comes to the consciousness, this means that the mystery forces that it mediates come free for man. These are connected to possibilities to the development of the human consciousness. This may sound strange nowadays, but the human consciousness has never been the same through the ages as the present one.



Likewise already the Middle again saw the world in a very different way than we do; our thinking gets loose on each phenomenon, unravels it in all its parts, which often goes as far as that nothing remains than just some effective principles which find an appliance in technique in a one-sided way. For the Middle again creation still was a whole, created and maintained by God, and He formed the sense of it. Thinking in its highest sense was applied to be able to comprehend the divine sense (like in Scholastic) by lining up all phenomena logically. This thinking had awoken independently for the first time in the Greek civilisation, around 500 B. C, where Socrates was the first one who besides the commands of the gods, made his own thinking conscience (daimonon) the fundament of his acting (and who had to pay for this with his life because of this attitude which was stigmatised as being heretical). Before this the thinking on itself was not yet free.

Considered more closely one can thus acknowledge man as a being that grows through different cultures and periods of history connected to this, out of which is offered to him from those cultures. The time of the awakening Greek via the Romans until the Middle Ages is such a period, which has to do with the development of the thinking as a new human achievement. Before this, when the centre of dominant culture lay in Mesopotamia (Babylonia and other city states) and Egypt (the Nile delta), man was more occupied with the awakening from a dreamy consciousness, in which the working of the spiritual beings in stars and planets were still observed shimmery, and the people wiped out the eyes for the physical world for which they had just woken up, to explain his soul in it in a balanced way (which can be read from the static-thin temple art, in which was strived for beauty in refined simple lines, without having an awareness for perspective, and even did not see clearly the relations between the upper and the lower body; people that walked looked to the side were painted with the chests to the front).

Nowadays, since the awakening of the new time with the Renaissance, perceptions and thinking are more or less achievements of man and he is busy to get consciousness of each phenomenon in and around him; the thinking is busy getting aware of itself and thus the search for the kernel of her being. If this continues, the thinking is capable of recognizing his essential kernel, that which he thinks, as a spiritual being, an ego that dwells in a physical body and has a soul. These three functions of perception, thinking and self consciousness are developing structures of the soul, which have taken place through

the times and still do. The leading cultures which have brought these forth, last over two thousand years and are connected to the backward shift of the vernal point of spring all through the constellations of the Zodiac (on average 2160 years), albeit with over about 1000 years of delay. Nowadays the vernal point of spring stands in the star constellation of Pisces (5°), in which it entered around the year 200 A.D. The culture, which was impulsated by it, had its start in the fifteenth century (1417). This lasts until about 3600 and is followed by the next cultural period, when the vernal point of spring, standing in the Waterman, becomes active on Earth. The present Fishes culture is connected to the above described soul structure which can lead to self consciousness; the structure of the astral body, based upon the laws of the physical body, which is called the **consciousness soul**. The ego which is grounded in the blood, brought forth by the Saturn process, can become consciousness of itself in the spatial image of itself which can take shape inside the Moon's sphere until in the physical, and on the forms of the world which physically surrounds him, in order to discover his and their sense in it; through these two planet processes mentioned this soul structure can develop.

In the preceding Greek-Roman period which continued until in the Middle Ages, the thinking as soul achievement was brought forth by what was offered by the culture; on the basis of the ether body, brought forth by the Mercury process, the thinking process was constructed by with the Jupiter-process connected logical events (because it was brought forth by high angels as thought beings) through that the astral body transformed itself on the basis of the life processes in tissues and organs. In this way arose the **intellect soul**. Hence the upper rulership of the Greek Zeus-Jupiter, which was seen as the macrocosmical image of the astral (consciousness) body. The becoming conscious of these bewitched thought beings in the body proteins occurred out of the kidneys (here again the working of Venus in Mercury's sphere).

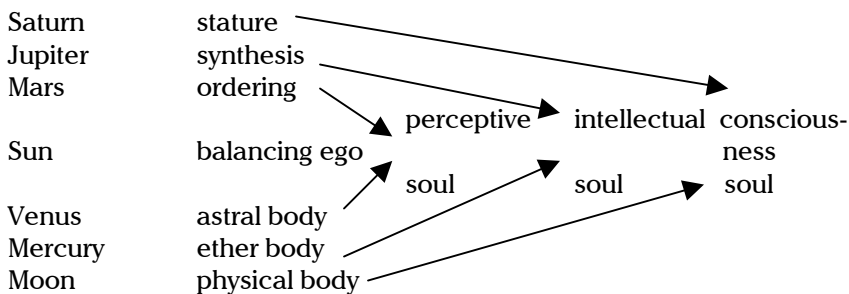
In the Egyptian-Chaldean period the astral body, brought forth by the Venus process, was built out by the ordering Mars process as propelling force in the blood in such a way that the perceptions did not merely bring forth merely reflex-like acts out of the physical and ether body, as is the case with the animals, but a personal coloured inner emotion which is standing loose from the act. The astral body, with which one experienced perceptions of the outer and inner world, was being transformed to the **perceptive soul** in that the Mars process

worked innerly upon the Venus process and did not give rise immediately to deeds.

The physical, ether and astral body had been brought forth and built out in still earlier culture periods, but this goes too far for this book (see 'Secret Doctrine in Outlines', R. Steiner,<sup>15</sup> and 'Cosmobiology'<sup>4</sup> amongst others).

All these body and soul developments reflect in seven years periods in the development of the separate human from zero to forty two years, which are each a repetition within man of those culture periods within the time of a life on Earth (see B. Lievegoed, 'The Phases'<sup>16</sup> amongst others).

The ego, of which the Elohim inside the Sun's sphere has brought the warmth organisation forth, is the ordering and balancing principle, the tongue of the balance between planet processes that affect one another (see the scheme).



Out of this we now can look at how the mystery planets are connected with man and his spiritual development, on the basis of the developing soul structures.

## URANUS

When the ego has sublimated and cleaned the astral body in such a way that the consciousness soul has been build out, when it has become conscious of itself and has transformed its ideas into ideal strivings, it can offer its consciousness (the astral body which is transformed to the perceptive soul) to the spiritual world to fathom the sense of phenomena in their essence: the spiritual world can make in the as chalice offered astral body the phenomenon into a spiritual image in him, the so-called seeing, the imaginative consciousness or

the imagination. Then on the basis of the astral body there develops a spiritual body, the so-called spirit self, which means to say that kind of body which causes that man becomes conscious of himself as being a spirit amongst other spiritual beings and this also observes (the imaginative consciousness is the present consciousness of the Angels). This spirit self is further being prepared in the next culture period, starting at about 3600, by the working of Waterman via the vernal point of spring. The planet Uranus mediates on Earth the forces of the spirit self, and because he has been discovered in 1781, his mystery forces have come free already for mankind. The working which is in coherence with the spirit self is one of a connecting brotherhood of people, which out of free will and ego-force want to join in larger organic entities, organisations (and no longer dependant of old group beings which conduct families, clans and tribes, from the time before man's ego was fully awoken). These ideas are already being used and applied in turned ways in different societal contexts (like in totalitarian communism). In different society forms (monastery, communities of living, working) there is being experimented with these ideas.

The spiritual images are being given by the Angels, but given shape by us humans into pictures out of the substances (like experiences and inner attitudes) of the own more or less transformed astral body. These images are initially still coloured by personal feelings, because in the astral body there live as a start feelings which originate from the sphere of the thrives and desires and can turn into passions. The images of the spirit self therefore initially can be coloured with the projections of the own, more or less chastened desires and wishes. Hence one cannot always rely on them. One can only take the extend of truth of the own and other people's spiritual images out of the inner experience. If Uranus' forces are unchastened, they may lead to a heightened egocentricity, and if one is not receptive for the projection of his forces by the Angels in the astral body, these forces work through in the ether body, where they may turn into perversion and cruelty, turn into its counterpart and thus give rise to asocial conduct.

The light force of the astral body, when this falls underneath of the level of the Earth, turns into electricity, like in the flashes of lightning.

## **NEPTUNE**

One step further, cohering with a culture period still further in the future, is when the ego descends consciously until in the processes of the ether body and lives along in the form gestures of the elemental beings dwelling in these and can observe in sound or inspiration their working, that brings in motion and conducts the life flows (this only in as far as the ego has already developed an intellectual soul on the basis of the ether body, with which one has learned to think out thoughts in their logical process development). The spiritual limb, which will be developed for that aim, is called the life spirit (the present consciousness of the Archangels). This is already present in each human as a germ. This is the white dove, which at the baptizing of Jesus of Nazareth in the river Jordan descended from heaven upon him, so that this became the carrier of Christ. The planet, which mediates these forces, is Neptune, the lord of the sea (Greek; Poseidon; a mythological image for the consciousness in the ether body), discovered in 1846 at the time of the blossoming of the romantic-classical music as abode for her workings.

In order to develop the life spirit forces, one has to descend with the ego and the astral body in the life processes of oneself and the other, and therefore one has to get loose of the strong ego-experience, the egocentric world-experience. The danger with this is that one loses his bundling ego-force in the flowing along, and only moves along in an in-lived way. This ego-dissolving working occurs when one has not yet strengthened his ego in and on the physical world. One then becomes fast receptive for all kinds of soul movements, but cannot yet encounter it with a strong bundling and observing force. It then may occur that other beings with a strong ego take use of the own body envelopes; then one can become a medium, or possessed, when that happens unwanted. One becomes very receptive for soul influencing, by other people or by substances such as drugs.

These mystery forces of the sound ether, if fallen in the sublittoral, give rise to magnetism.

## **PLUTO**

A still higher spiritual body is developed when the ego descends consciously in the physical body (which is only possible on the basis of what has already been developed as consciousness soul substance) and learns to recognize in each form and gesture of it the sense, as being a precipitation of the cosmical Word which has been

coagulated in these forms and taken a physical stature (this is in accordance with the present-day consciousness of the Sprits of Personality or Time Spirits). This gives faculties to do out of the other person, so to offer the will for other people to transform thus the world innerly; the ideas which one gets for the other are the true intuitions. This spiritual limb, which is highest for man to achieve, is called the spirit man: the planet, which mediates these forces on Earth, is Pluto. This planet has only been discovered in 1930. He is connected to the higher willing force in man, but this can only be applied (for the good) out of a high morality, acquired by the ego in the heart. As a working of the will, which is directed to the transformation of oneself, the other and the world out of the physical, is connected to the possibilities deal with the willing in a creative way. When this occurs out of a unchastened soul which is drenched with thrives and desires, or one that does not have a strong middle as bed, this will aspect may lead to manipulation of and power execution over other people.

Fallen in the Earth this gives radioactive decay, which has as its purpose to dissolve slowly all matter of the Earth. Since the discovery of Pluto these forces however have come free as well for the human consciousness, which has as a result amongst others that radioactivity ever since is being applied for the good and the bad, so that the decay of the Earth is speeded up.

Here at the side the human development of bodies, soul limbs and and spiritual bodies in relation to the planet workings has been outlined.

The mysteryplanets are concretisations of forces which have been placed out of the Earth at a later stage, which initially had been woven with her: Neptune with the continent

in the Atlantic Ocean, Pluto with the continent in the Indian Ocean; both have got lost. Uranus is connected to the land Hyperborea, and

Pluto	Spirit man
Neptune	Life spirit
Uranus	Spirit self
Saturn	Consciousness soul
Jupiter	Intellectual soul
Mars	Perceptive soul
Sun	Ego
Venus	Astral body
Mercury	Ether body
Moon	Physical body

lays under the ice now of North Canada, Greenland and some North pole islands. The clairvoyant Egyptian or Babylonian did not yet observe this, as well because his ego could not yet be fully on the Earth and only under special circumstances, in mystery places, after long preparations and with special helpers, he could ascend to the spiritual spheres, and often not much higher than the astral world).

The mystery planets have been sampled with the solar system at a later stage and encircle no own planet sphere; they work in as points, lettuces for the back laying zodiacal images. When man develops the spiritual limbs of spirit self, life spirit and spirit man, he fills up the spheres in concern with spiritual (probably new ether-) substance, which forms the starting point for a future cosmical cycle of development.

### **Not yet observed planets**

Some modern astrologers work with planets, which are not yet observed, but of which the places are being estimated along the irregularities in the orbits of the mystery planets (N.B. in 2004 two very small planets have been observed, which are probably no more than ice lumps, their extension like our moon). In them all kinds of not yet explained phenomena are being projected. To my opinion those forces, if present, have not yet been excreted in a body known to man, so not yet ripe for his consciousness. Besides this the highest life purpose for man to achieve in our cosmical development (of which we now are in the fourth planetary stage, the solid state of the Earth, followed by still three refinements) is the spirit man, and Pluto is mediating its forces.

The future being of the Vulcan earth, the last of the seven conditions of Earth and cosmos in which the highest body of man may become realized, has not yet a body which has been condensed until in the physical world and forms itself cloud shaped (etheric) around the Earth. At man this is visible with cold weather in the water damp clouds, which he breathes out, which are becoming Vulcanus people and which take their seat in the human warmth organisation. To my view it is little significant to work with this in an astrological way.

### **Sign divisions**

As has been posed in the beginning, the division of the star signs in capital, solid and moving a reflection of the creating world of God the Father, the revelation and maintenance out of the world of the Son, and the demolition and hence becoming conscious of oneself and the phenomena on the Earth out of the world of the Holy Spirit. These three worlds are super cosmic, and lay as a fundament to the threefoldedness of man in willing, feeling and thinking as soul functions; physical/life body, soul and spirit (as wall of the Earth). In the horoscope, in which comes to an expression an earthly reflection within man of these world forces:

<b>Sign:</b>	<b>Trait:</b>	<b>In accordance with:</b>	<b>Reflection of: Indian:</b>
Capital Brahma	activity	working of the will	Father world
Solid Vishnu	carefulness	feelings working	Son world
Moving	adaptation	thinking outworking, consciousness	world of the Shiva Holy spirit

<b>Capital signs:</b>	<b>Solid signs:</b>	<b>Moving signs:</b>
Aries	Taurus	Twins
Cancer	Leo	Virgo
Libra	Scorpio	Sagitary
Capricorn	Waterman	Pisces

De **capital signs** have to do with the bodies:

Aries	– incarnating ego out of the head
Cancer	– life body
Balance	– astral body
Capricorn	– physical body

De **solid signs** with basic life functions to keep man in position:

Taurus	– digestion, nutrition
Leo	– balancing out of the heart (ego-function)



- Scorpion – propagation out of hereditary flow;  
life tree forces
- Waterman – breathing, connection with the external world
- The ***moving signs*** with aspects of becoming conscious:
- Gemini – inspirations coming from above
- Virgo – becoming conscious of the analytical life processes  
behind the physical
- Archer – the spirit, which searches its way back to the origin  
and experiences spirit workings in everything
- Pisces – becoming conscious of the spirit in the astral-etheric

### **Slumbering soul senses as future organs**

There has been described how the planet spheres are being taken along to the inside of man on the Earth and work out in the life world via the organ processes, thus maintaining and supporting the life. Beside these outworkings the planet processes bring forth as well soul organs, which are senses that are not attuned to the physical world (as these have been brought forth as a start). They are in between the astral and the ether body: the so-called ***lotus flowers*** (Indian: chakra's, which means wheels). With these organs the astral body conducts the ether body. There are about twenty-one of them spread out over the entire body, but seven larger ones, which each one corresponds with a planet sphere. These have etheric petals which open like flowers when developing soul qualities going out from them; these conduct and maintain the streaming life processes in the ether body (the Chinese culture has kept these insights in the knowledge about the meridian paths which run over and through the body and the tissues). When they are being developed, they start to turn and radiate, flowing out life force.

In the head, seizing at the epiphysis and radiating from the crown, is the thousand petalled lotus flower. It forms the direct connection to the cosmos and the beings living here. During the dark era, started at 3000 B.C., it gradually was closed. This can still be recognized in the flower chalice which is formed by the skull roof at birth, when the fontanels are open and one can see the beating blood underneath the head skin of the baby. These openings however grow tight after birth, so that man during the earthly life is closed up on himself further on. As a faculty has remained the memory, which one

can deepen out by exercising to bring again back that connection (the spirit remembering). Saturn brings forth this lotus, which is linked to the ego-sense.

The two petalled lotus, ever the clairvoyant organ (the third eye) that seated in the hypogynies, is now the basis for thinking: the crystallisation processes, which bring forth the brain sand in the hypophysis, make this possible. Now that the dark era has ended the thinking can again become imaginative, so that on the basis of the brain sand, the start to the grail chalice, the spirit self can be developed. Jupiter brings forth this lotus, which is linked to the thinking sense.

The sixteen petalled lotus is an organ, which offers possibilities to observe thought shapes and give shape to these by oneself (for instance in speech). In former times eight of the sixteen petals have been laid down and builded out as faculties to formation; the other eight complementaries are left only in germ. The eight petals given have been closed, but when man puts himself to develop those eight petals in germ out of himself in a conscious way, the once given eight will reopen again. Buddha has indicated the development of the new ones at around 500 B.C. as possible path for development in the going of the eight-folded path to develop the right thoughts and from here to act righteous. Mars rules over this lotus, which is linked to the word sense. The eight-folded path contains in short:

- *Making right and meaningful images of phenomena.*
- *Taking a well thought through decision for each act.*
- *Speaking only meaningful; not too much, not too little.*
- *Connecting deeds harmonically to the surroundings and life circumstances; therewith giving account of the possible effects of an act.*
- *Doing right to nature as well as spirit; acting in balance after the own cunnings.*
- *Testing of faculties and skills and acting after these, out of a high posed aim.*
- *Learning as much of the life as possible; striving for completeness in acting.*
- *Looking to the inside from time to time and testing the afore mentioned points to the life principles.*

This goes up as well for the twelve petalled lotusflower near the heart, with which can be felt soul warmth and coldness, upon

which basis one can test moral decisions on truthfulness; besides one can experience the inner sound of each phenomenon and being with it. The six folded path to be able to open up the petals which had been laid down as germs, is described by Rudolf Steiner in 'How does one get consciousness on higher levels'.<sup>17</sup> Summarized in short these contain:

- *Control over the path of thought on a logical connected way.*
- *Control over the act, wherewith the one follows up the other logically.*
- *Endurance in a right once posed aim.*
- *Open-mindedness, believe and faith in phenomena and people, as well belief in the own undertakings.*
- *Achieving at balanced equanimity in good and bad luck.*

The Sun rules over this lotus; it is connected to the warmth sense.

The ten petalled lotus flower, situated at the level of the Solar Plexus, conducts the digestive processes, so the inner housekeeping of the body. This is the vegetative side of the astral body, which takes serve of the autonomous nerve system; under normal circumstances one is not conscious of this (if by schooling one wants to enter this area with the consciousness, one will have to take upon him parts of the life regulating consciously). Besides this one must be able to control consciously sense impressions, thoughts and feelings, because if not, they can go and lead a life on their own as images, which may trouble true spiritual observations. If one can serve oneself consciously of these petals in germ by opening them (which has to happen all through the feeling, the heart in the middle for modern western man), one can get in contact with the beings which hide behind the surfaces of the inner organs and physical phenomena in the world outside through experiencing these in light and colour as images. When this happens before the astral body has been chastened and prepared sufficiently, one meets his own unchastened soul impulses as demonic soul beings, which may cause psychotic states of mind (this goes up even more strongly for the next two lotus flowers). Venus rules over this lotus.<sup>18</sup> It is connected to the movement sense.

The six petalled lotus flower, situated under the navel, brings forth the life processes and flows of the ether body. Mercury conducts this one. It is connected to the life sense. Through it one can get in

direct contact with high spiritual beings in as far as these want to reveal themselves in the life world. One do has to have brought harmony between the body, soul and spirit as a habitual pattern, which became innerly and control and have transformed the life thrives sufficiently.

The four petalled lotus, underneath the backbone, mediates the life tree (kundalini) forces, which enable the life in matter; this is the regulating centre for the physical body. The deducted force of this is the sexual thrive, which enables that the earthly bodies remain prevalent via the maintenance of the hereditary flow. It is ruled by the Moon and linked with the equilibrium sense (because man made it possible to erect the kundalini snake by starting to walk erect by himself). To get in contact with this and erect the snake, at first the upper lotus flowers have to be opened and the heart in the middle reinforced, the desires and thrives sufficiently tamed, in order to not been torn apart by the kundalini forces.

When one knows to erect this, the life forces quell upwards and one opens the thousand petalled crown lotus, through which one again begets a conscious relation in dialogue with the cosmos and the spiritual beings dwelling in it.

<b>Saturn</b>	1000- petalled lotus	crown	ego-sense
<b>Jupiter</b>	2- petalled lotus	nose root	thinking sense
<b>Mars</b>	16- petalled lotus	throat	word sense
<b>Sun</b>	12- petalled lotus	heart	warmth sense
<b>Venus</b>	10- petalled lotus	solar plexus	movement
			sense
<b>Mercury</b>	6- petalled lotus	navel	life sense
<b>Moon</b>	4- petalled lotus	backbone	balance sense

The lotus flowers as soul organs are connected to the seven more hidden senses, besides the five more known senses of seeing, hearing, smelling, tasting and the tactile sense; the first four predominantly concentrated in the head. As follows these are connected to the constellations of the Zodiac, out of which they have been brought forth on the old Saturn in the warmth substance (and since then transformed through the ever changing circumstances) [Note: this is one way of considering]:

<b>Aries</b>	ego-sense	<b>Balance</b>	balance sense
<b>Taurus</b>	word sense	<b>Scorpion</b>	olfactory sense
<b>Gemini</b>	thinking sense	<b>Archer</b>	taste sense
<b>Cancer</b>	tactile sense	<b>Capricorn</b>	eye sense
<b>Leo</b>	movement sense	<b>Waterman</b>	warmth sense
<b>Virgo</b>	life sense	<b>Pisces</b>	auditory sense

If in the one life one has made effective ego-qualities, these flow out the next life in the lotus flowers, so on the astral/soul level.

So a planet position in sign mediates the soul qualities, founded in one of the lotus flowers; the position in the house and the position as house ruler gives indications about the organ process, brought forth by the planet, propelled in a specific direction of life. Whether the petal linked to it is actually being developed, is connected to the biography of each human and the preparedness to develop these founded talents.

Summarized the coherence between man and the cosmical worlds is as follows:

- \* Man as spiritual ego-being envelopes himself in an astral-, life - and physical body; these bodies in their ether workings are connected to the sign qualities of the zodiacal signs.
- \* He takes along the zodiacal forces as thoughts in his soul, transmitted as mediation by the planets, through whose spheres he has descended.
- \* He takes along the planet sphere qualities as soul qualities, which work out on soul level in the lotus flowers. In the life processes they work out constructing and maintaining because they are anchored in the organ processes.
- \* Out of the Earth world he is given a physical body, about which the planets in house position can give indications, because this tells about his life body, on which basis he constructs his physical body (the building stones are the elemental/thought beings). On the basis of his karma he lets flow into his limbs and organs in a formative way the thought beings, which belong to him.

\* He can build soul structures upon his bodies which can take him back consciously in the end to the spirit realms; the supersunny planets Mars, Jupiter and Saturn help him with this on the basis of the bodies, being founded by the undersunny planets Moon, Mercury and Venus.

\* The quality of the sign in which a certain planet stands, indicates in which body the planet quality in concern has been worked out the (a) previous life. The quality of the house in which this falls, indicates where it will work out this life as a possibility for growth (be it or not through resistance).

\* Because a planet in house position works out etherically, this will seize via the ether type of which the sphere belonging to it, consists (So with Venus the light ether sphere, with Mercury the warmth ether sphere because of the exchange of their places).

At the end of this chapter will be indicated how one can work with these insights in a horoscope. In the next chapter is being described how one can form a practical image of the different parts of the horoscope in their coherence, which can be effective.

### **The difference between star constellation and star sign in the interpretation**

To prevent misunderstandings, there first has to be explained the difference between star constellation and -sign. The star constellation stands at the sky as an archetype and can be observed majestic; through the twelve constellations of the Zodiac move the Sun, Moon and planets. These constellations are none of all equal in their seize; the smallest one, Libra, consist of no more than twenty three degrees of the Zodiac, the largest one, Virgo, against forty. Some modern astrologers compensate this by dividing the constellations each in zones of thirty degrees; this gives rise to overleaps within the constellations, with all kinds of unclarities as a result. Working with the constellations is being called working with the sidereal Zodiac (sidereal is connected to the stars).

Another group of astrologers, by far the largest one, does not work with constellations, but with star signs. that are zones of the ecliptic

(the Earth-Sun orbit) of each thirty degrees, which start at the vernal point of spring: this is that point in the Zodiac where the Sun moves over the equator in spring (on the northern hemisphere). This vernal point of spring is per definition zero degrees Aries, with which at the same time all the other zodiacal signs are pinpointed. Because the vernal point of spring moves each year a little backwards through the Zodiac (fifty arc seconds, which means one degree in seventy two years), it shifts, and hence zodiacal constellations and -signs do no longer overleap. At present the vernal point of spring stands at five degrees in Pisces, so that someone who has a planet standing halfway the star sign Aries, as a matter of fact has this planet position in the star constellation Pisces. Yet the astrologers of the latter group interpret this as an Aries position: this exchange of star constellation and sign has become common around A.D., at first with the Egyptians and Greeks, later on taken over by the Arabs and it next in the Middle ages has been blown to Europe. Advocates of the first group keep up that the signs are only valuable for the months, which are in coherence with the seasons within the year, so reflecting merely an ethereal working.

Goethe's horoscope may serve here as an illustrative example. His Sun, abode of the individuality, stands in the star sign Virgo, star constellation Leo. There can be said something for the working of both constellations out of which this individuality can be considered; it was a forceful sunny person, whose work radiated over the entire cultural Europe in his time (so Leo). Yet is the work he left behind a precipitation of his world vision the phenomenology, which he largely has worked out in his scientific books. So this world vision is being determined by the Sun's position in *sign*; this renders the earthly reality, which expresses itself in the earthly life: so this has a more astral-ethereal working. His personality was being experienced as a sunny centre, which reflects more a Leo working, in accordance with the Sun's position in star constellation: a spiritual-astral working. On the physical level is more noticeable the astral-ethereal working, working on the Earth via the lotus flowers and organ processes. The spiritual-astral working can possibly be experienced all through the higher spiritual limbs, and only noticeable as a cultural working for those, which are perceptive to this – so predominantly expressing in the time flow.

The division of the Zodiac in signs has only arisen after Christ, together with the division of the houses as an expression of the life of an

individual human; it is connected to the coming to the Earth of Christ: the 'I Am', which has made it possible that the human ego could go an individual development. Through the coming of Christ and the earthly guidance which He has taken up ever since, the Cherubs, working in the Zodiac, have begotten another, more extracosmical task, because then their formative work on man and world had come to an end and man could learn to transform the world from the inside out of his ego. These Cherubs separated Spirits of the Circulation Times from themselves, which continued their formative task on the Earth and man. This work change precipitated ultimately around the fourth century A.D. These Spirits now form the belt of the zodiacal signs around the Earth, working out on the astral (breathing of the Earth) and ethereal (growth, blossoming and dying in nature all through a year) areas of man and world. As such they find precipitation in the human horoscope, as man has shaped himself in his bodies on the basis of what he has begotten. Besides and through these workings as 'musters' for human development, they make it possible that man forms something new out of this, namely the substance to the new, fifth ether type which will form the basis for the future Jupiter-development of the Earth; that which is the love substance, and is being formed from new elemental beings which streamed out into the ether world by Christ. This enables the ultimate transformation of the Earth to the next phase, and ultimately to the cosmos of love. Therewith it does not turn around the ego of man, but around impressions of it which man makes on the basis of his astral body to be transformed (the signs in the horoscope tell nothing direct about the ego of man, but about the qualities of his envelopes, especially the astral body).

With that the Cherubs handed over their task as Zodiac to more serving spirits, the conduct of mankind was taken over by the Spirits of Personality (from out of the Venus sphere) from the Spirits of Form or Elohim (dwelling in the Sun's sphere). Therewith arose the possibility that the Sun could go over from his middle pointed fixed star being into the becoming a Zodiac, which has a peripheric working and consciousness: in his orbit, the ecliptic, this is being written down ever since in that the Spirits of Form have their hands free concerning man. They still weave the cosmical thoughts of the world which make arise the phenomena in their specific forms and outlook, however now detached from man all through the phenomena, hidden behind the surfaces of things.<sup>49</sup> The people can learn through this to direct and



develop their thoughts free to their cosmical origin. Then, with the virtues which we read as ideals of these cosmical ideas anew searched for, we developed the possibilities to create again out of the cosmical development, and now in a more and more conscious way. On the Jupiter-earth to come, the Form spirits together with the people that developed towards them form the entire new Zodiac. Now, together with specific Spirits of the Circulation Times, they are active behind what are called the zodiacal signs; covering every thirty arc degrees which are being determined by the vernal point of spring, when the Earth receives a new impulse out of the back laying zodiacal star constellation, and the star constellations north and south of it, working through that zodiacal sign. Also the Moon and planets transmit these forces within the Sun's sphere upon the Earth and the people, which reflects in our astral and ether body (just like these bodies of the Earth, bringing forth the seasons and different influences). The formative thought qualities which the Form spirits weave, can be transmitted by the angels of the third hierarchy in the different ether spheres of the sign qualities through which they reveal themselves, and thus work upon man as ether specific formative forces out of these sign positions, which is reflected in the planet division over the signs of the horoscope (the Personality Spirits transmit the life ether forces via the gnomes, the Archangels the sound ether forces via the nymphs and the Angels the light ether forces via the elves).

The constellations of the Zodiac are standing at the sky as the spiritual-astral archetypal images, in which still are seated the Cherubs and which as being the archetype of Adam Kadmon still work unto the Earth, albeit sidewise; out of his higher being man must be able to grow again towards those stars. And the higher part of his ego, which carries within it the germs of his spirit man, has stayed behind at the Sun. Hence it is significant to speak about the sidereal Zodiac in relation to Sun horoscopy; the sidereal positions give directives about the development of the individual in his subsequent incarnations, if one knows to interpret this out of right insight in karmic coherences (see to this R. Powell, 'Hermetic Astrology' I-III <sup>19</sup> amongst others). On the Earth these realities only shimmer through a being if one is receptive to it and works out these higher talents on the Earth: this is nowadays only noticeable with far developed individuals. These are not directly body formative upon man through ether workings.



*Relief of the taking off the cross at the Externsteine.*

In rough outlines you can say that astrology which takes a starting point in the signs, can say something about the astral and the ether body of the incarnating human, and in coherence with this about his physical body; not about his individuality, but only its earthly envelopes and the possibilities to work on this via his karma. The other branch which takes the constellations as a starting point is directing more to the individual spiritual-astral qualities which have already become spiritual force, which may give indications about the path of incarnations of an individual, which may be reflected in the biography:

the higher ego which in dialogue with the personal Angel conducts out of the periphery. A beautiful image to illustrate the relations between workings of signs and constellations is the relief in stone on the rocky wall of the Externsteine (the previous central Germanic mystery place, in Central Germany): There you can see the died Christ which is taken off the cross by his faithful ones, of which one stands on a chair in the shape of a cracked life tree. Behind the cross rises the resurrected Christ who with quiet peace on his face conducts the events with two fingers; besides this at both sides there is pictured a child in the Sun and the Moon. Out of the periphery the earthly fate events are being conducted.<sup>54</sup>

In which follows there is being started with the star signs, connected to the vernal point of spring, as effective aspects on the Earth (unless there is mentioned otherwise), considering that the aim is here to develop a practical workable method out of the human bodies. Mostly about sicknesses or constitutional deviations sign positions can give indications.

#### **d. the plan behind the becoming of man in relation to the horoscope**

How has this all been brought forth, or conducted? Is there a larger plan or deeper sense behind this whole? That is what rises up at first from a western educated soul under the influence of religious-Christian morals and dogmas. In this tradition astrology is still often noted as pre-Christian, so pagan.

Therewith one however passes over certain indications in the bible, which have often been troubled by wrong translations. Likewise in genesis the bible begins with the creation of the world by the Elohim, which is always translated with God. God is often being indicated with Eli, but Elohim is a plural form in Hebrew: the issue at stake here are more beings, the Elohim.

Concerning the cosmical realities, there has almost nowhere made the direct relation with the cosmos, but the reflection of this on the people, for instance in the every time returning relations of the twelve and the seven. The twelve sons of James-Israel found the twelve tribes of the Jewish people, which represent the groups of people, conducted by an Archangel. This twelfoldedness returns in the New Testament on a more individualised way with the twelve Disciples of

Christ, which, as the Apocalypse of John foretells, will form the pillars for the twelve walls of the New Jerusalem, in which the twelve tribes of people will return in an individualised way. Christ Himself, the lamb which is led to slaughter, lived in the time that the vernal point of spring stood near to the beginning of the Zodiac in the Aries, the male sheep.

Like this there are more indications, such as Christ's entry into Jerusalem on a donkey (the old name for Cancer, at that time the highest zodiacal star constellation at the sky), under jubilation of His followers which experienced His ascend until in the highest spirituality and glorified Him for this; the indications of the hours in the day in which there happened things around Christ, to point at under which star working connected to this, this occupation resorted. One of His followers is called Dydimus Thomas; in the Armenian and Greek language he is called by his star constellation force, namely Gemini (on other places he is called Judas, not Iskariot, or Judas Dydimus Thomas, like in the series of texts which have been found of him in Egypt). In the Apocalypse the angel speaks about seven communities, each of them in connection to one of the culture periods; three that had already been, one that was still going on and three that still had to come. Further as well of the seven plagues, the seven seals and so on. In this way there can be found on different places indications about the back laying cosmical workings and insights, which because of the special character of the Jewish people, connected to the development of the intellect, were not allowed to be revealed. Rudolf Steiner lights up in his lectures about the gospels many link with the cosmos.<sup>20</sup>

According to the Gnostics, philosopher in the first centuries A.D. that wanted to make accessible the events in Palestine for the consciousness of that time, it is like this that our cosmos has started because a high goddess without the acknowledgement and grant of the other gods has brought forth a son, which therefore was a monstrosity and carried evil within him. With the forces of his mother he created in the darkness an own universe full of beings to glorify himself. The mother begged for mercy and graces with God the Father, who finally felt compassion for her to redeem the darkness. He decided that man should come in existence as a counterpart of Himself, manifested in the Son, in order to transform the darkness for the good. This resounded until in the world of the evildoer all through the forces, which he took from his mother, and he decided to make humans to sing to his own glory, and thus he started working on this

with his helpers. God the Father thereupon sent His Son to redeem man and this to transform the darkness: the darkness created out of the forces of his mother, which as well came from the Divine world, so he created man after His image, just like the Son had been created. Through this Christ was the objectivation of the Divine World word, and man indirectly.

This is another angle of the offer of the Thrones which had been refused by the Cherubs at the beginning of our cosmos, which carried the possibility to darkness and therewith freedom in it; now more specified after the working of randomness and therewith the possibility to the evil which went out of a specifically mentioned god – the event plays in a later time when the possibility to arbitrariness was already prevalent, but before man as well by his own acts was sucked along in the Fall – Eve and the apple.<sup>21</sup>

Step by step the Son, the World word or Logos, has descended to the Earth and grown into the concentric consciousness spheres to lead man away from the darkness to the light.

Because man was formed by the helpers, angels of the darkness force, his formation was not regular: initially, rather at the beginning of his coming to the physical Earth that was forming itself, after that Adam had produced posterity (the so-called Lemurian period; man then was physically unlike he is now, but more plant-like and still much more rarefied), the senses, already being initiated on the old Saturnal fire earth, were not attuned to one another at all, so that the impressions whirled through one another and were strongly penetrated with the instinct-like thrives of the physical body, so that the sense-impressions could bring the people totally out of balance and shape, with as a result that they could start fighting. Christ was occupied with the descent, but could not yet come directly on the Earth, because He had not yet sufficiently grown until in the lower spheres of existence; He had just entered the sphere of the Zodiac. He however took service of that part of the Adam's soul, which this individual had left behind in the zodiacal sphere at his descent to the Earth. With this soul which had remained pure and had not been pulled along with the Fall, He took service of an earthly body and harmonised the senses, so that these ever since can only transmit the sense impressions selflessly and without adding or subtracting something of these out of itself. The working of the Zodiac thus was fixated in the senses.

The culture went over to a new continent, Atlantis, and on it after a certain stretch of time the life processes started to lead a life on their own, so that the people grew out disharmoniously by the thrive-like workings of this, or started bothering one another (the human stature was more animal-like, having come somewhat closer to the Earth). Again Christ took serve of the pure Adams soul and harmonised the life processes by growing into the planet spheres, crossing through these and attuning the movements of the planets to each other. This work as an echo has gotten shape in the Greek god statures and their (often promiscuous) adventures, which render how the planet processes in the soul get in connection to one another; astrologically explained as the aspects to one another.

When man could go around physically on the Earth, against the end of the Atlantic Time, his passions became too much for him and these made him a slave of his acts. Man of that time had a stature, which got human traits; he was ready for the physical Earth. Again Christ descended in the pure Adams soul, now inside the Sun's sphere, and harmonised the soul functions thinking, feeling and willing by means of music, which runs on the basis of the logical life processes. This is expressed in the Greek sage of the lyre playing Orpheus, the Apollo dedicated; in the Finnish epos Kalewala it is the ancient bard Hainemönen who created the world through his magical singing and play.

The final deed, which has given the Earth development, the possibility of growth towards the light, is the earth becoming of Christ in the pure Adams soul. This was born in the Jesus-child in the stable of Bethlehem and being worshipped by the shepherds (according to the gospel of St. Luke). In this Jesus child the being of the ancient Persian initiate Zarathustra had impressed all the wisdom of the world which was prevalent at that time (he was born in the other Jesus boy, which was being worshipped by the kings and had to flight to Egypt with his parents to escape from the children murder of Herod; according to the gospel of Matthew). The descent of Christ in Jesus of Nazareth occurred at the baptizing in the river Jordan by John the Baptist. Before that time He had acclaimed his coming, amongst others as Krishna in India (here He was the grown God in a creation which had already been manifested), in the Egyptian Osiris as the Sun god which was killed and scattered over the Earth in the elements; in the Jewish moon god Yahweh, one of the seven Sun-Elohim (Exusiai) who had advanced his seat to the Moon to prepare Christ's coming.

This God spoke to Moses in the burning blackberry bush :'I am the I AM'. And the awakening and working of this individual ego, which already 500 years before His coming had lighted up with Socrates as his daimonon or good conscience: this now came Christ making possible for each human through His man becoming and the resurrection from death. Ever since can each human carry an individual ego within himself; before that time this was only reserved to some initiates, and lived the people in family-, clan- and tribe liens, conducted by the ego of a group being, an Archangel.

Through this earth becoming of the I AM He as well regulated the Zodiac in such a way that the constellations were being fixated to star signs, each regularly with 30° of the entire belt, and in relation to the vernal point of spring (see as well at part c of this chapter). This is as well because with the coming on the Earth of the I AM, it went over from the Mars phase in the one of Mercury, which takes care that everything which has been made heavy by Mars, now again can be cured, so that karma is being dissolved and man and the Earth again can get thinner and more refined step by step.

Because Christ has been killed without foregoing earthly karma, so innocent, He became the lord of karma and therewith the lord over the Earth ever since, until it will be redeemed from the darkness in the transformation of it. In this light karmic astrosophy becomes interesting as a phenomenon of the Word, which has become flesh; in this way the horoscope will be approached in explanation, image, sound and form.

It gives useful handgrips to be able to understand the horoscope as an image for man and his fate.

## **CHAPTER 3.**

### **PARTS OF THE HOROSCOPE; ELEMENTS FOR AN APPROACH IN IMAGES**

#### **a 1. Zodiacal signs**

The signs have been described in chapter 2 as fixated zones of the ecliptic in relation to the vernal point of spring. They work out as spiritual impulses in the astral body (which is being transmitted by the planets in their position), are being worked in via the life body in the body tissues and reflect in the thinking, in which man becomes conscious of these impulses as thought (beings). The angels of the third hierarchy work these impulses as elemental beings in man; the Archai the gnomes as the carriers of the thoughts, the Archangels the nymphs as thoughts of metamorphosis, and the Angels the elves which out of the feelings workings impulse the deeds as willing substances.

The thoughts have arisen from acts, accomplished in the previous life on Earth and now finding their precipitation in one of the bodies, which had been changed by it. This on the basis of what the fate then offered as possibility and what man has made of this by himself. If he has realized his acts realized out of his ego, then the organ process out of which he has done this, comes back in the quality of the planet connected to it, indicated because this positions in a fire sign. When he has accomplished deeds out of his astral body, so in and out of his emotional life, then this comes back now in that the planet which brings forth organ process concerned, positions in an air sign. The deed has come back as a quality in one of the lotus flowers, in coherence with the planet process in concern. If the realisation took place in the ether body, so has de act become rhythmically and taken into an organ process, so that it turned into a habit (in the good sense a virtue), then the planet in concern returns in a water sign. If the realisation took place in the formation of the physical body (the construction of limbs and senses) by a conscious attitude out of an ideal (or out of an unmanneredness), then the planet involved positions in an Earth sign.



Because of his fall on Earth man has connected himself to the evil, hence his ether body is penetrated with thrives (the work of Ahriman, the biblical satan) which may lead to strivings for power; his astral body is penetrated with desires (the work of Lucifer, the devil from the bible), which give self-directedness. In the physical body rule instincts and reflexes, which die initially are completely unconscious and especially the first years of a life give a necessary hold (the sucking need, breathing, handgrip reflex), but later on are being overgrown by consciously learned habits and acts. These are selfless through the first deed of Christ in the pure Adam soul; the harmonisation of the senses in the physical body.

Each man comes on Earth with a more or less polluted astral body, more or less full of desires, and can only work on this fully cleansing after his ego is on Earth (around the 21<sup>st</sup> year). Also is the ether body at birth connected to an etheric double/shadow being which takes serve of the unliberated elemental beings and tries to get a hold on man via his life processes to be made metrical by arousing of the gratification of needs out of the thrives sphere. In how far these thrives in the ether body and desires in the astral body have been transformed into virtues and in the consciousness soul on the basis of the physical body into ideals, depends on the person and his own morality. The life offers possibilities to develop this, on the basis of the resistances and pain, which everyone experiences in the different life areas.

If someone has decided before birth to develop certain virtues and soul qualities by going through pain and soul conflicts, which are resistances to be able to come to the transformation of the habits for the good, then he will have a difficult position in relation to that area in his birth horoscope, for instance because a planet positions difficult in sign (a thinking aspect or constitutional weakness), house (resistance from the outside or from the constitution; has to do with the working of the will) or through aspects (soul conflict). In sign this is called positioning in fall, or alien, in exile (a little less strong). See to this appendix 2 at the back. This can be to dissolve old karma, but as well future karma on purpose taken along, or just a willing decision out of the higher ego to take something up from the karma of mankind, and not from oneself. Because one sees after death the biggest failure of the past life, and what this has brought forth to other people, one can on the basis of this decide the next time to learn this entirely off and put it right; one then takes at the return such a condition as resistance on the life path, that the failure can only be transformed into a

remaining virtue with very much effort, which will work out as well for other people in that life for the good. Hence are the karmic indications mentioned in relation to the horoscope and bodies rough outlines, but can everyone deviate from these through the life, which he decides to lead. One can for instance pick up lines of an Earth life before the previous one, with the karma which has stayed behind in the life in between, or take up just a life of mere rest karma, work this off, so that after this one can continue with a clean page without unnecessary ballast. But even when there are more lives in between, the line and working remains recognizable by the position of a planet in sign as belonging to the own fate.

It is however very hard to develop virtues, because the issue is a conscious transformation of habits which play in the life body. This is only possible through endless repetitions. Hence each life one at the most takes up the formation of two, most often one virtue. The difficult positions indicate this.

## **a 2. Senses - virtues – ideals**

### **Approach out of man as a developing being**

Man comes to Earth time after time to develop new qualities, so that he becomes a more full fletched spiritual being (of which the qualities stay behind on the Sun in the higher ego, tended by the angels, to not fall in the hands of the counter forces). He takes in the world via his senses and experiences from the inside ideals which are to be strived for (and when it is good, these are being offered to him from the exterior through the culture). In order to achieve at these, he has to transform his being in such a way that out of the astral body which is initially penetrated with desires, he directs his acting in such a way that he works into the ether body an amount of conducts rhythmically; the virtues, with which he transforms the ether body. These virtues, in order to become habits, have to be impulsated as acts with the thinking time after time consciously out of the astral body; it is a work out of the intellectual soul makes develop in the virtues the consciousness soul; the ideals are objectivations of the perfect shapes and form gestures which are woven into the physical body (one begets this body each life on Earth anew out of the Earth forces from the highest hierarchy of angel beings). These forms and form gestures reflect themselves more or less clear in the external

world and society. These forms are being absorbed by the senses and call forth from the inside the recognition of the spiritual world out of which they have come forth: one observes these in the thinking as ideas over the good of which on the basis of the own already developed morals one makes oneself an image. Through the development of the virtues as soul attitudes, there are being developed soul-spiritual qualities which at the one side precipitate in the new physical body to be formed out of man (the phantom; preparations to the New Jerusalem), at the other side form gateways in the soul with these, with which one can enter consciously the spiritual world; the developed ideals have been worked out in the consciousness soul as clear crystals, and form the lettuces to the spiritual world; the spirit self on the basis of these ideal-crystals can unfold itself because the Angels can work in it. Thus these gateways have arisen from moral strengthening work. The petals of the lotus flowers are being developed by inner transformative work; the ideals crystallize as idea contents in the sand of the hypophysis.

Senses and ideals are being impulsated out of specific star images by the Cherubs, which have initiated these; the senses have been the start for the human development (on the Old Saturn man consisted of only sense germs), the ideals sound as promises for what man will ever turn out to be if he keeps on developing and defolding. These ideals occur unchastened in the physical body as the instincts (which are reflections of the forces of the spirit man, worked into the physical germs, which give the impulses for the physical form gestures out of the star images); the tendencies coming forth from this reflect thrive-like in the ether body and come to the light in the consciousness of the astral body as desires.

One comes on the Earth to develop oneself through the resistances of it. It often happens that one is being wounded in a certain sense at a young age already, in that this sense is violated. This then leaves behind a wound in the soul, and against the pain which returns over and over again (later on one often looks for similar situations in order to undergo the pain once again), one can grow and chasten oneself, through which just with the becoming conscious and the repeatedly learning to behave differently by the stimulus, the virtue which is connected to that sense, develops. And thus the ideal striving which lays as a basis to it as a crystal in the consciousness soul, can be developed. Often the chastening happens from an insight, when one wakes up for the soul qualities from the zodiacal image opposite to it.

A planet in a sign renders the hatch through which an idea out of the higher spiritual region, which calls forth an ideal in man, is being represented and worked into the own being; the planet indicates through which organ system this happens; falling in a house, it indicates in which life region will be searched to work out the ideal in the world (and in the own being). Especially the Sun's position in sign often indicates the most important sense as a hatch through which one observes and judges the world. This is closely connected to the world vision as the spiritual hatch through which one sees the world and about which one forms images. Also other target planets in the horoscope give indications about senses that want to be developed, or that already have been formed out strongly.

Underneath the coherences with the subsequent zodiacal qualities will be lighted.<sup>22</sup>

The nature pictures and inner images of the signs have been added as meditations, possible entrances, so that one can get in contact in this more artistic way with the star image concerned, and experience this. They are meant as impulses; everyone can form his own lived-in images – the spirit self, the imaginative consciousness, still has strongly personal coloured images. At the end of this chapter is being described how there can be worked with these images in therapy and self-schooling.

## **FIRE SIGNS**

### **ARIES**

#### **I. Out of the body formation**

Aries is in accordance with the working, which in man has become shape in his head: this can be clearest seen in the bilateral pointed ventricles in the brains as extension of the spinal chord channel. The head is the impulse to the body, the force that has to do with the taking of initiatives, in accordance with the active character of this first capital sign (a reflection of the creating world of God the Father). This working expresses itself at first at birth, when the child (in the common case) on predominantly the own force takes care of the moment it comes to Earth, and breaks through the maternal limits, the amnions and the birth channel with the head.

The acting force, which shows itself here, can be whining and dominant, but through transformation it can become to devote offering force of acting for a larger aim than the own strivings.

Mars brings forth the ego-force in the blood by means of the iron process and impulsates the acting force through the haem in the red blood cells. This mediating of the Aries-intention in man is being called the **ruling** over that sign.

Pluto, mediating the higher will out of the spirit man forces on the Earth, is being noted as the night ruler over this sign, because of his working to offer force in the act, the tendency to do out of the unconscious will of the other person (a night ruler works out less strong and notable).

## **II. out of the human development**

When one lets speak out innerly the other person in his being, one develops an attitude of devotion to the own and other people's spiritual principles instead of pushing through the own intentions.

The ego-force of the blood then is put into service of impersonal ideals – the outworking of the ideas (spiritual beings) in the physical through building out devotion as a virtue (which happens in the ether body, in which dwell the habits); in the consciousness soul this becomes to the soul-ideal of the liberality for a spiritual aim; as a crystal for the New Jerusalem one makes ones will ready to make sacrifices for the gods which have thought out these ideas, so that these can be realized on Earth by us.

If one is not being recognized in his own being and if there has been intervened in the will being from the younger years onwards (which can express itself already with the incision at birth; the arousal of the woes, Caesarean section), the ego sense is wounded and the soul hurt in this. Often there arises a tendency to come up for oneself strongly and break through all kinds of resistances to do be recognized in his being. Through chastening this force can be transformed into the virtue of devotion and the force of sacrifice as the soul-spiritual attitude to have let happen the ideal of spirit realisation.

The sign position of Sun and Mars give possibilities to the development of devotion in order to get sacrifice force; the house positions indicate the life region on which this points down.

Ego sense; as an ideal the realisation of ideas which are spiritual beings. Therewith the idealism as a world vision.

## ***Devotion can become to sacrificial force.***

Outlined as an artistic image, derived from nature:

*Here and thither between people in landscape contours there light up flames. Some extinguish or smoulder, other ones stabilise to fire kernels.*

Outlined as an inner image:

*A red quelling willing impulse as was it a pillar which unshapes and out of the centre seeks to fill up the space.*

*When it lets itself deepen at the top bluish, there arises a basin in which the violet spirit light gets the space to radiate and light up. The cobalt blue envelopes this in a devote way.*

As a form gesture: *Propelling bilaterally up and out from out of a point.*

## **LEO**

### **I. Out of the body formation**

Leo originally has given shape to the heart. This forms the balancing middle point in man, which concentrates and makes propelling again to the periphery. Similar the working of the Lion. As a need to be in the centre, this reflects within someone who has prominent Leo forces as the need to conduct or be a concentrated kernel (cohering with the Sun process which mediate his forces) out of which there can be streamed out to the surroundings in a balanced way as a centre of force. It as well can tend to this that one wishes to be worshipped; pathos is not alien to this. This is especially the case with a Leo as Ascendant, when the Lion forces work out of the temper and one encounters the world out of this. This all in accordance with the keep on going working because it is a fixed sign (a reflection of the world of the Son).

The heart gives the faculty to perceive soul warmth and coldness (through the heart lotus): therewith the possibility to weigh acts and thoughts in a moral way out of the warmth or coldness.

The Sun, which causes that the heart process is taken to the inside, mediates the Leo forces of balancing centre and periphery; he rules

over the Lion. At the descend to the Earth upon the Sun man hears his own heart beat; his consciousness finds a hold in this at the further descent, as the kernel of his being. In a similar way streams the blood through the tissues in the lower and upper parts of the body, comes together in the lungs, where it meets the external world, and in the heart, after which it flows out again until the extremities of the body.

## **II. out of the human development**

The life sense one feels when sick, as malconvenience. If not, it becomes a feeling of pleasure, which gives easily rise to self directedness, egocentrism; feeling oneself good in the own skin, with the feeling one can handle anything.

Through learning to feel along with another person, living into his life, suffering and striving, one can develop the freedom of doing for the other person; what one wants with and for the other person then comes forth from truthful living in and compassion – which is fate freeing. This compassion as a virtue makes a bridge to the other person, crossing over the feeling of oneself; a bow, which has to be made every time at new.

The heart pulsates the feelings through the meeting of ether- (blood, willing impulses) and astral body (air, thoughts), interior and external world. Initially these are still unchastened, full of desire force. With the development of compassion there arises truthful insight in the being and karma of the other person. The act, which is being impulsated out of this, is really fate freeing.

With little recognition in youth of the own being in its life flow (when there has not been cultivated a truthful zest for living), which will express itself (the ego in the blood finds its central organ in the heart, where the conscience is seated and the feeling seizes), there arises a scream for recognition of this own being, a howling over in 'look at me'; egocentric self expression, a posing of the own being on the surroundings without a truthful feeling with what lives there. A putting oneself on a pedestal, which imposes a role to the surroundings and cloisters itself to it. Compassion makes the bridge and liberates through acting out of truthful insight, an own centre which submits the world to a harmonic ordering.

Life sense; Ordering and conducting the world out of the own being. Sensualism as its world vision; it wants to feel through everything and

test it to the own warmth and coldness, pleasure or discomfort.

***Truthful compassion can become freedom.***

As a nature image:

*A big fire in the middle gives a lot of well doing warmth and sucks the air, which like a pillar goes up together with smoke and flames; the wide surroundings and the clouds are being lighted up.*

As an inner image:

*A blue enveloping space let be there an orange red willing impulse in the middle and by its growing out it is being filled up and shaped geometrical-organical, as was it a spatial flower formation out of this centre.*

As a form gesture: *Ordering of the surroundings through condensing around a centre.*

## **SAGITTARIUS**

### **I. out of the body formation**

Sagittarius, often presented as an arching centaur (as an image for the life forces to be tamed and directed upwards) initially brought forth in the body the thighs specifically, cohering with the force of striving up, and the muscles in general. The proteins for the construction of these are being synthesised in the liver, the inner Jupiter organ. Hence this planet rules over Sagittarius. The proteins are coagulated sound patterns, which express ideas (bewitched elemental beings). So these ideas build up the moving part of the body, the muscles; herewith one can walk down and work off his earthly fate, and thus grow. Through striving for purity of the life body, so the transformation (taming) of its forces, ideas (sound patterns in the proteins) can be transformed to ideals when deeds (Aries) and thoughts are being approved of morally by the heart (Leo): through this the heart will pulsate more forceful (the Mars force in the blood) and will give pulsating blood. When this is propelled in the liver and gall, it will give rise to clear sound musters, on the basis of which clear body proteins can be synthesised (clearer ideas which fulfil more to



ideal images), so that ultimately as well the physical body will be able to be transformed.

In order to be able to develop this good deed force, there at first has to be strived for ideals; thus one can grow through the expansion of the thinking musters (and other essential traits, dependant of the quality in concern). This faculty of growth towards the expansion of the own spiritual horizon arises through striving for and out of ideals; a tendency which arises from Sagittarius, reflecting itself in a need to comprehend reality in ideas, or to be nourished by ideas. This builds up and at the same time spends the life forces; this is the destructive transformation in order to come to the expansion of consciousness, which is connected to the working of this moving sign.

Initially the thinking about ideals is imprisoned in the insecurity, which may express itself in the over screaming out of the own imagined right; then the forces of Sagittarius can make dominate over the surroundings with his thought musters. If the Sagittarius human learns to control his tongue and to speak only which is true (through the extension of clarity in the life body) and necessary, then out of this listening there can grow truthful insight (the planet which stands in it and falling in a house, indicates how; which organ process, and where; in which body).

## **II. out of the human development**

The taste makes us recognize the substances in the nutrition (and as well in the sense impressions) as precipitation of spirit working; the absorption of food brings in motion the digestion and gives a feeling of coming comfort, which may make one voluble instead of that one listens to what comes to him in impressions; it arouses enthusiasm out of the recognition of which one is apt to testify. In experiences of beauty the taste often plays as well a dominant role in that one analysis the spiritual substance which lays as a basis to it, and this may give rise to feelings of sym- and antipathy, which may make someone testify of his experiences. When one learns to 'listen' with the taste, one can taste the qualities of the beings or truths, which occur through her substances (which may come as well from impressions through other senses). The distinguishing faculty makes analysing after section and can weigh and test this: sweet, bitter, sour and salt, which are precipitations of: ego-product/sugars through the effect of the Sun, bitter/bitter-protein

substances as precipitations of this, astral body/acids as subtracting-ordering forces, and physical body / salts-minerals which take care of support and structure respectively. The taste is a sense, which can be very much refined, as is proved the wine tasting activities (with which the olfactory sense is being sharpened as well). The being of the section in a taste can speak out in truthfulness. Likewise with impressions from the external world; the taste arouses feelings, and these can be applied as 'soul boats' to let oneself float into the own being.

In keeping silent there reveal in the phenomena the beings speaking out in these after the own character. This gives rise to the expansion of the insights and ideas, because behind each phenomenon there hide one or more ideas (idea beings).

If in youth one is not offered truthful taste impressions as a reflection of spiritual beings, the taste sense is being numbed. This painful consciousness of the lack of what one tastes from the inside as spiritual qualities, can give rise to the searching for truth in for instance art, science, other cultures, which gives a broadening out of the horizon and hides within it spiritual growth as its possibilities.

Taste sense; ideas, ideals as a guideline for the life, which can be strived for. Monadism as the world vision: this sees everywhere kernels of spirit which manifest in the phenomena and can be 'tasted' as qualities.

***The control over the tongue can become to feeling for the truth.***

As natural image:

*A glooming point of fire in the space  
radiates to all sides  
and lights diffused everything in the surroundings.  
Here and there light up statures, condensings.*

As an inner image:

*Fluent shapes are being directed to an aim, compositically rounded  
of being placed in the space. This in the lighting up contours shows up  
the sense in this directed expansion through the differences one can  
taste in it.*

As a form gesture: *Contracting appearance, then shooting out in a directed sense.*

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The initiative force out of the thought (Aries), the morality out of the centre (Leo) and the clear form giving to or growth towards ideals (Sagittarius) are each an aspect of the spiritual in man, his ego, which expresses itself in the world (when it is a new talent, it often expressed itself in the 2<sup>nd</sup>, sometimes the 3<sup>rd</sup> house). This in accordance with the qualities of the fire signs.

## **AIR SIGNS**

With all three the issue is connection and consciousness, in accordance with their astral nature.

### **GEMINI**

#### **I. out of the body formation**

The Twins bring forth the bilateral symmetry in the body which comes from transformation of the wings to shoulder blades; on these take a hold the muscles of the arms, with which one can connect to the external world in a fate liberating way: the talents stream out in the hands, which are the tools of the spirit. The bilateralism of inner and external world arises through this and in that man drinks in the world soul via the breathing (mediated by the nitrogen in the air) and can expire his own soul, arises the lung process.

The absorption of air and what lives in it, the sense impressions, has as an en effect that we can learn what comes to us. This imitation and thus react again to the external world is a basic need, which is connected to Gemini: imitating in a playful way and learning to individualize through this, placing oneself in the world. This need to breathe is a basic principle, which belongs to the Twins; the connecting and imitating, the ego, which can reflect itself in the reactions of the other people to him.

The endurance which is necessary for individuation through imitation, can lead to the ideal of loyalty to an intended goal, when one does not let oneself take along in different directions and visions in a butterfly-

like way (Gemini coheres with the thought sense, which has its seizing point between the shoulder blades), but limits oneself to those choices and directions to which one has devoted oneself according to his fate; one can let the visions flow through in an open minded way without having to form an opinion about them which deviates from the own strivings. This keeps the thinking flexible. The connecting working of this air sign expresses itself in the dualities, which predominantly run off in observation and thinking (in accordance with the nature of this air sign); the consciousness arises from the crossing over of the dualities (left-right, outside-inside etc), which reflects its moving nature.

The Mercury process, working in the lymph current which connects all body parts, has the lung as its end organ, the negative gland (excretion of carbon dioxide and moisture amongst others) which mediates the impressions from the outside in the blood and lymph, and thus in the body. Hence Mercury rules over the Twins via the lung process. One of the smaller lotus flowers near the heart regulates the lung process and therewith the relation to the impressions and thoughts which come from the outside and the top of the body.

## **II. out of the human development**

Thoughts and images from the inner and external world are reflected in the head against the brains, and make with this a crossing over from left to right. The thoughts about this which are yes or no transformed find their way to the rest of the body in that they are being connected in the lung with air from the external world. Just like the air, thoughts are volatile and swift, can easily fly off or go up in phantasy forces when they cannot connect to the physical reality, inner human with what lives as possibilities (willing impulses) in the blood. Through the reflection and crossing over in the brains they as well call forth easily their counter image and can turn over in thoughts while playing in this.

In order to fulfil the consequence of a train of thoughts, a thought line or image has to be worked out rhythmically and next have a result that the acts keep in accordance with this, so that the following of it can become a virtue and thus may lead in the bitter to a habit and consolidation. The sulphuric thinking is being educated and led into paths through this. Like this it becomes the soul quality of loyalty to

ideas that were once thought to be right, be it or not connected to people or institutions, groups. Loyalty is the ideal which is sculptured out until in the consciousness soul, as a starting point for the New Jerusalem, through which spirit workings can be followed after in thoughts and the intellect can be transformed to distinctive and conductive thinking. This through experiencing of the musical laws which lay as a foundation to the logical thinking (without this needing to become conscious). The clarity of the endurance creates paths of light, which reflect as well in the external world; then there are no weighted or deviating thoughts, which trouble the connection, no playfulness, which can misguide from the truthful observation of ideas in phenomena. Through thinking clear and upright, one cleans the ether body and the proteins can form clear musters in the lymph stream, synthesised in the liver, as precipitations of this clear bitter.

When during youth one has not or just little been reflected how one felt (tired, hungry, glad) and what one thought and did on this basis, in short, that one was not well understood in his own being, it is hard in later life to get certainty in the own being and the place one has to take in the world; there has not been developed a feeling for truthfulness towards which one direct his thoughts, so that everything looks relative and each thought gets as much weight –only the grey hue of the thoughts differ. One then is wounded in the soul in that the thought sense has been violated, because one has not been taken serious as a characteristic being which represents an own good of ideas.

This can give impulses to do come to endurance in ideas that have been found truthful, and thus remain loyal to the once found values and ideals.

Thought sense; Clearing up through proving connections to and through the spirit. The mathematism as the world vision; sees everything ordered in measure and number, geometrical form patterns. This can as well be experienced musically.

### ***Endurance may become loyalty.***

As natural image:

*A butterfly goes from flower to flower,  
apparently aimless, but on its own way  
giving an answer to their colour beauty.  
A dream of spring colours*

*which underneath the skin gathers pollen  
and therewith cross-fertilizes in a connective way.*

As an inner image:

*Arms crossing over make show the hands that are turned towards one another how they can reflect in each other. Thus the external light, reflected to the inside, calls forth the darkness through strong shadows as contours on walls and floors.*

As a form gesture: *a rising and descending movement, opposite to one another.*

## **LIBRA**

### **I. Out of the body formation**

In Libra the bilateralism has reached a point of balance, out of which it can direct. It has brought forth in the body the hip region, as being chalice for the intestines and babies to be carried, and it forms the juncture for the muscles in waist and hips, which enable man to sit, stand and walk upright and in balance.

The equilibrium is kept up internally by the kidney process: at the one sides the inner environment is kept clean and thus maintained by this, because the harmful substances are being excreted (a chalice function); at the other side protein substance is here being separated from light ether forces, which may become to the distinctive faculty in the observation (the clear kidney radiation from the eyes) and the thinking (the sword of the intellect).

This chalice forming excretion and distinction is reflected within the soul in the faculty to be open for and sleeping in with the consciousness in the other person (called the social archetypal phenomenon), and the faculty to clear observation of what the fate offers: because in the kidneys the protein substance is being detached from the light/insight forces, arises here the possibility get an insight in the own fate, which has found its precipitation in the body proteins; in a deeper sense this is a precipitation of previous incarnations. This may cause volatility, but can be transformed to the development of inner satisfaction through having faith in what fate offers: this can lead to the soul attitude of resignation, when one learns to accept

disgraceful states of affairs in the surroundings and society as being imperfections.

The Venus process, which maintains the inner environment, is connected to the kidneys, which have a link to the urogenital apparatus as the outpost of sexuality (the kidneys in the embryonic development have descended from the heart region, in which they are initiated, until in the waist region): out of this kidney process Venus rules over the Libra-forces.

The linking tendency of this arising comes to an expression in the opening up in a lovely way for the fellowmen; in conducting the consciousness through the own fate (in accordance with the active nature of this capital sign), most often out of the other person: thus can a Libra human make other people decide over his own fate by putting the words into their mouth.

## **II. out of the human development**

The equilibrium has four aspects, in accordance with the dimensions of space and time; above-under (the ego-force between light and darkness), left-right (compelling to take decisions in the soul; possibility to freedom), before-behind (external and internal world, the other person and the self) and earlier-later (past and future, coming together in the present). In between these one has to try to find a balance by oneself out of the consciousness in the ego. This is often difficult and is being put between the ego and the other person, or even sometimes given the steering wheel in the hands of another person which one lets speak in the inside as if one was the pelvis chalice which receives. Then again one finds himself back as if one was completely empty, because one has placed the ego outside oneself. As a defence, one can fake personality masks to others and to oneself, as convex scales of antidote against the fear for the experienced emptiness (beautiful clothes, a fashionable way of acting). One becomes unsatisfied about oneself and the own place and task in the world, and looks alternately within and outside oneself. In developing satisfaction with the own being and life as a soul attitude, which turns into a virtue to be glad in strikes of fate and the exchange with other people, so that the self and the other person can speak on equal and truthful terms, one can develop resignation as a soul/spiritual attitude. One then is not constantly thrown between hope and fear and can fill up his own being and life in a significant

way. Like this one can keep up harmony between the own place and strikes of fate, the inner and external world, heaven and Earth, the ego and the other person, which may become a creating force in the constantly streaming present between the past and future; one becomes a tool of it, like the equilibrium point of the balance which keeps the harmony only through his presence. This can express itself on the social level, in the justice of right (law), and on the artistic level in the striving for beauty through harmony.

During youth the equilibrium sense can be violated in that other people want to penetrate too much the soul with their problems (e.g. parents which put their problems with the children way too early, through which it gets trusted upon him unwillingly the role of the consoler or therapist, and in the meantime it has hardly been able to come to the making up of the own soul forces). The child then gets crammed a role which is not in accordance with his inner being and place in the surroundings. This can be through that there are unbalanced social relations between educators which appeal to the feelings of justice with the child, or through that the surroundings look comfortless, with stone seas, concrete and pauperisation (of which at this moment the largest part of the world population suffers, not in the last place through the straight lined concrete construction, alienating the being, of wefront society which is being considered almost everywhere as the ideal for welfare and usefulness, and as well through the shantytowns which arise around the big cities in the less developed countries).

Equilibrium sense; striving for harmony between people and within oneself, looking for completion in and with the other person. As world vision the realism, which gives alertness for the own place in the world and a tendency to constant comparison and the weighing off of possibilities and limitations.

***Satisfaction may become to resignation.***

As a nature image:

*In a trouble-turbulent air  
Thor the god of thunder, dynamically conducting,  
keeps the up reins of his bock car.*

As an inner image:



*A bowl which nozzle in a directing point is kept in balance by an uprising pillar, at the bottom broad and tapering towards the top. Strong rims carry the bowl.*

As a form gesture:

*A tension between two opposite spatial tendencies, which form a rectangle towards each other. A constant dynamic whole that is happening.*

## **WATERMAN**

### **I. out of the body formation**

In man Waterman has brought forth the under legs and arms. These body parts offer themselves disinterested to man, so that he can walk off his fate and act in it, through which he himself and the world can be transformed.

The connection to the world here is an offering one: one gives what one has innerly – the calves and underarms hide muscles and tendons in which have been stilled down as well the fate in bewitched stilled elemental beings within the proteins, and at the same time these offer the possibility to go out of oneself and be active in the world: the calves conduct the feet and the underarms hide the refined muscle and connective tissue which conduct the hands, the tools of soul and spirit. Famous are the paintings of the resurrected Christ with his radiating-giving penetrated hands which show the hand lotuses (Grünewalt has painted this splendidly at the Isenheimer altar). In this show the forces of the Waterman, which hides the resurrected son of man in it as a future image.

The initial need to give can be propelled, so that with reticence one does not loose oneself in the sense-impressions, but looks at himself while observing. Then it becomes to meditative force, which causes that one wants to share in fraternity as a free spirit. Uranus, so out of the image consciousness of the spirit self to be developed, brings the giving out of meditative force, forth on the Earth. This works through the hypophysis upon man, in his two petalled lotus flower which once more can be turned in to the third, clairvoyant eye: the brain sand which is being formed in it as a precipitation of the thinking, is the stone which lays as a basis to the Grail chalice (the biblical corner stone). Uranus mediates the spirit self forces on the

Earth; via the hypophysis he transmits the forces of Waterman on man. As such he rules over the Waterman. The stature giving force in the thinking is caused by crystallisation of this brain sand, which is an effect of Saturn: hence this planet is being noted as the night ruler over Waterman (and was its ruler when this could not yet be transformed into imaginative thinking, before the discovery of Uranus<sup>23</sup>).

The wilfulness, which is connected to Waterman and especially Uranus, is the result of the inner tendency to truthful giving out of the ideal of fraternity, while the circumstances and ruling mentality most often are not yet ripe for that. Through the rage about abuses this happens with shocks then with Waterman-people (Waterman brought forth the astral body of man, while the old Moon development started in this constellation; rage is the educator of the perceptive soul, based upon the astral body, which can carry the spirit self when chastened). The soul, on the basis of astral substance, takes service of the sense gates, which are being initiated on the old Saturn as germs and are refined ever since, as the gates at the body border, the skin. As well because of this Saturn is the night ruler of this sign.

The connective of the air sign is expressed here in the giving and taking out of the ideal of fraternity (which maintains social processes, in accordance with the nature of this fixed sign); The consciousness is being offered to the spiritual world as a chalice, from out of which the spirit self and the imaginations in it can be given. This offering is a flowing out of warmth.

The difficult placing of a planet in this sign indicates a conflict in relation to the offering.

## **II. out of the human development**

In the warmth one experiences the other person on the working of his inner essential kernel, his ego being that expresses itself in the warmth organisation; warmth brings the world and especially the soul in movement. Through exercising reticence, this deepest secret can speak itself out in the phenomena. Warmth which is reflected to the inside is offered to the spiritual world; and thus, working in the organs receptive to it, it becomes meditative force to let this essential being speak out in it: one goes to it with the own warmth (the fire salamanders, man specific warmth ether beings, are very flexible). Reticence builds up the inner forces to this, so that the beings can speak themselves out in the feeling, which are being

rendered in the grail forms in the hypophysis in which the brain sand crystallises.

The knowledge about this specific traits of the ego-being makes the bridge to other persons in true common humanity and fraternity which leaves the other person free in his individual being, but makes sharing in the earthly (economical) and standing up indignantly when personal freedom is being violated, or a part of mankind is being excluded from common sources of existence.

Warmth goes through skins, out of and until the glooming blood formatting bone mark (the blood carries the ego).

Soul coldness and physical hardening against the coldness can make numb this sense, which in the physical body gives rise to the disability to regulate the own warmth economy at high or low temperatures and in the soul indifference in relation to other people or their other way of thinking. This can lead to the development of reticence; out of this warm common humanity, in that the warmth lets speak meditatively the other person in his ego, his inbeing.

Warmth sense; realisation of common humanity, fraternity. As world vision the pneumatism which recognizes in each movement a spark of spirit working.

***Reticence in the senses can become to meditative force.***

As a natural image:

*A thundershower vaults up high  
and in the lightening thunder  
makes enlighten the oppressing tensions in the atmosphere,  
so that one can breathe again delighted.*

As an inner image:

*Lighting streams end up in a basin, which flows over from warmth  
and asks to flow out.  
Sometimes the basin fills up completely and the sparkling light flows  
upward, to be able thereupon to flow out extra fulfilled.  
The basin gives only when it has been moved to this by the  
circumstances.*

As a form gesture:

*A filled-up cavity opens up.*

## **WATER SIGNS**

These render habits and attitudes, being seated in the life body, which come to the consciousness and loosen emotions in the soul. Habits and attitudes indicate a sensitive nature on certain areas, besides the difficulty to comprehend this because of their fluent character; they reflect in the astral body, but do no longer dwell in it. With undigested soul qualities these now have come down more in the thrives sphere.

### **CANCER**

#### **I. out of the body formation**

Cancer has brought forth in man the chest as an enclosing gesture; inside it take place the rhythmical processes of heartbeat and breathing which generate and balance the life of feelings. The chest encloses this like an armour of rhythmically subsequent ribs. Like this the life of feelings, the sea of emotions, has a box in Cancer, and because the astral body has a desirous nature and is being directed here to the life of the thrives all through the life body processes, the working of Cancer may arouse greed to other people and their feelings; this may have as a result a true road of suffering through the being cooked in the own feelings when this is not being satisfied, or otherwise being sublimated. The life processes expand, which may give rounded shapes to the stature.

The Moon leads the life and fertility processes, so the maintenance of vegetative life, and through that she forms the mirror via the brains for the conscious soul processes which quell forth from the organ world, is she the planet, with her placed-out hardening tendencies (which can be found back in the repetitions taking place with cell division and procreation) which has brought forth the fall into matter of man and the Earth; she through this transmits the Cancer working on the Earth as the ruler of this sign.

Through this material side Cancer as well has a more embracing side; the one of Mother Earth who nourishes, carries and takes care of everything within her bosom. In small scale the woman which in her care taking becomes to mother and thus takes care, nourishes and gives warmth to the up growing children.

The other side of the Cancer- and Moon process is the towards the light striving working which leads to disintegration, like the chest as enclosing gesture is the repetition is of the skull, but now with the separate ribs in the rhythmical repetition being fallen into crumbled form. This light striving, more astral/conscious making and as well drying out working one can find back as well in the stature of a type of Cancer people, being those which have predominantly planets important to them in positive (air- and fire-) signs. The hollowing out tendency of the astral body (light) then is visible and these people are characterized by a clear common sense (but often not an imaginative thinking; the brains are only active in a reflecting and reproductive way with them).

## **II. Out of the human development**

A feeling enclosed within his cocoon (the archetypal gesture of Cancer is enclosing oneself, which is expressed the strongest in the chest; this makes experiencing the being enveloped in feelings) makes trying to involve other persons within his envelope or field of experience, so that these can fulfil the own wishes and one feels secure in their presence; one can make oneself flow emotionally over other people in an interfering and mothering way. Or that one closes oneself off from the surroundings and whirls around in the own feelings. Through learning selflessness with every act for and towards others, this can turn into a habit of acting. Therewith the own impulses come up as wishes; in doing, one can chasten this and thus clean the own soul contents. When the emotionality has caused enough suffering, the greed and self directedness can bring forth a cathartic turnaround and the intellectual thinking can be directed towards the light of the spirit; the turnaround of living out of the ether- to the striving for the astral and spiritual world then has began through making conscious the self directed feelings, kindled on the need to the satisfaction of the rhythmical repetitive life needs of the ether body, which reflect in the soul and in which is being moved along as habits. This cooking in emotions and the need for catharsis to be able to come to a striving for higher light worlds is a constant process, which may last the entire life. The development of unselfishness and the chastening complete one another. It however is often being experienced as imagined miscomprehension out of the surroundings.

The habits hide in the emotional greed to others, which have as well a motherly-care taking side that is very important for growing children, but which needs to have its limits (like that one may not penetrate in the soul of the child as were it an extension of oneself); the activity (in accordance with the nature of the capital sign) lays in the constant tendency to cathartic transformation, to not be suffocated in the own sea of emotions.

Experiencing too little the own physical skin or ethereal or astral borders through that as a baby one for instance has not found a hold in cloths and objects, causes that one has not learned to use the tactile sense in a right way and hence is used to flow out to others, which have to respond to the own wishes and feelings. Through seeing through this whirling around in self directed feelings while bumping to the world, one can learn to develop selflessness within each interaction with other people, so that this becomes a virtue. Like this one chastens the soul through that over and over again the emotions and impulses to others are being reflected in the consciousness when these arise inside the chest between the heartbeat and breathing, the encountering of the external and inner world. The exploration of the feelings, when one directs the attention to the inside, is being reflected against the skin from the inside. A striking example to this is the mystical path which is described by Theresia of Avila amongst others all through her inner castle, where with the deeper penetration in her inner world she repeatedly experiences the physical pain from the inside, being reflected against the skin where the tactile sense is concentrated.

Tactile sense; becoming conscious through enclosing and separating. The materialism as a world vision; only what one observes and thinks out, is true and intellectually right. The emotions offer no hold, only the observation.

***Unselfishness can become to chastening.***

As a natural image:

*A lake, enclosed by high mountain walls,  
whirls and rages through the whipping falling winds,  
but the water finds no way out,  
smashes against the sides and falls back upon itself.*

*Until the wave tops make bid gestures to the air  
and are being absorbed by the winds, scattering.  
Then the rainbow at times radiates  
through the splashing raindrops.*

As an inner image:

*That which the ego wants to hold and envelop, is hardening, crumbles  
and falls apart in pieces.*

*There is shimmering light through it.*

As a form gesture:

*An inspiraling contraction without coming to a fixed kernel,  
which strives up spiralling out.*

## **SCORPIO**

### **I. out of the body formation**

Scorpio has brought forth the formation of the sexual limbs after the accomplishment of the separation in sexes after the Fall (it was the working out of this star constellation which brought forth the Fall; initially this star constellation is seen as the Eagle). The sexual forces are a derivation of the life tree forces, the kundalini snake which had been given to man by God via Christ ('I am the truth, the light and the life' as it is called in the gospel of John); the Eagle initially was seated in the top of the life tree (formed the light of it). Through that this has been penetrated with desire force and pleasure with satisfaction, the Scorpion is connected to passion at the one side and, in order to rule over life, striving for power at the other side. If this force is being directed to the earthly reality, in man it becomes the force of headless whiz kits and dictators, in the Earth the matter destroying radioactivity. The issue at stake here is willing or acting force. When this is being directed toward higher aims, upon the essence of man and world, this acting force can be propelled and through patient reticence of premature seizing, may ripen out to truthful insight, so that in a wise clear way can be acted in a significant way; this can become the acting out of the other person, the true intuitive force (which at the present comes with sudden inspirations

out of the dark) and which is being reflected in our consciousness from out of the spirit man in germ.

The forces of spirit man are being mediated on Earth by Pluto, which hence rules over the Scorpio force. If this willing force is directed upon the lower, passionate aims, then it is the initiative force of Mars, which has its seizing point in the sexual, the libido or Eros force. Hence Mars is the night ruler of this sign, which worked out ordering in the sound ether.

The insight can be taken from the dynamical life processes, which are being lived into and experienced.

The practising of patience in pushing back the deeds which initially are being impulsated out of passion (which expresses itself during youth in the need to enjoy from the body), can have as a result that the feelings of love and hatred, closely connected to it, can come to the consciousness as objectivations in the astral body of the processes of life and death and express in the soul as warmth and coldness, darkness and light. This one can learn to distinguish and balance and thus can be transformed into insight-forces in the spiritual workings behind the physical phenomena and processes. Through initiation out of the fathoming of the own passionate nature, which is in coherence with the sexual, thrive; one can make resurrect the kundalini- or eagle forces, which hide behind it. The kundalini snake can erect itself and stream up along the spinal chord, so that via the 1000 petalled lotus on the crown there can be made contact again with the cosmos, the world thoughts experienced again and take a high flight, as a basis for the acting out of the other person (karma intuitions). This after that first out of the head (the 2 petalled lotus flower) via the throat the heart tot has become to the centre of consciousness (this is the path of development for the present-day wefronter, because he comes to the consciousness in his head in opposition to the ancient eafront initiation, which happened out of the lower lotus flowers).

In this concern it is the good to know that the kundalini snake is being surrounded by two other ones, namely the white one (luciferic), which works in upon the desires out of the astral body, and the black one (satanic-ahrimanic), which works in upon the thrives out of the bitter and may give rise to lust of power as an abduction from libido and fear of death. That is why the kundalini force initially is hidden for man and can only be applied consciously after schooling.

The becoming conscious of the water quality goes out of the passionate nature; the centring around the own kernel and of out of



this searching for the archetypal ground reflects the fixed nature of this sign. This can give rise to ordering of the own life around fixed kernels of will, which can occur as ideal strivings. Many Scorpion people have a very whimsical fate, which may lead them to all kinds of directions. The task with this is giving shape to the ordering of the life.

## **II. out of the human development**

The olfactory sense gives the faculty to search for something, trace the source of something (a force working, cause; for instance the source of a smell, but as well the origin of a phenomenon by tracking its cause out of the showing effects). This happens with the front lotus as centre for the thinking. With the smell is closely connected emotionality, because it takes place on the mucous membranes of the inner nose, from which as well arise the tear tubes of the eye; with smell there arises immediately a feeling of sympathy or antipathy, which expresses in feelings of lust or discomfort. In the thinking this is connected to prejudices, which are coloured by feeling contents and bother the clear thinking. Between observation and thought image there is put a prejudice over the observed.

The source of the own life and light is the kundalini force. Derivations of this form the sexual forces which are the source for the own creative force, arisen from the life. Through the retention of these experiences, through which the light forces can be propelled upward until in the consciousness, these become insight forces. The acting out of fast judgements is retained and one learns to develop the virtue of patience. The phenomena then can ripen in the interior in their true condition; the prejudice, coming forth from the emotional colourings, are being pushed back and one can learn to act out of true insight on the right moment. The wisdom ripens to truthful insight in the living causes of phenomena. The olfactory sense makes develop a right way of thinking, which penetrates until the source.

When in youth there have not been offered real smells from nature and truthful life contents, through which no sense is shown in the phenomena ('everything must be possible'), this gives rise to get numb in the olfactory sense. When then it is being looked for joy because there seems to be no sense within itself than just the satisfaction of needs, as the present culture most often shows in exteriority, and the reverse, as the suffering and throughliving of the passions is being called forth, this may lead to the execution of power

over others to hold to the satisfaction of needs at all costs. Or one can retain patiently these experiences out of the life forces, so that these can become insight forces in the consciousness. Often this development to insight goes together with a life in which many experiences, carried by unsuspected turns of fate, are being experienced and felt through intensely before one may come to retention and patience.

Olfactory sense; Searching for the effective force of truthfulness, the cause, source.

The dynamism as world vision; where there is movement, one suspects spirit working behind it. This gives strength and enthusiasm.

### ***Patience may become insight force.***

As a natural image:

*An unfathomable lake with whirling turbidities and big differences in warmth and coldness shows from the outside a pale and quiet surface.*

*At certain places clear kernels make look until great depths. The whirls open up deep sources when they have turned long enough. What do you do with this?*

As an inner image:

*The life encloses whirling from behind in bluish pink. In the deep show up red fiery whirls around black contours. If you follow these, the whirling tunnel shows violet and gets narrower at each progress. Look! There behind in the distance it glooms up greenish. The violet light up with this to lighter lila.*

As a form gesture:

*Churning contraction makes order around a clear kernel.*

## **PISCES**

### **I. out of the body formation**

The beings that work from here have brought forth the feet, and as a transformation of this and lifted into the light, the hands, sorting from the middle region which hides the soul. The feet carry

man selfless to where fate wishes, the hands are tools of soul and spirit; herewith, on the basis of where fate brings him, he can transform himself and the world. Both body parts are directed towards and concerned strongly with the external world, the surroundings of man; this expresses itself in that the bones propel themselves into small, compact shapes in the ankle and midhand bones, and the subsequent bones in the hands and feet are oriented opposite to the rest of the body; with the joint heads to the front.

Fate lays stored in the muscle tissues as bewitched elemental beings, which are the initial cosmical thoughts; the proteins, which carry these, are being synthesised in the liver. The faculty of listening to the stilled musical processes, of being able to understand consciously the movements, which are being brought forth by these, is one being brought forth by the Life spirit forces. These arise in that the ego with the astral body descends consciously until in the life body, and observes in this while living in the gestures and processes as inspirations. Because Neptune causes these forces, working unto the small brains (the Arbor Vitae), this planet mediates the Pisces forces on the Earth and is the ruler over it. (that the hands cohere with musical processes, will be affirmed by everyone that once composed music; this is a force, which is taken until from out of the fingertips).

This compassion with the other people out of their life processes, and the insight in the strikes of fate which might be caused by this, when it is still closely connected to the experience of the own personality, can bring along fear to act from over sensitiveness and self pity, through that one feels the pain of others too personal. This living along in the sea of life forces is in accordance with the enveloped existence in the womb, in which one was embedded before birth and is being nourished from the outside, as a memory of times long passed by in the human development when man still was embedded in the apron of the gods. In the consciousness this repeated development reflects as the need to be secure. When it is being impulsated from self maintenance and a fear to undergo pain, it can express itself in the unwillingness to connect to something and thus take in a place on the Earth – which means that one has to push others to the side and so cause them pain. When the touchiness can be transformed to magnanimity as a soul attitude, out of the realisation that all men are connected out of the spirit, which expresses in life, this magnanimity can grow out to truthful living along with all and everything that suffers; she then turns into true giving love, truthful compassion. The

feelings of love are the conscious become objectivations of this, the workings of the water element; the soul insight of the karma is in accordance with the nature of this moving sign.

## **II. out of the human development**

When hearing reflects inside, it comes down in the effects of the liver process, where proteins are being synthesised after the destruction. In this way one can hear in these compulsive processes the soul pain, which has ever been done by other people. This gives fear to show oneself to the outside. Through making over and over again a step to the outside, the other person, out of this fearful self pity, one develops magnanimity as a virtue, and forces of forgiveness. The hearing of the tones and sound flows makes one in this way connect to every human and living being, and develops love for the entire creation. Also to the outside one can hear in silence the spirit as a reflection of how this sounds up and weaves innerly: Deaf people become suspicious, as if they have lost their spiritual mainstay (as well their space orientation), much more than blind people.

When one is being confronted with raw, spiritless sounds, especially during the young years when one builds up his body (factory rustling, cars, mechanical electrically amplified and electronical music), one can become suspicious, often aggressive. The thoughts are being cut up in pieces and spoken out stuttering-staccato. The becoming lonely from fear for the surroundings is at largest; the persecution mania because one hears voices inside (from the unprotected liver process which is reflected in the consciousness). This can give rise to a being sunken so deeply in self-pitying feelings and thoughts, that when spoken to, there is being questioned 'What do you say?' to wake up for the earthly reality, being experienced as unpleasant; often as well a staying sunken away in the deep sea of feelings. When one out of this learns to accept and go into the own and other persons fate and sufferings, one can learn to develop magnanimity as a virtue. Then love can grow in the alliance with others, which can be experienced and expressed in weaving sounds (one can hardly close off the auditory sense; you are connected with it to the world – it is the oldest sense). Out of this love experience one can offer oneself selflessly for a bigger whole.

Auditive sense; dissolving the personal through the bringing of love offers. Psychism as a world vision; one feels the spirit of others and also in phenomena through living into their mood, soul or physical movements and experiencing this in the soul. So this can lead to clear feeling.

***Magnanimity can become love.***

As a natural image:

*A sparkling stream which in its whirls and meanders shows the significance of her direction.*

*Do I go down*

*or do I let guide my life by the stream?*

As an inner image:

*Retreating in the sea of currents one lives along with each movement. This offering self-denial offers the light, which radiates through each being.*

As a form gesture:

*Inspiralling around a point makes disappearing and through this it leads to transparency.*

## **EARTH SIGNS**

These render qualities which are realized until in the physical body; ideas which have become realized ideals in the body as preparations to the New Jerusalem of the Apocalypse, the future Jupiter-phase of the Earth (with bad placement and aspects of a planet in one of the Earth signs the issue at stake is an initial talent which has not been transformed into an ideal, with the last possibility to accomplish this, or work it out as a hardening sickness which makes burning out this talent). These can reflect in the consciousness as high or deep cosmical thoughts, with the striving to realise this on the Earth. Through the placement in house they render the qualities with which the concerning bodies and life regions in accordance with these (indicated by the position in house) are being formed and given a direction.

### **TAURUS**

## I. out of the body formation

Taurus brought forth the digestive forces in the human organisation. In origin spherical man, living in the cosmical world of stars and planets, which has found its precipitation in the head which is spherical-oval on top (planet spheres are oval and quite thin, thick like a lens), grew out of the Earth and formed for nutrition his connection to the Earth as an umbilical chord. This first growth towards the Earth can be found back in the neck and throat, which forms the bridge, connection between the head and the rest of the body (which is being offered from the Earth). Likewise this bridge can also be found back in the star constellation; in the Pleiades the lowest lines of stars contract in order to support the upper half arc. The Pleiades thus form the bridge of the carrying earth body to the uplifted head, which like a (initially open, but later on closed) chalice, rises above it. The feeding effect in the digestion forms the physical-etherical chalice, the inner environment in which the other limbs of the human organisation, the ego and astral body, find their embedding. In the digestion the astral forces express themselves etherically; the planet spheres in their mutual movements are an archetype for the organ processes, attuned to one another. This is reflected in the next life on Earth in the brain windings, in which the transformed star qualities imprint themselves at birth.

The chalice formatting inner environment, the balance between nutritive and waste substances, is being regulated out of the kidneys as the excretion organ (a working out of Libra). The 10 petalled lotus flower regulates the digestion and the mutual working of the planet processes by means of the neural network out of the Solar Plexus. Both processes are Venus workings; hence that this planet rules over Taurus (in opposition to Balance the regulating work of the astral body by means of the 10 petalled lotus remains more unconscious).

The thrive which lays as a basis to the need for nutrition, stems from the need to get a hold on the world through absorbing it and in this way transform it or not. In the consciousness this can reflect in the need to drink in people, possession, knowledge, impressions etc. without keeping up limits; wanting to taste the quantity of quality. This hunger for a hold onto the world can be sublimated by learning to experience and explain oneself with this in an artistic way, through

which this may come to the consciousness on a spirit-rich way (in truth) all through the experience of beauty. This experience in the soul brings forth inner balance, because it happens out of the centre, the soul. From this virtue of inner balance can arise growth, if one does not stand still each time with a laborious achieved balance and thus fixates under the joy of inner peace.

When through this inner balance the truth of the spirit in the things (and digestive processes) is seen in, this is reflected in the consciousness as clear thoughts. These are given shape by the spoken word, made possible by the voice in the larynx and the entire speech organisation of throat, tongue and mouth. The voice is seated in the bridge of the throat. The speech is enabled by the formative working out of the 16 petalled lotus flower before the throat, when desires are being sublimated and thoughts can be observed clearly and formed out: the Mars process brings this forth, when power desires, impulsated out of the sexual forces from the star constellation of Scorpio, opposing Taurus, are being transformed (the 10 and 16 petalled lotus flowers stand mirrored around the heart, the Sun's lotus).

The tough viscosity of the initial Earth and earthly nutrition finds its precipitation in the slow unshapedness and slow consolidation which dwells in the digestion, and this can be found back in each Taurus working. This consolidating working is in accordance with the nature of this fixed sign.

## **II. out of the human development**

The word is the expression of a spiritual being which can express itself in the physical phenomena of sound and matter, and of which the stature are being filled up with more or less with matter. It therewith consolidates and can easily fall in the heaviness. In man the thyroid gland regulates the inner balance of life ether, which harmonises bone formation and muscle movement. The balance between spirit force and weight filling is dynamical and has to be found and be developed as a virtue each time anew, to be not fixated over and over in a solid shape; only then the true transformation can bring forth the soul-spiritual attitude of constant growth to progression, going out of the throat and thyroid gland.

The need for nutrition arises out of the instinct to give a physical basis

and consolidate the word forces out of which man has been built up. The nonrecognition in the true form which someone has as a spiritual being, by not fulfilling for instance the need for nutrition, so the maintenance and transformation, gives painful experiences in the soul by affecting the word sense, out of which arises an almost unsatisfying need for food (also spiritual, and of human contact), in order to have a secure hold on the Earth. This gives rise to the very consciously maintained balance, the measure in everything, so that growth stays possible and one does not remain hanging in the heaviness of body or emotions and thus fixates. Growth makes possible the transformation out of the word forces.

Word sense; Hold on and believe in, consolidation of an idea through practical outworking. Rationalism as its world vision; accepts only, which is real and well thought through.

***Inner balance may become progression, growth.***

As a natural image:

*Tough lava streams unshaped from a wide crater  
and slowly coagulating on the air  
it finds its form differentiation.*

As an inner image:

*From five directions tough streams flow upwards, bundle together, condense and thus form a whirling tower which strives upwards in orange. On the top there balances a chalice. Does it stay open or closes it? Does it get heavy on top or can it make itself translucent and thus diminish the heavy pressure, simplify the balance.*

As a form gesture:

*A propelling up and pushing down from above simultaneously gives a condensing, balling in-between.*

## **VIRGO**

### **I. out of the body formation**

Virgo has brought forth the digestion, which finds its physical precipitation in the intestines and the inner organs connected to it (gall, pancreas, spleen, and in a broader sense liver, kidneys, lungs and the



heart). In it takes place the degradation of substance and the transformation until body forces and forms. The process is being regulated astrally out of the plexus solaris, but vivendified by the 6 petalled navel lotus flower, which has been brought forth by Mercury and forms the centre for the life body. That is why Mercury mediates the forces of Virgo via this lotus, and therewith he rules over this sign. He gives life to the digestive processes, which tend to fixation in the waste formation, so that the vivendified substance can be applied in the life processes significant and reinforcing.

In the consciousness the excretion process is reflected in the need of meaning for the surroundings by making oneself useful in a servile way to it and thus borrow his identity from it; in the life body as the thrive to maintain control over the chaotic life processes by cleaning and conducting these. Reflected in the astral body consciously, this regulating and systematising to get a meaning of it unto a tendency to social control over group dynamics and processes with other people. This may easily lead to meddlesomeness to let run the process according to the right found systematically felt in paths; this can let vanish the life from it, so that only the social form remains as a muster, bed. Hence a virtue to be developed for Virgo-people is true courtesy from heartiness, which keeps life in the social forms and treats each human as an equivalent, free individual, so that he is not subdued to the overall group idea of order and regularity. In order to host this freedom, the Virgo-human has to develop the ideal of the heart tact, which can guarantee at each moment the life in the form by letting free the other person in his acting and yet having continued the social process.

These degrading and synthesizing thoughts are the basis whereupon fate can be formed and transformed; the elemental beings bewitch and condense until in the tissues and when these de-witch, they can be reflected in the consciousness as thoughts, images. As a mirroring out of the opposing star constellation Fishes this becomes insight in karma (in former days lyres were stringed with cat intests, because they knew about these musical-karmic forces in the intests). This in accordance with the making conscious out of this moving sign.

Reflected in the thinking, these are the thoughts, which lay stored in the tissues as the transformed deeds from the previous life. In these as well can be brought life in the form, because if not this can be caught in systematics and then get fixed to pure intellectuality; the thinking then becomes to common sense with an encyclopaedic

storing system, without that the thoughts can be weighed on soul colouring or moral content.

## **II. out of the human development**

The movement sense is reflected against the movements in the guts and the here occurring digestive processes of degradation, analysis and construction; reflected in the consciousness, this gives a tendency to control over the own movements and activities of the body, which originate in the digestion. The tendency to control, coordination and mastering these processes is connected to this.

A truthful striving for encountering other people without wanting to interfere in their expressions to control the social process makes developing courteousness as a virtue, so that the social is not fixated in mere forms of intercourse. A movability at each moment which adapts to the circumstances brings forth a warm way of feeling and let feel at home, a bed in which each one can speak himself out.

When one knows to apply this every moment, the thus arises alertness of spirit in the social becomes to heart tact, from out of which one can say on every moment the right thing to let the social process continue as a fluent directed stream. The tact of heart knows to feel into what the other person moves, wherewith one does not impose his own way as will, but tries only to keep the process streaming and thus conduct.

When the movement sense is being violated, for instance in that as a child one gets too fixed, unbendable limitations (or on the contrary no clear ones), there will arise later on a compulsive need for control, which wants to conduct out of duty, formality and preconceived moralism. Often also accumulated bitterness through the limitations in freedom of movement or just unclarities about these, which may be expressed at times in eruptions of aggression (sometimes also sounding kept inside in each word one speaks). Through bumping with this against the external world, because it may call forth quite some defensive reactions by other people, one can develop step by step the courteousness as a virtue by keeping up each time that it is not the others which are the cause of the self felt limitations. Out of the faculty of compassion and presence of mind one leaves the other person in his value and develops true tact of the heart as a soul attitude.

Movement sense; controlling processes from out of this. As its world

vision the phenomenalism, phenomenology; with it one lets speak out the observations as phenomena in oneself and connects with these from the inside the here living ideas as spiritual beings.

***Courteousity may become the tact of the heart.***

As a natural image:

*Clouds of dust whirl up at different places  
and when caught by the wind,  
they are interwoven in sparkling smears  
against the sky.  
The narrow valley keeps the dust together  
and makes it propel on.*

As an inner image:

*Beds around islands and beacons; like this the flows of life go. When  
the streams are being guided around beacons, these are nonlimiting  
intest walls.  
Thus the streams find a vivid progression; the beacons light up as  
pointing, conducting points.*

As a form gesture:

*Closing up the progression at points of bending with rhythmical thrown  
up walls.*

## **CAPRICORN**

### **I. out of the body formation**

Capricorn brings forth in the body the joints, which enable that the bones, forming the stature, can make bend the limbs and thus give man the possibility to move and replace himself. The archetype of this, because the formation of the body starts at the bottom with the feet is the knee, the joint with which one can straighten up to the light, or can climb. The joint is the point of force through which the sturdiness of the body gets a sense and does not lead merely to fixation: through the movements that are made possible by this, one can walk down ones fate and act, through which the life becomes a sense in the biography

and one does not keep standing passive in the same place like a plant and fate does not only accomplish to us from the outside.

Saturn is the planet, which brings forth death of the spirit a spatial image in the skeleton, as well as the blood preparation (red blood bodies) on the basis of which the spirit can rise up in the time to form his biography. Hence rules Saturn the Capricorn forces on the Earth, via the 1000 petalled lotus at the crown, which on the reflection in the physical body can sparkle up the world memory.

Besides the skeleton formation Capricorn via Saturn brings forth as well the skin formation, which enables to separate the inner world from the external one. The body is the tool of the soul and the spirit, which by means of the sense gates get in contact with the external world. This predominantly occurs through the eye sense, centred in the eye, which has been brought forth by Capricorn out of the old Saturn, just like the other senses out of the other star images. Behind the eyes slumbers the third eye with the hypophysis. This has been closed during the dark era, but can be awoken again one lets come into a significant image in the soul the spiritual beings, which work behind the physical phenomena. Then one awakens for the forces of the spirit self, which are being mediated by Uranus upon the Earth. Hence Uranus has been noted as the night ruler over Capricorn.

As a basic experience of existence one nowadays experiences that ones soul and spirit are imprisoned in ones physical body, which is an external expression for ones spirit: this is separated from of the other people, left over to itself and is only being maintained by its own desire to exist, which is being expressed in the extend of vitality in ones life. This gives a feeling of great loneliness and far alienation of the spiritual world out of which he originates and to wish he longs back out of the most profound of his being. In the hierarchically constructed spiritual world of angel spheres he longs for his way back to the experience of God the Father in his spirit working (the Holy Spirit), separated as he is within the limitation of his skin with initially senses that are merely apt for the physical world. On the physical level the up striving force, which is reflected in the knees as psychical progression, can give rise to ambition and thus to job hunting, climbing up within the societal hierarchy (which is a reflection of the spiritual one). Being searched for in the spiritual, the loneliness and separation can arise the inner courage, which one has had back on his own star with his decision to incarnate. This courage to dare to stand alone can wake up the spiritual insight all through the sense gates:

herein can awake insight in world and being (the opening of the third eye), and by giving shape to fate in the right way, thus generate the redeeming force of man and the world as an ideal image. The form tendency out of Capricorn thus becomes to world building principle, with the spiritual world as archetype, transformed through the ego and soul. Redemption from the spell of matter, out of the physical (spiritual insight).

With bad placing and aspecting of course a binding to matter and fixation of form tendencies, predominantly in and out of the bones.

## **II. out of the human development**

What comes to the light in the world, shows itself rough and naked for the eye, despite the beautiful appearance, which can lay at the surfaces. As well the own fate in relation to the world shows itself like this; the own place, but also the germs of spirit working which one wants to try to work out in the network with other people which society has spun (and still does constantly). There is courage needed to take upon oneself constantly the responsibility for the own inner will decisions, often with opposition from the outside, and thus make practical applicable the spirit-germs in the world, so that this and society can be enriched with it and be transformed to contemporary spiritual values.

Thus the rigidity of structures can be transformed from the inside, the yoke of society being liberated through placing limbs and bendings at the right spots.

Likewise seeing (eyes, kidneys, front lotus) can become to real clairvoyant seeing and one can act practically directed out of it.

Thereto with each deed one has to develop courage as a virtue to dare to stand alone in the own responsibilities towards spirit morals and to act in accordance with the conscience; then one liberates oneself and the world. Society is streamed through and being fed by life force, stemming from the spirit.

When during youth one is kept small and does not learn to spread out the soul wings, to throw an eye around, this gives redemption of the eye sense. One becomes afraid and has the tendency to let hang down the head, narrow down the sight. This later on can lead to job hunting and the search for material securities. Out of this, standing on the societal ladder, one can learn to develop the courage to come up for the own ideals and work these out into the

world and society, to transform these out of the moral. The ripened crystals in the consciousness soul then can lead to truthful redemption, through that the spirit self can work through it.

Eye sense; the practical elaboration of spirit workings within society. As world vision spiritualism; the direct observation and acknowledgement of the spirit working in each earthly reflection of it; the phenomena and organisational structures and levels.

***Courage may become redeeming force.***

As a natural image:

*A high uprising mountain stands lonely and inaccessible  
designed against the sky, putting up the question  
what is the sense of this all.*

As an inner image:

*When the indigo blue contours dissolve, colourful segregations in the complementary appearing colour hues are visible, out of the bluish pink. One is enveloped in this bluefish pink and knows ones way and place by the lighting up of the fate in images.*

As a form gesture:

*From a bend there originates tension and force.*

**b. the houses as willing region.**

The houses are from entirely different nature, working out opposite of the signs. This already appears from their way of seizing, which is strongest around their point, the beginning. This point of seizing is being called the ***cusps*** of a house. If a planet stands close to the cusp of a next house, he already will work in this. The signs work within the thirty degree of their reach, and often stronger as the planets stand at the beginning or end; this then has a special meaning in the concerning horoscope (indicates the beginning or end of a cycle). The houses cohere with the life, and are connected to the life body, which takes care that the physical body is being built up and maintained; the head is an expression of what is taken along from the spiritual world as a transformed summary of the previous life on Earth, which has expressed itself in the planet positions in the signs, but the

rest of the body, the chest, the belly with its inner organs and the limbs with bones and muscles, is being offered as a matrix from out of the Earth and given shape as well by the thought beings which together give shape to the matter. This physical body is being given by the beings of the first hierarchy (the Seraphs, Cherubs and Thrones), to everyone and each Earth life anew, and formed on the basis of what heredity and the own workings of fate (elemental beings, expressed by planet positions in sign which fall in the different houses) offer as possibilities and limitations. Considering that the angels of the first hierarchy within the Mars sphere have lived the fate before man that descends to the Earth, this is now being expressed specifically by these in the houses, in cooperation with the Archangel which collaborates in this, in accordance with the bodies connected to this. In the horoscope this is indicated by the ether quality of the sign, which stands on the cusp of a house, in coherence with a body. The workings of fate lived before express themselves on the Earth as the *life regions* or working fields which come to someone from the outside or inside as the workings of fate, and in which the ego explains itself with the world to on the basis of his fate give stature to his life. The quality of the house determines the body of out of which or in which the working of fate (planet in sign) may work out.

This is out of free will within certain limits, is being mediated out of the higher ego which stays behind upon the Sun by the personal Angel on the basis of progressive planet movements, in the acknowledgements of fate; by giving into this, one can develop oneself. If not, sleep in and sometimes awaken with a hard shock, by an accident or disease. When one does not react to the indications of fate, this can lead to alienation of the Angel.

Because the houses reflect workings of the first hierarchy of angels, all through the Earth, works along in the house the with the Zodiac connected star sign, as a ethereal reflection in man and his life regions of this astral archetype; besides this as well the sign which stands mirrored on or under the horizon. As an example: in the first house works in etherically the star sign Aries, but as well the star sign Pisces, which stands mirrored above the horizon in relation to this first house.

Their workings run off along the life body, in which the human will slumbers and works in the elemental beings dwelling in it. This is a dark region for our present-day waking consciousness, so that the workings can be brought only with difficulty in the clear thinking.

Psychoanalysis tries to do this; making the willing impulses into images and here make them easier to handle. Therewith one does make conscious the workings as thrives and desires, but one can start little or nothing with these, because only through the middle, the feeling out of the soul, one can come to balanced acts, chastenings and reflections, in short to growth. The workings of the houses, the life regions, can only be experienced within the processes of the life body, and those are the rhythmical life processes. So in the rhythms the life regions are to be experienced. The rhythms that are connected to the concerned houses are being described in chapter 4b. In chapter 1 the houses have been described out of the spatial figures, which are being formed by their number.

Under here the houses will be described in their coherence with the human bodies, and their workings upon man and the world out of the fate. The movements brought forth by them are indicated.

## **FIRST HOUSE**

This is an ethereal reflection of Aries, which brought forth the force of erecting and the head, as the archetype for man which gives shape to his body from out of it (in that the stars impress themselves in the brains at birth). The head can be seen as the overture of man and his biography, which carries within it the themes (musical motives; the element/thought beings) of the entire symphony.

The first house is determined by the Ascendant, the point of the Zodiac, which was rising at the eastern horizon, and renders the fall of the soul in the earthly body via the life body, at the first breathe. This in accordance with the work of the Elohim, which awoke Adam to the life by blazing a soul into him. The Ascendant forms the hatch to the Earth, but as well of man towards the external world. This happens through the senses, which are centred in the head, but these are begifted with life by the life body, of which the soul takes service to get in contact with the external world via the senses. This life body, the way in which the soul takes service of it, determines the temperament, which in its basic colouring indicates the ground attitude from out of which the world is being encountered. This temperament is the foundation, the bed for the character, the personality, such as this expresses itself in the face (besides the basic attitude of the body, on which can recognize someone). The character is being specified more detailed by the planet positions in the signs,



which form the astral cloak of soul qualities around the ego, but the way in which this is connected to the Ascendant or expresses itself in the first house, as well as the planet which rules over this house, gives extra weight to the ground mood of the character.<sup>24</sup>

The quality of the star sign in which the Ascendant falls, indicates out of which body one approaches the Earth:

fire (warmth ether)	- out of the ego
air (light ether)	- out of the astral body
water (sound ether)	- out of the life body
earth (life ether)	- out of the physical body.

This gives rise to the temperaments choleric, sanguine, phlegmatic and melancholic respectively (see to this chapter 2a). This is a reflection of how one has approached in the previous life on Earth the world as conscious predominant (astral) attitude. Often one has a temperament, which can be deduced to two (or even more) qualities. This is rendered in the horoscope by the place of the planet ruling over the first house in the sign in which this stands, which colours the temperament. This side working gets stronger to the extent that this planet can express itself, which is being indicated by the house position and ruler ship, and aspects to the Ascendant and other planets (and if, via this to the Ascendant). Also a planet in the first house or in conjunction with the Ascendant colours strongly the temperament through its placing in sign quality and also the house over which it rules; whether or not this is occupied by other planets and has a weight in the entire horoscope.

The ruling planet indicates the astral main typing of someone's character over the Ascendant, and in what extend this can express itself; this specifically mediates the forces of the bitter via its organ process. Also other strong planets in their position, especially the planet(s) in the first house colour this typing in their peculiar way, in as far as these are connected to the ruler of the first house or with the Ascendant. When the ruler of the first house is placed weakly and there neither stand other planets occurently strong, often the ruler over the house in which the Sun stands is the one that determines die the planet typing – then the constitution is determinative for the soul typing.

These typings are (free after Lievegoed,<sup>25</sup> except for the mystery planets):

Moon	- maintainer, conservator
Mercury	- renewer, healer (mediator)
Venus	- caretaker, aesthetics
Sun	- governor, keeper of balance
Mars	- undertaker, initiative taker
Jupiter	- thinker, plastical designer
Saturn	- investigator
Uranus	- genial exocentric, humanist
Neptune	- medial mystic, love filled well doer
Pluto	- transformer, revolutionary, initiate

The first house renders the possibility (with the connection of planets to it) to do be able or not to give visibly shape to the connection of oneself with the Earth and the symphony of the biography, cryptically written down by the planet positions in sign and house. A strong individuality can do this as well detached from the horoscope, when he has realized in the inside freedom out of compassion as the basis for his thinking and acting, even though the events, carried by the fate, remain reached out of the star positions and he can thus develop freedom by giving along with it in an individual way and thus give shape to life and world. The inscription in the tissues of the fate out of the head is a working out of the Fishes (reflected by the horizon).

These Fish qualities express further in the fate, which is being indicated by the fall in matter, so earthly incarnation, as well as by the temperament which is a reflection of the conscious life attitude in a previous life.

The temperament can be transformed by working consciously on the inveterate habitual reaction patterns upon external stimuli or inner motivations.

As a reflection out of Aries Mars is here the predominant mediator of first house matters in the world (this is being called the *mundane*, earthly *ruler*); this in accordance with the fire quality of this house. Mars mediates this via the ego-force in the blood through which one can execute will decisions.

Considering that the spin of the Earth brings forth the rhythm of day and night and this has to do with waking and sleeping, and our work, our earthly occupations, laziness can result in apathy. This because the Earth is kept spinning by certain spirits of the circulation

times, which have created thought beings which make run off each hour for these and for us and relieve each another. By idleness in the one life these day-elemental beings can stick to us unliberated the subsequent life; this then is connected to the Ascendant, which determines our hatch of industry on the Earth. The separate elemental beings of the hours reflect in the separate houses, cohering with their relative ascending after the birth. As a possible resistance, which is in connection to this, is a temperament, which is heavily melancholic (for instance an Earth sign with Saturn rising in it), or a difficult placing of the ruler over the first house, or a planet in this house. Also many square aspects and oppositions on the Ascendant can give indications to this.

As a movement, taken from nature:

*Impulsating, illuminate, reveal, appear.*

## **SECOND HOUSE**

This is an earthly-etherical reflection of Taurus. Waterman reflects in it via the horizon. In accordance with the neck which gives the head, in which one is conscious, a hold on physical reality out of the body, this house has to do with the need for a hold on the world through connecting oneself to it and explaining, in a mater-like or an artistic way. This can be by means of the ordering speech, or as well by the acquisition of possessions, or artistic transformative faculties (so talents which can become physical skills). These talents, expressing themselves in the aptitude in the underarms as potential skills, are being impulsated out of Waterman. The throat organisation, the faculty tot spiritual hearing by means of the imitation of word and form gesture in the phenomena, gives a predestination (if there stands a receptive planet in the second house) to receive inspirations and eventually render these in shape.

Venus is the mundane ruler of this Earth house, which is a reflection of Taurus. She mediates via the solar plexus.

Each phenomenon which can offer a hold and security, starting with the effects of nutrition, has to do with the second house, as well as the directedness out of (dis)faculties to be able to do this by transformation of the earthly reality, in accordance with the nature of this Earth house, which makes it practically at concrete aims and objects. With these activities one then transforms the own digestive

processes, which has an influence upon the willing region, and may manifest itself in the next life as a physical quality.

As a movement, derived from nature:

*Ground, consolidate, forming out.*

### **THIRD HOUSE**

This is an ethereal reflection of the Twins (and a reflection from underneath the horizon of Capricorn), and has to do with the nearby surroundings, in accordance with the lung process and the reach of the arms (brought forth out of the Twins); at the one side it indicates the brothers and sisters, nearby neighbours (for the child: the first meeting with the external world in the contact with the other person) and the connections one has with these as a basis for later social contacts; the circle of acquaintances.

At the other side the need for impressions through standing in a breathing contact with the surroundings (reflection of the Twins) and get a hold onto this (out of Capricorn) by taking in knowledge; so the gathering of it, the faculty to think with the intellect. The astral body, which thinks consciously in the brains on the basis of the logically running life process.

Considered in this light it can be understood that brothers and sisters are the last meeting between individuals, and that knowledge is transformed acting force from the previous life on Earth. In both cases, the relations and the knowledge, the issue at stake are ripe flowers, which astral come to the consciousness, and then fall off as fruits with seeds in germ.

The connection to the surroundings is in accordance with the air quality of this house; Mercury is the mundane ruler of it and seizes upon the long process via the point between the shoulder blades.

As a movement, derived from nature:

*Connect, behold, blossom.*

### **FORTH HOUSE**

This is an ethereal reflection of Cancer (and the horizon reflection out of Sagittarius), which makes understandable that it has to do with the emotional life, closed in the box of the ribs. This as an image for the soul and spirit which are caught in the body, offered on the basis of the family flow of the generations, which besides a

physical gives an astral-etherical envelope as a starting point for the life on Earth. The parental house and especially the mother are indicated in the fourth house; with the astral and ether bodies as musters she gives the mood bed for the child<sup>26</sup> ). Through the reflecting working of Sagittarius in the fourth house this gets a light striving side in the becoming conscious of still unlaboured previous impressions, which now have to be digested through bringing these first in the light of the consciousness; the impressions, absorbed as thought (elemental) beings with experiences which have not been worked over, most often those from the or a previous life, which now come up from the ether body.

In accordance with the water quality of this house the issue here are habitual patterns in the life body which have been given along from the (parental) house (which of course are most often a reflection are of workings from a previous life on Earth), which can cope more or less with the biographical developmental tendencies, in any way come to the consciousness through colliding with these and thus be able to transform. These are impressions from deeds which have not yet been worked over by the soul; as such unliberated elemental beings. This does not need to be a problem; after a life of strong deeds there can follow one of digestion. If then there is really elaborated.

The moon, mundane ruler over the fourth house, has to do with the hereditary flow, and reflects her absorbing working as well in the stomach, in which nutrition is being prepared to be digested. The impulses of becoming conscious stem from the muscles, are being guided through the organs and reflect against the diaphragm, which forms the barrier between (half)conscious and unconscious life processes; thus these can belch up in the consciousness.

The transformation of the own inner world which can come from a becoming conscious of the impulses living there, reflects as well on how one dwells and lives in his own house and life sphere; whether this is pleasant or not (this is in coherence with the spirits of the circulation times which take care of the Moon's movement and innerly cohere with moon-like soul moods; see the description of the Moon). The transformation, imprisoned as one is in the physical body, can bring forth as well a constant state of catharsis, transformation; a cooking inside the own impulses which become conscious all through the feeling. These impulses now quell forth out of the inner world, in

opposition to with Cancer, where it concerns affections and emotions in relation to others. As a movement, derived from nature:

*Quelling forth in the light, appear, transform.*

## **FIFTH HOUSE**

This house is an ethereal reflection of Leo (and of Scorpion from under the horizon); has to do with the (ether-)heart, which means to say the organ of the self expression of the individuality out of the feeling and the morally felt in values. From here originates as well the faculty of compassion with others, which may lead to a love filled acting for others. Often give planets falling in this house a certain dominating attitude out of the own individuality as the centre (of course dependant of the planet).

Mundane ruler is the Sun, which out of the heart as seizing point impulsates enthusiasm and joy in life.

The reflection of Scorpion in this house is expressed in this that the joy of life can give a tendency to play, with life and death, as in gambling, love adventures etcetera. The self-expression can give rise as well to offspring, so might give indications about eventual children; sometimes also the spiritual children (the forces of the horoscope of course can be applied to the own aims to be strived for, within certain limits).

This house of central self-expression indicates the way in which the ego directs itself outwards and impresses upon the surroundings, out of itself and its moral values, as this has formed itself in the previous life on Earth as an entity and now can express centrally. This in accordance with the fire quality of it.

As a movement, derived from nature:

*Out of a point impressing upon the surroundings.*

## **SIXTH HOUSE**

This is the ethereal equal to Virgo (and the horizon-reflection of Libra), which brings forth in man the digestive processes in the intests. Seen in the world, these processes reflect as serving and cleaning qualities, which can be applied practically for others, in the form of a profession, or not. The working in of Libra causes that the care taking serviceability is directed to others in order to clean oneself; the intests and the processes ruling in these are connected to karma

workings, and prominent positions in the 6<sup>th</sup> house often indicate the tiedness to a profession to give shape to the karma (this is often directed to serving labour in the health care or life circumstances and hygienic).

The life processes, which take care of the digestion, give vitality; the extend of this and in what regions and processes it works out, is indicated as well by planets in this house. Also: the research of these life processes.

Mercury, bringing forth the ether body with as working-centre the 6 petalled navel lotus flower, is mundane ruler over this house. This can be achieved through the meeting movements of the different body substances via predominantly the lymphatic juice current.

This house as a conscious reflection out of the digestive processes gives as well control without the loss of liveliness in the intercourse with others; the ideal to be developed is the tact of the heart, which knows to resound the right social form with each situation.

This out of the virtue of courteousness.

As a movement, derived from nature:

*Working up towards the light,*

*unravel to a kaleidoscopic image:*

*Thus conducting and healing the progression.*

## **SEVENTH HOUSE**

The earthly-etherical reflection of Libra (and horizon-reflection of Virgo), which brings forth in man the pelvis and hips as scale and balance for the erection. The descending point on the wefront horizon in the Zodiac determines the seventh house. Where the Ascendant renders how the ego (via the temperament) connects to the world, indicates the seventh house the not-I, so the other person, to make a bridge to him and come to meet in the centre, which enables personal growth. This house renders this directedness, in accordance with the air quality of it.

The reflection of Virgo comes to an expression in this that the meeting is of a cleaning and serving character; one has the possibility to let the other person enter into oneself and in to sleep into his being, so that he can speak out.

The Venus process, initiator of the astral body, which has its seizing point in the kidneys, enables this openness; this planet is mundane ruler over this house.

This possibility tot open up for the other person offers chances for new meetings with people to whom we feel attracted to, because they the opposite of us (indicated by the Ascendant and its ruling planet). Often the life partner or companion is being indicated in this house, as predestination to this, an astral inclination (it is an air house). The directedness of the ego towards the other person expresses itself in this house: the angels of the second hierarchy within the Sun sphere work on the germ of the astral body in such a manner that each human feels sympathy for those he has to meet on the basis of his karma (this meeting is lived before by angels of the first hierarchy within the Mars sphere): the seventh house is an expression of this, and planets in it which give indications about the people to meet, can initially bring forth an erotic attraction for those people as a first help to create a bond between individuals. Whether this is lasting, depends of course if one can penetrate unto one another's individuality or merely stays hanging around in these astral movements. In the latter case the compulsively kept up soul attitudes can become masks, which hide the own emptiness. If one dares to encounter the true confrontation with himself, then one can as well let the other person to him speak in his true being. As a movement, derived from nature:

*Opening up as carrying chalice  
in order to let the flow enter.  
Plastic movingly connecting to it.*

## **EIGHTH HOUSE**

This is an ethereal reflection of Scorpio (and Leo underneath the horizon), which mediates the life tree forces in man, with as physical derivative the sexual forces, which enable the flow of hereditary bodies. Reflected on the earthly plane, this gives the faculty to enjoyment as a conscious reflection of the life forces in the feeling. The transformation of this through patient reticence gives openings to the acquiring of spiritual insight. This can go through occult schooling, and often renders a need for deepening by throughliving things; often an occult interest. Through this the life processes can thus be made conscious, which indicates in image, sound or word the different stages of initiation. Also knowledge about life and death.

This pushing back of the need to enjoy has to do with the higher force of the will to be able to develop the spiritual in man all



through the body: hence Pluto is the mundane ruler over the eighth house.

Because such a development is connected to the hardening of the will, or with long retention, the eighth house often indicates hard reverses of fate, which has caused its bad name. The battlefield of the soul to learn to conduct consciously the life processes (it is a water house) indicates the life and death forces in it; this can manifest itself in death, loss, sometimes as well in unexpected pieces of good luck.

When there is chosen at most for the joy side (when the joy of life from the heart, reflection out of Leo, is too overruling), the work which the Angels usually execute with everybody on the astral body (they reflect in it imaginative images, on the basis of which man strives for his ideals and construct his body after these) can not be realized, so that they have to direct their activity towards the life body, which leads to perversion because the worked in spiritual images then work out in the ether body and can be consumed directly as free forces in the joy experience as a thrive (still uncontrolled).

The transforming of the need to enjoyment of the own body (also of what the senses offer from the surrounding world) is a possibility to the sublimation of insights through the propelling and studying of the life forces hiding behind it. The eighth house indicates faculties to deepening of oneself and the world (which can as well be through scientific studies or artistic work), and therewith spiritual growth.

The ruler of the eighth house often indicates along which path one will want to school and transform oneself:

Moon	- occultism
Mercury	- transcendentalism
Venus	- mystic
Sun	- empirism
Mars	- voluntarism
Jupiter	- logism
Saturn	- gnosticisme

As a movement:

*A sucking whirlpool  
around which a wall can be build up  
which clearly conducts the streams.*

## NINTH HOUSE

This house is an earthly-etherical reflection of Sagittarius (and a reflection underneath the horizon of Cancer), which has brought forth in man the muscles in general and the up striving force out of the thighs in special. The muscles are constructed of proteins, which are coagulated sound patterns of bewitched elemental beings, the cosmic thoughts out of the angel worlds. The muscles give the possibility to activity and thus to be active in the world. The striving force towards the light offers the possibility to strive for ideals, which are moral ideas to be realized; so expansion of the horizon, broadening out of the thoughts and thinking images.

Through moral deeds the body proteins become clear again, so that the life body as the carrier of the thoughts becomes more transparent and the thinking can contain larger composed overall ideas.

The searching for the connection to the spiritual world out of which originate the ideals is expressed in cultic-religious acts, in which there is tried to make effective again the ideas by doing in them. Out of Cancer reflects the consciousness about this in the intellect, the brains (ideas irradiate out of the 2-petalled lotus flower at the front).

The synthesizing Jupiter, seizing in the liver process, is mundane ruler over the ninth house.

This house has to do with the tendency to the expansion of the spiritual horizon by means of religion, philosophy, travelling, meetings with otherwise thinking persons, strangers, and the testifying of the own ideas, to in thinking and imagining work on the New Jerusalem, the future Jupiter-development of the Earth. In the testifying of the acquired ideas the fire quality of this house is expressed.

As a movement, derived from nature:

*Woven of streaks and veils to an overall unity  
through radiating warm light from behind the horizon.*

## TENTH HOUSE

This is an earthly-etherical reflection of Capricorn (and reflection from underneath the horizon of the Twins), which has brought forth particularly the knees, and the bones and joints in general, so how man appears physically constructed and stands. The tendency to form fixation and the up striving force towards the light together with the from the Twins reflected tendency to connect, give

rise in the world to the hierarchical network of positions, out of which society has been build up articulated and with which there is tried to conduct society. The tenth house is determined by the highest point of the Sun's orbit, where it stands at noon, mid-day. This renders all things which may come to the light in society, and with which one besides can as well sustain ones livelihood to keep standing: not so much the profession (this is often being indicated by the sixth house), but the calling – so the way in which our being becomes visible in public, as a ripened-out faculty which can be applied for the general benefit (it is an earthly house, so working out in the concrete and physical).

The strong tendency to form is in coherence with Saturn, who is mundane ruler over this house; he seizes in the blood formation process, which has its end in the spleen. This house renders the assertiveness and ambitions, the way in which one wants to show himself in public; the need to profile in the surroundings as an individual; to impress essential traits of oneself in the world (the organisation of the social organism). In this way the ultimate physical stature is also a precipitation of ripened traits from the personality. At life's end these are at most individualised out of heredity, folk's nature and so on. A next life on Earth these qualities can be shaped out until in the bones and sense organisation. This life it predominantly expresses inside the chest, the lung as a reflection out of the Twins. As a movement, derived from nature:

*A cohering network of stones  
can only move if all parts join in;  
if not, a part collapses and there arises misbalance.  
Well thought through construction can keep the whole  
together.*

## **ELEVENTH HOUSE**

This is the earthly-etherical reflection of Waterman (and reflection from underneath the horizon of Taurus) which has brought forth the under legs and -arms within man as a possibility through in doing with other people transform the fate by offering the own faculties and thus realize the ideal of human brotherhood. In the eleventh house this is expressed in the efforts to make practical (a Taurus-working) of these brotherhood ideas, propelled by the human need to offer, in circles of friends and organisations, unions which run

straight through societal structures, streaming like nourishing milk (as well a Taurus-working). This gives an expression to the inner articulation of the social organism which forms society, and the attitude and place one wants to take in it, or the role one wants to accomplish (albeit only in the idea) to give shape to ideals of brotherhood (in accordance with the connection searching attitude of an air house). Because Uranus mediates the spirit self-qualities, which lay as a base to this, is he the mundane ruler over the eleventh house. He therewith seizes at the brain sand in the hypophysis.

This house indicates the need of wanting to offer within society in group happenings, so an encounter in social context (in opposition to the third house which indicates the encounter with the external world, and the seventh with the other person). Herein one can develop social skills by being silent and in this way see in what is really necessary in a certain moment. Then arises a giving out of spiritual (clairvoyant) insight.

As a movement, derived from nature:

*Streaming air connects  
the separate shapes and objects,  
covers this in a common nourishing light.*

## **TWELFTH HOUSE**

This is an earthly-etherical reflection of the Fishes (and reflection underneath the horizon of Aries), which has brought forth with man the feet and hands as possibilities to walk down the fate and transform it to future karma by acting. Here (by reflection of the devote offering force out of Aries) it becomes a faculty to offer overripe talents in favour of others, and in learning to take distance of it, from out of the dying processes which brings this forth in the soul, develop the forces into love. Because Neptune brings forth the inspirative love forces from true compassion (these forces of the life spirit descended upon Jesus of Nazareth at the baptizing in the river Jordan in the shape of a white dove, with which Christ descended into the body of Jesus), is he mundane ruler over the twelfth house.

It often indicates a life of hard drudging without recognition, learning to take distance of the world and see in loneliness that only the ego offers a hold, not the envelope of the personality, which in the twelfth house dissolves and has to be offered to progression (rendered by the planet positions); and which one can learn to observe here out of the

usually unconscious soul layers in their life processes (it is a water house), through that these lose their unity chaotising as in a soup. Out of the offering of talents from the personality a renewed individuality can be born (Goethe's 'Stirb und Werde'; die and become), with an ethereal germ, which the next life can model out from this the stature physically.

It brings with it that in the chaotising flow of the organ processes, also in nature, one can learn to listen to the sound of the spirit in each phenomenon, because only this can give a hold to the ego with the entry of the spiritual world.

As a movement, derived from nature:

*Siplingly streaming water dissolves everything and takes it along.*

*Hear! Only the resounding which remains  
and speaks full of promises . . . of becoming.*

### SUMMARIZED

The houses are objectifications in the external world of the inner life processes which have been initiated in the human body; as such they indicate the working regions in which man can work on the Earth becoming and hence as well on himself and other people: these workings are in accordance with his willing region, because the Angel reflects in the image as a thought the in the work regions bewitched elemental/thought beings at favourite opportunities (a planet passage, in transit or progressive<sup>27</sup>) and/or brings someone to a place where the fate event in concern encounters him from the outside, so that the elemental being connected to this can be awoken from the inside to an image.

The life body initiates the physical body (out of what the astral body carries in as idea beings, so form gestures<sup>28</sup>; this is indicated by the planet position in sign) and maintains this. The connections of the houses (life body) and the physical body (in rough outlines, because the workings occur in the entire body in other relations):

1. (*Aries and horizon reflection out of the Fishes*) the ego-force until in the toes and finger tips, the border where man gets in contact with the external world, gets conscious of this and can transform it.

2. (*Taurus and horizon reflection out of Waterman*) the talents with which one can get a hold and security about the world flow out in the skills of the underarms and -legs.
3. (*Twins and horizon reflection out of Capricorn*) the logic in the intellect; the paths in the cortex lobes of the big brains (the transformed guts of the previous life on Earth) in the skull, which is a transformed vertebra (reflection out of Capricorn). Which one did in a previous life, is now knowledge and thinking manner.
4. (*Cancer and horizon reflection of Sagittarius*) the in the muscles stored impressions and information (the elemental/ thought beings as coagulated sound patterns, which have taken shape in the proteins); these come this life to the consciousness to be digested what has not happened before. This becoming conscious occurs by reflection against the diaphragm out of the activity of the stomach (bringing forth a prelaboration of nutrition, which has its precipitation in the consciousness in the way as described above).
5. (*Leo and horizon reflection out of Scorpio*) the enjoyment, the vitality with self-expression is a derivative of the life tree forces, expressing in the libido. As well is the like for games a searching out of life and death. Both forces come from sexuality and find their origin in it, wherewith they arouse with propelling up within the heart's region the experiences of feelings and enjoyment.
6. (*Virgo and horizon reflection out of Libra*) the pelvis envelops the digestive organs and the plexus solaris regulates this (this can be noticed with a stick in the side through that the astral body seizes too much with his consciousness forces in the digestive processes). From out of here takes place control and conduct, as well as analysis.
7. (*Libra and horizon reflection of Virgo*) In the intestes the work of synthesis and the detaching of the karmic bounds, laid down in the tissues and reflected against the organ processes (the kidney is the organ of karma memory), which by this

serving task brings forth that one can be open through being able to dream away in the other person.

8. (*Scorpion and horizon reflection out of Leo*) the searching for a kernel, the light in deed and thoughts goes out from the heart, which tests both morally to therewith pulsate the blood (enthusiasming with great ideals and morally strong deeds). Thus development out of the centre becomes possible.
9. (*Sagittarius and horizon reflection out of Cancer*) the high thoughts are being reflected in brains, brought forth by the Moon's process, out of the tissues (muscles) and organ world. In the chest the lungs as well help to give shape to the thoughts, and breathe these with the world. Besides the connection to the spiritual world goes out of the heart's region and through it.
10. (*Capricorn and horizon reflection out of the Twins*) the connections between hierarchical positions in society find their body equivalent in the interconnected lung alveoli, which are united hierarchically into larger unities and lobes and thus linked to the tracheas. Also the hormone levels, regulators for the inner secretions as expression for the soul working in the life body, are closely connected.
11. (*Waterman and horizon reflection out of Taurus*) Social skills and the observation of the social organism occur through the 16-petalled lotus flower and these work out in the larynx. Around this is seated the pineal gland with its jodium economy which brings forth the life ether forces of the bone formation and transformation.
12. (*Pisces and horizon reflection out of Aries*) Out of the head during the embryonic development (and fixed at birth) the lines of fate as thought beings stream out until in the body tissues, in which they still down. What remains in the head as an expression of the work of the ego by the personality, the thoughts one has during life, are not taken along after death with the pace through the spiritual world; only the deeds are transformed here into new thoughts. The head does not come back, but does the rest of the stature. This as the reflection of

the offers to be brought as fate.

These workings are to be experienced in the different body parts when one lives oneself into their processes. At the end of this chapter is being indicated how one can get in contact with the workings and can work with these.<sup>29</sup>

Summary of the virtues to be developed in relation to the houses:

1. Devote offering force
2. Inner balance from faith and trust
3. Connecting of insights
4. Catharsis of impulses
5. Acting out of compassion
6. Serving courteously and distinguish
7. Putting oneself open to the other person by making conscious of the own emptiness
8. Insight out of offering of enjoyment
9. Growth of insight
10. Taking courage and responsibility
11. Social skills as a gift
12. Offering of qualities.

### **c. planets**

These have been described as at the one side working out in the soul and bodies via the seven biggest lotus flowers, which stand between the ether and astral body, at the other side until in the organ processes of out of which they regulate the life and maintain and can transform the physical body.<sup>30</sup>

The workings in as far as these are organ formative (the first seven) are the result of the harmonising working of Christ in the planet spheres in the beginning of the Atlantic time, while taking serve of the pure soul of Adam that stayed behind.

#### **Summary:**

physical body	<b>Moon</b>	- brains, germs of pro- creation, growth and hardening	backbone lotus
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ether body	<b>Mercury</b>	- lymph, lungs; thinking	navel lotus
astral body	<b>Venus</b>	- kidneys, consciousness	solarplexus lotus
Ego envelope	<b>Sun</b>	- heart, morality	heart lotus
sentient	<b>Mars</b>	- gall; ego-force in the	throat lotus
soul		blood	
intellectual	<b>Jupiter</b>	- liver; thinking force,	forehead lotus
soul		plastical formation	
consciousness	<b>Saturn</b>	- spleen, skeleton, house;	crown lotus
soul		memory, biography	
spirit self	<b>Uranus</b>	- Grail chalice out of hypophysis	
life spirit	<b>Neptune</b>	- stream form sense as sound	
		out of the small brains/heart	
spirit man	<b>Pluto</b>	- form gesture as a sense of the Word;	
		out of physical forms / entire stature	

Underneath the planet workings in man, finding their precipitation in the organs and to be indicated by the positions of the horoscope, are being described along the images and experiences, so that they are applicable for the present consciousness and can be lived after in images.

## MOON

The moon has been placed out of the Earth to take along its hardening tendencies. Her fast cycle through the Zodiac (in 28½ days) together with the Sun causes the change of ebb and flow, and works out upon the growth of plants.

Also with women her rhythm can be found back in the monthly cycle of the ovulation, be it that this rhythm has been interiorised and individualized: here as well an effect upon the growth, of the reproduction cells.

The reflecting character of the Moon, who does not radiate her own light but merely mirrors the sunlight, we find back in man in the brains, which make up the thought(being)s, quelling forth from the organ processes, and the impressions from the external world into images, which causes these to loose the life and fixate and die away in the image. Thus the Moon forms in man the mirror, so the gateway to the soul. Likewise use the gods also the Moon as a spiritual eye to observe upon the Earth (through feeling into her movements).

She reflects the conscious soul processes, which at first come through the feeling (in the heart's region), and when in the horoscope she is connected to other planets, the soul processes brought forth by these will come more to the consciousness: it renders the conscious side of the astral body such as this reflects against the brains.

Also the way in which we are in contact with the external world, as this is coloured specifically (by the position of the Moon in sign), determines our first reaction to new impressions or persons; so a first soul attitude to the outside.

In the field of the life processes the Moon in the horoscope indicates the extend of growth and reproductive capacity (this can reflect as well in for instance an artistic way); on the astral level how the soul attitude is in relation to new stimuli. The house position indicates upon which this will be directed.

Predominantly the Angels work from out of the Moon's sphere upon the Earth and man; this reflects the elemental beings, stored in the tissues, in the brains, the Moon's organ, so that man gets thoughts and impulses in the consciousness which are in accordance with his fate, over which he then can decide by himself what to do with them.

As the soul type (when the Moon rules over the Ascendant or stands in it) she gives the maintainer, conservator which either can be dried out (standing in an earth sign) or can have a whirling around emotional life (the Moon in a water sign), has an offering nature (in a fire sign) or tries to strive for clarity (standing in an arising). In the first case all astral forces tend to intellectuality; in the second the life forces bring forth a forceful propelling in the middle region, the chest. In both cases it gives a dreamy attitude, which in the illusionary thoughts and feelings over the world prevents from forming a realistic image of it.

As stature: either round-expanding with a full Moon's face, in that case most often warm and phlegmatic (the Moon in a water sign) or melancholic (in an earth sign), or thin and long with a clear sickle face, and then intellectually inclined (in an air sign). The Moon in a fire sign can give forceful traits (and a large extend of self willingness).

As processes:

*Recreate, reflect, react, and grow.*

As an image:

*Extended reproductions of what lives innerly. The magical box of Pandora, which puts down everything wished for or imagined in an enlarged way. Growing out like an air castle.*

## **MERCURY**

Of all the planets he turns closest around the Sun and is with this the one moving fastest, in a very vivid and whimsical orbit. With his small, bold outlook and surface bestrew with craters, he shows moon-like; is always close to the Sun and therefore very hard to be observed. In the Greek myths the gods messenger Hermes, which flies fast to and from the Olympus with his winged feet and his disappearing helmet (his sphere ends closer behind the Sun as the one of Venus; hence that he is placed closer to the Earth than Venus, after the Moon<sup>8</sup> ).

In man this brings forth the lymphatic flow, which sipples all through the entire body and nourishes and connects each cell. This streaming meeting is a quality which can cause healing by removal of dirt and the transportation of nourishment, white blood bodies as defence against entering illness germs, hormones etcetera; this is brought forth renewal. The lymph is the carrier of the life body. In the lungs the meeting with the external world takes place, through which impressions and fresh soul substance (nitrogen from the air) is inhaled, and the own life concoctions are breathed out (visible in the damp with coldness). In the consciousness of the brains these impressions and the proteins taken along in the lymph as bewitched elemental beings are being reflected as images and on the basis of the logical processes which are accomplished in the life body, the objective thinking in the brains runs off: thus the Mercury process becomes intellect when it reflect against the brains. This is the more associative, intellectual thinking in opposition to the synthetic-philosophical thinking which is a reflection of the Jupiter process. This intellectual thinking is cohering more with the Moon, which has brought forth the brains (In the Greek myths is Hermes-Mercury the helper and abode of the clear Moon goddess Pallas Athena).

Considering that the reflection of thought beings in the brains out of the life processes occurs through the nerve system, and Mercury connects both, he gives indications about the nerve system, which has been formed by coagulation out of the light ether.<sup>31</sup>

The working of Mercury through the lung process and the becoming conscious of the breathing is in coherence with his threefolded rhythmical geocentric Sun's orbit (to be experienced in a 3/4 measure), in such a way that the breathing at 2/3 of its expansion via the diaphragm propels the muscles in the pelvis cave and therewith the blood vessels in it, which in their turn stream through the spine

column and put the spinal fluid in it under pressure; this gives a propelling up of this fluid until in the brain ventricles, through which they become conscious. So in the last third part of the breathing this occurs; indicating the coherence with the 3/4 measure out of the geocentric orbit of Mercury. Also between people is Mercury that quality which through movement and meeting can cause healing and new initiatives from ideas.

In the horoscope he renders the way of thinking (indicated by his position in sign) and in which life region as a reflection of the human being in the external world this will play and thus can lead to renewal and healing. Considering that the Earth since the Golgotha-mystery is transmitted into the Mercury phase because Christ has become the lord of karma, each meeting is only effective when it works out in a healing way, so karma-dissolving.

Predominantly the Archangels work out of the Mercury sphere onto the Earth and man; they do this in groups of people. When Mercury stands behind the Sun in their pace through the Zodiac (in the East, as evening star), a man with such a birth position will be bound more or less to his family or surroundings and has karma to fulfil in relation to the family members. If Mercury stands before the Sun (West, as morning star), then this man will strive for entering into new connections, form new karmic groups. If he stands together with the Sun, the individual will be drenched with the own thinking.

Furthermore Mercury gives indications about the lung process, and in relation to this the social breathing with the surroundings, so the way in which one can connect to it (sign position and connections) and in which direction (house position): how one can place his life body in the surroundings and can adapt to it or not (NB: this is as well often related to Uranus and his connection to the Ascendant and Mercury).

It depends on the own position and the planetary connections how this will work out:

- fire - active thinking
- air - astral consciousness in intellect, following fixed paths
- water - working on the life processes;  
thoughts flowing away
- earth - slow methodical thinking,  
according to the crystalline physical body.

As processes:

*Become, stream, connect, meet, breath, renew, dissolve.*

As an image:

*An angular space with different separate sculptures meets a streaming-round side; in the middle a yellow lightning ascending point as if it radiated light.*

*Man in the middle between the past (image and worldly impressions via the senses) and future (which comes flowing towards him; which lays stored in the lymphatic current as willing/thought germs).*

## VENUS

In-between the Sun, Mercury at the one side and the Earth-Moon at the other moves Venus in a very regular orbit, wherewith she encloses the Earth in a pentangular flower in her sphere as was it a rose (this sphere is more extended above the Sun than the one of Mercury, because she moves further away from the Sun, hence the sequence Moon-Mercury-Venus).

On Venus there rule extreme circumstances in relation to our standards, like hot dust storms under high pressure or biting gasses, so that her traits are only to be revealed with difficulty. Only a few years ago a space shuttle has descended upon her surface, so that via photographs there has been acquired a first impression of her planetary life. This shows that there is much in becoming, just like on Jupiter, as an indication of the future Venus-condition of the Earth, coming after the one of Jupiter.

The rose, image of Venus' orbit, is a picture for the love forces which have been developed through suffering (thorns), which find their basis in the feelings out of which consists the astral body: like this the five star is the image for the astral body which conducts the ether body (again the reflection of Venus, which orbits around the warmth ether sphere of Mercury since Lucifer's fall). In man it is connected to the ten petalled lotus flower with the solar plexus, from out of which the astral body works in regulating upon the digestion (via the so-called autonomous or vegetative nerve system). This makes transport the nutritional and waste substances until in and out of the body tissues and cells.

Besides it brings forth the kidney process, initiated by Venus, through the separation of light ether and substance the cleaning up inside the body, so that at the one side there is being created a serving chalice and is made servile the life to the consciousness because an inner pure milieu is being maintained; at the other side the propelled-up lightether force causes the clarity and the distinctive faculty in the

consciousness (observable in the kidney radiation from the eyes). The sword of the intellect, which can separate, distinguish and analyse, arises from this. The five folded rhythm out of Venus' geocentric Sun's orbit can be found back in the rate of nitrogen in the air, which is the carrier of the Earth's astrality (her soul); this consists for 80 % of nitrogen, which is a proportion of  $\frac{4}{5}$ .

In Taurus Venus predominantly brings forth the care taking, the scale formation out of the digestion; in Libra more the conducting consciousness force out of the kidney process, which finds its basis in the central nerve system of spinal chord and brains. In both cases beauty is shown in the phenomena, and this as being searched for and expressed, because the love searches for expressing beauty and the other way around through beauty one comes to love for the truth.

Because the Spirits of Personality colour the astral body, working in out of the Venus sphere, the soul as characteristic envelope of the individuality, so the personality direction, is indicated predominantly by Venus' placing and connections, besides the soul typing which is being indicated by the ruler of the Ascendant.

How the feelings as a basis for the astral body make a connection to the world, so the basic attitude of this astral body (which basically consists of forces of sym- and antipathy), shows Venus' position in sign in the horoscope; how and where this is being searched to express, or the habitual patterns of feeling, shows the house position. Besides out of which life region and in which way one wants to connect to other people and the world.

As processes:

*Feeling for, distinguishing in, in relation to, caring for, love, connect.*

As an image:

*An enclosing blue cavity radiates bilateral greenish with points, as were they up striving wings, which bring backlight to the spiritual world.*

## **The exchange of Venus and Mercury**

Because of the fall of Lucifer at the time of the malsucceeded seduction of Christ in the desert (which was a repetition of the struggle of Michael in the Lemurian Epoch), he was thrown off his throne, which stood on Venus, and since that time Mercury has been placed in the sphere of Venus in order to cure the malconceit which had

been done by Lucifer (hardened astrality) in this sphere, which is as well reflected within man and the Earth. Ever since Venus turns around Mercury's sphere. Both are like a drop of ether sphere, which works in the one of the other: Mercury consists of a drop of warmth ether, which hovers in a sea of light ether, and Venus as a drop of light ether, which hovers in a sphere of warmth ether.

The effect of both in one another's sphere can be recognized within man as follows.

Mercury works upon the life body via the flow of body juices, the lymph; the thousands of lymph glands in their many vessels are making this flow of juices. In it dwell the body proteins, which are the precipitation of elemental beings, being thought-impulses. In as far as these are not yet chastened, they still are embedded in thrives and desires and as such an expression of the archetypal evil. The warmth organisation causes the movements of the lymph around the organs and tissues; se herein works Mercury out of his initial warmth ether sphere. In the lymph flow the meeting of substances and qualities of the entire body is possible, which may lead to curing (by lymphocytes amongst others). The terminal of the lymph is a negative gland, the lung; via the lung process astrality from the air (carried by nitrogen) is connected to blood from the head, filled with sense impressions and thought images (in the head are centred the senses which are predominantly directed toward the outer world). These impressions and images are predominantly light ether processes, which carry the consciousness. So here Mercury affects the light ether sphere of Venus around which sphere the planet orbits. This brings forth the encounter of the outer- with the inner world, after which the blood from the lungs, vivendified with oxygen, is flowing to the heart, where it meets the blood that comes from the intestines, organs and limbs, in which dwell the willing impulses. This meeting sparkles the feelings in the soul, which creates a balance. This is the essence of healing. It is a process, which acts out in the astral body, being brought forth by Venus, so the lung can be considered as an island of astrality in the life body. Also the reflection of impulses (these are elemental beings that are bewitched and thus connected to the proteins in especially the muscles) from the life body to the consciousness in the brains to notions and thought images is an astral working out of the life sphere; here the planet Mercury loosens through warmth and makes transparent for the workings out of the Venus sphere. In the life body Mercury still works out of his own sphere, which through warmth

differentiations makes the ether body accessible for the workings of the human ego, which in this way conducts the life processes. This conducting happens more and more conscious when one starts to develop the six petalled lotus flower, situated under the navel (by using the life sense as an organ for compassion with which one with the ego and the astral body can live along with the own life processes and those of other people and beings); this lotus has the hexagram as its basic muster, which is a reflection of the upper and under conjunctions of Mercury with the Sun in the Zodiac, as seen from the Earth all through the year (three upper and three under conjunction, see Appendix 1).

In the five petalled long lobes however the working of Venus still can be recognized; she envelops the Earth in her orbit with a five-folded flower shape.

Venus affects the juice flows via the kidneys and separates here substance (predominantly proteins, the carriers of astrality via the nitrogen keeping amino groups) from light ether, which when radiated to the head, brings forth our consciousness. The debris (ureum) is being excreted, so that the inner environment in the body is being cleaned and thus can carry the consciousness. While bringing forth separation, the planet Venus still works with light ether qualities; that she does this in the life body and its physical carrier, the lymph flow, indicates that that she works out of Mercury's warmth ether sphere. The drop form of the kidney indicates that it has been shaped out of the ether body, the watery substance as an organ.

The fall of Venus can be traced in the body as follows. All the planets above the Sun, being Mars, Jupiter and Saturn, have organs that lay underneath the diaphragm: gall, liver and spleen. The planets underneath the Sun, the Moon, Mercury and Venus, should have organs above the diaphragm. The Moon with the brains and Mercury with the lungs actually do. But the kidneys are lying in the back of the belly. During the embryonic development however they are being initiated just above the heart, but subsequently fall down as drops into the belly, thus imitating the fall of Lucifer from his throne on Venus, where he tried to rule the world.

The cleaning and hence the formation of a scale which carries the consciousness in the body, indicates that she works out in the ether body, so the warmth ether sphere in order to let this be serving as a scale; the connection to the urogenital system emphasizes this serving function, but the connection with it to the sexual forces, so the sphere



of desires, indicates that it still handles around astral workings, being unchastened light ether forces. A remnant of working out of her old light ether sphere around which now orbits the planet Mercury.

The ten petalled lotus flower of the Plexus Solaris, brought forth by Venus, is an exact reflection of her conjunctions with the Sun in the Zodiac (five above, five underneath the Sun; see footnote 8 figure 43 and Appendix 1). From her, via the Plexus Solaris, the Angel regulates normally the vegetative activities in the intestines and organs; this is the so-called 'autonomous nerve system'. This is an astral, albeit not conscious affect upon the life processes, so a working of the light ether (the planet Venus) upon the warmth ether (which impulsates and differentiates the life processes; bringing forth the physiological reactions), so again a working in the warmth ether sphere, encircled by her. Through schooling of the moving sense one can learn to regulate this in a conscious way (a consciousness for the future) and thus develop the ten petalled lotus flower.

That this exchange has not been noticed in science is because in former days one experienced in the mystery places the rhythms of the planet movements, although not conscious. Only the Babylonians observed exactly the planet movements wrote these down, but for them the planet movement was more an outer event which caused outer phenomena (like Venus as the evening star – love goddess, Venus as morning star – war goddess, so in the first case she affects the desires and longings (astral), in the second upon the drives (from the life body), but indirectly, coming from the outside).

The late blossoming in Arabia and the time of transition around Christ has been summarized by Ptolemaist, who has written down the remnants of the doctrine of Hermes Trismegistos; upon this during the entire Middle Ages astrology has been founded.

Only in the newer epoch one started to observe more consciously the movements of the planets. The rhythms are as in the old days (and only through my working method they can be experienced as such, so accessible to the consciousness), but their effects have been changed, as well by the mystery of Golgotha when the guidance of mankind has been transmitted from the Form Spirits from the Sun's sphere to the Spirits of the Personality from the Venus sphere.

Modern physiology describes physical-chemical processes in their functional effects, and is not looking for planet workings in the organs. Only medical astrology and anthroposophical medicine and pedagogy

try to be active in this field by searching and explaining, albeit still minimal.

## SUN

This is the centre of our solar system (considered out of a physical viewpoint; since the mystery of Golgotha the Earth has become the etheric centre), around which all planets circle in ovals (actually egg-shaped orbits). The Sun stands in one of the focuses. They sing their tones to the Sun, who transmits these tones upon the Earth via his beams.

Likewise it is the heart of man, the central organ of the blood circulation, whereupon the ego has its seizing point. When a man comes within the Sun's sphere, he finds his own heartbeat and recognizes it as such between the ones of other people with which he is connected. His planet consciousness, which was spherical until this moment, becomes pointed and at his further descent he forms his bodies around this spirit kernel, which finds its foundation in the basic heart rhythm. On the basis of the singing of the planets on the astral level he builds along with the matrix for the bodies of the people to whom he is connected; this is being enveloped inside the Mercury sphere with an ether body, inside the Moon sphere in the womb with a physical body. On the astral level this formation of people at each others being lays the basis for the sym- and antipathy feelings on the Earth, through which one feels attracted to one another (because one has given shape as well to the other person) and thus in the meeting can give shape to the fate by developing on each other. The individualities work all through the soul to each other, which can bridge over the closedoffness of the physical bodies in the feel full opening for each others individual being.

The Spirits of Form (the biblical Elohim which created the world according to Genesis) give the warmth organisation to man, on the basis of which his spirit germ, his ego, can work on the Earth. This ego is a spirit drop, for each human the extract of one of the many stars. Because the Sun itself is a star as well, it mediates the ego-organisation via the heart.

This the birth position of the Sun in the horoscope in his sign indicates the way in which the ego seizes: so the quality of the sign indicates out of which body as the hatch someone takes spiritual decisions to give shape to his fate (the thinking is the only spiritual

quality which has descended to the physical level; this is the sense of the earthly man becoming, the consciousness in matter to be able to transform this in freedom out of love forces ultimately). From this flows the world vision from out of which one approaches reality. The position of the Sun in house indicates whereupon this will direct (as a start); so on which life region can be developed freedom of acting out of the centre – this is entirely dependant of the moral notion and the acting after this.

As organ working the Sun's position renders the force and vitality of the heart (also vitality in general because the Sun's sphere consists of life ether); aspects with other planets the connection to the heart/blood process, the access of those qualities for the ego organisation, so better said the talents as soul qualities.

As processes:

*Centred balancing, propelling balance, self expression, individual force in morality.*

As an image:

*Out of a middle point radiates out a space on geometrical paths (different for each world vision), which is being coloured from the outside and fills up from the inside.*

## **MARS**

This planet encircles his sound ether sphere in quite a whimsical orbit, which renders a dynamising working in accordance with the work of the Spirits of Movement which have their seizing point in here. As well his two whimsical moons cross over him, like two sturdy pieces of mountain, which have been set loose and got drifting around.

In man this can be found back as the dynamising of the blood, in which the ego has its seizing point, so that this can initiate out of the warmth organisation to deeds (by means of enthusiasm; fire). Fat is the fuel to this. Another working is the ordering by means of deeds and also of words as formed thoughts out of the life.

Out of the Mars sphere until the man becoming, the dying and the resurrection of Christ, the Elohim have conducted the Earth development, so that man ultimately could become a being, perceiving in the physical world. This development was directed

towards the Earth, working in out of the desire sphere (the Fall as an image for this). The mystery of Golgotha has made possible that the Earth development goes upwards again, now out of man whose ego being through Christ's man becoming on the Earth could develop again. The guidance of the Earth ever since was taken out of Mercury's sphere, of which the leading Archangel is Rafael; this works in healing upon the misfortune of struggle and suffering, done by Mars. In the blood still dwell unliberated rough Mars beings, which (in the sound ether) roar and through this chaotise. This gives rise to the aggressive tendencies, which traditionally have been ascribed to Mars (if one does not work to sublimate these impulses). Since about the year 1500 Gautama Buddha, originating from the Mercury sphere, has been sent to the Mars sphere to convince the there living aggressive stayed backwards beings to work for mankind and the Earth development instead of against it. This work still may take a long time, because not yet everybody has descended through the Mars sphere to be able to get in contact with Buddha. But it throws off some fruits, which can be recognized in this amongst others, that the martial iron is not only being used for weapon techniques, but is also applied in medicines. The cosmic iron, which Michael in autumn sends in meteorite swarms to the Earth, which in homeopathic dilutions penetrates the Earth's atmosphere, gives possibilities to stay awake and develop forces of courage.

In the Greek myths is Ares-Mars the war god which always appears red at the sky when there breaks out a battle. Through his approach to Aphrodite-Venus he is being tamed: this renders the work of Mars in the astral body, initiated within the Venus sphere, when outbreaks of rage can transform this in a chastening way into the perceptive soul (see 'Metamorphoses of the soul life', R. Steiner<sup>32</sup>). The propelling force in the blood finds its origin in the life tree forces, which in sexuality are transformed into libido.

As processes:

*Doing, propelling, ordering, reinforce words,  
giving shape out of the acting, impulsing.*

As an image:

*Rhythmical propelling makes a corridor, which with each pulse forms the space with geometrical form tendencies in an organic way.*

## JUPITER

The rhythm of over eleven years with which this planet turns around the Sun in his light ether sphere has its resonance in the equal long sequence of sunspot cycles. The influence of this can be found back in the year rings of trees, which also show a growth expansion and diminution in that rhythm. As well do trees at first come to seed- and fruit formation around or after the eleventh year. That gives an image for the growth working which comes from Jupiter; it is a nowadays memory image of the workings on the old Sun, where the life body had been given to man and this had a plant-like light stature.

The radiating giant planet with his dynamical moons shows from the outside a turbulent image of water, gas and discharges, which suspects a lot of processes in becoming. In man work similar forces plastic modelling the stature around the bones (also in the watery gristle and connective tissue) out of the streaming principle via the protein synthesising liver (do once compare to this a fish, which can be considered is as a swimming muscle which in the water moves on itself).

The light intensity of the planet is in coherence with the force of thinking in the front. Hence saw the Greeks Zeus-Jupiter as sitting on his throne on the mountain Olympus, from where he ruled the world in a radiating way. They saw him as the cosmic astral body, which on the basis of the life processes made developing the intellectual soul, as the most important working towards and on man in that cultural epoch. Often did Zeus-Jupiter combat the co-ruler Poseidon-Neptune, lord of the sea (the cosmic image for the life body), which was whimsical and arbitrary between his strange productions. Zeus-Jupiter's escapades with other goddesses and elemental beings outline a beautiful picture of how the soul brings forth connections between all kinds of planet qualities, to be able to integrate these in the mood and thinking.

Jupiter qualities which have gone too far in one direction and make dominate, browbeat with words and cause heart coldness, arise if one uses the astral body predominantly for the consciousness in the thinking; one then lives merely in the chill, forming-clear thoughts without wanting to encounter the mood side of the social being sharing with all its human failures. There can also occur a screaming out of over enthusiasm; a too straightforward thinking, in which ideas around ideals turn into dogma. With too rigid life and thinking patterns just fixations.

The liver process as organ of synthesis gives the possibility to the formation of the becoming human. This can as well bring forth physical-etherical morbid growth.

As processes:

*Thinking, modelling, creating out of the idea, spiritual growth, fire of idealism.*

As an image:

*Hollowing out there forms an orange-red space, which turns over into bulbuling and thus radiates orange yellow. This repeats itself; the hollowing-bulbulating tendency as well spins, plays, forms spatial-organical structures (processes in image).*

## SATURN

This planet is the limiter of our solar system as coherent whole of interpenetrating spheres and therewith gives stature to this solar system, through which it has a sense in itself. He himself stands as a memory at the border of the warmthether sphere, which was there at the beginning of the cosmic development, the old Saturn.

Thus forms the Saturn process in man everything which has a border (skin, membrane) and shape (the skeleton from the inside amongst others), wherewith the form is an expression of an idea (originating from the Spirits of Wisdom within the Jupiter sphere), and so has a sense.<sup>33</sup> Saturn leads in the incarnation on the Earth, because it is from here that we enter again our cosmos, after that we have come from our fixed star and through the Zodiac. The human shape gives sense to a life on Earth, through which man can make a biographical development on the basis of his karma to develop qualities out of conflicts and talents. The memory, as well from deeds, is written down in the blood and body and thus gives possibilities to take new directions out of former acquired insights. This memory renders as well those workings of the fate, which crystallise until duty in relation to others.

Because the here ruling Archangel Uriel has opposed Michael, the present-day culture leading Archangel, he hence works via Saturn in disintegration, separation (as can be recognized in nationalism, regionalism, in alienation and social isolation between people) instead of in unification.

Saturn takes about 29½ years to complete a cycle through the Zodiac in relation to the Earth, which is as many years as the Moon needs days to move on from the one to the next new or full Moon. This as an image for the higher mirror (according to the hermetical key of 1 year = 1 day) which is the memory in relation to the brains (the Moons organ), and as well the larger arch this describes. This in connection with the development of the consciousness soul in the present culture epoch; man who has to considerate himself. The slowness of Saturn (he needs on average 2½ years to trespass a sign) comes back in the hemming working which goes out of Saturn; a retention so that one has to deepen oneself over and over again in a once posed aim, in accordance with the destiny. This expresses itself amongst others in the relation of progression and regression through the Zodiac; twelve steps forward, seven backwards (a measure of space and development). Besides each too large crystallisation tendency is a working, which resorts from Saturn, expressing itself in a sticking to existing forms and fear to go over to something new. The spleen process of Saturn may lead to fixation; this in anyway works out like this in the aging of man, which goes together with a hardening of the physical body.

Incarnation is a *working of the will*.

In the Greek myth Chronos-Saturn, Father Time, ate his children, which he had procreated with Rhea (his sister), because he was afraid to be enthroned by them as was foretold to him. When his wife had given him a stone to devour instead of his son Zeus-Jupiter, could this latter one grow up and push him from the throne, so that Chronos disappeared to the background and shadow.

As processes:

*Form crystallisation, sense, remember, consider, limit.*

As an image:

*A narrow violet space, like a corridor, make light up when entering all kinds of structures, images through the green light which glimmers at the far end and the brings memory images to form. Deep indigo blue they make contours against the far green light.*

## URANUS

As the only planet belonging to our solar system, Uranus spins rectangular to his orbit around the Sun, the ecliptic, as do his four moons. This gives an image for the different directiveness, the

reversion from the inside to the outside, the border crossing of the skin, which has been brought forth by Saturn. Uranus brings forth on the Earth the spirit self qualities when the ego has cleansed and transformed the astral body in such a way that this can offer itself like an open chalice to the cosmos as transparent consciousness, filled up with meditative questions, so that the Angels out of their imaginative consciousness can descend answers in this, on which man and Engel, each one from his side, can work. The seizing point to this is the brain sand in the hypophysis, the third eye that can be reopened again. A good description of how this might work is when Parcival for the first time enters the Grail castle and sees how the best of all spices (read: out of the body) are given to the Grail, which is carried around.<sup>34</sup>

A community, formed upon these spirit self forces is borderline trespassing, for brotherly out of a common clairvoyant observed aim, wherewith the higher limbs of the people flow together in this aim. This occurs as well often in daily life; there then goes up a light in the thinking – and this happens sometimes with an intensity as with a lightning bolt at a clear sky. That indicates the self-willed working which is often ascribed to Uranus: whimsical, eccentric and amplifying; an unchastened astral body with spirit self working can have the effect of a large reflector which strongly amplifies the own unclear soul motives as (animal-like) statures, because these originate from the soul itself (the astral body in interaction with the brain sand, collapsing or not).

In the atmosphere Uranus, fallen in the Earth-heaviness, brings forth the electrical discharges, which are fallen light. Electricity consists of fallen mystery forces of the light, after that the Grail has been discovered and acquired consciously through the own force by Parcival, the initially pure fool.

Uranus moves in about seven year through a sign of the Zodiac and thus is in coherence with the seven years rhythm of man, in which there is installed and built out each time a body, soul- or spiritual limb, as a reflection of the development of mankind in cultural periods:

0 - 7 year	- physical body		
7 - 14 year	- ether body		
14 - 21 year	- astral body		
21 - 28 year	- perceptive soul	}	out of the ego
28 - 35 year	- intellectual soul		



- 35 - 42 year - consciousness soul
- 42 - 49 year - preparation of the spirit self
- 49 - 56 year - preparation of the life spirit
- 56 - 63 year - preparation of the spirit man

The transition of the one to the other phase of development and the therewith cohering change in consciousness is the work of Uranus.

It depends on the height of the individual development in what extend Uranus works out only for change of phases and levels of consciousness, or gives as well possibilities to develop spirit self qualities (indicated by position in sign) or even to express these (position in house of Uranus), which within the scale of acting may cause changes in the world.

In the Greek myths Uranus was the starry sky, which procreated with his wife Gaia (Earth) the Titans, archaic forces from prehistoric times, amongst others. His son Chronos-Saturn fought against him and ultimately conquered, which as well pushed back the Titans into the dawning. These slumbering forces are woken up when Uranus may rule again, so when the spirit self and therewith individualised star consciousness may awake. Then Uranus reflects the world of the Holy Spirit.

As processes:

*Suddenly enlighten, change, enlarge, transcend, broaden out.*

As an image:

*A lifted up chalice in which light can radiate shows a growing embryonic plant germ with three envelopes.*

## NEPTUNE

This big gaseous planet has a little moon turning around it that surrounds him regular, almost circular shaped, and another one which makes a very irregular long stretched ellipsoid movement, so that it looks like if it were a comet around Neptune. This weird movement is typical for Poseidon-Neptune, king of the sea (image of the life body), with his dark satyrs and fauns and other deep sea beings. Because Zeus-Jupiter had won the fight with Father Chronos-Saturn in lien with Pluto and Poseidon, they had to divide the rulership; Zeus over heaven, sky and land, seating on the radiating Olympus (the astral

body in connection with the day consciousness), Pluto in the dark Hades, the underworld where dwelled the death (the digestion and limbs, cohering with the dark will region in which hide higher faculties) and Poseidon-Neptune as god of the sea in the processes of the life body, in which the ether beings occur initially whimsical and unpredictable.

On the old Sun in the life body of man there had been put as well germs for the life spirit forces, later to be developed. The life spirit (mediated by Neptune on the Earth) is developed when the ego with the astral body descends consciously in the life body and starts living along in it with the own and in the other persons body ruling life processes, which then can be experienced as sound flow or inspiration. Initially, because the life body has been troubled by thrives and untruth, the beings which maintain it, have a weird, imperfect stature, like the fauns and satyrs of Neptune, which at the most may lead innerly to a mystical ecstasy through the limit fading of the ego.

If the ego is strong enough to keep this, the true inspirative force may arise from this experiencing along, out of a truthful love and compassion, which does not give more than it can. Then it reflects the world of the Son; rendered imaginative in the white dove which descends upon Jesus at his baptizing in the river Jordan (the life spirit is the highest limb which Christ took along in his earthly incarnation; the highest one, the spirit man, stayed behind at the Sun, herded by the six Elohim, in order to not be chased by evil). This dove is the image for the life spirit forces, and comes back in the human organisation at three places:

- the chest bone with the key bones, from where in a musical way the arms can be moved (physical precipitation of the Budhi dove)
- the female genitals with womb and ovaries, with which new generations can be procreated [the male sexual organ with the testicles is an exteriorised inversion of this] (etherical precipitation of the Budhi dove)
- the larynx with the tubes of Eustachius to the inner ear spaces (astral precipitation of the Budhi dove).

The fourth precipitation, out of the ego-organisation, cannot be found back in man's physical body; it is his entire erected stature with his folded-out wings, which however on the Earth crumple and are transformed physically into the shoulder blades, the junctures for the

arm muscles (which may help to be freeing fate and conquer the way back).

The seizing points of the life spirit forces (and so of Neptune) are the epiphysis and the small brains, which catch up the life tree forces when the kundalini snake out of the backbone is erected. These mystery forces give high spiritual faculties, but can be misused, which can give rise to water disasters; hence that these forces have been kept out of reach of the common day consciousness (desires and sexual indulgences, which occurred on Atlantis out of a wrong use of the life tree forces, ultimately have resulted in the fall of that continent by floods). How and to what aim these forces are being used, again depends upon the force, morality and life direction of the individual.

Life spirit forces fallen into heaviness, which have been liberated after the lived-in alchemical work of the Rosecruisians, give rise to magnetism.

It lasts on average almost fourteen years before Neptune to trespass a sign of the Zodiac; this is a double seven years rhythm.

As processes:

*Fade, live along, mystical unifying, inspire, get in ecstasy.*

As an image:

*Branching streams which are led into a cohering whole, even of one does not see this immediately, appear to come from and flow back into the same sea.*

## PLUTO

A small planet which together with his moon turns around a common centre; the only planet which in his orbit with until 17° deviation from the ecliptic gets outside the zodiacal star images. One-sixth part of his orbit lies therewith inside the one of Neptune.

In the Greek myths was Pluto one of Zeus-Jupiter's allies, which after that Chronos-Saturn had been pushed from the throne, begot the rulership over Hades, the dark realm underneath the Earth. In man this coheres with the physical body, which is dark for the present consciousness, initially troubled by the fall into matter. The angels of the highest hierarchy have laid down in it the instincts, which

initially are compulsive and aimed at self-maintenance, penetrated with evil. The physical body is a reflection of the world of God the Father, the highest world (compare to this Genesis; God created man after the likeness of Himself). It is the dark will region which when it has cleared up and become transparent for the consciousness through chastening work of the ego in doing, is transformed into the acting out of the other person. This highest spiritual body which arises through the transformation of the physical body, called the spirit man, throws ahead its light with glimpses in the intuitions which make clear the right way of acting at the right moment from what the situation offers as possibilities, when one has the right presence of mind and considers the other person or situation out of love. Love is the Divine archetypal warmth, which now has to be acquired by man. Pluto mediates these spirit man forces on the Earth. In this is Pluto working as the higher will, which takes its force from the life tree, given and cherished by Christ. The initiates in the ancient mysteries perceived his stature in an imaginative picture as an eagle that dwelled in the top of the life tree. Because the physical body is hardly chastened –only the present culture period leads to this that man can become conscious in his soul of the substances and forces dwelling in it– most often this force can only express itself at short moments, and thus bring forth fast revolutions and turns of fate, or loosen a large extend of will transition. In an unchastened way this occurs with ruthless go-getters, armed revolutionaries or dictators. The seizing point is the backbone lotus flower, in which the forces of the physical body hide (which hold this together): the seventh of the Elohim, Yahweh, dwelling on the Moon, brings this forth. The true intuition perceives the ideals in the physical phenomena and circumstances, which hide in it as germ force for what once will have to become the spirit man. This germ force, cohering with the warmth, is the starting point for the later possibility to create worlds.

The physical body is the World word turned into flesh, which is the sense of Creation. In this, in order to transform the human body and lead his divine foundation back, wherewith it comes to the service of the human spirit, Christ has preceded man with the throughliving and therewith make public of the ancient mystery wisdom through his death at Golgotha and the resurrection in the condensed etherical body. His spirit man however stayed behind at the Sun, herded by the six Elohim, while the Earth became his new physical body.

Thus is Pluto as well the mediator of these Word forces. In man have been installed already the germs upon the old Saturn.

In the Lemurian time this force has worked already, when man misused his ego-fire and this continent, situated where at present is the Indian Ocean (it has sunken), got destroyed by earthquakes and fire disasters. This is the origin of the Greek myth of Prometheus who stole it from the gods and brought it to the people.

Ultimately, at the future last step of development of the Earth, called Vulcanus, man in after Christ will have transformed the Earth innerly in such a way that he will be able to develop fully the spirit man.

In the horoscope Pluto will work out little, except if he stands at a prominent (corner)place or works strongly in aspects. He can bring forth sudden revolutions of the will, also will transition, be it convulsive or not. Often he works about just like Mars, but out of deeper, often more impersonal layers.

His cycle lasts 248 years, which means to say that he takes about 21 years to trespass a sign. This rhythm is the expression of the work of the ego, which overarches each time three seven years periods:

0-21 years	Incarnation; the ego works on the bodies
21-42 years	Soul development; the ego builds up the three soul limbs, which is expressed in thinking, feeling and willing
42-63 years	Spirit limbs; the ego works on the germs of these three

Therewith is Pluto the overarching force of our cosmic planetary system, overarching the entire human development.

In the Earth the Plutonic forces work out in such a way that they make arise natural radioactivity, which makes slowly disintegrate matter to take care that at the end of the present Earth development there do not remain physical slag and man and the world can spiritualise in the subsequent sleep condition. These forces, which are mystery forces (cohering with the return of Christ in the etherical world), now as well have come free for the human consciousness. This nowadays has as a result that by the cultivation of radioactive substance for fuel and nuclear weapons the natural degradation process is accelerated, so that possibly the Earth gets at her end too early, still before man is ready for it. This now already reflects in the augment of cancer as a result of radioactivity; man is physically not yet spiritualised enough to be immune for this radiation.

As processes:

*Turnover, deepen, transmitting will, hypnotise,  
power striving, glooming through.*

As an image:

*Around each form, which do bluish pink veils envelop, his true being to  
be strived for lights up as a potency. This propels to burning; there  
sparkles a flame, which burns and transforms the shape.*

## **d. Important points in the horoscope**

### **d1. the Point of Luck**

An important point is the point of luck, Pars Fortunae or Earth-point: this indicates the conscious soul attitude, which one can develop to be able to express the individuality directly in the world. This is the case when the Sun (seizing point of the individuality) would stand on the Ascendant (the hatch on the world). The place of the Moon, which reflects the soul-contents coming to the consciousness, is projected in relation to the Ascendant, when the Sun should stand here (so is moved with as much degrees as the Sun); in this way the conscious soul attitude to be developed is indicated which enables that the individuality could express itself directly. This is called the point of luck because this attitude gives satisfaction in the soul; it give indications over a virtue to be developed which coheres with the house in which it falls (the sign gives more the soul attitude in itself). This astral attitude to be developed which has to be worked rhythmically into the ether body to become to a virtue (a good habit), is the soul duty. The Indian calls this dharma in opposition to karma, which reflects spiritual laws.

### **The twelve soul attitudes to be developed:**

**Aries** - acting out of the own impulses, the ego-force; learn to act standing up.

**Taurus** - acting out of devotion, with patience learning to work and shape precise, without getting fixated in this.

**Twins** – acting in a connective and reflecting way and learn to remain faithful to once aimed principles.

**Cancer** - Selfless caring, offers an envelope and thus learning to transform oneself.

**Leo** - acting out of an inner, controlled centre and learn to have joined the acts to the surroundings with a compassionate attitude.

**Virgo** - acting out of a serving attitude that sees at the progression of the process and learns to conduct this out of the hearts tact.

**Libra** - acting out of a balanced-listening attitude and learn to develop harmony between wishes from the inside and questions from the exterior out of satisfaction.

**Scorpio** - acting out of a concentrated-searching attitude; learn to search for the kernel of the movements with patience and observe this in rest, without wanting to conduct or overrule.

**Sagittarius** - acting out of an attitude which strives for ideals; learn to observe spiritual ideas in the phenomena and strive for these as ideals, without testifying too much about it.

**Capricorn** - acting out of a thorough, trusted and founded attitude; learn to take responsibility out of his place to realise ideals practically wherever possible, with the courage to come to stand alone.

**Waterman** - acting out of a warm-caritative attitude and learn to develop a communal sense. The reticence of the senses can help to make appear the inner image of what at a certain time is the issue for the social organism which is and forms society.

**Pisces** - acting out of a sacrificing attitude. Learn the offering of subjectivity by developing love for other persons and the own sufferings.

### **The twelve virtues that can be developed in relation to the houses (which are reflections of the zodiacal signs):**

**1<sup>st</sup> house** – Learning to act independently through acting and thus build up selfless self-confidence. It may bring one in surroundings where new initiatives are being started and can be asked to join in.

**2<sup>nd</sup> house** – Acquire an inner balance through developing devotion on the basis of trust. The initially critical attitude to people in charge may turn into openness.

**3<sup>rd</sup> house** – Develop flexibility in the thinking through bringing over the thought good of someone else; learn to become a teacher, detached from the own insights. Initially not being able to listen and keeping up strongly an own opinion.

**4<sup>th</sup> house** – Learn to get detached from the surroundings and the societal position asked for from it to be bale to realise oneself innerly. Cathartic transformation of the inner living needs. The work lays in the hidden.

**5<sup>th</sup> house** - Learn to conduct other people and stay quiet; develop self-control to become a trusted middle point. Initially often influenceable.

**6<sup>th</sup> house** – Learn courteousness out of a servable attitude; through analysing form and life and clean it in motives. Learn to distinguish between what remains and what passes by. Initially a strong longing for fame and honour. The disharmony between wishes and the reality leads often to sickness, friction between the bodies.

**7<sup>th</sup> house** – Opening up for the other person through learning to cooperate. Often initially very self-willed and wanting to be prominent. Then often colliding with other people.

**8<sup>th</sup> house** – Learning to patiently take distance of wishes and enjoyments to acquire spiritual insight in processes (self initiation). Throwing off narrow bands of moral and transform oneself. Does initially not know where to find the forces to this; comes to this only after the killing of something within, or the death of a beloved.

**9<sup>th</sup> house** – Develop self-thinking and prove the own insights through testifying of them. Comes often in changing circles of people; as well in foreign countries.

**10<sup>th</sup> house** – Develop inner courage through standing alone in society for the own responsibilities. Develop indifference for other people's opinions and learn to act out of duty. Initially not knowing what duties are.

**11<sup>th</sup> house** – Through learning to control the words and keep oneself in, learning to choose the right deed in the right moment, tested in the social. On each spot trying to make the best of it in an improvised way in which one makes effective his brotherhood ideals; starting everywhere kernels of cooperation. Brings in changing circles, between high and low.

**12<sup>th</sup> house** - Offering of the personality to save that on which one works innerly, and thus develops magnanimity in taking distance of the world. Gives often compulsion to take a distance of external things; these may be too attached to the ego.

The virtues in relation to the signs are described more extended in chapter 3a.



The point of luck indicates that which one has not yet and wishes to develop (out of the prebirth willing decision, to become a more full fledged being).

## **d2. Moon's nodes**

The moon's nodes indicate another important line. These are the points where the Moon's orbit crosses the one of the ecliptic, so of Earth and Sun: the southern moon's node there where the Moon comes out of the southern starry sky, the northern where she descends to it again. The Moon passes these points about each 28½ days (for exact times, see the treatise about planet rhythms<sup>8</sup>). When she stands in between the Earth and Sun, she darkens the Sun on the Earth; if the Earth stands in-between the Moon and Sun, it is a Moon eclipse. These moon's nodes shift in a whimsical pattern, dependant of the workings of the other planets upon the Moon and the Earth, backwards through the Zodiac in 18 years and 7 months on average. They stay in a sign during about 1½ year.

The southern moon's node indicates the place where one has entered the Moon's sphere at his descent to the Earth: it is the place where one the previous life on Earth has gone out of this sphere and left behind his 'package' of redeemed and unliberated beings, anchored in the world ether at that place. This package determines the karma, because it contains the thought beings which originate from the Angel world, and with which one has or has not already transformed his being and the world. The southern moon's node thus gives indications about old karma, or future karma one has taken up consciously to extra strengthen his being (this occurs less often). Often there is a unilaterality in the direction of destiny; at the one side because one has to limit oneself on the Earth and cannot work out too much at the same time, at the other side because one after the previous life on Earth, when the life body has come free and the just past life stands in clear images before the mind, there are shown as well the biggest sins (through negligence, blinding etc.) one has done and with which one has disadvantaged other people: this hurts in the soul and one can decide the next time one comes to the Earth, to give extra attention to that failure, at the one side to equalize the fate in relation to the other disadvantaged person, at the other side to build extra resistances into the own body, constitution or soul. This may reflect in a heavy loaded

(with or without aspects) southern moon's node. The position in sign indicates the astral directedness which has led to one-sidedness; the position in the house how this has worked out etherically, in the life processes, and so in the world.

The northern moon's node gives indications about the direction in which someone wishes to develop on the basis of and through transformation of this old karma. On the basis of both nodes the biography is formed.

Both moon's nodes indicate the main lines for the workings of destiny which man has to go since he went through the fall into matter, the Fall. As well because of this southern and northern moon's nodes are as well being called dragon's tail and head, considering it was the initially wise dragon (the mismade son of the goddess mother which has initiated our cosmos as a decay) that has fallen into matter through forming out the Earth and cosmos physically. People on the Earth have to go through this fall and through Christ, Gods Son, can transform this decayed material world and take it back to the original divine archetypal basis.

Considering that each life anew one has a certain extend of freedom to give shape to ones destiny, one has as well the freedom to already prepare the fate for a next life on Earth; what one is in the one life, one will not be in the next one, because the forces are being laboured and transformed one body deeper. The how of this transforming or not is the free-human aspect. Hence one cannot calculate from the one life the next one; together with the guardian angel one decides out of his higher ego how one will work on his being and how one wants to do this. That cannot easily be reasoned with the intellect, but demands truthful karma-insight out of the own experiences. From a horoscope in itself one do can read the results of the previous life, but not directly that life itself, so neither who one has been. There can only come in the intuitive force of the explainer, as well as the inspiration out of the spiritual world. However if one has had these karma-intuitions, one therewith can develop a deeper understanding for the horoscope as a precipitation of the destiny of that person.

### **The Moon's nodes in the signs:**

#### ***The southern moon's node in Aries, the northern one in Libra:***

Here in a previous life one has got used to develop a lot and fast, so that one takes along a tendency to do for and out of oneself, and can

be very ambitious and whining in the surroundings, in order to get a good place for oneself. This life one can learn to first help others in their development; each development they make is a piece of karma payment for him, with which he justifies his own preceding development. One is, through his strong self-directedness, the imagination of the wishes of other people, and when one learns to not feed the own ambitions, but those of them, one can then learn to look beyond the own nose and as well imply the others in his vision. By not moving between others, but stand between their disharmony as an arbiter, one can learn what is conducting and considering. Ultimately one may develop an inner rest and peace in giving away; a new consciousness which opens up for the other person, may develop from this; the open attitude to the other person causes that the acting force becomes an offering one.

***The southern moon's node in Taurus, northern one in Scorpio:***

In previous lives one has developed stuck habits, which now need to be thrown over. One tends to figure out everything by himself, does not listen to good advice and comes every day with the insight that one now will deal with things in a totally different way, but as a matter of fact there does not change anything. The soul is either developed along a decayed path, or one has gathered a quantity of rest karma in different lives, which one now wants to dissolve and not carry along as superfluous weight. In any way with each act and feeling the soul is kept upside down to get this in the light and estimate its right value. One often comes with an intention in relation to luxury; the habits are closely connected to coquetry –to be enjoy-full and not needing to develop any further, because one is tired of this. Only when each soul content is cleansed, which means that one has to bur all ships behind him, one will really be able to transform his being and develop new insights in man and world. Ultimately a lot is thrown away more then one initially wished for, and taken distance of unnecessary ballast. Then one receives each time more refined values to be appreciated and handled, wherewith one has to be alert not to fall back in old stages that had already been past through.

***The southern moon's node in the Twins, northern one in Sagittarius:***

Here the person is used to a life of superficiality, because in a preceding life he has wanted to mean everything for all kinds of people, blew along with any wind, and thus has become entangled in the webs of relations and dualities. Within these he now in the grey

hues tries to look for the nuances of the truth and move along with each winning party. He has a hard time of detaching from the one camp for the other out of fear he will lose some of the possibilities. Thus he can become a chameleon that takes on a different colour in each new surrounding.

It is his task to direct himself to higher knowledge and strive for this with endurance and without deviation, where there will be made an appeal to his loyalty. Only when he learns to look within himself, he will find the essence of each being as a pearl hidden in there. Then he may receive flashes of higher insight and direct his life to it, instead of that with each remark of another person he thinks to redirect his goals. It indicates a life of growth in insights, which quell forth from him. The content of his words then can become messages, if these really come forth from him. To this he will have to strive for all that is natural, and not again get entangled in illusionary wisdom. The experience of the world being divided in two camps can unite in him as being two sides of the same coin.

***The southern moon's node in Cancer, northern one in Capricorn:***

This indicates that in a previous life he was used to take in an important position within society, but with this he has neglected the own emotional home base, so that he can be cold and reckoning. He has learned to accomplish, to conquer a place, but not to consider others. He may also have built a wall around the own personality of forms, attitudes and judgments. Here the life task is to learn to give nutrition to others and receive it back. There may hang more family members or friends on to him. Through this he may learn to acknowledge the emotional needs of others. This may make him more receptive, helps him to dissolve the own fixed attitudes and rejuvenate himself through the own developed soul warmth. When he is able to transform the tendency to rule over others, he can get away from a need for possession and become a soil for others.

***The southern moon's node in Leo, northern in Waterman:***

This indicates that in a previous life this person was used to be a leading personality and was honored for this, and now he takes along a tendency to stand in the center; at each opportunity his ego may show up, and does he know how to pull the attention. He can be inclined to find himself and his estimated people important in his ideas and to look down upon others. He has intended to learn to bring renewal to mankind in an

impersonal way, in his own specialist field. Only when he succeeds in doing something out of a selfless attitude, he can come further and handle his talents. Each form of admiration for his deeds tends to throw him back to attitudes of his ego he already has struggled through. His proud of being different, as he may consider himself in relation to other, common' people, can bring him at times where the less prosperous of society dwell. Through inflaming a humanitarian attitude from this, he can open up entire new fields of development, when he learns to explore these in an impersonal way. He then can, when he is prepared to take distance of the throne, become a carrier for the evolution of mankind.

***The Southern moon's node in Virgo, northern one in Pisces:***

Here the person takes along a bred-in rigidity, originating in strong puritan conduct. The attitude in relation to the world is very critical. The soul however has begotten too little fulfilment of perceptions of life, and now hungers for experiences. The intellect, which in itself is nervous, searches for investigation and elaboration of its wishes. He will learn to dissolve this and really uplift himself spiritually, when he first will go under first in the sea of the people, and through this dare to smudge himself. His very critical-clinical attitude will be able to be transformed to truthful spiritual insight out the workings of the spirit in the phenomena. Therewith his fixed thinking musters can be transformed and he can really learn to experience himself in unity with the world spirit, while his spirit is filling up and builds out. His doubt will let him return each time to his intellectual musters and physical limitations; each time with his going on the path back to the spirit he will be able to get a step further on. The trust he will not loose himself with it, will be able to grow by this.

***The southern moon's node in Libra, northern one in Aries:***

This indicates the intention from a previous life to offer oneself for the development of others. Through this one has not become an individuality, and cohering with this decisiveness. One wants to harmonize at all costs in the surroundings, but by a lack of individuality this has no midpoint. One is not appreciated for his offering, and hence now bitter, which innerly calls forth contradictions. One can learn from this to offer without asking something back, and receive in exchange for this the growth of oneself through that one becomes independency in acting. By reading a lot the thoughts can crystallise, which causes one to learn taking

better decisions. One must learn to rule his heart with his head, and stand behind a viewpoint that has been found true, without rejecting another person therewith. Then one can learn to let become each thought into a creating germ for the own acts, instead of giving oneself away for other people.

Crystallisation of the ego in thoughts and decisions.

***The southern moon's node in Scorpio, northern one in Taurus:***

This indicates that in a previous life one has been handling a lot of creating, often as well occult (life tree) forces and applied these for the own benefit. It gives rise to misuse these life forces now again, be it in connection with sexuality or not. Living out of this sphere of thrives and desires gives a very whimsical life, with many changeability's, sufferings for the pain of the passions and repugnance in oneself and the self-centred strivings. Other people as well may react strongly to this conduct and retreat. One may go through almost-death experiences to come to consideration. One has to come to essential values to direct ones the life to, and in the meanwhile one tends to break down everything and hence is unable to listen to good advice of others. When one arrives at achieving this field step by step and builds up thorough values for oneself to direct the acting to, one ultimately can arrive at an inner rest and soul-balance, with the trust that the doors of others will reopen when one encounters this open-minded and without desires. Then one can learn to develop an inner peace, when one sees that which one really needs, is always there, and one is not always excluded from the wealth of the Earth.

Reversion of a life ruled by thrives to trust and security in the life.

***The southern moon's node in Sagittarius, northern in the Twins:***

This indicates that in a previous life he has learned a lot about the Earth and cosmos in an uncommon way, often being apart from other people, but in coherence with natural forces. He enters this life because of this with a kind of wildness, a big self-willedness and a tendency to stay away from taking part in the social, because he takes along a fear to loose the dissipation, which he may experience as being freedom. He will be invited over and over to take a place in the social network to ventilate his natural insights in the encounter with others when being asked. He has a need for nature and simplicity, can learn a lot from living together with others, which can help him to learn to listen, to communicate, experience his own lack of

cultivation, which may cause him to work on his habits and attitudes. As a matter of fact he is a kind of messenger to transmit your insights, while he can learn to cultivate himself in this communication. His spirit can guide him to study of notions and language, and to self-education.

***The southern moon's node in Capricorn, northern one in Cancer:***

Through this is indicated that one has been used to take in an important position within society, but therewith has neglected the own emotional home basis, so that one can be cold and calculating. One has learned to accomplish, conquer himself a place, but not to consider others. He also builds up a wall around the own personality of forms, attitudes and judgements. Here the life task is to learn to give and receive nutrition to others. There often hang more family members onto this person. Through this he can learn to acknowledge the emotional needs of others. He becomes to be more receptive by this, dissolves the own rigid attitudes and rejuvenates himself by the own developing soul warmth. If one succeeds in transforming the tendency to overrule, one can get loose come of the possessiveness thrive and become a ground for nutrition for others.

***Southern moon's node in Waterman, northern one in Leo:***

With these nodes one has taken along a couple of separate talents from a previous life, which causes one to fritter away ones life over all kinds of occupations, and as well contacts with people. Now one becomes the possibility to bundle his will by throwing oneself up for a high standard aim upon which one can direct all his forces. The will needs to be centred and controlled. One often takes along an attitude of justice and equanimity. To be really able to centre, one first will have to transform the oversensibility and attitude of carelessness and independency. One can learn to direct his ingenuity for the benefit of aims that serve practical use, when one really wants to connect to the life.

With these talents one gets the possibility to become a strong leader, which can only rely on his own forces and efforts. One may give an expression to the possibility of dissolving problems and limitations that show up; one can often come far and then become a discoverer for the benefit of mankind. One does good in retreating from time to time and thus really centre the forces within oneself. It is good in social intercourse to learn self-control.

***Southern moon's node in Pisces, the northern one in Virgo:***

With these moon's nodes one has had a life before of being persecuted, and the development of love filled wisdom which one has acquired in throughliving this. Within the life flows one has drifting all kinds of experiences as unclear pictures. When one can shake off the fears for persecution that cohere with this, and as well the superstition and the deep sensitivity for the pain which others go through, one can learn to get these pictures clear step by step within the soul and give these their place in the life and the soul. That is a quite sober work which has to be done thoroughly; it often goes along with a life in relative rest and separation of the societal whirling around, in which one can let crystallise out and make applicable each acquired wisdom out of his new wish for perfection. Especially in medicine this may give fruits. To this aim one has to build up the self discipline to really work out practically what one has taken along as high standard ideal good, and not go into each more or less meant cry for help. One neither better not wish for the support of others upon which one would like to hang on to, and of which one hopes in silence that this will help to dissolve the own problems of failure and uncuniness. One has to do it by oneself and can build up from this the self-confidence necessary. Then one will really get clear and applicable ones inner and the ideals and insights living there. The own value system, which one investigates and tries to get cleansed, may become a clear hatch to what lives as spiritual good in the life body.

**The moon's nodes in the houses:**

***Southern moon's node in the first house, northern one in the seventh:***

This person has been born with the attitude that only reckons with himself. In a previous life your own individual development was central. Through this he now is individualistic and independent. He develops his own talents and every time looks for approval, does not like to be striven by and tends to rule over the surroundings, for this is the only thing that gives the security not to run short of freedom. Every time however he does feel that the love of others is being denied to him, even though he will hardly see that it is his own whining behavior that may cause this. Life now is thus, that he can learn to offer himself up for others. That may be hard to accomplish completely, for then he may feel to be touched in



his independence. Neither in his relations he wants to feel bounded up, and then prefers to put these aside. His disharmony with the surroundings may be big, and this may cause him to develop all kinds of chronic damages or hemming. When however he can direct to others, wants to learn what is cooperation, and develops a friendly attitude and understanding for others, he can give them the will to live, make them conscious of their own self-esteem, and thus becomes a motor for their development. But he may not ask back anything else than the redemption of the karmic debt to his own soul through the possibility for development that he has loaded upon him in previous lives. In this lifetime he will meet those people that need him most. Ultimately he can learn to look upon his life as a mission that is devoted to others. This is hard, for the redemption of debt, is the offering of love, and does not give rise to a visible development.

The sign at the southern moon's node indicates how he is used to be directed towards himself and his own development. The sign at the northern moon's node indicates how he can learn to offer to others.

***Southern moon's node in the second house, northern one in the eighth:***

Here the person takes along a big need to possess, and jealousy to the possessions of other people. He is not intended to take care of other people's values, and tends to go his own way, regardless the influence this has upon others. To fulfil his wishes, he tends to keep on pursuing the wrong path, and once upon it, he has a hard time to submit his faults.

Sometimes he has to go through a strong death experience, or as a result of the possession thrive go through extreme sexual experiences; these can bring forth an inner turnaround, so that he can realise his behaviour and the changes his life for another trail. When he learns to listen and not let pass by every good advice, he will be able to learn from the values of other people. Then he may learn to give up everything he has found important, and just like everybody stand behind the line and wait for his turn. When he can transform his tendency to impress, and he can free himself from superfluous possessions, he will receive ever-finer values; and for these he may take care when he can experience inwardly the value of it. Like this he can learn which is really necessary for the continuation of life and what is superfluous. He can become a dynamo in the business world, when he learns to burn his ships behind him to prevent from falling back into realms he has already worked through.

In order to reach heaven, he first has to go through hell.

The sign on the southern moon's node indicates which set of values can be renewed now. The sign on the northern moon's node indicates how the regeneration can take place and towards what aim the life can be directed.

***Southern moon's node in the third house, northern one in the ninth:***

With these moon's nodes one can learn to get loose from webs of confusion in relations with other people and learn to behold ideas as true which are stemming from the spirit. In a previous life one needed people around; it has now become a habit to every time look for these and be enveloped. At the other side one now feels the need to be alone: both impulses pull.

As a result of a longing for details in order to do be able to understand everything intellectually, one has left over a fear to take decisions, because one thinks one does not yet know all the details. One can now learn to perceive the essence of truth when one develops trust in intuitions from the higher spirit. This if one learns to expand his sphere of interests and do not only have it connected to the needs of the own circle acquaintance, being sincere or not. Travelling can help with this to broaden out the view. One often tends to initially go through experiences, which others usually leave, in order to keep up the idea that one stands in the physical reality, which in itself is an intellectual reasoning.

When one really starts to grow spiritually, one probably will loose more people around him; from this one can see which is the difference between a friend and an acquaintance. Ultimately one can learn to grasp an idea, more than flattening this by the limiting working of the intellectual language with its musters of notions.

The sign on the southern moon's node indicates how the activities of the intellect have been directed, through which they have been entangling one. The sign on the northern moon's node indicates how one can free his thinking through the expanding influence of the higher spirit, with its abode the synthetical thinking.

***Southern moon's node in the forth house, northern one in the tenth:***

With these nodes one takes along much karma in relation to family, or the group of narrowly related people, which make a big appeal. In a previous life on Earth the nourishing parental hands were being neglected (which often is reflected again during youth). Now one has

to learn to be those feeding hands by oneself learn before one will be able to attain an independent position. There will be hanging over people to him over and over again, and he takes along quite a queue, as were it a big family, which he gathers around him. Later on, when he has understood the needs of other people, he can learn to fulfil an own position, detached from his family, and take upon him a dominant role, so that he can become an adult emotionally, but every time he will have a need to gather people around him and supply them a roof, sensing that this will help him with the payment and completion of his soul. The acting is here in the carrying and enveloping of others.

The sign on the southern moon's node indicates how he lets his emotional indolence have blocked his own success; the sign on the northern moon's node indicates how he can grow up and give a significant direction to his life.

***Southern moon's node in the fifth house, northern one in the eleventh:***

In a previous life this person was used to a ruling position; the circumstances are now thus that this attitude no longer fits. He is left behind with a big ego, has a tendency to feel affirmed within different relations, and can hardly be just a spectator. Innerly he is goodhearted, with many talents concerning children.

The strong self-directed will makes him by its strong wishing character over and over maneuver against the life flow. When he learns to observe clearly and think over the circumstances, he can learn to look at the life flow more from a distance. This may help to the insight that if he strives for a higher aim, he can join others in an impersonal way. In the new friendships he may find here, through the way in which others appreciate him, he can get a better understanding for himself, and start to see that the aim of his life is to become an impersonal servant of mankind by striving for the realization of a higher aim than self-realization. And through this striving he ultimately can realize himself in a way that is more connected to the development of the earth.

The sign behind the southern moon button indicates how the passions and desires tend to influence the own acts. The sign behind the northern moon button indicates how the personal self-directedness can be freed and to be directed to higher aims.

***Southern moon's node in the sixth house, northern one in the twelfth:***

This person has difficulties with the physical world as it occurs to him; in the previous life he mastered it, looked down critically on the progress of things and observed order everywhere. Now the world looks chaotic and he does not seem to be in the power of beholding her. As a result of a feeling to be rejected by society, he can worship vengeance and jealousy against others, which to his opinion have deserved it less than he. He has the tendency to look down upon others and experience his own soul as perfect. This largely is true, but he now has chosen a life to fulfil his spirit with what lives in his soul; and in here one initially is still an embryo, however good one can function in the common world. He often tries to impress upon others with what he has achieved already, but in order to grow truthfully spiritual, he can better learn to look and experience within himself, for there lays the essence of the richness he actually strives for; with his ripened soul he namely can fulfil his spirit. When he can transform his tendency to store each detail of the world in his notion system to get a hold on her, so that he starts to observe bigger lines, as well from his life, he can discover within himself the essence of the universe and build it out. He then can put aside his critics and judgements, weaken his fear of failure throw over himself instead of the world. When he learns to develop a group consciousness and starts to see himself as a part of a larger whole, he can learn to experience the spiritual richness within him. Periods of compelled seclusion can help him developing a higher consciousness. His life will represent the end of an idea, which can be bigger than everything that has been before; just as his life is the end of a karmic path and he can learn to enter the spiritual world. To this aim he has to transform the material problems, which initially oppress him, and thus free himself of these; instead of the details, he can learn to see the wonder in each phenomenon. The circumstances will press him, like lower work than he finds himself worthy for; from this he can develop humility. He has to learn to give along instead of standing still each time with every unimportant perturbation. Through growth along his transformational work, he can spiritualise himself and like this leave behind his work as fruits and seeds for other people.

The sign on the southern moon's node indicates how he still can be occupied with things that oppress him physically. The sign on the northern moon's node indicates how he can transform his soul-content to spiritual contents.

***Southern moon's node in the seventh house, northern one in the first:***

Herewith one can learn to encounter challenges and learn from this who one really is. One takes along the tendency to explain to others who one was, and one thus lays the accent on the outside – they determine now the own feeling of identity. In order to please others, one has created an ideal self-image for them, and has lost the way in it by oneself. One would like to get out of this without hurting others. One slowly can learn to take up a leaders role in a gracious way, and not immediately oppose the limitation of freedom by others.

In this life profiteers initially surround one. From this one can learn to throw away their asking for support, whether truthful or not, and take initiatives by oneself and give stature to the life by independent, well-pondered deeds. Every own deed hides the germ for liberation and self-conduct; thus one creates ones own fate and life path.

The sign on the southern moon's node indicates how one tends to dissolve in and for others. The sign on the northern moon's node indicates how one can form an identity feeling on his own.

***Southern moon's node in the eighth house, northern one in the second:***

With these one can learn to build up a system of values on oneself, upon which one founds his own life. In previous lives a lot of what one did, has remained behind closed doors. Now again one is buzy to hide ones occupations for the worlds eye. One knows that through misuse of the own forces, one still hides the germ for destruction within. One tends to investigate the other persons values, because one sees that he takes security from this. One can better build up a trustful basis of values for oneself, instead of drinking those of others, and even turn them down in a subtle way, because one initially has nothing of oneself to build on. One thinks to be avoided by everyone, but is often after profit for oneself. The sexual thrive is strong, with the tendency to use this as a means of exchange for recognition of the own being. One can learn to build up a significant life for oneself based upon self-acquired norms.

The sign on the southern moon's node indicates how one has used wrong ones life forces in relation to others. The sign on the northern moon's node indicates in which way one can build up a more significant life out of the own values, so that one can learn to devote to something essential.

***Southern moon's node in the ninth house, northern one in the third:***

Here one takes along an in-born feeling for freedom, with which one in previous lives has been able to grow in insights. Now one may learn to work this out in relations; one may learn to communicate in a network of other people to transmit his insights and knowledge, and thus make it applicable. One often has a fear to loose ones freedom in these networks.

One can learn to study in an aimed and thorough way, so that one not every time starts to work out new ideas when one has not yet finished the previous ones. The tendency is to as well experience the acquired knowledge, and as well through this one investigates many relations from the inside and the outside. Actually, in despite of the informality in which one moves, one is a messenger that brings that to others, which they just need as spiritual insight; one is a teacher of teachers, and has often a very vivid life that is very nervous underneath of the skin. One knows of everything a little and knows a lot. This can lead to it that others take little notion of the words and contents, and often do not recognize the true message in it.

This gives rise to a life in which the wisdom aspect may become effective between other people.

The sign on the southern moon's node indicates from where one receives the spiritual insights. The sign on the northern moon's node indicates how one can translate these practically.

***Southern moon's node in the tenth house, northern one in the fourth:***

Herewith one has been used to execute authority over others, which were weaker and dependent through this, and to be honoured for this. There is often a big need for parental love, and a parent who has (too) many expectations; besides an opposing to that parent, but through this a hanging on to it. Now one has to investigate the roots of the own existence, lying in the intimate relations, where there is often a failure. From this one can learn new emotional attitudes, so that one does not feel underestimated for what one does; one can learn to do for mere doing, however little that may look. Then one grows up emotionally. The sign on the southern moon's node indicates how the own feeling of importance is being emphasized. The sign on the northern moon's node indicates how one can grow towards emotional fulfilment.

***Southern moon's node in the eleventh house, northern one in the fifth:***

In a previous life one had the habit to fulfil the own wishes; now every thought, which is a transformation of this, is a creative seed that becomes true. So each dream is tending to be realized. Through this

one is very cunning, but unpractical. The friends one has, bring in memory the types and conducts from the own dreams.

One starts to feel frustrated by the abyss, which one experiences between a dream and the sober reality, and tends to break through the limiting walls over and over. Through this one scatters the energy and has difficulties to give shape to one's life.

Inside however one has the force to create the own destiny. Therefore it is significant to study the process of creation and thus see in that the own thoughts have caused the life circumstances which one experiences as reality. To this one has to learn to live through the results of the own wishes. Through learning to look with the eyes of children, full of admiration for the world, one can learn to understand his feeling for self-esteem. Then one can let be the present as the focus for images and really learn to develop the meditative force from each situation, which helps to direct the feet in a significant way (the eleventh house as a reflection of Aquarius offers the possibility to develop meditative force; here through exercising the reticence of the own wishes). The learning of self-discipline can help to direct the force of creation out of meditation. Thus one can learn to make serviceable the own impulses to mankind.

The sign on the southern moon's node indicates how is the nature of the wishful dreams, which one has taken along. The sign on the northern moon's node indicates how one can transform these dreams into imaginative images in a constructive way by expressing in a creative way everything which one experiences innerly.

***Southern moon's node in the twelfth house, northern one in the sixth:***

This position of the moon's nodes indicates that one has closed off a karmic path. As a result of previous one has many memories that give fear, even though one does not know from where these come. During this life one can learn to take up responsibility and then the acquired experiences, which are not conscious but as active qualities are woven into the life body, make serve for healing. One can grow by offering oneself into this. In order to grow over the critical attitudes that come from fear, one can try at best to arouse positive thoughts and believe in these. One can thus conquer the tendency to become ill over and over again because in his fears one stands so inharmoniously in the life and the surroundings. One often goes through an illness of which one is declared incurable, and one can come over this out of the own force. The trust in healing, which one

can develop from this, works like a dynamo on other sick people. If one learns that the fear belongs really only to the past, the criticism on other people's imperfections can diminish in the serviceable offering. The sign on the southern moon's node indicates how the fears from a previous life block the present progress. The sign on the northern moon's node indicates how one by means of offering in serviceability can develop a fruitful life.

The moon's nodes and the Point of Luck give indications about the karmic direction of the individual which lays as a base to the biography and the consciously soul attitude to be developed in this life (This concerning the moons karma, directed to the Earth and fellow man). See M. Schulman, 'Karmic Astrology'<sup>37</sup> amongst others.

The Ascendant and the Midsky also work as points: aspects of planets and points to the Ascendant give indications about the fluently or not running of this forces in the acting in the external world; aspects to the Midsky give indications about the measure of flexibility in the running of these forces in the work- or societal life, or in the expression of someone's calling.

#### **e. Aspects**

These indicate the connection between the astral qualities, which the planets mediate, or possibilities to handle these when they touch important points (Ascendant, Midsky) in the horoscope. These are objectivations of soul gifts and -conflicts, and indicate how the qualities are connected (on astral, etherical or physical level, within body or soul limb, and so on) through the placement in the signs; the houses in which these fall and over which they rule indicate in which life regions they might work out, as objectivations of the work on the own being on Earth.

Summarized: ***planets in sign*** : soul qualities; astral body  
***sign qualities*** : the body in which it is worked out

#### ***aspects:***

- as planets: connection between lotus flowers (astral)
- falling in houses: connection between lotus flower (planet position in



sign) and organ process (planet in house; the organ process is being mediated by the planet ruling there)  
- as house rulers: connection between organ processes  
- between houses in position: processes in life body (house qualities determine the ether types in which they work out; these are connected to the etherflows-meridianpaths)

### **Aspects as soul workings**

The aspects form the connections between the planet qualities, in accordance with the nature of the astral body, which consists of the forces of sym- and antipathy, and therewith of connection and repulsion. The Greek myths tell about the adventures and other relations between the gods and between them and nature beings; this is what runs off in our soul under the working of the aspects. As has been posed, the second hierarchy of angels is living fore the astral qualities in us upon the Sun, and this finds its precipitation in the planet positions in the horoscope and their aspects.

With his descent to the Earth man takes along from the planet spheres those qualities for which he is awake. This alertness is determined by the experiences which he has acquired in previous lives on Earth and the questions which these experiences have called forth in him. With the spiritual beings that dwell and work in the planet spheres, he collaborates on his spirit-soul kernel to be able the life on Earth to come to dissolve these questions on the physical level, or develop or construct the right organs for it to be able to observe the solutions on earthly phenomena. Acting out of this, he can help along to transform the Earth.

The aspects between the planets show the working field of the soul of the incarnating human. They indicate the soul gifts and as well limitations; this on the basis of acquisitions and decays from a previous life. As has been explained in chapter 2, the faculties which one becomes, sink one level deeper each subsequent life on Earth: What one has in the one life in his ego as a talent, faculty, in the next life will stream out in his astral body as a basis for the soul construction. The next life this works through, in a transformed way, until in the ether body; the life after this it will work out in the physical body.<sup>56</sup>

One can approach this phenomenological in the following way. One observes subsequently flower shapes with different numeric ground plan, has this stand innerly as an image experience before him as the manifestation of a game of forces; like this one can imagine the soul workings of aspects within oneself. The real living in can only be out of the sound; see to this the next chapter.

If one starts with the observation and inliving of a milkwort/cruciferic flower, one can imagine the working of a square aspect.

With a lily like flower one can imagine the working of a trine aspect; with a six-folded flower, for instance an Easter lily, one can get an image of the working of a sextile aspect.

A rose-like flower, for instance a buttercup, might give an image of the working of a quintile aspect; with a stock rose of a biquintile.

With these observations, which reflect common human soul experiences because these have been laid down in man as such, it is possible as well to be able to experience the separate aspects in their workings.

At first it is significant to go deeper into the difference in ingoing and outgoing aspects.

The slowest moving planet is always doubled by the faster one<sup>35</sup>; he then forms the receiving one (the planet which stands more to the exterior, has to do with a higher human limb to be developed), the faster planet is the active force (the closer to the Earth, the more complicated are the etheric structures of the planets). The more laying to the outside in the solar system, the slower moves the planet in relation to the Earth through the Zodiac. Each planet pair thus embraces a cycle of going out, opposition and reunion. Until the opposition, the aspect between the two planets is outgoing, after this ingoing. These have different effects upon the soul of man. Someone with an outgoing aspect will have the tendency to look for his realisation in the world; the fastest planet as the active force will in his position in house indicate the working field in which the pair his looks for realisation (of course these are only interconnected when they make one of the geometrical angles to one another, so that they can resonate with each other, in a harmonious or disharmonious way).

When the aspect is ingoing, the faster planet returns to the other one as the receiving possibility of realisation of the faster one. A human with such a position will strive for inner realisation; this means to say follow consciously or unconsciously (or unwilling, but offered by the vicissitudes in the life) follow a schooling path, with which he might

develop petals, so soul qualities of one of his lotus flowers. In principle does everyone this, but with an ingoing aspect will be searched more for inner realisation.

### **The aspect workings:**

- A **conjunction** (0 - 8°) is the standing of two planets in the horoscope. These will reinforce one another reciprocally in their workings, regardless the fact whether they will either support or work out so differently that they might tear apart the soul. Thus work out from about the same point and sign in the Zodiac. This pointedness can be considered as a force which as a faculty flows out of the ego; a talent. One has to start working with this; the house connection (or other connections) indicates in which region. If it is an ingoing conjunction, the talent has been expressed in the world, will show little force to the outside and now searches for transformation in the soul and the construction of it in the higher ego (which remain back at the Sun, so that on the Earth in a next life on Earth there will be little noticeable of it).

The working can be experienced on a plant stem on which sprout forth more leaves at the same point. The way in which, the gesture that these make, gives an image of the reinforcing, harmonical or disharmonical working on each other.

As a soul working it gives the going together of forces (with the ingoing aspect are these exhausted).

- A **sextile** aspect (60 or 300° ± 2°) covers two signs. It gives a dynamical working upon oneself or the surroundings. The working as well is in accordance with the dynamical experience of the six-folded flower or leaf enfoldment. The shape gives the impulse to a six angle in the horoscope; the shape or the symbol of the Logos (a shape which one finds back in honey comb and other structures that gather a strong influence from the Sun).

The dynamic shows the working out of the ether body; it indicates a talent from two lives back, which already transformed for the good. This renders enthusiasm and a sense for acting force in the soul.

The ingoing aspect gives a dynamic force working out of the ether body to (reconstruction of) the physical body. This often goes together

with easy workings of fate, which come from the outside and cohere with the planets concerned and their house positions.

As a working dynamical harmonious, vivendifying, as a reflection of the life body.

- A **quintile** ( $72$  or  $288^\circ \pm 2^\circ$ ) has an inner harmonising effect, which expresses a soul-spirit talent – from the outside this may show chaotising in the life. One can get an image of her working with the observation and experience of a rose-like flower. It is the impulse to a pentagram in the horoscope; an astral working upon the ether body, so on the level of the lotus flowers. To my viewpoint a talent that goes even further back than four lives, which renders a certain measure of spiritualising, a reflection out of the higher Ego that stays behind on the Sun and has a special connection to the Earth via this aspect, via one or two lotus flowers. A conscious image formation of astral processes.

- A **square** aspect ( $90$  or  $270^\circ \pm 4^\circ$ ) offers an inner resistance, which not seldom expresses physically in a bodily coarseness of a limb. The planet forces stand refractorious opposite to one another. As a shape it gives the impulse to a square, the ideal form that imagines the earthly, mineral (in the mineral salt cubic form this is expressed at best). Its working can be experienced on an aromatic plant or crucifer, or on a square.

As an aspect, which can manifest until in the physical, it is a talent of four lives back, which now may lead to fixation when nothing positive is being done with it (it then can cause a coldness condensing illness like cancer, dependent of the concerned planets), or can be consciously transformed into something higher all through the physical. An aspect that is essential for the consciousness soul era of today. Strong willed people often have relatively a lot of these aspects, which give them the faculty to do something special on the Earth, to get things realized. Besides this they often collide with the surroundings because of their 'angular' character.

The working of the ingoing square is such, that one has to learn to let go something in the external world in order to get it realized internally. This goes together with soul pain and may lead to bitterness.

A conflict aspect that offers resistance, in accordance with the working of the spirit upon the physical body. The spirit works in rectangular upon the physical reality.

- A **trine** aspect ( $120$  or  $240^\circ \pm 6^\circ$ ) makes flowing, streaming as a talent which naturally results from the habits which dwell in the ether body because an already developed soul attitude lays as a base to it; a talent being transformed for the good from three lives back. Especially with the ingoing aspect however, because of the easiness with which everything goes, this may simply degenerate to its own reverse, like what happens if one merely profits from it. It namely runs of from out of the astral- directly into the life body, in which one usually is not conscious, so the gift is like an obvious talent that by the carrier is hardly being recognized as such, in which he anyway has no consciousness.

It is the impulse to a triangle. The experience on a triangle or lily-like flower gives an image of the trine aspect.

The working is fluent harmonious out of the astral in the etheric. A talent which one has present at each moment.

- A **biquintile** ( $144 / 216^\circ \pm 2^\circ$ ) is similar to a quintile, though the soul-spirit gift is deeper, richer, and the indicated possibility has a broader spectre of working. It gives conscious compassion with life processes.

- A **quincux** or **inconjunct** ( $150$  or  $210^\circ \pm 2^\circ$ ) is an aspect of smarting doubt, which can call forth a feeling of powerless indulgence. The working can be experienced on the consideration of the imploding seven-folded star to which this aspect impulsates: it is a feeling aspect with which the soul rubs with the external world. Possibly pointing at a talent in a previous life that has not been recognized or is neglected by the surroundings. As an outgoing aspect the 'eating oneself up' by these feelings, in despite of the fact that everything seems to go well. As a form it is an extra-spatial seven star which shows as an image a rhythmical interiorisation in twelve steps – herein the space measure (12) is being made to time (7).

As a soul working a smarting soul conflict which makes the qualities rely upon oneself like drops of repulsing fluids.

- An **opposition** ( $180^\circ \pm 8^\circ$ ) renders a struggle or doubt about working in the external world or inner realisation; a struggle which initially often is acted out as an overscreaming of the doubt; later on this can be transformed towards the inside.

As an image of the working: there is no longer a form, a hold, a one-dimensional line in which there can only be chosen left or right. This reversion goes together with a process of becoming conscious, and has to do with a physical constitution; the force which comes to an

expression in this aspect, is no more of a soul gift, neither a habit from out of the ether body, but is to be transformed back by oneself, ones own centre, from the physical-external to the spiritual-inner. Hence the inner doubt and overcompensation through overscreaming of this, which this aspect often calls forth.

These workings on soul level can be compared with the seven realms of the soul landscape (outlined by Rudolf Steiner in 'Theosophy' <sup>36</sup>); from solid, fluid, gassy to four more refined, thinner regions. Their connection to the different aspects:

**Solid landscape of the soul** (antipathetic relying to oneself, the sympathy within the antipathy causes a gloom of desire):  
*square aspect* (a rectangular position of the soul qualities).

**Fluid soul landscape** (sym- and antipathy stream through each other, impressions intermingle):

*opposition*; relying upon oneself of the qualities.

**Gassy soul landscape** (sympathy overrules antipathy, gives a desire character):

*quincuxaspect*; painful connection between the two qualities and reciprocal attraction, which leads to making conscious in the soul.

**Warmth landscape of the soul** (sympathy as a love filled surrender; connections in the soul become conscious as feelings):

*conjunction*; going together of the two workings.

**Light landscape of the soul** (love makes clairvoyant):

*trine aspect*; offering insight which makes flow spirit force.

**Sound landscape of the soul** (love makes clear feeling; active soul force):

*sextile aspect*; dynamising working out of insight in the life processes.

**Life landscape of the soul** (the will is being offered in the doing for the other person, and this makes the feelings arouse to life):

*(Bi)quintile aspect*; fluently acting out of insights, as by itself (natural virtue).

Viewed out of the soul, one can get an image of the aspects if one can experience these as attitudes to each other out of the planets concerned.

## **Soul configurations**

It can also be worthwhile to live oneself into the larger soul configurations as images. People with these soul constellations profile themselves out of those force workings.

- A **large square** (four or more planets which each make a square aspect to each other, standing as pairs in opposition) gives, when one of the planets is being touched progressively or in transit, either a strong arousing to the grinding of thoughts and impulses, with an effort to find a centre in this, or being grinded.

As inner force working it can be experienced as a tension standing rectangular to one another, which can put the whole until in the muscles quite under pressure; an extremely bracing of oneself. These people experience much resistance in the external world and are tending to go straight against this.

- A **large triangle** (three planets that each make a trine to each other) gives a harmonious flowing of forces; just as forceful as with the large square, but now accept the surroundings it much easier, as well because the forces propel to the outside in an unconscious and more natural way; the one with this configuration does not make a fuzz out of it.

- A **large six angle** gives besides forces on life body level, as well some inner tensions, because there occur three oppositions in it; this gives to the outside force, but to the inside a tendency to digest oneself in doubt. One is almost being propelled by the own forces, but in despite of oneself.

- A **Yod-configuration**, also called the 'painful indicating finger of God', points at op a smarting spot which has to be throughlived consciously; two quincux aspects point at one place in the horoscope and are being interconnected by a sextile aspect. Each time when one of the planets is being touched progressively or in transit, the force flows down to that spot, which as an open wound in the soul calls forth pain again. As an image one can think here of the sand grain of an oyster, which through his painful effect leads to this that it makes a pearl out of it.

- A **pointed horoscope** has lots of conjunctions. The person with these positions has special forces in these regions, indicated by the house

positions; it possibly deals here with the loose standing forces in different soul- and life regions (when there are little or no other mutual aspects).

## **Aspects between the planets**

### **Aspects of the Moon**

These are cohering with the conscious feeling contents that reflect in the brains, especially when it deals with first reactions of impressions. Besides these work out in the life body as forces of growth and expanding, cohering with these. This may become phantasy in the head.

*Intellect, phantasy and emotional charge.*

#### **Moon and Mercury**

Here we have to deal with workings wherewith emotional content and thinking manner are in connection to one another; from another viewpoint the life- and phantasy forces. The colouring of the thoughts and images by the feeling. Creative, but often undirected phantasy forces.

#### **Moon and Venus**

The way, in which one approaches the world out of emotional attitudes; often in a mother-like, enveloping way, as the working of the Moon coheres with motherliness.

#### **Moon and Sun**

The coherence between the reacting to impressions and the emotional content at the one side, and the world vision with which one observes and judges the world at the other side. With the ingoing aspects one can elaborate the events innerly in the soul in a good way, without needing to react immediately to the outside to new impressions.



### **Moon and Mars**

Feeling content and the distinctive faculty go together; can give rise to ordering of the emotional life.

### **Moon and Jupiter**

The coherence between emotional contents and the religious-philosophical growth forces; transformational forces in the mood and thinking, so directed phantasy. Often at an older age a physical expansion because growth can express itself physically; then it tends to gluttony.

### **Moon and Saturn**

Growth and fixation go together; puts a brake to growth and gives possibilities to the development of consciousness forces; in thinking and feeling. The images can be applied for directed phantasy. Often can be traced for the present in the connection or disconnection between Moon and Saturn whether one has had already a life on Earth in the consciousness soul era (started in 1417).

### **Moon and Uranus**

Emotional contents are being amplified; can give rise to a broadening out of the vision. The intellect being lifted up in a chalice.

### **Moon and Neptune**

Emotional contents and inliving forces go together; can give rise to clear feeling, or fading of intellect with too little ego-consciousness.

### **Moon and Pluto**

Images and emotional contents can become to exact truthful shapes and form gestures, which can be worked out physically or socially. Goes often together with dramatic acting.

### **Aspects of Mercury**

These are connected to the life body, the lung process, the senses and the elemental beings that in the nerve system come to the consciousness as thoughts. The way of thinking (which runs off along the logical paths of the life streams) is connected to this. Also our social connection to the external world, and all that coheres with it and quells forth as willing impulses from the inner world that may become images.

*Way of thinking and connection to the world.*

### **Mercury and Venus**

Way of thinking and emotional attitudes is being connected; gives rise to formulations out of beauty, aesthetics. Apart from that there only occur conjunctions and sextiles between both planets.

### **Mercury and Sun**

Way of thinking and world vision; the way of thinking is connected to the world vision and goes up in the burning of oneself. So this person cannot easily listen to others and their opinions. Between both celestial bodies occur only the upper- and the under conjunction; going out and going in respectively.

The measure of breathing with the surroundings out of the thought life, the images.

### **Mercury and Mars**

Way of thinking and propelling force of the blood, with an awake distinctive faculty go together: gives raise tot sharpening of the thinking. The sword in the life paths. One gets aware of the path of the thoughts (Mars). Way of executing criticism.

### **Mercury and Jupiter**

Possibilities to the broadening out of the thinking with philosophical-religious contents. This can feed and broaden out the intellectual soul. People with such an aspect as a conflict (square, opposition, quincux) have ceased this possibly in the Greek-Roman time and want to get in

to it still now. Gives possibilities to transformation of the life body out of the way of thinking.

### **Mercury and Saturn**

Possibilities tot crystallisation of thoughts into images. With conflict aspects as well the sticking to thoughts that are no longer in the right time and of which one has to learn to take distance.

### **Mercury and Uranus**

Through this the thinking can absorb spirit self contents, which means to say ideals of mankind in relation to the realization of brotherhood (or with conflict aspects of wrong ideals learning to take distance). Can often give rise to what are called genius thoughts, because the thinking may become imaginative and may observe future ideals within oneself as ideas. That gives renewal of society (which needs not always be for the good; Ahriman often gives inspirations which are too early and hence harden possibilities for man; For instance the colour television has been developed as a too early filling in of the development of imaginative consciousness, however not out of man, but coming from the exterior).

### ***Mercury and Neptune***

With these aspects the metamorphic thinking may be developed, because with this with the ego and astral body one may plunge into the life processes and connected to this the way of thinking in an inliving way. One may learn to observe paths of thought as processes, or with conflict aspects learn to take distance of the injustice of it. This may reflect as much in the acting region (in the habits) as in the thinking itself.

### **Mercury and Pluto**

With these aspects one may learn to realize thought paths as being significant manifestations out of the World word, which each have a moral high standing working (they have already been examined by the heart). With conflict aspects one just has to learn to take distance of wrong moral-ideal images. One then often may be compulsive in his

formulations to others (with the ingoing square), but is not in the position of credibility.

### **Aspects of Venus**

These give indications about the astral body and her connections, so the way of directedness in feelings; about the kidney process and the regulation of the digestion out of the solar plexus, so the autonomous nerve system.

Attitudes of sym- and antipathy in relation to others and phenomena.

### **Venus and Sun**

Indicates the way of out of which one approaches others out of his soul attitude; often a royal dignity, wherewith one lets feel that one offers the love to the other person (with the outgoing sextile) or has a need for personal valuation of others (the ingoing sextile). The way, in which others appreciate someone, influence and colour the experience and consideration of the world (the world vision). Apart from this make both celestial bodies only conjunction and sextile aspects to each other.

### **Venus and Mars**

Connection to the external world though feelings of sym- and antipathy go together with the distinctive faculty; that indicates the elements for the building out of the perceptive soul. There often hides a certain still unchastened passion behind these aspect workings, especially when these are outgoing; the anger is the best educator of the perceptive soul. An aspect, which indicates that one, has to explain oneself on the soul level with others in relations; gives a tendency to start and maintain different relations with other people.

### **Venus and Jupiter**

Possibilities to a broadening out of the emotional life in relation to others. This can work upon the all over philosophical-religious life attitude in a refreshing way. Gives uplifting of the emotional life and

the life attitude through friends that are active in the spiritual life (such as artists, priests, educators).

### **Venus and Saturn**

Possibilities to crystallisation of feelings in relations (or difficulties to this with conflict aspects, when they are too much fixated). One can be brought in situations in which one can observe these feelings and relation forms, and trace within oneself how these are, put them right if necessary and transform in his soul. Gives raise tot consciousness in the emotional life.

### **Venus and Uranus**

With these one may clean the feelings through and against mankind ideals, so that the astral body may become to a chalice for the spirit self. To this the feelings that one experiences, are strongly being amplified, may become almost grotesque. It of course is making conscious how the external world reacts to this (with outgoing aspects) or how one elaborates this innerly (with ingoing aspects).

### **Venus and Neptune**

These aspects can give rise to clear feeling; each emotion can become a conscious experience, also when these are being observed by or around others. Hence the harmonious aspects can give rise to high inspirations and are especially beneficial for composers, talkers and responsible persons.

### **Venus and Pluto**

With these aspects the soul attitudes can become an example for other people, or compel respect. With conflict aspects these become compulsive by means of feelings, and can be perceived as oppressive by others, and one can learn to take distance of it.

### **Aspects of the Sun**

These aspects tell about the narrow astral cloak that makes the personality characteristic; about the specific colouring of the innermost soul kernel and of the world vision. As well about eventual talents and ignorance of the ego.

### **Sun and Mars**

Acting force out of the will and distinctive faculty out of the world vision; herewith one can realize ones innermost willing impulses on the Earth (outgoing) or innerly in ones soul (ingoing), or (with conflict aspects) learn to take distance of the will execution upon others.

### **Sun and Jupiter**

Gives possibilities to the expansion of the world vision with philosophical-moral-religious viewpoints – which may occur by meetings with strangers, other wise thinkers. Through the connection between heart and lever is gives indications about the measure of vitality.

### **Sun and Saturn**

The coherence between experience of the world through the world vision and the limitations which the fate imposes through the form in which the external world comes to us; between the way of will expression and the form which the external world asks from us, or how we want to answer to it in our attitudes. Can make conscious of the own will expressions.

### **Sun and Uranus**

These aspects give possibilities to the uplifting of the ego and therewith the world vision unto the spirit self, so that the embryonic droplet of warmth which the ego is initially, may grow out to a spiritual stature in as far as it expands the world vision to spirituality (which is possible with each world vision) and the thinking therewith makes imaginative and places it in the heart, so that one learns to think out of

love and not merely in wisdom. Philology, which may become to philosophy.

### **Sun and Neptune**

Possibilities to the expansion of inspirative faculties when one manifests oneself with the willing impulses in the world (with outgoing aspects) or transforms his own life body to life spirit (with ingoing aspects), or acts out of this.

### **Sun and Pluto**

Herewith one has possibilities to work out his ideals that live in the world vision until in the physical; to be realized on the Earth (outgoing aspects) or in his own being (ingoing) until in the physical body, so that one builds out and up spirit man forces on the basis of the physical body, the forces of the World word in as far as one is this by oneself. With harmonious aspects do others experience the deeper will which hides behind this as divine, and are tending to listen to it (one then until about the fortieth life year needs to clean his will and direct it upon op higher goals than the own); with conflict aspects one needs to learn to take distance of the will transmission, inherent to these aspects.

### **Aspects of Mars**

Herein are being indicated the measure of willing force and energy which one directs to another person's soul region. This as a reflection of the propelling force in the blood, which has its endpoint in the gall. Further about the perceptive soul; the distinctive faculty of it, which can give impulses to ordering of the soul life and reflects upon the life regions concerned.

### **Mars and Jupiter**

Possibilities of realisation of the own spiritual good, philosophical-religious contents, artistic creations. With conflict aspects it can put a brake to the passionately coloured willing expressions, and make fiery in the conviction of the own enhanced idea good.

### **Mars and Saturn**

Possibilities to give shape to the fate with acting or the word. Gives toughness and endurance faculty on the posed aims. With conflict aspects the body is made submissive to the will (and then can become a kind of self castigation).

### **Mars and Uranus**

Possibilities to the realisation of brotherhood ideals, mankind perspectives in word and act. Gives possibilities to the execution of the ideals, so to make these practical applicable.

### **Mars and Neptune**

Possibilities to work conducting and ordering in and out of the own life processes. This can work out in group dynamics, process conduct, as well in for instance the conduct of an airplane or ship.

### **Mars and Pluto**

Possibilities to act out of the spirit man forces, so to apply the will to put others ideally and out of their own higher ego (as one experiences this intuitively by oneself) into movement. With conflict aspects this of course becomes more compulsive. The starting up of something idealistic belongs to this; it is always accompanied with some force show, working out violently or not.

### **Aspects of Jupiter**

Herein the measure of broadening out of spiritual perspectives is being indicated; the growth aspects of the life body and the intellectual soul developed from it. The liver as synthesizing life organ does make conscious and transform; the front lotus flower gives rise to penetrative thinking. Aspects of Jupiter enthusiastate easily, impulsate to expansion (which especially in aspect with the Moon may lead to physical expansion).

*Expansion, growth.*



## **Jupiter and Saturn**

Possibilities to the extension and crystallisation of the own acquired religious-philosophical thought good out of what the fate offers as possibilities. So to the construction of philosophical systems, educational methods, and with conflict aspects the loosening or transformation of it.

## **Jupiter and Uranus**

Possibilities to the extension of spiritual horizons with spirit self-qualities; so active or observing where a new group consciousness of free individuals in education and life- and work communities is brought into practice.

## **Jupiter and Neptune**

Possibilities to the extension of consciousness in the life processes, where life spirit processes occur. This can be elaborated within society in social-religious work, in addict- and elderly people's care (with outgoing aspects), or through inner realisation of life spirit qualities as conscious virtues which become to new clear felt experiences, so inspirative forces that cohere with the workings out of the life body in ourselves and in others.

## **Jupiter and Pluto**

Possibilities to the realisation until in the spiritual transformed physical, so the spirit man germ, of our philosophical-religious ideas and ideals. Therewith the possibility to influence others with the own convictions, which of course may happen in a harmonious or a compulsive way. The ingoing conflict aspects give possibilities to dislearn this and to realize in the interior the spirit man qualities, cohering with the own ideal convictions.

## **Aspects of Saturn**

These indicate a brake to the connection; give the tendency to crystallise, form out, analogue to the process of bone formation and the blood formation inside this, which can give a basis and form to the

fate. The spleen as an organ coheres with rejuvenation and obsolescence, hardening. The thousand petalled lotus flower indicates the spirit rejuvenation through fate binding.

*Forming out, shaping a stature.*

### **Saturn and Uranus**

Possibilities to the crystallisation of spirit self qualities, which cohere with the forming brain sand inside the hypophysis. Forming out of ideals in acts, so in ones biography. Further on each form of grail art which tries to approach and give shape to the spirit through the artistic. The expression of form is possible through this.

### **Saturn and Neptune**

Possibilities to the crystallisation of memories, virtues, conscious life processes, flows of clear feeling. Can as well impulsate to methodical seizing or forming out of social processes.

### **Saturn and Pluto**

Possibilities to the crystallisation in form of ideal strivings; form giving of the ideals of others which they may carry along unspoken. This goes all through external formality. A working of the will through forms.

### **Aspects of Uranus**

Herein spirit self-forces get free; clairvoyance, also at moments, which may bring one all of a sudden in another consciousness. Predominantly the transmission of the one into the other consciousness, the reversion. Therewith an amplification of the experienced emotion; it is being uplifted.

### **Uranus and Neptune**

Possibilities to let become transformational processes into an image at the one side; the imaginative consciousness to be expanded with transformational forces at the other side. One can live into an idea clear felt and thus grasp it deeper with this; most often streaming

clairvoyant images. Feelings and memories are being amplified in the soul.

### **Uranus and Pluto**

Possibilities to the development of force in the imaginative consciousness, so that one can convince others with it (or with ingoing conflict aspects one has to learn to take distance of this). At the other side working out grail forms until in the physical, so working on the spiritualization of the Earth out of a mankind ideal (which can as well be worked out in the social; one builds on each other).

### **Aspects of Neptune**

Here the issue at stake is conscious forces of living in, compassion, the standing in the inspirative stream that can overflow the consciousness. This all of a sudden standing with the consciousness in the streaming life processes (in which the life spirit leads) can make fading the ego-experience; the moving along in the life spirit forces can give a need for stunning, ego-extinction through for instance drugs. Streaming images in transformation.

### **Neptune and Pluto**

Possibilities to crystallise the transformational processes out of the life body into forms, which bring each an ideal striving in his development to form and spatial movement. As well to bring others to the development of virtues in themselves by keeping up the good example as an ideal in doing this by oneself.

### **Aspects of Pluto**

These give rise to will reversions, workings out of the will of the higher ego, so spirit man forces. They indicate a deep force to the planet forces concerned. Form activity to truthfulness.

Aspects between mystery planets do most often not yet work out strongly, because most people only have germs of their spiritual bodies, represented by these planets. They only work out germ-like in

the soul, so also as aspects. They do however work out clearly as connections between the houses.

## **f. Lines for the interpretation of the horoscope**

In order to be able to work practically with a horoscope, it is significant to at first distinguish between some main and sidelines, and along of what we can read from the image language of it, make ourselves step by step an image of the being which expresses itself in it, in his body coherence, organ configuration and the possibilities of fate that are connected to this.

To this aim the horoscope at first needs to be worked out far enough clear. This means to say that if possible and necessary, it has to be corrected on birth time by methods of estimations like progressions and directions.<sup>53</sup> Besides it has to be rendered with planets in signs and houses, wherewith the aspects between planets and important points are clearly marked. See to this the example horoscope on page 6.

### **1. the sorting out of overall lines.**

At first one makes an analysis of the planet positions to quadrant (I = fire force, II = water-etherical, III = astral-lightetherical, IV = physical-life etherical), considered out of the interpenetrating polarity ego-other and conscious-unconscious). This tells about the person whether he will go through a life in self development or working for and on another person (an emphasis on the rising and the descending half of the horoscope respectively); whether he will manifest himself in the world out of the unconscious acting force or on a personal, conscious way (weight of planets under or above the horizon respectively).

The planets are being grouped in capital, fixed and moving signs and houses. When the emphasis lies upon capital signs, then he takes along much astral initiative force to realize his ideas in the world. If it lies with capital houses, he can or might want to realize his impulses in acting force. If the emphasis lies on fixed signs, he takes along impulses to control, maintain, and take care of what is. When the emphasis falls upon fixed houses, he will have a striving for to conduct in and maintain councils and boards of existing organisations. If the

emphasis lays with moving signs, he takes along many cultural, educational, religious-philosophical or artistic impulses; if the emphasis lays with moving houses, he will want to work out his impulses in these spiritual regions.

The planets are being grouped in sign qualities and houses, after the four elements.

\* If there is a strong fire occupation in signs, then the person has developed in his previous life much initiative force and now takes along quite a few talents. If many planets fall in firehouses, he may develop this life much acting force.

\* If there is a strong earth occupation, then in the previous life he passed much time in thinking, and this now works through until in his physical organisation, makes him heavy.

\* If many planets fall in earth houses, he may now work on the Earth, in the Earth, in regions that are being indicated by the houses.

\* If there is a strong air occupation in the signs, then the person has experienced a lot in the soul during a previous life, has been active in the emotional life and because of this has now a vivid astral body. If many planets fall in air houses, then he may now work out much of consciousness on the astral-connective level.

If there is a strong water sign occupation, then the person has worked much rhythmically, in regions that cohere with maintenance of the life coherences, like with up growing children, with animals and plants. He now takes along a care taking-nourishing attitude, and insights in the region of the life processes. If many planets fall in water houses, then he now may become conscious of what quells forth from the life processes, when he does rhythmically things in repeating acts, in coherence with his profession or not.

This indicates the overall directedness of soul content (sign placements) and as well of earthly directedness (occupations; house placements).

A next step is to look to the sequence of houserulership; which houses are the most an endpoint (see the example horoscope). These have a special attention for the person; form a main point, for herein lay his largest occupations or worries.

The sequence of house rulers renders the worn-out ether paths, which coheres with fixed habitual patterns and worn-out thinking habits that are either repeating circles, or always end up in the same conclusions.

Then there can be looked at the larger configurations; is the horoscope pointy (many conjunctions), has it a large rhomb, a large

triangle, a square, a T-cross or a Yod-configuration? Is there much harmonical? Where lay the conflicts, as the aspects point out? Which planet(s) is or are a spearhead, or loaded? This indicates something about the overall soul condition of the person.

One can keep all these data in mind. From here onwards the interpretation can start step by step and the person can come into appearance.

The list as used underneath is meant as a possible entrance, as a scheme. One can deviate from it at wish, to the extent that the horoscope or the specific attention of the person asks for this. The used sequence does indicate and follow a main line of clarification via temperament, constitution, soul typing, soul directedness, individuality and world vision, karmic direction, and configurations flowing from this, which cohere with it as life themes and specify this fate. So it has been meant more as a guideline than as a recipe.

## **2. Temperament**

- a. The temperament is being determined predominantly by the Ascendant; the quality of the sign which is rising, indicates an important hue to the temperament, because the Ascendant is the hatch of and to the world, so indicates the way in which we want to seize in the physical out of our individuality and all through our soul, and through which impressions come to us – so through the senses, which are being vivendified by the life body.
- b. A rising planet, so standing in the first house, conjunct with the Ascendant, or, though less strong, in the twelfth house close to the horizon, gives a strong hue to this temperament; the house over which he rules indicates as well a strong temperament colouring.
- c. The ruler over the Ascendant transmits that sign quality via the organ process being initiated by him (on the physical-etherical level) and lotus flower (on the etherical-astral level). The place where he stands indicates where the forces of the temperament will express themselves (life region, organ), if he stands sufficiently strong to be able to express himself. The quality of the sign in which he stands, determines as well the temperament.
- d. Aspects to the Ascendant of strong placed planets impress their stamp upon the temperament. The sign quality of their house cusp, or, less strong, the sign in which they stand, determine the type of temperament colouring.

- e. If there stands no planet in the first house, the ruler of the Ascendant is placed weakly and there are no aspects to the Ascendant, the ruler of the house in which the Sun stands, as well determines the temperament. One then has to look at the sign quality of that ruler.

With the consideration one almost always comes to two, sometimes three element-qualities, which colour the temperament. The issue with this explanation is not so much a counting of factors, a weighing of possibilities, because one comes on Earth with his qualities that can give stature to the body and fate, but one has to do this with the possibilities, which are being offered in heredity. Herein lays a certain freedom at the one side, a certain unfreedom by impossibilities at the other side. It is always significant to condescend the person in order to observe in how far and how he uses his forces. What always colours, is the quality of the rising sign.

### **3. Constitution**

Herewith is most often being indicated the dominant organ in the digestion, which has a precipitation upon the corporal condition and therewith on the way in which one encounters and digests the world. This is being indicated by the planet which stands strongest in the horoscope; and most often is this the ruler over the Ascendant.

- a. Which planet is the ruler of the Ascendant and how is he placed. Is the place (the house) stronger than the expression force of this ruler, then the quality of that sign works strongly and determines as well the constitution.
- b. Which connections has he (aspects, predominantly the conjunction determine as well strongly the constitution).
- c. By which planet is he being ruled, how stands this and what are its connections.
- d. If the ruler of the first house is weak, the ruler over the house in which the Sun stands, gives indications over the constitution.
- e. A spearhead-planet, which is heavily aspected and takes in an important place in his position, can as well indicate the organ type.

With this again the issue is to weigh the importance of the planet positions. Especially the sign and house quality of the most dominant

planet is important to look at. Upon this basis one chooses by oneself the constitution, which suits to the fate, even though this may put hindrances in the way – we are basically beings that have decided for development.

#### **4. Soul type**

The strongest placed planet determines this as well;

- a. What is the placement of the ruler of the first house and what are his connections.
- b. Does there stand a planet in the first house, conjunct with the Ascendant, or in strong placement and aspected to it.
- c. What are the aspects of planets to the Ascendant.
- d. What is a spearhead planet, what are configurations.
- e. What is the ruler of the house in which the Sun stands.

The following soul types can be acknowledged in outlines, in connection to the planets:

Moon - the conservator, maintainer.

Can be strongly dreamed off, for certain at the beginning of the life (in illusionary thoughts about material values just as much as in fairytale dream images; wild phantasy forces or dry intellectual forces.

Mercury - the renewer, healer or connector because of his volatile faculty to flow along

Venus - the aesthetic or caretaker

Sun - the balance maker, leader

Mars - the initiative taker, undertaker or orator

Jupiter - the thinker, artist

Saturn - the investigator, terminator

Uranus - transformer, humanist

Neptune - carrier out of love

Pluto - reverser which does for and out of the other person, out of what he observes from the other person's higher ego

#### **5. Conscious soul-content and reaction to stimuli from the outside**



- a. In which sign stands the Moon; this renders the conscious soul attitude to new stimuli, and the emotional attitude one takes on therewith (the Moon brings forth the brains, in which the impressions from the external and inside are being reflected as images and thoughts; also the feelings which they arouse, become conscious in these).
- b. Her connections with other planets indicate those emotional regions, which can become conscious. Planets detached from the Moon do not come clear to the consciousness and can be harder expressed.

## **6. Individuality and world vision**

This is being indicated by the Sun and his connections.

- a. In which sign stands the Sun. This gives indications about his world vision; the hatch through which the ego looks at the world. It is the interiorised sense as a working out of this sign (see part e of this chapter) that brings forth that world vision. The house, in which the Sun stands, indicates the working field upon which our individuality will want to work. There are twelve different world visions from out of which we can live. In order to develop ideals, experienced by the world vision, we need to develop a conscious soul attitude in that direction, so that our conducts are attuned from itself to the acting after that ideal, and this is called the development of a virtue (with which we transform our life body). This is also indicated by the Sun's position; predominantly by its house placement and the rulership over his own house.
- b. The aspects to the Sun: these indicate the narrow astral cover of the ego – that which is being called the cloak of the personality. This probably comes back more lives without many changes. So the Sun indicates our way of being and of acting, but does not tell directly something about our ego-organisation or individuality.

## **7. Karmic direction**

- a. The moon's nodes are indicating this; the southern one gives indications about the old karma, the northern one about the direction in which we have decided to develop on the basis of this old karma. They give an important key to themes that will return during this life.

- b. Planets in connection to the moon's nodes; conjunction with the southern moon's node indicates that the turns of fate which have been brought along by the planet in concern, will have to be lived through anew at the start of the life; besides that one can take along talents from a previous life. Conjunction with the northern moon's node tells that the soul force, being indicated by that planet, to be developed, can help us to achieve our life aim. Squares to the moon's nodes pull us away from the life aim, which may make us lose sight of this for a certain stretch of time. This is an extra handicap on the way. Beneficial aspects to the moon's nodes give possibilities to growth when one uses those forces, or symbolical re-experience of turns of fate, which makes one taking the fruits of it.
- c. The point of luck renders the conscious soul attitude which one can develop when one could express his individuality freely in the world; has to do with a kind of duty in relation to the own soul, which gives a glad attitude when one has fulfilled this.
- d. The planet positions, united in configurations or not, specify this fate. Most often the with the moon's nodes found life items form a guideline that make better understand the configurations. It is practical to split out these configurations as much as possible to life theme, which keeps the conflicts and possibilities convenient.

## **8. Elaboration of the configurations**

Herein the configurations are being worked out one by one along the life themes. As well loose standing planets have a special meaning here.

## **9. Discussion of striking traits**

Herein the conflict positions can be discussed, indications given over organ weaknesses and possibilities indicated for development. Eventual therapeutic-schooling hand reaches, if wished for. There can follow a short summary of the most important items.

It is my experience that a written rendered horoscope can offer a good support, if this is thoroughly been worked out, considering

that one takes it along for all the life, reread it over and over and can deepen or reflect on it.

**g. Practical elaboration along an example**

To this the example horoscope on page 6 stands as a model.<sup>55</sup> The person is a man. Underneath some positions to numbers are being analysed to come to large outlines before the interpretation begins. Most practical is to write this underneath the horoscope image.


	sign	
Capital	3	4
Fixed	3	3
Moving	4	3
	house	

	sign	
fire	3	4
water	5	4
earth	2	2
air	0	0
	house	

Quadrant division:

0	2
1	7

Sequence of house rulership:

Ruler 1 -- 8 - 4 - 5 - 9 - 6 - 5		
Ruler 2 -- 4 - 5 - 9 - 6 - 5		
Ruler 3 -- 5 - 9 - 6 - 5		
Ruler 4 -- 5 - 9 - 6 - 5		
Ruler 5 -- 9 - 6 - 5		11 x Ruler 5,
Ruler 6 -- 5 - 9 - 6		
Ruler 7 -- 5 - 9 - 6 - 5		1 x Ruler 6.
Ruler 8 -- 4 - 5 - 9 - 6 - 5		
Ruler 9 -- 6 - 5 - 9 - 6 - 5		
Ruler 10-- 4 - 5 - 9 - 6 - 5		
Ruler 11-- 1 - 8 - 4 - 5 - 9 - 6 - 5		
Ruler 12-- 8 - 4 - 5 - 9 - 6 - 5		

*(read at the first sentence: the ruler of the first house stands in the eighth; the ruler of the eighth house stands in the fourth, and so on)*

### **Rough outlines**

There is a strong emphasis upon the second quadrant. This indicates that this person will have to become conscious of a lot during this life (a water-ruled quadrant) and through the transformation to himself which coheres with this, in a way unconscious to himself (underneath the horizon) he will be able to serve mankind with this (the descending half; indicates the other person).

The planets are almost equally divided over the sign threefoldedness of capital, fixed and moving; a light emphasis upon the moving signs, which indicates that he will takes along a bit more thinking activity than initiative force; the little dominance of the capital houses indicates that he tends to develop his activities on this ideal-philosophical-religious or artistic region.

With the sign division to element qualities there shows a strong dominance of water placements; this indicates that in a previous life he has done and elaborated a lot in and on the life region. With the house occupation are fire and water equally emphasized. This indicates that he may develop acting force, and besides may become conscious and transform an amount of previous experiences and life processes, reflecting in the soul.

Striking is that there stands no planet in either an air sign or house. It

indicates that he does not take along a strong breathing feeling- and thought life, has probably little soul connections, and has neither in this life worked before the possibilities to be able to form these now. He mostly acts out of impulse and habit, and will probably be lazy in his emotional life; likes to feel comfortable with food and expressive behaviour (strong water occupation and also the prominent fifth house).

The sequence of house rulership ends up eleven of the twelve times in the fifth house, which indicates that each thought and stimulus impulses to express himself. The self-expression is very important.

The horoscope shows the configuration of a large triangle, falling in water signs and -houses, with the point upon the Ascendant. This indicates that each act may run off fluently; there will be put little in the way to this person when he acts out of habit.

The large triangle is extended to a kite form through the opposition of Uranus and Pluto with the Ascendant, indicating the basic attitude that under no premises he will place himself at the service of others. This give rise to tension with expressing, so that each act, in despite of its fluent character, yet has a charged undertone which keeps pressure to the kettle.

Furthermore the horoscope is rather pointy, there are five pairs of conjunctions; in the first, fourth, fifth, sixth and eighth house.

## **Temperament**

The Ascendant is Pisces, a water sign; Neptune, the ruler over the first house, stands in the eighth house in Scorpio; as well a water sign. He makes a fluent triangular aspect to the Ascendant. This gives indications for an overweighing phlegmatic temperament. In the first house, near the Ascendant stands Saturn. This gives a melancholic colouring to the temperament, which can make him at times melancholic. This as well because with Saturn in the Fishes the shape of the own personality in the conduct cannot well crystallise and come to appearance, in despite of the fact that this man wants to show himself with dignity (which is indicated by the outgoing trine aspect of Saturn with the Sun).

So an overweighing phlegmatic-melancholic temperament. The trine aspect of Jupiter in Cancer, also a water sign, with the Ascendant amplifies the phlegm; the hidden trine aspect of the Sun in Leo to Saturn can give choleric outbursts of authoritarian conduct when he

expresses himself. The opposition of Uranus and Pluto in Virgo, the sixth house to the Ascendant can give cramp-like, almost epileptic outbursts when expressing himself.

### **Constitution**

Because of the overweighing water occupation on and around the Ascendant and the good connection of Jupiter with it, while this is co-ruler as well, he will probably form himself into a liver-type; the type of man which lives mostly in his habits and can have the tendency to expand physically. This as well because Jupiter stands in a water sign. Saturn in the Ascendant indicates that also the spleen process is important and that renewal and degradation will express directly in the stature of this person. The water placements of Saturn and Jupiter in narrow contact with the Ascendant can make him form a somewhat heavy stature.

### **Soul type**

With Neptune as the ruler of the Ascendant he is of the carrying, with-living (compassionate) type, whose soul however is often fed by impulses of hatred and other passions (Neptune in Scorpio), which he, considering his lack of air-occupation, does not have conscious, and neither can become this easily. The large triangle configuration between Ascendant, Neptune and Jupiter gives to this a possibility to be active in idea or practical forming in the feelings (Jupiter stands in Cancer; a water sign).

Besides he will have a strong investigators nature, with Saturn in conjunction with the Ascendant. When he expresses himself, and he will have a strong tendency to do this with the big emphasis on the fifth house, he may take a balance creating attitude; probably by putting himself up for the weaker (with Neptune as predominant soul working).

Therewith will the self-transformation with each deed be his aim, so this will work as much to the inside as to the exterior (Neptune, ruler over the first in the eighth house).

### **Conscious soul-content**

The Moon stands in Sagittarius, the ninth house, which indicates that

he takes on a positive, out striving, but somewhat irascible, inobedient attitude to others and in situations. The feelings are coloured intellectually therewith, and he is more inclined to dialogue than to passion. He has a tendency to philosophical abstraction, but his philosophical motives can be coloured by his attitude to others (indicated by the quincunx aspect to Mars) when it turns out that he looses in the dialogue (also indicated by the square aspects with Uranus and Pluto). Each impulse of self-expression wins in force during the realisation (indicated by the trine aspect with the Sun), and he knows automatically which logical way is the best and shortest (indicated by the trine aspect with Mercury) to be able to execute this. The reasonability returns fast and the basic mood is of a certain peace of mind.

### **Individuality and world vision**

The Sun stands in Leo, the fifth house. This indicates that he has the sensualistic world vision, which means to say that he out of himself, experienced as a (or the) middle point, wants to feel to the periphery to get a certainty about the world around him. His feeling (with each sense) gives him information about the world, and out of this central experience he will conduct the surroundings and preferably rule over it, as a propelling centre. Through his emotional attitude, wherewith he predominantly uses his warmth sense to feel in sym- and antipathy adhesions of other people his own essential kernel –and preferably he wants to be admired with each deed, for in this he will feel himself–, he knows to choose the qualities of people around him by praising these, and thus become like a middle point between people which he has working for him. Because the Sun stands in the fifth house, he wants eagerly to express himself and execute a leading position, so that he can be a force centre for his surroundings. Considering that Neptune is the prominent ruler of the first house, he will probably gather weaker around him, which appeal upon his compassionate nature. These he then can support.

Mercury on this place gives a concentrated thinking faculty which is directed inwards, tended to search for the kernel of a problem and from there oversee the main lines. The conjunction between Mercury and the Sun gives a big veneration for the own thoughts, so that he can hardly listen, and when someone speaks, he will be tended to impose only his own opinions; proud can blind then the own objectivity.

Because it is an ingoing conjunction, he needs to get loose of that superiority feeling and to realize his ideas and those of others innerly in making these to clear thoughts in his intellectual soul. This is helped as well by the trine aspect with the Moon in the ninth house. The sensualistic world vision can help him to from out of truthful compassion be able to give the other person the freedom of the expression of his opinions. The strong emphasis on the fifth house indicates that this can as well give freedom to himself, if he chooses for the good and right.

### **Karmic direction**

The southern moon's node stands in Scorpion, the eighth house, the northern in Taurus, the second house. It indicates that in a previous life he has mostly used his life forces to strive for his own goals, through which his understanding for morality has weakened. Now he can try to search for a sense in his life by himself by seeing the value of it and also start to strive for this value, so that he can regain moral security by building this upon values that have been found right and just, and his deeds testing over and over to these. Thus he can, instead of being guided and hunted by his thrives, find security in the devotion on the acting along this built up new values.

Because Neptune stands besides the southern moon's node, he has tried in that previous life to come to a mystical union in himself in diving with his ego-being in his soul and thus go into the compression in the life body, but this probably brought him not to God, but to the veneration of himself. Possibly, because the position is in Scorpio, this has gone along with misuse of sexual forces, such as this was in use in the Indian Tantra-cult to come to an experience of unison (Note: in that early time of the development of mankind this cultic act was right in time in the mysteries, but now this has grown old and hence luciferic). Considering that as well Uranus and Pluto are involved in this, the issue is high spiritual regions in which he then has penetrated. Initially the decayed experiences of unification will be reflected in his consciousness, and are these penetrated by his thrives and desires, so that he can receive inspirations from above and from underneath, often filled and fed by impulses of hatred (Neptune stands in Scorpio), and he might be placed in a dependant position during his younger years (Uranus and Pluto in the sixth house), through which he might be initiated through pain, and against which he might feel a great



repulsion. It will give him possibilities to entirely transform his inner nature through erecting himself on the new values to be developed. Through leading others (via the strong fifth house), he now may use his feeling of unity as a force for others so that he can develop the freedom out of compassion.

Also the point of luck in the Leo, the fifth house, in conjunction with the Sun and Mercury, indicates that he in expressing himself in a leading position and connecting thus to others, develops the right soul attitude to give shape to his fate, so that his being comes to the right point. With his phlegmatic temperament he namely is initially quite lazy probably; only when there is being made an appeal to his compassion, he comes out of his habit patterns and will want to manifest himself. He then can learn to control himself and become a faithful centre. Initially he might feel little for this, but people around him might bring him to this with their questions for help. The other configurations specify this fate.

### **Configurations:**

- a. The large triangle configuration of Neptune, Jupiter and the Ascendant, expanded to a kite form with the oppositions of Uranus and Pluto on the Ascendant.  
Connected to this the conjunction of Mars and Jupiter.
- b. The conjunction of Sun, Mercury and the point of luck, with trine aspects to Saturn and to the Moon.  
The Moon connects this with a square aspect on Uranus and Pluto with the kite configuration, with the quincunx to Mars and to its conjunction with Venus and Jupiter.
- c. The conjunction of Venus, Mars and Jupiter.

### **ad a. the kite configuration.**

Jupiter in Cancer, the fourth house gives possibilities to become conscious of the own spiritual striving in that he has a deep religious emotionality, and as well a strong social motive in the thinking. It indicates a striving to come to spirituality in a philosophical way, so by means of the thinking. He hence can have an interest in the esoteric. The trine aspect with Neptune gives the faculty to see streaming images within meditation and consideration; he can imagine the process-like in the imaginative consciousness, experience the inner

guidance. This is a connection between the imaginative and the inspirational, which expresses itself in the image.

The trine aspect between Jupiter and the Ascendant indicates the religious-social attitude a vivid, positive and enthusiasming trait.

The trine aspect between Neptune and the Ascendant indicates possibilities to execute the act out of compassion; besides a heightened memory faculty on and in the act; so he can well imitate, automatise acts.

The entire large triangle gives clairvoyant-clear feeling faculties when the acting in the world. Because this falls in water signs, there is a chance because of the ease with which each act goes, these can fall into habitual acts, so that he can almost sail blind on his 'automatically pilot' and thus can sleep in, because everything seems to go by itself. The tendency to consciousness of the own motives and through this deepening is strongly present however. Because Neptune, the ruler over the first house, connected to it, stands in the eighth house, each act is relied to the self-schooling and grasped as a possibility to experience the inner unity. Whether this is being used in pleasure or in real transformation, is up to him and his judgement at that moment.

Uranus in Virgo, the sixth house gives a tendency to maintain a small select group of friends in reciprocal help. In the sixth house it can give disturbances of the pineaple gland (that regulates via hormones the life ether forces in the body) and thus may lead to sleeplessness or cramps. The hypophysis, connected to this, works upon this gland (Uranus seizes upon this). It gives rise to an exaggerated clearness.

Pluto in this place indicates the possibility to let conduct the higher will in the life processes and thus make becoming the truthful back laying willing impulses until intuitions for the consciousness. This germ force can however difficultly express itself, and hence he can be tended to digest himself, or oppose to the circumstances. It anyway diminishes his servability.

The conjunction between Uranus and Pluto gives a large faculty of will transmission when he speaks out of ideals, but he is hardly conscious of this by himself (an outgoing conjunction), and experiences will transition as a game (in the theatre play he is a advertising designer for some time). This can have all kinds of effects.

The opposition of Uranus with the Ascendant gives difficulties to come to sleep and wake up. Besides he might feel standing too little on his own legs.

The opposition of Pluto with the Ascendant makes him underestimate the own willing force, so that he can easily be dumbfounded by others. The hesitation to put himself or the other person into movement can be overcompensated by uncontrolled pushing, colliding.

The ingoing sextile aspect of Uranus to Jupiter indicates an insight in the laws of life; through this he can profit of the new development, already being tested and proved well. It gives tolerance in relation to each religion form, because he will find the aim, the striving for the spiritual world, more important than the form.

The ingoing sextile aspect of Jupiter with Pluto gives the faculty of gradual growth through transformation of the own being in ideals that have found out to be good (the ideas in the intellectual soul which may become to ideals, when they have been experienced as being true).

The ingoing trine aspect between Uranus and Neptune gives faculties of inner realisation of ideals on a inspirative-compassionate level, in that he can do in these – when of course he has put his will to higher values, if not it leads again to self-indulgence and therewith the eating up of these spirit forces in germ.

The ingoing square aspect between the Moon and Uranus indicates that he can fight for justice out of his feeling, so all of a sudden, unexpected can fall out severe, while he does not always know the force of his words and what these bring forth with others. He can damage himself innerly when he does not strive for that justice, but holds back his words (Uranus works in the hypophysis, the brain sand in it, in which the thoughts tot can form out to crystals; the Moon works upon the brains. Here the issue is a collision of these forces).

The outgoing square aspect of the Moon with Pluto indicates a tendency to, when he is put under pressure, he will dominate, browbeat, and thus lame the other. His emotional life is hence filled with a desire for power, which can be applied in a dark-occult way. This gives easily rise to hatred in his surroundings (the force of a street fighter).

The positions of Uranus and Pluto give besides higher talents in germ as well quite some inner tension to the triangle, being enlarged to a kite; the earthly connectedness and the oppositional tension to the Ascendant make it possible that he can deepen out and expand his easily flowing acts with spiritual faculties with a right estimation of the values to be strived for. Because all three the mystery planets are connected to Jupiter, and led to the Ascendant, he can execute

mankind progressing acts, in despite of the fact that he himself is not so conscious of (de emphasis on the second quadrant).

The tridecile-aspect ( $108^\circ$ , that is  $\frac{3}{10}$ ) between the Sun and Neptune indicates that he does have taken along life spirit qualities, and can use these.

### **ad c. the conjunction of Venus, Mars and Jupiter**

Venus in Cancer, the fourth house indicates the tendency of the astral body that love evokes the emotions; he is fast moved, but changes swiftly in feelings. These stay within as in a breast-basket (the Cancer working), and can hardly be ventilated. As an ideal the courteous, romantic love of the knight that executes a quest for the maiden to be conquered; like this the love remains on a pedestal and therewith at a distance, so that the feelings can become better handled. In the fourth house it gives possibilities to get conscious via the feelings through working these out and give them form in art or ceremonial. This can as well become to a striving for richness.

Mars at this place gives rise to a large emotionality that looses itself swiftly in turbulences of the soul and can be expressed only with difficulty (which is being called a storm in a glass of water), so that they cannot easily be applied as propelling force. With this position there can come up many emotions, coming in the consciousness, which bring forth quite some turbulence. The initiative force can stay hidden for a long time in the fourth house. There is a strong desire for absorption and a longing for inner experiences, besides this a tendency to greediness (which is being amplified by the water triangle and the conjunction with Jupiter in Cancer). The subconsciousness speaks strong and the deeds are influenced by feelings of hatred and revenge.

The ingoing conjunction between Venus and Mars indicates that he has few needs to work out feelings in relationships; the differentiating force to this fails. The forces of feelings can be applied to completely realise the perceptive soul within himself and refine it, through getting conscious at the feelings from the subconscious (undigested elemental beings from a previous life on Earth, which now can come to the consciousness and thus be digested). This can express on the artistic level; also the strong emphasis on the fifth house gives indications about artistic creating faculties.

The ingoing conjunction of Mars and Jupiter indicates that all

convincing force for the own ideas is gone, the potency to this is weak. The force is directed to the elaboration of thoughts in the intellectual soul (initiated by Jupiter); thus the feelings and thoughts can be made clear as crystals in this soul.

The quincunx aspect between Moon and Mars indicates the inner itching doubt whether at the encounter of otherwise thinkers has to impose his opinion by fighting these, because these want to teach and dominate him in this, or keep his mouth shut and realise the thoughts innerly. The quincunx works out predominantly in the soul, in the emotional sphere, in which one is not clearly conscious, so this doubt works out mere under the skin than directly spoken out through workings of fate.

Mars as the ruler of the second house, standing in the fourth, indicates that he will want to do his artistic or transformative work on his feelings in himself or at home. Because this aspect is a reception of the Moon to Mars (this stands in the sign over which the Moon rules, Cancer), it works out extra strong.

### **Discussion/summary**

The soul life of this man will gather around the choices between getting conscious (ad c, the fourth house), a going up in himself and his self-evident acts (ad a, the kite configuration) and do creative out of the own inner (ad b, the trine aspects to the fifth house). The Moon, reflecting the conscious soul content, forms the axis between these three configurations, because of her quincunx aspect to Mars at the one side (ad c) and her square aspects to Uranus and Pluto at the other side (ad a).

If he can come to an expansion of the consciousness (the Moon in the ninth house) by doing (she rules the fifth house), he prevents going up in enjoyment in the consciousness in the own life processes and thus his germ of the life spirit (with Fishes as Ascendant) hardens and make it shrimp; he then can bring the social in the act. He then does have to strive for what he finds truthful as a conviction (the quincunx aspect between the Moon and Mars) and as well make himself at the service of the assay he is working on (the square aspects of the Moon to Uranus and Pluto). Thus he can make his insights in organical processes social-organical through learning to conduct out of these when he takes up the guidance of people in his surroundings.

In the position of the Moon lay his predominant possibilities for development. This in order to be able to develop his initially weak emotional life and get clear about his impulses as thoughts (the Moon in the ninth house). An eventual therapy or schooling indication can be pointed to this.

### **Considerations about the astrosophical horoscope explanation**

From the description above appears that there can be read diagnostic and biographic lines from an astrosophically interpreted horoscope. Herewith a therapist can refine his picture of the patient and apply this in his therapy. For the concerned it can call forth an image of the prebirth life tableau against which one then said 'yes', and thus refresh the memory of it. This can particularly significant with even important decisions to be taken. Mostly for young adults, whose spirit has just been born and orients itself in the world, it can be directive when there has been put an image before the eyes of the own destiny, with possibilities, limitations and prebirth choices, which express in the spheres of their interests. This can prevent a lot of confused searching – and fortunately cannot take it away completely either.

It is my experience that one may only compose a horoscope when the adult concerned asks for it, because he then wants to be awake for this entrance. Putting up a horoscope for an other person without his knowing and consent, can easily lead to manipulation in that gets to know quite a few intimate things of the other person. It is for everyone that works with horoscopes, very significant when through the horoscopy or otherwise he schools himself, so that he can hold back each value judgement; each human is a developing being with his possibilities and shortcomings, and one can only try to open up the sight of this developmental being in the horoscope, but do not want to do more with it than this.

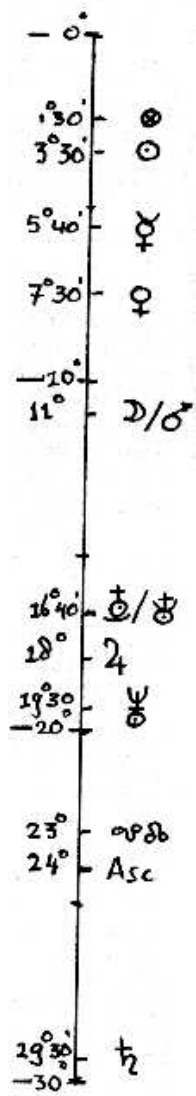
One can make an exception to this rule for a child. As an educator one is its replacing ego and has to direct ones choices after this; a horoscope can help clarify with what the child struggles in his development, and out of this notion one can better guide it.

Also in curative therapy can one make exceptions, because here, if it happens in a truthful way, one can try to learn to know the developmental human behind the disturbance in development and there were

lay the possibilities for development, seizing upon it and stimulate. The horoscope can help to clarify this. As a curative therapist one overtakes the work of the angels, in the hope that out of the right intuitions the developmental disrupted can be helped further in his becoming. It is a duty of the himself schooling guide within this that he seizes every possible entrance in order to be able to get through to the being of the often difficult accessible development disrupted. The astrophysically interpreted horoscope is a very effective means to this, to which also Rudolf Steiner has pointed in his curative therapeutic course.<sup>1</sup>

With this explanation one remains still in the mere cognitive level; one can tell to someone the workings of the fate until in the bodies, but that does not make him awake for these. One describes workings of the will in images. Only the soul attitudes under the influence of the aspect workings one can experience a little directly with the right soul observation. Through undergoing the bendings of the life or remembering these, can one only recognize the workings of fate only afterwards, and thus can the insight in the horoscope explanation be deepened. So one has to become conscious or school oneself to be able to experience the workings. This can by means of the life, as is usual, but this can also be speeded up through holding closer the experiences.

A first step to this is at the one side to apply specifically the utmost will element, rhythm. With the specific rhythms, cohering with the life regions, of which the houses in the horoscope are reflections (see chapter 4b), one can start to approach the images, such as these come in the consciousness out of the life region (the will which becomes to an image), in a generally accessible, and hence free leaving way, as this has been indicated in this chapter for the planet positions in sign; and be it out of the characterising out of nature, as objective approaches of their workings in the soul.



On the basis of these can one make a rhythmical poem, in which the parts are the planet positions in sign, their rhythms reflections of the houses in which these fall, and their mutual aspects the force workings.

Anticipating to the next chapter this has been worked out underneath.

To keep a significant sequence to this, one first has to find out what is the sequence of the planets within the different signs, measured to the degree placement inside their sign, so the absolute degree position. This because an on moving planet at the sky, in transit or progressive, will touch at first the planet or the point which stands at the beginning of the sign, with or without a specific geometrical angle, and then the next in another sign at somewhat higher degree, and so on. To investigate this, it is practical to indicate all planet positions after each other with their absolute degree position, regardless the sign, within thirty arc degrees. This because each sign takes in exactly thirty arc degrees. See the scheme at the side, put up for the example horoscope of p. 6.

## **h. the horoscope as a rhythmical poem**

### **Working method**

To be able to make a rhythmical poem, one first has to make an outline of the horoscope, as this comes up from the horoscope explanation, with its most important configurations and weight points. Next each section can be written out separately. This needs to form a relevant dynamical working within the overall. It is quite a sorting out, but yet a significant creative process, because one directs the phantasy forces upon the search for ways of the workings out of the spirit in oneself.

Underneath this is being worked out step by step along the example horoscope.

There is started with the Ascendant as an overall image, in despite of the fact that this falls far in this sign (at 24° Fishes); in principle it matters little where is started with the cycle of subsequent points or planets in their placement within the sign, if ever the choice is a consequent and follows from the image of the entire horoscope (the danger however of starting with the Ascendant of the horoscope hides in the fact that this is only clear to the degree if one knows the exact



time of birth, which is seldom the case – in the example horoscope however has gone out of a hypothetical person).

Before starting it is practical to first render the subsequent positions and aspects schematically, as appears from the sequence in the poem.

### **Ascendant Fishes**

A broad vaulting stream with whimsical bends, rapids and broadenings flows through a fattish looking slanting landscape. The river flows out of a lake that upstream has been entangled between two mountains, with hanging above it a threatening shower (the trine aspect with Neptune). The exit is being blocked by a rock formation with exotic vegetation (opposition with Uranus and Pluto). This river flows along a dowdy thrown-up rim of clay which here and thither crumbles and falls down, so that the flow gets over it at all sides in an irregular way (the conjunction with Saturn).

The Moon shines upon the propelling quells and beautiful stones which the stream throws up at places (trine aspect with Jupiter). It still glooms at the late evening sky.

Rhythm: anapaest (short-short-long; v v \_\_\_ )

### **Saturn in Fishes, the first house**

A whimsically thrown-up clayish dam wand in the stream; this however crumbles down at places and is over flown by the whimsical stream, so that it follows her own paths. But he stands there as a hemming gesture, as if it can stop and embank the stream (trine aspect with the Sun): his appearance demands anyway respect.

Rhythm: anapaest ( v v \_\_\_ )

### **Point of Luck in Leo**

If ever the force were found which kept the taming dam wall intact (trine aspect with Saturn), and thus could direct the propelling force of the stream in a significant way (conjunction with Sun and Mercury), so that this river becomes a blessing and centre of the entire fertile landscape. Big harvests will be part of her when tamed and

trusted becomes the heart of the landscape; the thirsty can refresh themselves on her clear propelling water.

Rhythm : 2<sup>nd</sup> jonikus ( v v\_\_ \_\_ )

### **Sun in Leo**

The propelling force behind the stream, which makes this going on rhythmically and has it imposing in the landscape broadly. Prefers to follow its own as bedding wished line, genially vaulting and whirling (conjunction with Mercury). It must and will go on; preferably controllable large (conjunction with the point of luck), so that it has to limit itself to one bedding.

Makes the propelling dam wall, where this is still intact, coming to its right by propelling his waves foaming before it (trine aspect with Saturn).

Rhythm : 2<sup>nd</sup> jonikus ( v v\_\_ \_\_ )

### **Mercury in Leo**

The stream follows straight paths as a guideline; flexible around obstacles and resistances flowing with a preconceived goal. Bundling directing the stream in the genially vaulting and whirling (conjunction with the Sun).

The Moonlight lightens up the form whirls and colours in the stream, so that the direction of the stream can be seen (trine aspect with Mercury).

Rhythm: 2<sup>nd</sup> jonikus ( v v\_\_ \_\_ )

### **Venus in Cancer, the fourth house**

From the swept along and precipitated clay form beautifully polished banks upon which grows up artistically green, reaching to the air as if she wanted to show her being thus clearly.

The vegetation prospers voluptuous at places where the red brownish clay quells forth and precipitates from the depth of the stream (conjunction with Mars).

Rhythm: 3<sup>rd</sup> peon ( v v\_\_ v )

## **Moon in Sagittarius, the ninth house**

The Moon, in her second quarter, stands above the far mountains and gives clarity in the landscape; overflows this with a violet gloom, so that you can feel at home in it. With her beams she lightens up forms in the stream, which shows their true being out of the back laying workings.

The moonbeams want to lighten through the voluptuous vegetation on the rocky hill, but that does not succeed; the hill opens neither its intestes, nor its flower vegetation. You can feel all over the far battle for clarity (square aspect with Uranus and Pluto). This finds its precipitation in the polished stones, taken along by the stream, of which the forms can be extravagant and tormented.

Neither can the moonlight penetrate in the reddish quelling turbidity of the stream; she retreats hesitating her beams from these. As well do the red quelling turbid the beautiful shapes in the stream-streaks and thus tend to hide these (quincunx aspect with Mars).

Rhythm: Bacchius ( v \_\_ \_\_ )

## **Mars in Cancer, the fourth house**

From the depth of the stream brake red and brown clumps loose which quell forth wild and trouble the water, without going in a clear direction. They withhold the moonlight timorously, as if squirming off her clearing workings (quincunx aspect with the Moon).

At banks, where the red dregs precipitate, it makes the vegetation shoot out high and voluptuous, which slows down the stream at different places and thus opposes it (conjunction with Venus).

The dregs makes the stones, which are being laid down on the banks and at the shores, polish smoothly and suddenly blinker up beautifully as a hold in this landscape (conjunction with Jupiter).

Rhythm: 3<sup>rd</sup> peon ( v v \_\_ v )

## **Pluto in Virgo, the sixth house**

In the distance, upstream, where it flows from the lake between the mountains, lays a bony hilly rock formation, lighting up in the moonshine. This wants to stop the water from flowing out of the lake and thus become the centre of the landscape itself (opposition

with the Ascendant), but the water flows between and around it, which lays open the roots of the vegetation and takes along beautiful stones, plants and pieces of rock. The moonbeams are only reflected at the bold spots (square aspect with the Moon), so that the hill catches little notion. Through this being thrown back on itself and the concentration which this brings up, brake off huge bunches of humus, clay and pieces of rock from the hill (conjunction with Uranus) and flow along with the stream, which makes arise in it with the dissolution in the water beautiful colours in by the Moon shone forms and whirls, so that one can well follow the movements of the water. Through the crumbling off of the hill there come loose as well beautiful germs from the interior of the hill, growing with the flow (sextile aspect with Jupiter).

Rhythm: antispast ( v\_\_ \_\_ v )

### **Uranus in Virgo, the sixth house**

On the rocky hill stands all kinds of extravagant looking bushes; sometimes entire pieces break off when these bushes hang too much over the stream to be as shining as the Moon (square aspect with the Moon). This does trouble the stream so that one almost appears to loose track of it in the Moonshine (opposition with the Ascendant).

There break off as well beautiful stones and crystals from the Earth, which could grow out of it in dialogue with the roots (sextile aspect with Jupiter).

The bushes colour in the Moonlight and give the hill a less spooky, while more organic looking face, which makes the bushes in the light look like amplified exotic plant formations.

Rhythm: antispast ( v\_\_ \_\_ v )

### **Jupiter in Cancer, the fourth house**

Beautiful germs and crystals are beaten loose from the clay soiled hill between the roots of the plants (sextile aspect with Uranus and Pluto); they are being beautifully polished by the red turbid in the water (conjunction with Mars) and colour up by the whirls of light and darkness, coming out of the lake which feeds the stream, sometimes in bizarre colour- and stream form combinations (trine aspect with

Neptune). This gives the stream beautiful rich coloured bedding which makes it flowing on flexible and without many resistances and find its way in the landscape (trine aspect with the Ascendant).

Rhythm: 3<sup>rd</sup> peon ( v v \_\_ v )

### **Neptune in Scorpio, the eighth house**

The source of the stream is a lake that lays entangled between two high mountains; invisible by a heavy shower hanging above it. Sometimes the source sucks in the water of lake and shower again, so that the stream dries out. The stream in its whirling flowing out along and through the rock formation at the exit beats off stones, clay and vegetation on its way down, so that the stream is being filled up and troubled by it, the bedding thus enriched (sextile aspect with Uranus and Pluto).

As wall beautiful stones beats the stream off and can with these at the mouth show of its true, inner being (trine aspect with Jupiter and Ascendant). Does he clothe with these his own path, or does he make a new way with it to the sea?

The wildness and unpredictable darkness of source, lake and shower are more and more being polished and in guided in paths the more the stream progresses in the lowlands. The weird form gestures living within which show themselves in the whirls, are the witnesses of the inner struggle of light and darkness that the stream goes through on his way. Rhythm: trocheus ( \_\_ v )

### **Northern moon's node in Taurus, the second house**

The dark unpredictability of the stream is being polished towards the mouth and being guided in the beds and flows more and more quiet. The turbid therewith precipitate more and more to fertile bedding. Rhythms: from trocheus to choriambus ( \_\_ v v \_\_ )

### **Rhythmical poem of the stream as an image for the inner landscape**

#### *Ascendant*

v v \_\_

In a landscape of soft-slanting hills,  
where the moonlight shines bright and intense,  
flows a strong vaulting stream,

which in banks and in curves at meanders  
is propelled along walls of a dam,  
ever investigating its way,  
propelled as it is by a lake  
which, entangled between fierce full mountains,  
finds itself a way out by the stream.

### *Saturn*

v v —

In the soft-vaulting flood at the foreground,  
where the water swells out ev'ry bank,  
stands a wall rising up full of clay  
which the pace of the stream tries to stop  
with the aim to form only one bed;  
straight, without side-branch, a curve or meander.

But this all does not bother the ongoing flow;  
water finds out its way where it wants, and in playfulness  
do the whirls in the clay make it weak and do crumble the dam,  
beat out pieces of it and along does it take,  
so that breaches in clay of the dam do arise,  
and the water spreads out in meandering ways,  
which does widen the bed to a plain.

### *Point of Luck*

v v — —

O!  
Could the stream once bind together to a sole unity;  
should the water in its progress  
not make scatter all its forces;  
no deposit would flow over all the land,  
only food along the bedding, which takes beautiful its space.  
Could the stream perceive the need from the inside  
to be blissful to the landscape and her beings!  
And it could thus in the blissful flowing progress  
make itself to a centre,  
in its pulsing like the heart  
thus with life streams be nutrition  
for the landscape all around  
and direct it to his pace.

*Sun*

v v \_\_\_ \_\_\_

In it's propelling the waves  
lies the force to follow own ways  
through the landscape at it's ease;  
lies the force to take a large part  
of the landscape.

With its whirls thus makes it foaming at the waves (*Sun trine Saturn*)  
before dam wall, so that directed the views are  
to this trial looking august:  
wanting unified controlled being charge of the stream  
in its fullness and in splendour.

*Mercury*

v v \_\_\_ \_\_\_

For he knows how around stones and  
                  other obstacles he can flow  
and yet ever keep his eyes fixed on his goal,  
even seems he to spread out and sand away on his pathway,  
all his senses are directed  
towards aims he has put forward to himself,  
though they're hidden for the eye.

*(conjunction of Mercury and Sun)*

Without matter for the needs of the landscape  
he streams through.

*Venus*

v v \_\_\_ v

All the grindings taken with it of the rocks and of the stones,  
which precipitates in progress in the breadth,  
so that banks in the utmost beautiful shapes  
in the streambed do condense and do lift up towards the light;  
in which seeds and buds get rooted,  
and a wealthy coloured cover may arise out of the green.

All these plants that strive for weaving with the air  
to induce it with the unity it's being,  
so that clear and bright is shown in all the light

what is living in the sediment the stream has carried in;  
so that bright and clear in light is being shown  
what the stream along its pace all through the landscape  
did experience in its progression  
-and also longer before that.

*Moon*

v \_\_\_ \_\_\_

Intense sends the increasing moonlight her rays,  
and shines thus the vaulting of landscape of hills and of mountains,  
the beds of the river;

intense does she try penetrating each form,  
so that shows the interior of its being.

Thus does she light up all the whirls and                   *(trine of Moon with Sun  
and Mercury)*  
meanders of streambeds

in growing of essence,  
revealing the truthful ware intention of flow form  
with brilliance of light violet.

*Mars*

v v \_\_\_ v

From the depth forth, in the hurry,  
quell the red and brownish tussocks from the bottom,  
which in progressing do wild and wealthy

quell forth to the surface  
and the pathways of the streamings                   *(Mars in quincux with  
Moon)*  
in their red and brownish hues and turbulences                   *the*

make them hiding for the moonlight.

If the water in its progress is been paced down                   *(conjunction Venus-  
Mars)*  
by the spreading over landscape

in meanders, flowing in-between the sandbanks,  
do the reddish whirls precipitate as rusty sediment,  
and do flow around the plants and grasses, bushes  
with a soft and wet caress,  
and do make these grow much wealthier and larger  
in their striving for to demonstrate in truth on the light  
of their inner core of essence.





*Jupiter*

v v \_\_\_ v

Between roots and stems of bushes on the rocks along the stream  
are hit loose the shining stones all through the whirling  
of the water 'round the hill-side  
in the tumbling and the rubbing on each other  
being polished to the shapes of beautiness.

Which in truthfulness in moonlight  
lighten up upon the sandbanks  
in the rusty sediment at the riverside;

They tell stories of the really inner being of the rocks  
dwelling inside and expressing in exotic vegetation;  
They make stories in their clarity, in colours and in shape  
of the truth in all the forms,  
of the truth which forms the basis of the crystals; (*conjunct with Mars*)  
every form is speaking out in its essence.

*Neptune*

\_\_\_ v

Do you want to know from where the stream is nourished?  
Do you want to know from where it takes  
all its propelling forces?

It 's a lake-cup that arose (*Neptune sextile with Pluto*)  
from a rock formation  
which the exit for the water in between the mountains  
closed off with its mass alike a threat that is obstructive.

Rain is nourishing the lake behind it  
when the clouds contract  
around the summits of the mountains,  
growing in condensening into a heavy nimbus cloud.

Though in secret knows the lake (*Mercury tridecile with Neptune*)  
the direction of the stream that flows from her.

Whilst from deeper ground inside the lake (*sextile Uranus-Neptune*)  
nourish wealthy bushes on the rocks which are obstructive  
in their exotic stature.

Stones are beaten loose *(Jupiter trine Neptune)*  
from the rocks between the roots of plants  
showing on the riverbanks the growth  
of the innerness with which the stream is thus transformed  
in its bed towards the mouth and sea;

— ∨ ∨ — *(Neptune conjunct with southern moon's node)*

Form you a trace, furrow-like straight  
sufficing thus inner essence;  
listen with care to inner voice!

— ∨ *(Neptune opposition northern moon's node)*

If he only knew how to polish in his bed  
towards the mouth, his paths thus sturdy grounding  
in a fixed and focused pace,  
-leaving troubles far behind it  
as a fertile soil.

But the unity he takes along  
is still only grounded in itself.

*(Neptune trine Ascendant)*

Searching for new pathways,  
striving downwards, passing over horizons,  
where the stream in the large expansion  
of the sea may loose itself and only in the bedding  
and the multicoloured sediment on the bottom of the sea  
will be able us to tell of its being  
as the footstep which it left behind;  
Does the stream will give in peace,  
bundling in itself downstream,  
or does it only remain propelling  
for its proper bedding,  
measured broad, but frightening  
all that it meets when passing by.

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## Discussion

With the foregoing described working method you try to live into the life processes via the rhythms, and helps therewith with images, derived from nature, which cohere with those willing impulses. Therewith can one deepen oneself in the life processes by doing in these. Especially in the curative therapy one thus goes around

the intellectual consciousness, which is no longer completely present through much occurring disturbances in the brain functions, and speaks directly to the image consciousness, like this is possible with children by means of fairy tales.

One way of working is, that for the person whose horoscope is at stake, one first lets him walk or clasp the rhythms, and have these then described in the experiences, so that he or she makes already some contact with the cohering life regions (most often are being reflected similar experiences; see chapter 4d); next he reads aloud the texts rhythmically by himself, or it is being read to him. This can be done at first with the attendant, later as well at home and alone. When the poem has been learned, he can slowly learn to experience only the rhythms upon it has been written, and thus come to the experience of those life regions.

What may happen on this way, is, that besides recognition and becoming conscious, as well often eruptions of uncontrolled astrality and thrives can set loose. This may then express itself for instance in unexpected rage. One namely is active within the life regions, which are dark for the present-day consciousness (the so-called subconsciousness). Therein hide the unchastened life thrives (from the life body) and desires (from the astral body). Hence it is of essential importance that one never keeps busy too long with this poem, performs it slowly, and one has to learn to perceive, if possible in dialogue with the attendant, how far one can go to not get into the swamp, through which memories and thrives start to grind around. One step by step penetrates until underneath the skin, surface of the organs. It is like a wading in the waves, wherewith one has to go as far as one feels there still is solid ground under the feet, and then go back again. Each next time one can try one step further in the deep. Besides it is very significant to observe and chasten the own forth quelling thrives and desires, passions. The will exercises given by Rudolf Steiner (known as the 'Side exercises', German 'Nebenübungen') can offer a support to this to keep a centre in the experiences. As well music and clay modelling can have a very balanced working upon the experiences; music in order to do in and through their workings, being carried by it, modelling to be able to work out the experiences in streams, attitudes and form gestures, so that these solidify the truth character of the experiences and form a basis for further inner work.

Music, executed as has been worked out in the next chapter, gives besides experience of the life processes, as well a deepening of the

soul workings, and offers therewith the possibilities, after recognition of these workings, to clean and transform the own soul.

Apart from that is the indicated path here one for the future, in which each human can learn to control and conduct his own life processes. Here it still turns around the mere impulsating to the consciousness of it, so that one can better learn to understand the workings of fate within oneself out of their workings.

A rhythmical poem does not always need to be so elaborated as above has been indicated; dependant of the specific question a spear point-planet can be lifted out and the positions towards him being elaborated in the poem. That for instance can be a support when a specific organ process, deduced from the horoscope, brings forth over and over an illness process in that the person in concern cannot experience the soul dynamic which lays as a base to it. Likewise in the example horoscope can be lifted out the Moon and her aspects as an image, cohering with the development of feelings and a soul attitude to others.

Again be emphasized that the here used images are being coloured personally by the maker, and hence are subjective according to the common method of physics. The issue at stake here is characterising of life - and soul regions, with which one can get an access to those worlds in doing. The subjective then becomes more and more objective. My experience learns as well that it is significant when one has the images being made by the concerned person himself along the rhythms to be experienced; it turns around his own experience of his soul and life world, with which he is connected intimately, in despite of the fact that our culture is hardly intended to listen and look at these. That is something to be changed thoroughly, if we as humans and as a culture will want to survive and progress. The 'know yourself' begins and ends with this.

### **Expansion out of karmic insights -death horoscope**

The horoscope positions can be understood in such a way, that these are a reflection of the horoscope at death after the (or one, which specifically coheres with this life) previous life on Earth. In a death horoscope there impresses what one has developed in the preceding life or still can develop, and as well do reflect ahead already

the workings of fate of the way upon which one might develop life on Earth to come, on the basis of the way upon which one has given shape to his biography. On the basis of the fruits and still imperfect deeds from the life, cohering with this one, one builds up his being and therewith ones fate, which lets itself read from a birth horoscope as the life-tableau for the coming life. Like this one can discover karmic laws (which largely has already been explained in chapter 2) in the different planet positions. And with the right attention and devotion one can as well receive through this intuitions about the identity and as well the occupations of the person behind the horoscope in a previous life. This of course only when the higher ego of the other person admits this via his Angel. The horoscope as an image however offers possibilities to the development of intuitions, because it deals here with high realities of spiritual beings that have modelled man. More about this in chapter 5.

From the example horoscope can be made up the next karmic image.

There has remained much the same in the occupation; the planets stand mostly in the same houses as the sign that is a reflection of these. The sign positions have been explained as the fruits of the deeds in the different bodies which cohere with these via their elemental nature, and which now have become to spiritual-astral qualities. The houses are a reflection in the life world of these, so there where the will slumbers. If now the planets fall in the same houses as the signs, he probably did not apply these to the world and in the social in the previous life world, and has kept it merely for himself, so that these talents have not been used, and are now present one level lower in his bodies, being the life body. His flegmatic temperament coheres with this as well, indicated by Fishes as Ascendant and the big trine in water signs cohering with it. Because he did not apply his germs of the spirit self and the spirit man in social life, while his thinking has become philosophical abstract and hence have not been able to explain itself with the world in the acting, stand Uranus and Pluto now in the sixth house, which initially binds him quite a lot in the earthly circumstances, and both stand in square aspect with the Moon in the Sagittarius, which indicates the philosophical abstraction and intellectual self-willedness. In the intellect everything is possible, but there rules no morality, so one cannot come into movement morally by this either. In the ninth house he now learn to testify of his insights, and thus make this applicable in the encounter, so that he now may

learn to realize the spirit self and spirit man ideas until in his acting as ideals. The difficult aspects indicate that this will arise with struggle and possibilities to the transformation and letting loose of one-sided, non-breathing opinions going together with this (with Mars the lack of acting force, cohering with this). Because Uranus and Pluto stand in Virgo, in the relevant previous life on Earth he has been occupied with observation of and thinking over social and life processes, and has been able to develop insights from this about the social organics which lay as a base to these, has probably been able to do something in the money being (Pluto in connection with the brotherhood in acting to be developed). But because this position now falls in the sixth house, he probably has ceased this, and can make a start with it now (an unused talent can often be beneficial one body lower).

Because the Moon is the ruler over the fourth house, this indicates that much what he thinks out and transforms meanwhile, he will be able to use behind closed doors, so work at home and within himself. He might possibly heal like this his own tightness of the chest by lack of social breathing and his one-sided self-vision.

Neptune, ruler of the Ascendant, in Scorpio, indicates that he has been able to live into in the region of the life tree forces, but that he has not done much with these to the outside, possibly having used these for his own insight or enjoyment. Considering it now stands in the eighth house, each deed he now accomplishes, works out in a transforming way out of the life sphere upon his being, and this he can apply for self schooling, so the expansion of those higher talents in himself. His previous application of that self-indulgence to his own being, in order to have an experience of unity with this, possibly has weakened his ego, so that now there is neither present a strong will to be directed consciously towards self transformation and self education.

Hence indicate his moon's nodes that he has walked a decayed pathway and can only make progression in this lifetime, when he builds up a morally strong construction around his ego from out of which he can act, and therewith reinforces his heart's function in the acting, so that he does learn to direct his will. Mars in the fourth house hems his acting force to the outside, so that he cannot cause too much damage in his surroundings before he comes to a healthier valuation. With the point of luck in the fifth house there is being made an appeal to his leader qualities, so that he can no longer live merely for himself.

With the Sun and Mercury in conjunction in Leo he has ended the previous life with a strong feeling and thinking out of himself. To this have been lead his life forces, so that he will have quite a strong heart and large vitality, which however may tend to swill in the own thoughts and feelings. He has been used in his acting to follow the emotional impulses and thoughts. Through this position in the fifth house, in conjunction with the point of luck, he now is compelled just direct to others what lives in his thinking and feeling in that they arouse in him compassion, and he must lead them. His senses will not be strongly directed to the outside, but only will wish to oversee from the centre, and feel in as much as he knows what is going on in his sphere of interest. Later on this might become more alert by truthful compassion.

Venus, Mars and Jupiter in Cancer indicate that many feelings, much acting force and spiritual growth have taken place in the closedness, and there has been little breathing to the surroundings. Now in the fourth house this can come to the consciousness, so that on the basis of this he will be able to labour the perceptive soul and the intellectual soul, to transform into ideals the ideas in it that become clear, so that there can be made a start to the construction of the consciousness soul (the liver, being ruled by Jupiter, is the seizing point for the consciousness soul); probably, because there are no connections between the Moon and Saturn, he has let pass over this chance in his previous life on Earth, or has not yet gone through one in the culture period of the consciousness soul, and now he needs to start working in this via the becoming conscious out of his life body. The question for the morality to be rightly constructed to direct his acts to, is closely connected to that.

Saturn in Pisces indicates that in the previous life on Earth he did not tend to run off his fate, and hence has not been able to fully gibe shape to his fate in the biography. In this lifetime it will reflect in this that he feels he can hardly handle his duties, and that he may experience each task given to him almost as a punishment (in connection to this are also Pluto and Uranus in the sixth house). In the first house during this life however this does will give him possibilities to come to acting, and thus to show and develop in his deeds germs of the spirit self (his ideals), when he comes to a responsible position (indicated by the trine aspect with the Sun). He then can learn control and selflessness. This because the spleen, being initiated by Saturn, helps to develop the spirit man forces for the future. In the Fishes he



now can learn to do out of compassion, so that there comes to this another drive to acting, out of the awoken feelings that generate his deeds, through which he now may give better shape to his fate. Initially his milt will show much decaying forces, so that already at a young age he may look old; later on he can rejuvenate quite a lot in the joy of his acting, when he may start to radiate of the love which he carries to others in his acting force, and with which his thinking may become less dry and abstract.

### **i. other possibilities of application**

There has already shortly been indicated that the death horoscope is a reflection of the deeds and developed fruits from the past life, with which one goes through the spiritual spheres and works in and with the angels in these deeds and developed qualities, as well as with the questions which these call forth, so that these can be transformed into essential traits and strikes of fate in the next life on Earth. As such one do can read a death horoscope. Being filled with the insights in the workings of destiny, one can guide the dead person consciously with his pace through the kama loka and the spiritual world, which helps him on his way. A rhythmical poem, but predominantly a piece of music may help him, because out of the life spheres which he is busy to dissolve, one helps him to understand his memories to their essence.

To this aim the method of working however is slightly different. At birth is our being is finished to a certain extend, and the sound, coming from the cosmos, has been stilled until in the tissues and structures. During the life this remains a unity, which develops on. At death the life body detaches from the physical body, which disintegrates thereupon. The life body however remains intact for another three days, in which one sees clearly the life tableau of the past life (which can be approached in the death horoscope in the images). Then as well this life body with its ether organs dissolves gradually, and get free the specific memories of deeds which one has executed to others and to the world; the passions, desires and feelings from out of which these have occurred, as well as the results these have had to others. These feelings get free for the consciousness of the dead person (in the still functioning astral body), and the rhythm of the organ that carried the memory, fades. Thereupon he absorbs the

contents of the organ images in the astral body. In this ether world the feelings and memories show in colour and sound, in their most pure form, for not being troubled by physical veils. The ether images ultimately are being lifted into the astral body and the ego, so in the spiritual-astral sphere, as germs for later. Hence a rhythmical poem has to dissolve out of its fixed rhythm, and needs to be made predominantly out of colour descriptions in their true being and movements. See to this part j of this chapter.

Especially a sound poem in colour images on the basis of the death horoscope can help to keep awake and in motion the connection to the dead person. See for the elaboration in the next chapter.

Another application is horoscopy of relations. To this aim one lays the horoscopes of the persons concerned over each other and indicates the mutual aspecting planets. These give indications over the nature of the connection, and thus make conscious of the attitude in relation to each other. This often is a hard process, for conscious making, and because in a relations there is always a certain amount of passion, and thus there can be a power drive in the interaction, the knowledge of each others attitude and expectations, which usually live in the half conscious life sphere, may lead to be used against one another, with all the confusion and pain that this may cause. It is only useful when all persons concerned strive for spiritual growth, and one wants to get clear in a conscious way the subjective side of the relations, in order to be able to understand disturbances in communication and workings of the double and thus carry these in a love filled way. Predominantly in a karmic group, in which has to execute his own fate, this can be of valid.

An extended elaboration of this leads too far in this book.<sup>63</sup>

## **j. tools for further research**

### **colours and the Zodiac**

The soul is the realm of the colours. The soul weaves between spirit-light and Earth-darkness. The specific connection that both elements make to each other, the mutual relation of light and darkness, forms specifically the different colours. There are twelve of these, which each has a connection to one of the zodiacal star images. L. Collot-d' Herbois has elaborated this after Goethe and Rudolf

Steiner<sup>42,61</sup>, and in chapter 5 these are being described in workings of virtues as form gestures.

Here they are only mentioned and shortly described in their workings, on their sequence of occurrence in the atmosphere:

Bluish red, peach blossom colour or **magenta** is a whirling, streaming, warm and always moving colour, which envelopes us as the streaming life. This coherence with water indicates the working out of Capricorn.

**Carmine red**, a red with still a little blue colouring, has a warm-groping movement which full of sympathy wants to connect to the surroundings. This because it works out of the Waterman.

**Scarlet red** has a last gloom of blue inside, which makes closing off warmly the colour for the surroundings, as the working of Fishes is.

**Vermilion red** is an active, creating colour that tends to gather itself in the centre and then strive out to the surroundings and fill it. The movement is active, and he as well puts us innerly in movement. This indicates the working out of Aries.

**Orange** is as well an always-moving colour, which strives up to the light through the working of the lighter yellow in it. But through the red warmth he always remains in movement, and through this he makes us enthusiast and arouses us innerly. This eternal movability is a working out of Taurus.

**Yellow** is a radiating colour that may blind. It radiates out of a point, like a lighting star does, and then vanishes towards the points into space. It gives clarity, but no warmth. The clarity cuts through space. These are workings out of the Twins.

**Yellow green** is a colour which dances in the light sun radiated atmosphere and is very vivid, which sometimes can be seen close to the Sun on a very clear day. Van Gogh has fixed it in his Mediterranean landscapes. This colour rejuvenates us and makes us vivid, joy filled and hopeful. This is a side of the force workings out of Cancer.

The light green (**viridian green**) itself is the colour of the spirit, when this appears in earthly matter. It is the colour of the Sunlight, which however is being broken in the atmosphere and then colours from yellow green tot yellow, and with heavy pollution unto orange. In the fresh just enfolding plant buds this spirit appearance can be seen. It is cold, but very objective and cutting. This carving is another working out of Cancer, which materialises the Earth and makes crumble shapes, which gives rise to matter.

A somewhat colder hue of the green is *turquoise*. In it can no longer be discovered a kernel, but forms the green light a cover, albeit very close. This colour is very clear, makes geometrical shapes as encadrements around the light, and is closely related to our objective, intellectual thinking. This is cold, but clear and formative. This is the other side of the Cancer working, being that side which works on the logic of the intellect.

The *cobalt blue*, the colour of the atmosphere at day with clear Sunshine, is a covering colour forming a chalice, which offers space for everything that happens inside of it. It is an offering colour, and that calls forth in us the soul mood of devotion. This in accordance with the space creating working out of Leo.

The *indigo blue*, as we know it from the deep night sky with its twinkling stars, and as well from the colour of the shadowed clouds, is a giving, warm colour, which does justice to each other colour before him, while pulling itself back in the background -albeit less far than the cobalt blue. It is like an overall enveloping cloak of dark warmth around. This makes us waking up consciously, like in the autumn when have to grasp ourselves again after the dreamy mood of summer, in order to encounter winter. This working comes from out of Virgo.

The *violet* is a deep colour that pulls and asks, which has a lot of darkness inside and does not show what weaves within and behind it. It sucks us in and wants us to penetrate it. This innerly calls forth feelings of reverence and devotion, of great offering force, because we can feel in it that spiritual world is nearby and asks something of us – hence this colour often arouses fears with many people, albeit unconsciously. This sucking and spiritualising working comes from Scorpio.

In between the indigo blue and the violet lays another colour, which we cannot yet perceive (man can only see violet since the Middle Ages). It is a new connection between these two that creates something new, probably a colour like the *mauve*, but more shining, twinkling; the warmth and the space creating darkness in it are in a certain balance. This indicates workings out of Libra.

Finally the *light violet*, lila, is a colour in which we can experience even stronger the spirit workings. It is a violet in which the darkness is pulling away, and one enters in an almost spiritual sphere, another reality that is penetrated with a working of spirit at more condensed

places. The spiritual world is almost tangible and one can feel her. This is a working out of Sagittarius.

When one applies these colours in the rhythmical poems, one can better approach with these the soul spheres rendered in it. Especially with dead horoscopes this is significant, because the dead can move in the mentioned colour spheres as being radiations of the own soul that has made experiences in the back laying realities of the Zodiac and now becomes conscious of these.

The planets as well have an own inner experience as colour workings:

Moon	- violet	Uranus	- turquoise
Mercury	- yellow	Neptune	- magenta
Venus	- green	Pluto	- (still) black
Sun	- gold, white		
Mars	- red		
Jupiter	- orange		
Saturn	- indigo blue		

It can be significant to paint specific soul moods out of one of the organ processes.

Note: the colours have arisen for the human consciousness in the subsequent cultural epochs, which specifically worked in upon certain body organs, and initiated through these a specific soul structure. These colour workings do not correspond with the planet colourings as mentioned above.

Likewise the cobalt blue has arisen during the Egyptian-Babylonian culture epoch, when there was being worked through the kidneys, which caused that the perceptive soul could be constructed from the perceptive (astral) body. So the cobalt blue works upon the kidneys. In the Greek-Roman epoch there has been worked in upon the liver that caused the initiation of the intellectual soul. The colour active in this, which in the Middle Ages became conscious to man, is the indigo blue. So in the liver works the indigo blue.

The present-day consciousness soul epoch is being brought forth because the Angels work in upon the spleen, through the violet. Hence works this colour through the spleen.

It has been my experience to work more with the zodiacal colours, which approach astral-spiritual realities as active soul forces, rather than with the planet colourings.

In this area there still has to be done a lot of consciousness work to really make the workings to ones own and deepen these after soul-spirit-workings. Working out of the horoscope can be a significant aiming entrance and path to this, because with it one has keys to the own inner world of sound and colour, out of which one has been woven together.

### **Flowers as images of the lotus flowers**

When we really want to penetrate unto the faculties that we may develop as humans, and observe this, we should have to observe the lotus flowers and the petals that have or have not yet developed on these. To this aim one needs to be clairvoyant, because the issues at stake are the organs that weave in-between the astral and the life body and so are not physical.

One however can get a reflection of these organs through looking at the flower world (as a preparation to the imagining; you must know where and how you must look). The plant namely have originated on the old Sun as objectifications of the forces which hide in our life body and are the germs in it of our life spirit; the lotus flowers unfold when we develop moral right conducts and thus let open up our soul faculties as flowers. Likewise express the flowers of the plants the ripened idea which wants to bring to an expression the entire plant: the way in which he does this can be seen at the rhythmical developing shoots and leaves in the possibilities which space offers to the plant. Each plant species, also within the same gender, does this in a manner specific to the type, to the own nature and possibilities.

Like man has seven larger lotus flowers, which each coheres with a specific planet process, one can as well divide the higher plant world, the one of the seed forming plants, at large in seven families, on the basis of their flower shapes, which in basic plan are in accordance with the amount of petals of the human lotus flower. They are being treated underneath in coherence with man. The plant systematics that can be developed from out of this connects the plant world to man and his manner of development in a significant way; a moral-sensual ordering derives from this. It finds its justification in the coherences mentioned above between the life body with the initiated germs for the life spirit in it, and the development of the plants upon the old Sun, as the living archetypal ideas in shape that lay as a base to each phenomenon.

- the **Labiates** in their twofoldedness and monolateral symmetry show coherence with the two petalled front lotus, which has been originated by Jupiter and impulses the thinking. The airy, often feathered leaves and the spiralling offshoots give an impression of the logical and connective thinking. (examples: Snapdragon, Clover)

The **Papilionaceae** to my opinion are connected to the small lotus flower near the heart, which regulates the breathing and inner rhythms.

- the most often eight folded flower division Lesser Celandine and Saxifrage (London Pride) coheres with the eight petals of the sixteen petalled throat lotus to be developed. The strong geometrical ordering and formative force strikes with these plants, which indicates the coherence with the throat lotus, initiated by Mars. These normally are not being ordered within one gender.

- the **Composites**, show a heart in their flower shape, in which stand many flowers, with a rim of chalice petals, which as an imaginative experience gives the twelve (does not necessarily be like that); the image of abundance. This in accordance with the twelve petalled lotus flower near the heart, originated by the Sun process. (examples: Sunflower, Thistle)

- the **Rosaceae** in their flower form have each a five-folded basic plan, in accordance with the five petals of the tenpetalled solar plexus lotus to be developed. In these flowers the geocentric orbit of Venus comes to an image (see the appendix 1). (examples: Rose, Apple)

- the **Liliaceae** all have a threefold basic plan behind their flowers, which indicates the coherence with the three petals of the six petalled navel lotus to be developed. On this family strike the pointy unnerved leaves, which expand in all directions; like sharp but loose thoughts, unique, unbounded, radiating and pointy. In these flowers the geocentric orbit of Mercury comes to an image, the planet that originated the six-folded lotus. (examples: Lilly, Iris)

- the **Crucifers (Cross flowers)** are in coherence with the four petalled backbone lotus, which has been initiated by the Moon, to bring us in connection with the Earth and her forces. These plants mostly are aromatically smelling herbs, have an angular stem and

opposing leaves. This as an indication of a lot of Earth forces and life ether. (example: Mint, Balm)

- the *Umbelliferae* and *Inflorescences* (Pine cone, Ananas) are in coherence with the thousand petalled crown lotus, with which communication with the celestial sphere and her populating beings is possible. The striving out to the surroundings in the search to connect itself with it is the specific gesture in these. Saturn, which has constructed this lotus, is the most peripheral of the antique planets, belonging to the Earth. (example: Wild Chervil, Anise)

This systematic of course is far from being elaborated. It only aims to direct the view upon the coherences with man and his development on the Earth.

The gestures of the petals of the different flower crowns tell something about the way of expressing and connecting with the surroundings of the soul qualities of the plant – and thus stand as an image for these with man. This is being finicoloured by other planet workings – which coheres with the aspects in the horoscope.

The gestures that the offshoots and leaves at the plant stem make in their spatial development tell about the way of revelation of the idea of the plant. In man in accordance with what laid hidden in the will and now becomes reality rhythmically in deeds – so can become a virtue, in accordance with the refining tendency of the leaves towards the top.

The angle between the subsequent offshoots, their synchronicity or not, appearing besides or opposite to each other, gives a reflection of the mutual planet workings in the life body – within man the aspects as configurations.

These as impulses to the experiencing of the life gestures within our will, as this can be observed in an objective way in the plant development, and next interiorise this.



## CHAPTER 4.

### THE HOROSCOPE AS A MUSICAL EXPERIENCE

#### a. Introduction

In music each man experiences himself. In despite of the broad differentiation in the different types, in despite of the personal prevalences, and can find back oneself in the music.

How does however cohere music with us, through which we can have that deep experience? To this the present-day music theory, in despite of its large differentiation, can give no answer. We have to search for this on a more philosophical level to find these coherences.

The German poet and philosopher Schiller in his 'Briefe über die Erziehung des Menschen und der Menschheit' (Letters about the education of man and mankind)<sup>64</sup> has described the experience of the threefoldness of body, soul and spirit as thrives from out of the soul, being: the 'Formtrieb' (form thrive) from where one has the tendency to press the inner experienced ideas as musters upon reality (as is happening in totalitarian socialist states), the 'Sachtrieb' (thing thrive) which tends to put too much force in the things and acts without thinking (what may give rise to usurpation) through which the form does not become clear, and in between these the 'Spieltrieb' (playing thrive), which causes that man can be active between these two in each situation in a harmonising way as a creative being, because he can weigh and balance them, and use both. In the 'Formtrieb' one can recognize the working of the spirit which carries the ideas and tries to give shape to the surroundings from here; in the 'Sachtrieb' the body which in itself is only surrendered to forces and resistances, 'things' in the world around through which it has to find its way; and in the 'Spieltrieb' the soul which stands harmonising between the two and out of the own experience, the feeling, weighs and decides in each situation, and thus at each moment tries to give the life a significant direction.

Professor Lievegoed<sup>38</sup> has approached these three basic human thrives musically and elaborated along his observations of and working with children that had abberative behaviour. Mongoloid kids, which show too much 'Sachtrieb' (uncontrolled will power) and too little 'Formtrieb' (directing thought force), appear to get along

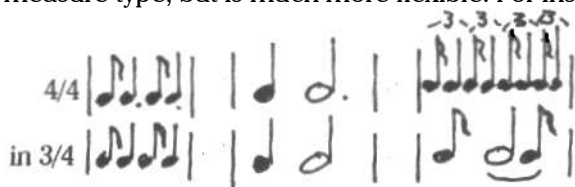
rhythmically well; right the doing together, to which rhythm invites, suits them well. But retaining melodies and even singing of different pitches, they can only do deficient or not at all. Another group of deviant children in their conduct which are too much in their heads with the consciousness, and that easily develop convulsive thoughts, the so-called autists, have repentance towards rhythms and doing together and often flee in solistic-melodious tone sequences, in which they can be more or fewer strongly formative. This melodic-interval like is stronger connected to the 'Formtrieb', the rhythmical with the 'Sachtrieb', the will element.

Lievegoed calls measure that which are repetitive rhythmical unities, and this is most often being called metrum (he was a medical doctor, not a musician). The balance, the creative 'Spieltrieb', is where rhythm and intervals (tone sequences) meet one another and in their interplay there develops the tone colour rich melody line, which connects the tones into intervals and is being carried by the musical rhythm, a differentiation of the basic rhythm (metrum). This finds a bed in the harmony; a continual search for a balance within the given sound space. In this threefoldness the soul functions thinking (interval working in significant sequence), feeling (melody, carried on a musical rhythm) and willing (rhythmical convulsions) are musically being approached as tools. One can experience the rhythmic as impulsating, enthusiast making or inciting, the melodic in the harmonic bed as esthetical. The musical line (the significant tone sequence) can be captured with the thinking.

Considering more closely, there can however be more distinguished on music in coherence with man. Why for instance does a melody in the one scale sound different than in the other? Why does a metrum or a series of these sounds differ in the one measure type to the other? Why does the change of rhythm completely transform a melody line or the sense of a musical motive?

When moving or dancing on music one can notice being put to motion by the rhythm, and by the ever repeating measure one is held in a cadans, a muster which offers support but also binds in the possibilities. As well in musical improvisations one can experience this; measure gives a physical encadrement within which certain turns are possible, other ones not. It is an agreement between the musicians that binds, also bundles, and carries. If one changes the measure (for example from a 4/4 to a 3/4 measure), then the possibilities change, but there arise other limitations, which can almost be experienced

spatial. The character of rhythms or metres changes as well in each measure type, but is much more flexible. For instance a jambus:



As well are rhythms much more pliable, and through this closer to the willing impulses and stimulating upon the life activities; for example a good working on the digestion and activity - differentiation in slow-pacing down (e.g.  $\_ \_ \vee \_$  ; 2<sup>nd</sup> epitrit) with reflection, a being sunken within oneself, and cheering up (e.g.  $\vee \vee \_$  ; anapaest). These are more connected to willing impulses, thrives which quell forth from the *life*; are in coherence with the *life body*, the measure more with the spaces, limitations and possibilities of the *physical body*. Different rhythms (approachable in metres) impulsate to different activities.

One can experience the intervals as feelings; these have an affective value. Descending of rising, clear, augmented or diminished, these all have an affective-emotional working, according to the context of the melody and the musical play (mood etcetera) in which these occur: this makes the interval also volatile and unseizable, like the feelings in the soul are not easy to be grasped, concretised. As feeling and making conscious, these are connected to the soul and its carrier, the soul body, which is woven from the emotional substances of sym- and antipathy. Feelings are also closely connected to the will: when one thinks and imagines something to be done, there at first has to be aroused warmth, sympathy for the intended deed to actually come into motion. For instance the alarm sounds, one intends to get up out of duty and norms, but does not feel for it: then one stays in bed. If at the other side one turns warm for a deed to be executed, one tends to do the things faster; the heart as well starts to beat faster, runs warm for this. With listening inside very attentative one can observe that preceding each act there sounds an affect loaded melody, a sensitive significant tone sequence as a question, before one gets into motion or not: it is as if the soul body plays musically upon the life body, which may cause (rhythmical or not) movements in the physical body, the muscles, with sympathetic agreement of the soul. The formative effect of intervals one can also visualise when bringing thin powder on a vibrate elastically tended surface (for

instance a balloon over an open pan) and have resounded musical intervals above it; there arise geometrical shapes of heaped-up powder as imprints of the vibrating air (and skin), which shape different after each interval. The soul body gives rise to the interval-like effects.

Now what is the sense of a melody? This can be often distilled from a piece of music as one of more **musical motives**, which means to say specific sequences of tones, each of specific length and intensity, which are being carried by a specific musical rhythm: forming the smallest unity of a musical piece, like a thought which is being transformed all through the piece of music and which at the end stills down, and most often becomes to a spatial mind picture in the ultimate chords, out of which the life has been vanished together with the rhythm. Or it gets lost into nothing, when the thought does not condense into the ultimate picture.

The melody in which the musical motive weaves, often moves all through more than one tonality and one therewith undergoes the different soul moods. Through this the one or more musical motives are being changed in their specific occurrence of tone and rhythm. Therewith occur often more than one rhythmical movements (Adagio, Andante, Presto etcetera) as mood beds that border the space, each one pursuing its way with an own diction and logic (if the composer has been clear in his tone diction). The musical motives often come out in a changed way. As an example may serve the different metamorphoses of the musical motive of the 5<sup>th</sup> symphony of Beethoven:



In this way in the quadrupality measure, rhythm, melody in sound space and musical motive can be experienced our own corporality of interweaving physical body, life, soul body and our thinking spirit as being a significant cohering total, because our soul movements and life processes are closely connected to it; we have arisen out of sound, the cosmic Word, as has been indicated in the beginning of the Gospel of John. Like this there arises a general consensus, which at large is missing in the present-day music and music therapy. The difference with the nowadays way of approaching, which does acknowledge more or less the elements, but does not apply these, is that one until the present one has the habit to consider the elements measure, rhythm, melody (intervals in sound spaces)

and musical motive most often as separate phenomena, each on their own way. When however one has experienced these elements as being workings out of our own being and its quadruple organisation (and this has been developed by the writer in courses as a sound phenomenological method), then out of this experience, one can experience the phenomena as being a precipitation of a musical process, these to be coherent and working on one another. One then experiences the workings that create phenomena out of the inspirative flow that makes these arise.

The parts of the horoscope have been described in chapters 2 and 3 in their coherence with man, as this transforms from a previous life on Earth to a new one. Summarized:

**Planet position in sign:**

spiritual-astral quality, expressing itself in the thinking which predominantly resides in the spherical head, as this is being reflected from the different corporalities.

Form giving until in the physical body.

**Planets in reciprocal connection:**

astral gifts and -conflicts, expressing itself in the feeling, which resorts from the rhythmical processes in the chest.

**Planet position in house:**

effect of the astral qualities in the realm of the life processes, which precipitates in the digestion with its organ processes that reflect until in the limbs. This region where the will resides, is dark for the present-day consciousness.

In the Middle Ages one acknowledged three types of music:

**Musica mundana:**

The world music, the harmony of the spheres (of stars and planets) which sings the world together as a big sound harmony and keeps it going; inaudible for the normal day consciousness.

**Musica humana:**

The music that man as being a microcosmic reflection of the macro cosmos has made to his own and interiorised this in his organ processes, of which the inner physiology is a precipitation; this is inaudible as well for the normal day consciousness.

### **Musica instrumentalis:**

The music which man has made conscious of the two preceding, which is being expressed in the vocal and instrumental culture music.

The horoscope can be considered as a precipitation of the becoming man all through different lives on Earth, which forms his being on the basis of music which stems from the spheres of the stars and planets (see chapter 2). Out of this insight and the experience of the different musical elements, as has been outlined before, we can recognize the following musical workings as active (free after Lievegoed<sup>38</sup>):

- the *thinking* in thoughts and images is musically in accordance with musical motives, which are the expressions of the thoughts, and move within certain tonalities as sound spaces. Because a planet position in sign within a the horoscope is a precipitation of a deed or way of acting from a previous life which has become a thought, this is in accordance with a musical motive within the sound space of the planet and the Zodiacal sign in which it stands; as such can the musical motive be approached (herein are the reciprocal subsequent intervals and as well the rhythmical differentiation of the tones characterizing).

The way of thinking is connected to the world vision that is the hatch through which one experiences the world and as well judges. This is musically to be approached in the tonality, which is a reflection of a sign, working field of the Zodiac. The same goes up for the way of feeling, thinking and willing which coheres with an organ process. In the horoscope this is also indicated by the planet position in sign in concern, which forms a tonal 'hatch' for the working of the musical motive. This is what after this is being indicated with a 'sound space'.

- the *life* and the in this residing *willing impulses* expresses in the rhythms of the cyclical repeating patterns; these can be approached with the *metres*. In the horoscope the different houses and their effect on life in and outside man give indications about this. The willing impulses have rhythmical character as well, albeit less bound to a metre: these are the thought beings which are being indicated by the planet position in sign, which are being woven into the life body, and precipitate as proteins in the body tissues (coagulated sound of bewitched elemental beings). This forms physically and etherically the destiny carpet, and from here the thought beings quell forth as willing

impulses on the basis of the life processes; as such can they be approached as the musical rhythms which carry the musical motives (so the sequence in length and intensity of the tones in it).

- in-between a musical motive in the given sound space at the one side and the rhythm at the other (tied down in a measure or not) develops the *melody*, carried on the *musical rhythm* that originates in a rhythmical life process, which gives the development in time of that musical motive within the given rhythm and sound space limitations. This is in accordance with the thoughts or images that are being reflected in the head in relation to the rhythmical willing impulses from the organ world, both being harmonized in the chest by the heartbeat and the breath. This arouses here the *feelings* in the astral body. These feelings can be experienced as the *intervals* between the tones. From what lives in these (being indicated by the planet positions in sign and in mutual relations, the aspects) moral decisions for new deeds are being taken, through which the biography gets shape like a symphony that step by step develops between the rhythmical life and the astral forming out of sound spaces, wherein the musical motives move (these are the formed thoughts and images). The mutual connections between the planets render the tonal colourings that musical motives can cause, because these give the soul, formed on the basis of this astral cloth, specific qualities upon which the emotional life may run off. The rhythm that the emotional motions bring along and which are being harmonized by the relation of heart beat and breathing (noticeable in heart fluttering and sighing), is a reflection of the rhythmical willing impulses that originate in the different life regions. The houses of the horoscope are indicating this.

-The measure is posed in that different (musical) movements are being attuned to one another and thus the life impulses are limited and guided. This is a reflection out of the physical body, which indicates the limitations. In particular the organs attune their processes; this can be experienced in their specific type of measure.

In this way along the horoscope, the Musica humana as being a reflection of the Musica mundana, has been characterized in outlines, in that man in his willing, feeling and thinking regions within his physical limitations has been painted musically, as this reflects in his soul consciousness from out of the corporalities, which are a precipi-

tation of the world development.

Shortly summarized:

**-measure:** physical limitation of the time, touching the skeleton (planets as organ workings).

**-rhythm:** ether body and its rhythmical life functions; workings of will (planets in house position, indicating the life regions in which they work).

**-intervals in sound space:** feelings which are being generated by the astral body and its planetary windows as specific soul attitudes (planet positions in sign for the tonality; aspects as interval-like soul attitudes to be felt in).

**-musical motive:** the thought being that quells forth as a willing impulse, clothes itself in the tones and is being carried on a musical rhythm (planet position in sign, falling in house).

The musical parts are objectivations of man and offer tools for the experience of him, so that these can become to *Musica instrumentalis*. Underneath the parts are elaborated more detailed.

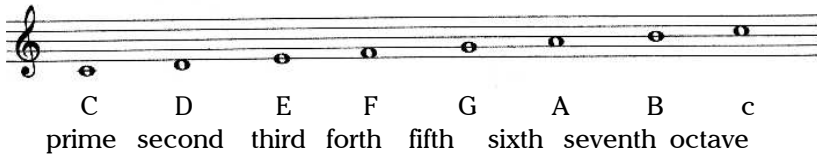
## **b. sound spaces – the astral side**

### **1. star sign-sound spaces**

As has been posed, intervals strongly have to do with the astral body, because they objectivate the feelings, the soul gestures. These intervals resound in-between the tones, but also have a relation to the tonic of the scale in which the melody is embedded; to this tonic each tone is inwardly being related, and its interval being experienced as a tension to that tonic. Our culture knows only the major and the minor scales (some experiments with other scales not included), which have been deduced from Greek scales. Medieval music still knew more Greek scales, which have been applied in the religious music as church scales.

A scale has seven subsequent tones to come back again to the tonic, being lifted up to the octave. Hence there are eight intervals within a scale. As an example the major scale with tonic C:





The intervals can be descending or ascending. As well can these occur as small or large, diminished or augmented. It should be too expanded to explain this entirely in this book. Of importance is only a short characteristic of their working. This is significant, because the affects that impulse to motion of the muscles and through these the execution of an act, may dress in intervals. Hence the gesture caused by these, going out of the soul, can be experienced as follows:

- Prime: an appearing, or an affirmation of what was already, an intensifying of this.
- Small second upwards: a first minimal fumbling question, a carefully and sliding going out of oneself.
- Small second downwards: minimal asking retreat, as well sliding, but coming back to oneself, without an inner peace, through which the door is still kept open.
- the small second has something sliding, sipling; compare to this how sunlight plays through pending birch twigs. A series of subsequent small seconds leads to the experience of a sinister world in which nothing is fix and tangible; even the fixed points (third, forth, fifth) seem feeble securities.
- Large second upwards: Has deed character, a posing of itself, a striving outwards with the lust to undertake something, put something straight. The deed character becomes clear when one plays only ascending subsequent large seconds (a scale of whole tones, e.g. C-d-e-f<sup>#</sup>-g<sup>#</sup>-a<sup>#</sup>-c). This gives a strong dynamical striving up which looses its centre in the force (forth and fifth are augmented), through which it surpasses its purpose.
- Large second downward: a retreating upon oneself, taking in on a demanding and decisive manner, like "No", or "Come here, there is no other way".

The large second is like an inwardly ordering of affairs out of the surroundings; a parrying and taking in gesture, without much emotion: deed and thinking go together. A working of the will that seizes upon and in the living.

- The small third upward: Indicates a careful, tender reaching outwards, towards the other. To be seen as making itself submissive, into a demanding gesture, almost opening to underneath. It is more a taking in of the other within itself, a common participation than a true opening. This can be experienced as a hesitating hardening when one plays some rising small thirds after one another.

- Small third downward: a reverent taking inside, unto the heart as were the offered a fruit.

The small third gives a first opening, communicating with the surroundings, the other, out of the innerness, in giving and taking. A real soul gesture.

- Large third upward: approaching, handreaching in an open, equal way. A going out of itself, which passes over itself with two large thirds played after one another; one can experience therewith as if one flies out of oneself.

- Large third downward: Something is being taken in or down; a message enters the soul; quite neutral. A coming back upon and within oneself, goodish or with self content, almost chill with the two descending large thirds.

In the large third the opening and meeting with the outer world takes place in on equal terms; a reaching gesture.

- Forth upward: Alertness, a setting off against or brazing oneself. Cautious erecting of calling a halt, staying. Stops the motion in thoughtfulness.

- Forth downward: taking an experience to the inside and thinking it over, reflect upon it. May bring in an inner space that one does not expect, but with which one has to explain oneself with.

The forth indicates a diametrically standing of different worlds, which on the crossing point make conscious and put to thinking. As movement a fixation that makes itself strong, that blocks.

- Augmented forth upwards: a self-willed shooting out in a self created space, which can put unto something new through the chaos it causes. One feels that it does not run off via the lawful paths. It does not give a solid base or a hold.

- Augmented forth downward: Brings the inner sensation of pain when one has done something outside the acceptable and has been caught in this.

The augmented forth gives a going out side of oneself, outside the limits, but still without having a hold somewhere.

- Fifth upward: an opening up and experiencing itself from the outside, with the entire being still as an envelope. A fluent experience of unity.
- Fifth downward: a taking in of the spiritual experience, which gives quietness and security within.

The fifth is a hovering experience that flows and streams, wherewith one feels well and being carried, but without a strong ego-experience.

- The small sixth upward: an inwardly going out with the soul, careful and royal, almost languishing.
- the small sixth downward: a secure and sensitive descending in the dark, with rest and solemnity.

The small sixth is a meeting with the world out of the feeling, but detached from itself, and as well descending in it.

- The large sixth upward: full of strength wanting to strive for the world and connecting with it.
- the large sixth downward: taking to the inside and deep interiorisation of an experience.

The large sixth gives a feeling experience that has will power in the connection or interiorisation. It is reaching or taking inward as a movement.

- The small seventh upward: a going out beyond oneself, with leaving behind secure ground, but with knowledge about a new hold.
- The small seventh downward: a large step back that brings again at the start; a tendency to take distance.

The small seventh bridges a large distance as a bow, but out of knowledge to come somewhere.

- The large seventh upward: a nervous making going out of oneself, with large inner force, without knowing if one arrives at the intention or rather overruns this.
- The large seventh downward: the experience that one has come at a wrong track, which makes everything uncertain.

The large seventh has a big inner vibrating tension that expects uncertain and never comes to rest.

- The octave upward: the fulfilment on a higher plan; a refinding itself

of the initial impulse, now from the other side.

- The octave downward: a return to the security of the origin; an echo from the depth of the beginning.

The octave brings together the aim and the impulse, lets resound what can be the fulfilment at the origin. Makes the interval sequence to a closed development in itself.

To experience the intervals as affective workings on the muscles, one can sing them against a continuational basic to someone who tries to move upon it by letting work these intervals on the feeling. See as well Cosmobiology<sup>4</sup> chapter 7.

The intervals in their sevenness, which is a reflection of the earthly-cosmic development of man and the Earth, form the archetype for the human development, and thus work out formative and affective out of the soul. Every human on the present-day level of development of the culture can recognize these, because tall through the cultural periods, step-by-step, tone for tone, these have come to us. Each historically developed scale hence has been constructed of seven tones that lead to the octave of the basic. The intervals in it do can differ mutually.

Through learning to listen to the harmony of the spheres Pythagoras has objectified the circle of fifths, upon which base later on the twelve major scales have been developed (from the Greek-Ionian scale; see at b.2.). These form a reflection of the force fields, approached in sound, of the twelve zodiacal images, as an after sound, approach of their being (Cherubim) within the earthly reach (see to this Von Gleich, 'Die Tonarten' and Pfrogner, 'Lebendige Tonwelt' <sup>39</sup> amongst others), which have been applied as such by inspired artist and can also be experienced in their creations.

These are, going out of the C as the basic (see at b.2.):

Aries	- C maj	Libra	- F <sup>#</sup> /G <sup>b</sup> maj
Taurus	- G maj	Scorpio	- D <sup>b</sup> maj
Gemini	- D maj	Sagittarius	- A <sup>b</sup> maj
Cancer	- A maj	Capricorn	- E <sup>b</sup> maj
Leo	- E maj	Aquarius	- B <sup>b</sup> maj
Virgo	- B maj	Pisces	- F maj

- The C major scale gives a sturdy experiencing of the basic, and from there a striving up to the octave. A forceful striving out scale.
- The G major scale is forceful putting into motion through striving for the light (to be experienced in the f<sup>#</sup>); even more than in the myxolydian scale. Many folk and children songs have been written in this vivid and well grounded scale.
- The D major scale starts lofty modest, but transforms upwards into a glad counter image of this. It seems to be different than it is. This is particularly caused by the c<sup>#</sup> as seventh.
- The A major scale gives the experience of utmost lightness, volatility, almost like the viridian green in the plant world can seem unreal.
- The E major scale in comparison gains some heaviness again, becomes dignified and fills in and up well and in balance the entire sound space.
- The B major scale is a sturdy in the ground rooted one, which retreats a little behind or underneath of it, which works lofty-enveloping and hides fluently the melodies within. Coming out of the deep, it has a light striving force, however more modest than the A major.
- The F<sup>#</sup> major scale has an inner force activity that wants to strive for the light, but hangs on a thin thread, so that it can descend as good into the darkness, and then transforms into the G<sup>b</sup> major scale. A fragile and very moving equilibrium; it likes to transform into another scale.
- The D<sup>b</sup> major scale sounds solemnly modest, forceful in itself, and yet searching for a new path under the skin to generate something new.
- The A<sup>b</sup> major scale sounds forceful striving out and enthusiasm; lightning in itself. Much inner dynamic that wants to get out, and this is what you hear.
- The E<sup>b</sup> major scale sounds suing and dignified; almost modest like a minor mood, but forceful, with a quiet breathing through of each tone that is being expressed and crystallised in this scale.
- The B<sup>b</sup> major scale strives out from an inner silence and rest, the tones want to come into appearance without being convulsive. There resonates a hopeful gladness in it that controls itself.
- The F major scale sounds lonely standing on itself, like a bundling force that want to enter the deep, into the inner world. Hence each tone sounds thick.

When a planet stands in one of the star signs, it will work out

in the scale concerned as a sound space, which is an approach of the field of forces.

If an aspect is ingoing, then the working is directed to the inside in the soul, works out interiorising, and will the fastest planet (which forms the force) sound up in minor. Because a scale forms the specific working in mutual tones of a Zodiacal sign in an approach of its field of forces, the minor scale that brings forth such a sound space, will have the same inherent tone distances: hence such a scale has the same musical signs (sharp or moll) as the according major scale, but with a different basic, which with minor indicates less the base, but more the inner kernel (see 'Cosmobiology'<sup>4</sup> or A. von Lange' s 'Man, Music and Cosmos'<sup>40</sup> ).

These minor scales are:

Aries	- a min	Libra	- d <sup>#</sup> min
Taurus	- e min	Scorpio	- a <sup>#</sup> min
Gemini	- b min	Sagittarius	- f min
Cancer	- f <sup>#</sup> min	Capricorn	- c min
Leo	- c <sup>#</sup> min	Aquarius	- g min
Virgo	- g <sup>#</sup> min	Pisces	- d min

## 2. Scale colouring by planets

The planet that transmits a zodiacal quality, colours it in its own way musically in that it causes an own tonality, in accordance with the place in our solar system as an outworking of the cosmic development that this has gone through. This can be seen as follows. The Earth goes through seven planetary developmental stages, of which each one is a step forward in order to bring man a step higher in consciousness, each one as a subsequent interval within the octave. We are now in the forth planetary phase, in which man can develop the ego-consciousness in relation to the inner and outer surroundings (see chapter 2); preceding this stage did the old Saturn (upon which the physical body was being initiated in the warmth), the old Sun (initiating of the life body in the light) and the old Moon (initiation of the astral body on the base of sound). Our planetary phase is divided into two; the first part was the Mars phase, which by the mystery around the happenings on Golgotha was redeemed by the one of Mercury. After this Earth development there follow still three, being the future Jupiter-Earth (development of the spirit self), the Venus-

(development of the life spirit) and the Vulcanus-Earth as being the higher octave of the old Saturn, upon which man finally may come fully to a development as spirit man with the spiritualised-through transformation of the physical body (and therewith of the Earth) and the aim of the cosmic development will be achieved. When one goes out of the natural tone sequence, developed from the queue of overtones, one can come to an octave in which the seventh step is diminished, the natural seventh (see 'Cosmobiology' <sup>4</sup> ). In the given tones of the scale, without augmentations or diminishments, one comes to the scale, going out of the tonic G, with the F as natural diminished seventh.<sup>41</sup> In relation to the cosmic-planetary development this can be seen as follows:

old Saturn	- G	physical body
old Sun	- A	ether body
old Moon	- B	astral body
present Mars half	- C	ego incarnating, Earth directed
Earth Mercury half	- D	ego works healing
future Jupiter-Earth	- E	spirit self
future Venus-Earth	- F	life spirit
future Vulcanus-Earth	- G	spirit man

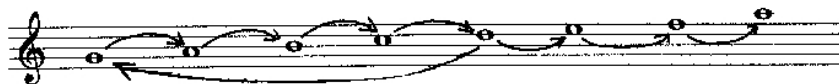
Considering in this way the tones in the octave in mutual relation and tension, these are a precipitation of the human and cosmic development, and can be experienced as such inwardly. In the soul they are being experienced as affects, feelings loaded workings. All through the cultural developments, they have come to man tone after tone; first there was the tetra chord (G-D-A-E), later on the B has joined, so that the pentatonic music became possible (D-E-G-A-B); as last the F and the C have come, through which the diatonic (scale with seven tones) arose.

Going out of these seven basic steps, for each planet as its own working, wherewith it forms painting and colouring, a tonality can be indicated, which renders its relation to the other planet processes in this cosmic system: the knowledge about this has been handed down from Greek antiquity and was transformed in the so-called **church scales** (which can be experienced as ascending instead of descending). These go out of their own tone in the cosmic developmental system as the tonic in their specific scale.

Underneath they are shortly being outlined in their inner force working

and characteristics.

Saturn: Myxolydian



Tone: G    A    B    c    d    e    f    g  
 distance: 1    1    1/2    1    1    1/2    1

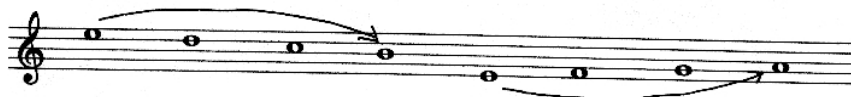
A forceful striving until the fifth, but because of the natural, small seventh is this sound space modest and solemn, to be experienced as glooming inward. There is a strong experience of the tonic, but the scale feels older, is slower in its moving possibilities as the Ionian; is warmer and laying closer as a force to be experienced inwardly which is always there.

Sun: Aeolian; minor



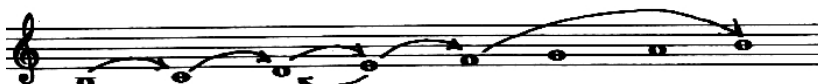
A    B    c    d    e    f    g    a  
 1    1/2    1    1    1/2    1    A

A striving up motion which after the third becomes heavier until the fifth, as a burden that has to be carried unto the light. Hopefully it then continues until the octave. The tonic A can be more experienced as an interiorising centre than as a forceful base:



The Aeolian scale forms the starting point for the minor scales, which each one render the experiences of oneself in the soul in a specific way.

Moon: Lokrian



B    C    D    E    F    G    A    B  
 1/2    1    1    1/2    1    1    1



A compression until the fourth, which is already noticeable with the small second, and becomes still heavier by the diminished fifth, then in a dissonant way striving on to the octave. The fifth gives the experience of oneself as a self-willed being in one's body. The B indicates a tonic that seems to be sunken underneath the surface. The depth asks for reverence.

Mars: Ionian; major

C    D    E    F    G    A    B    c  
 1    1    1/2    1    1    1    1/2

This scale gives a forceful tonic experience, a striving out until the fourth where there is a sturdy founded breaking point; here one can choose either to return to the tonic, or to strive for the octave tone c. This latter is a strong striving up because of the large ('unnatural') seventh. The scale is closed in itself; only the seventh cries for enlarging, fulfilment, and is therewith, together with the second, the propelling force behind this scale. A striving to exceed all bounds in the none (d). As a soul experience: radiating out of the centre and sturdy standing for itself, somewhat closed and sober.

Mercury: Dorian

D    E    F    G    A    B    c    d  
 1    1/2    1    1    1    1/2    1

This scale is dignified-fluently and very balanced; harmonious by the symmetry in the interval distances. Modest by the small third, but yet dynamic; not too sensitive, but weighed out. The third and the fourth form the breaking points for the striving on or returning to the tonic to be experienced as harmonious. There is a strong tonic experience, but this is not impelling. Asking for the octave, as well if it via the none, e, wants to exceed itself.

Jupiter: Phrygisch

E    F    G    A    B    c    d    e

1/2    1    1    1    1/2    1    1

A supple scale which intensely starts with a minor experience, but has a light striving force after the passage of the fifth, the breaking point of this scale; it arouses feelings of loneliness and longing for the light. The tonic E is more a focus; hovering in the experience. After the small third is the fifth still very heavy, pressing, as if one moves through thick and vicious heavy water, or modelled on fluid though shapes, with the promise of the light high up. This causes that one starts working enthusiasmed by it, which calls forth a soul mood colouring orange, through the acting force (red) which is being arisen by the light (showing itself as yellow, for broken by the thick water).

Venus: Lydian

F    G    A    B    c    d    e    f

1    1    1    1/2    1    1    1/2

This scale from out of the inner force is strongly striving for the fifth, led over the augmented fourth (which brings in enthusiasm and light force in the thinking); then again easily flowing back until the large second in G, which can be experienced strongly as a tonic as well. The real tonic F gets through this a dulling, modesting hold, like an archetypical seventh which hides dynamically promises for enlightening, broadening out within. The scale through this bilateralism gets something illusionary and dissonant. The oppressive force until the fourth and fifth and the striving out tendency afterwards has a strong space creating and connecting, imbedding character.

In this way transform the planets the major scales of the Zodiacal signs in which they are standing. If for instance Jupiter stands in Capricorn, it will change the E<sup>b</sup>-major scale in a Phrygian way, so that the following sound space arises:



The mystery planets form a somewhat different story, because as being objectified mystery forces, these have been added to our solar system only later on:

- Uranus has been outlined as the mediator of the spirit self forces, which makes this planet to the preparer of the future Jupiter-Earth. Like Jupiter brings forth a jump upward from the G to the E, a large sixth as interval, brings Uranus this forth inward in the human soul: a large sixth down from the cosmic tonic G gives a B<sup>b</sup> as lowering. The scale cohering with Uranus therewith becomes:

Tone	G	A	B <sup>b</sup>	c	d	e	f	g
distance		1	½	1	1	1	½	1

- Neptune is the mediator of the life spirit forces on the Earth and as such the preparer for the future Venus-Earth. The life spirit is being developed when the ego descends consciously with the astral body in the life body and lives along with its processes, so starts to live in the lymph. The lymphatic motion can be experienced as a small second, or, considered from the Venus process, bringing forth the F, but then enlarged; the large seventh. The tonic G, lowered with a large seventh, for this process is mirrored to the inside within man, gives a A<sup>b</sup> as interval of the lowering, and the following scale:

tone	G	A <sup>b</sup>	B	c	d	e	f	g
distance:		½	1½	½	1	1	½	1

- Pluto mediates the spirit man forces on the Earth and therewith is the preparer of the future Vulcanus-Earth. That makes it to the bringer of the octave forces (Vulcanus is the higher octave of Saturn, when the higher ego of man will be developed), but because this working is to the inside, is it nowadays an augmented octave, and down. Going out

of the tonic G, gives a G<sup>b</sup>, and thus can the working of Pluto be approached with the following scale:

tone distance: 1 ½ 1 ½ 1 1 ½ ½

After some trying there can be well worked with these scales, and these start to speak as experiences.

The scale of Uranus is known in western music as harmonic moll; this helps to transmit from the one into the other, in accordance with Uranus' nature. It is the myxolydian (saturnal) scale being changed into minor. The innerness is characteristic. The scale of Neptune is very inwardly by the small second after the tonic; besides is the fluent metamorphose force characteristic. It has a relationship to the in gypsy music applied scales. It is a transformation of the Phrygian scale.

The scale of Pluto has a strong propelling force because of the augmented large second after the tonic; towards the octave it has a large tendency of acceleration and condensing, which makes one remind of sparkling up. It renders a force of inner clenching. It is a transformation of the Lokrian scale, from where come as well the mood and condensing tendencies.

### 3. Scale colouring from the houses

Also in the life body dwell tones. With the inworking of the fate in the tissues, sung together during the embryonic development, still the elemental beings of which these threads of destiny, themselves bewitched in the body tissues at specific places; this is being indicated by the division of the houses in the horoscope. This stilling down is a working inward, interiorising from the astral via the etheric until in the physical tissues, where it precipitates in protein structures. This working inwards can be experienced musically with the minor scales. These scales can be deduced from the forth circle through the jump from tonic to tonic via the image tone of the different minor scales: likewise is on p. 286 in the minor scale (second music rule) the tone e the image tone for the tonic a, because the e initiates to the searching

of the real tonic in the middle, and seems to be the replacing tonic (see further Cosmobiology<sup>4</sup> chapter 2).

Because the house division is in accordance with the Earth's motion of which it is a reflection, and spins opposite to those of the Sun, Moon and planets through the Zodiac, is the movement through the forth circle also opposed to the one of the fifth circle, out of which the major scales have been deduced. The first house (an etheric reflection of Aries on the earthly level, which indicates the gate from and to the Earth, has as fore sign parallel of the herein working out C major scale those of a minor. The other minor scales follow from this one:

I	a min	VII	d <sup>#</sup> /e <sup>b</sup> min
II	d min	VIII	g <sup>#</sup> min
III	g min	IX	c <sup>#</sup> min
IV	c min	X	f <sup>#</sup> min
V	f min	XI	b min
VI	b <sup>b</sup> min	XII	e min

Herewith are all sound spaces elaborated as approaches of the human corporalities, sung together by the gods that create us, who dwell in the starry- and planet spheres; the sound space-approaches out of the signs as spiritual-astral hatches (reflecting our thinking), out of the planet spheres as astral-etheric modifications (reflecting our soul contents as feelings), and out of the houses as etherical-physical workings in man. See part 4d for the musical motives.

### **c. rhythm and measure - from the life side**

When the light falls in the darkness, it will be moved by the darkness (after Collot-d' Herbois, 'Light and Darkness' <sup>42</sup> ). Parallel to this: the sound has formative working, as appears from the Chladni-figures which arise when one lets resound a metal plate, covered with sawdust, by bowing it, or when one speaks into smoke. The receiving matter is stilled, coagulated sound, and hence slow and inaccessible, so dark for our consciousness: we see only the outside, when there shines light upon or through it. Behind however is constant motion that maintains the physical world. As well our life processes stem from this same world and hence are dark. When sound meets darkness, this in itself slow motion is being directed and differentiated by the

formative working of the sound, and through this arises rhythmical differentiation in the motion. Sound and rhythm together give the possibility to becoming; the archetypal principles that lie as a base to space and time. The life develops between form (space) and motion (rhythm), which runs off in time; the life itself runs off cyclic, with repeating rhythms. The life processes regulate mutually the growth, nutrition and excretion of an organism, as a base for procreation and, within man, for consciousness. This regulation puts up limits; the rhythm is bound to measure and cannot live out unlimited, if not, should organisms expand. The organ processes, reflections of the planet workings, put up this measure through attuning the life processes mutually. This they do in an astral way by means of the in homoeopathically diluted quantities occurring metals, which stem from the corresponding planet spheres. The seven metals and their seizing point in the human organs are:

<b>Metal:</b>	<b>Planet sphere:</b>	<b>Human organ:</b>
Silver	Moon	Brains, reproductional cells
Mercury	Mercury	Glandular- lymphatic system, lungs
Copper	Venus	Kidneys
Gold	Sun	Heart
Iron	Mars	Gallbladder
Tin	Jupiter	Liver
Lead	Saturn	Spleen, bone mark

With and upon one another they work our regulating. This can be experienced in the different types of measure working out of them.

What is a type of measure?

This can be imagined at best out of the empty consciousness; if there is nothing, there is no manifestation and no motion. Space and time stand loose from one another. When however an impulse arises, it appears spatial (be it either in the soul or in the outer world), and through this space will be put into motion because there arise a time change; a propelling of the otherwise so equanigmically running time movement. How this happens, depends from the way in which space is being put into motion, so the nature of the impulse, and in how far it admits this and yet remains manifesting itself in it in its own being; in short, how the in itself dark space divides time, for instance in a threefold, fourfold or fivefold way, in order to let its own being speak

out in it. In this way arises a cyclic time division whereupon with the arousal of specific inner spaces the types of measure are being born; space puts up limitations in a specific way to the enduring time and in this way impresses its own being upon it, with the possibilities and limitations it brings along. The rhythm of the impulse to be manifested has to adapt to this. Through the types of measure one enters different spaces as if these were physical. They act for the physical body and the human conducts within it like *musters*; they can be considered as a musical approach of the so-called *phantom* forces. When one looks at the geocentric planet movements (see appendix 1), in their regular loop motions and again the moving away from the Earth after these one can experience that they suck along the ether substance of their sphere, through which a sucking force and therewith a space in the ether sphere arises, that takes place out of specific angles of the zodiac and at regular times; herein we find the archetypes for the types of measure.

### **The difference between rhythm and measure:**

- measure is the continuous time flow which divides in specific boundness within space, so specific endurance; likewise the types of measure cohere with different Aeons who have a beginning and an end of working, like reflections of their working sphere; through different types of measure one enters in different, personally coloured 'spaces' in which time moves.

- rhythm is the way in which, impulsating in the space (interval or chord) and the continuing specific time flow (measure), a spirit germ is being realized; so the way in which this manifests itself in the space and time (empty envelopes in themselves), put these even in motion. The space is being vivified by this. Is it only one time, then as musical rhythm (when clothed in tones, as a total) a musical motive carrying or expressing. If it enters the time flow, then it becomes to rhythm, metrum that over a stretch of time specifically models itself and thus realizes itself in the space and within that time flow thus transforms itself and the space.

An inspirative, significant conducted occupation, out of an Archangel, brought forth by a Dynamis.

## 1. Life processes out of the houses

As has been painted, each house of the horoscope coheres with a life realm, which is an etheric reflection of a specific zodiacal force field. These force fields, in nature working out in the months and seasons which are being impulsated by the Sun in its cycle through the signs, can be experienced in the different metres which have been handed down to us from the ancient Greek temple dances and choir singing; there these were applied consciously for the education of the life body. These metres can be experienced inwardly in that the houses has taken along this cosmic twelvefoldness in his life processes and thus interiorised these within man. This becomes clear when observe African people; these from their youth onwards are being educated with a culture of rhythms, and each child plays out of itself the most differentiated rhythms on pans, spoons and pieces of wood, often even more than one through one another; it is in their blood. Rudolf Steiner indicates that the black African people live outstanding in their life body, in which these rhythms dwell. The connection with the cosmic world appears from this, that they can replace themselves in a spiritual being and influence it by for instance having it making rain; the rainmaker dances. Such a rain being is a Cherubin or a descendant of it, a Spirit of the Circulation Times who weaves in the clouds, and thus can be influenced in its rhythmical life processes. Western man has lost this piece of magic, also in his culture music, in which only a poor rhythm has remained. The biggest attention was given to the development of harmony, which indicates that there was being strived for balance, a centre in the soul, as a consequence of the Christian culture.

The metres and their connection to the houses are (free after C.G. Mertens, 'Rhythmen der Sprache' <sup>43</sup>):

House:		House:	
I	v v _	VII	_ v v dactylus
II	_ v v _	VIII	_ v trocheus
III	v _ v	IX	v _ _ bacchius
IV	v v v _		_ _ v antibacchius
	v v _ v	X	v _ _ _ 1 <sup>st</sup> epitrit
	v _ v v		_ v _ _ 2 <sup>nd</sup> epitrit



___ v v v	4 <sup>th</sup> peon	___ ___ v ___	3 <sup>rd</sup> epitrit
___ v v	pyrrichius	___ ___ ___ v	4 <sup>th</sup> epitrit
___ v v v	tribrachus	___ ___ ___	molossus
V ___ ___ v v	1 <sup>st</sup> jonicus	___ ___	spondeus
v v ___ ___	2 <sup>nd</sup> jonicus	XI ___ v ___	creticus
VI v ___ ___ v	antispast	XII v ___	jambus

These metres reflect in a specific way the rhythmical returning life processes out of the body parts, as approaches out of the macro cosmos.

For that matter it is to be noted that these rhythm-unities short and long do not fix absolute time relations to each other, see for instance for the jambe p. 272; the metre is pliable in accordance with the measure in which it is embedded; likewise as the life processes are being regulated in a flexible way and attuned to one another by the organ processes.

Underneath these are being characterized shortly in their experiencable workings (they can be danced, clapped, walked, spoken of sung).

- jambus [v \_\_\_ ]: Is strongly striving out, impulsating to deeds outside; almost propelling restlessly in progression. One has to do.
- anapaest [v v \_\_\_ ]: Quiet and controlled progressing in propelling; can conduct ordering through painting and mentioning indicatively ('this is thus, that is that'). impulsates by its movement, gives initiative in a controlled way.
- choriambus [ \_\_\_ v v \_\_\_ ]: Consolidating by the motion which is being driven into the heaviness, like an ox before the plough that drags a deep furrow in the Earth by putting his shoulders against it step by step. (in comparison is the creticus [ \_\_\_ v \_\_\_ ] much more carried, airier going over the Earth).
- amfibrachus [ v \_\_\_ v ]: Makes short whirls in itself and ahead of it, like the heaps of air around that are tasted and transformed inwardly; causing light meetings and swift changes.  
Conquering space butterfly-like and winding.

- 1<sup>st</sup> peon [ \_\_ v v v ]: Too much retained to be carried; hence crumbling.
- 2<sup>nd</sup> peon [ \_\_ v v ]: Propelling, but retained and through this without directedness and hesitating; a whirling within itself.
- 3<sup>rd</sup> peon [ v v \_\_ v ]: Stuwend-gedragen in zich besloten, but Without veel houvast. In konstante beweging, als the borst vol feelings.
- 4<sup>th</sup> peon [ v v v \_\_ ]: A large retainment, a preparation that gives an extra pinching force. Almost as forceful as the jambusus, but more directed, breathing, thoughtful. The direction twoards each time the same makes the rhythm monotonous, repeating.
- pyrrhichius [ v v ]: an almost manic running on without a ground, like thoughts that have penetrated until in the physical and only continue to grind.
- tribrachus [ v v v ]: Has no foot on the ground and is only hasty, whirling motion, like the out flowing smells from the ripe flowers and the insects around them. Arousing the phantasy.

*The rhythms from this group have a lot of streaming motion within, but give few hold and are enclosed, stopped from the outside.*

- 1<sup>st</sup> jonicus [ v v \_\_ \_\_ ]: Royal progressing and striving out; like a heart beat sucking all attention from the surroundings and ordering in an offering way out of the centre.
- 2<sup>nd</sup> jonicus [ \_\_ \_\_ v v ]: Also dignifier-royal, but more modest, closing in and hemming in a father-like way. Absorbing the business around and inwardly balancing.
- antispast [ v \_\_ \_\_ v ]: A slow motion in itself, moving to and fro between the walls as if it were ruminating digestion.
- dactylus [ \_\_ v v ]: A balanced moving to and fro between progressing and holding in, listening; the relation between the interior and the outside is kept in balance. The ego and the other, giving and taking.

- trocheus [ \_\_ v ]: Carried fluently propelling;taking in and interiorising, taking to a kernel that becomes ever more intense perceptive, like a climax.
- bacchius [ v \_\_ \_\_ ]: Striving out to large outlines, horizons; forceful conducting out of a point, concept. Harmonic compositions, synthesising.
- antibacchius [ \_\_ \_\_ v ]: Stopping the motion, killing it, like pointing and therewith fixating it.
- 1<sup>st</sup> epitrit [ v \_\_ \_\_ \_\_ ]: Impelling to quietness and attention, thus bringing forth the progression in a dignified way.
- 2<sup>nd</sup> epitrit [ \_\_ v \_\_ \_\_ ]: Gives a dignified thrive, like doing decorative and showing off.
- 3<sup>rd</sup> epitrit [ \_\_ \_\_ v \_\_ ]: Thoughtful striving with a hue of humour. Gives some progression in speed, and 'swing'.
- 4<sup>th</sup> epitrit [ \_\_ \_\_ \_\_ v ]: Rest that through the last tip gets an extra accent; like going through a gate, over a threshold.
- spondeus [ \_\_ \_\_ ]: Rest that becomes heaviness, dynamic that almost stops.
- molossus [ \_\_ \_\_ \_\_ ]: Rest that knows to awaken thinking activity; generates intuitions.

*This group of rhythms has to do with rest and division; out of a height and overview, or crystalline lighted through.*

- creticus [ \_\_ v \_\_ ]: Harmonically closing in and conducting; modelling out of the height by descending for a while with a mighty breath (with the attitude of 'Be passers-by').

Another division is to effective categories:

- .Closing in (out of the soul world, working in astrally):

- creticus [ \_\_ v \_\_ ]: Carried enclosed flowing on; with large air jumps at each time descending for a while and landing: like a bless giving hand, or one that models and conducts from above.
- amfibrachus [ v \_\_ v ]: Airy whirling dancing in a limited or inner space, each time tipping on in a butterfly way; short whirls to the inside.
- dactylus [ \_\_ v v ]: the progression is bound in a balanced outer-inner movement, ahead and modest.

Expanding flowing on (maintaining the growth and life):

- trocheus [ \_\_ v ]: drifting-careful from the outside interiorising or shifting on with a soft push.
- 3<sup>rd</sup> peon [ v v \_\_ v ] (and as well the other ones of this group in a larger or lesser extend): Whirling in itself; inwardly expanding, can also become festering, in a limited space.
- jambus [ \_\_ v v ]: An expanding-hunting progression, driving from the inside to the outside.

Conducting and directing (out of the impulse, born from warmth):

- anapaest [ v v \_\_ ]: Controlled ordering and thus propelling conducting; making a path by indicating and giving names.
- 1<sup>st</sup> jonicus [ v v \_\_ \_\_ ] (likewise the 2<sup>nd</sup>, albeit more modest and hemming): royal as heart beat demanding the attention on it and striving forth out of this consciousness, with a sucking working afterwards that creates order around this point.
- bacchius [ v \_\_ \_\_ ]: Giving an impulse to large arcs that reach far. This may go together with some forcing, so that with force an emptiness can arise which is not being filled up (a passing over itself). The antibacchius directs each line and motion toward one point in which the attention is explained and stilled.

Formatting and consolidating:

- choriambus [ \_\_ v v \_\_ ]: Thickening, making heavier of matter in shape on which laborious rhythmically is being worked.
- antispast [ v \_\_ \_\_ v ]: Digesting and analysing within; keeping in a fluent motion to that the process does not stop.
- 3<sup>rd</sup> epitrit [ \_\_ \_\_ v \_\_ ] (and as well about similar for the other rhythms of this group): Closed in itself in structures, divisions, thoughtfully shaped out of the overview.

In this ordering can be recognized the four elements air, water, fire and earth and experienced in their workings.

So the by the life regions indicated workings, which impress themselves in the houses of the horoscope, one can experience via the metres; these are approaches of it. In the previous chapter, part g, this has been elaborated in a rhythmical poem on the basis of a horoscope. In a musical horoscope this can be applied as well; see part f of this chapter.

## 2. Regulating life processes out of the organs

*The four most important are:*

Heart	Sun	fire	warmth organisation	base for the ego
Kidneys	Venus	air	nutrition, excretion	astral body
Liver	Jupiter	water	body chemistry	ether body
Lungs	Mercury	earth	body construction	physical body

*The other three:*

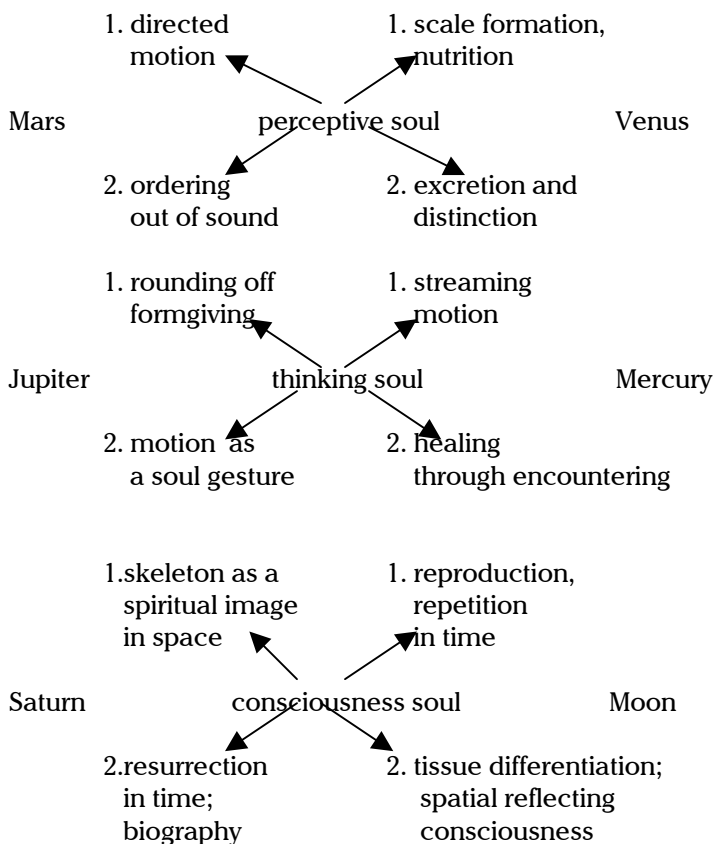
Spleen	Saturn	blood production and regulation	biography
Gallbladder	Mars	ordering, propelling	life force
Brains	Moon	becoming conscious of life activities	physical bundling

(The pancreas is an inner human regulating organ out of the ego and stands loose from a planet working)

The mystery planets and hormonal organs:

Hypophysis	Uranus
Epiphysis, small brains	Neptune
Throat, by-kidneys, by-gonads	Pluto

By Lievegoed<sup>25</sup> the different planet processes have been painted in pairs in their workings, through which they with one another bring forth the different soul structures, as follows:



Therewith is the first indicated inner working of the planets an etheric process, which will work out in the organ processes; the second an astral-consciousness arousing outworking, which runs off more on the astral level. Can be deduced in the horoscope from house position and ruling of a planet, and the placing in sign respectively.

The regulating working of the organ processes occurs by means of their specific rhythms or repeating activities; musically can these be approached as archetypal workings with the different types of measure. These types of measure can be read from the orbits of the planets around the Earth, wherewith they wind the Earth out of most often fixed places in the zodiac with loops (see appendix 1). Their workings can be experienced in these types of measure. This has

already been tested and elaborated in courses and schooling projects, and theoretically underpinned in the treatise about planet rhythms.<sup>8,44</sup>

In order to get a musical approach of their workings in mutual coherences, their cyclic rhythms can be translated within man as being out of the organs working limiting types of measure. These can be linked to the basic rhythmic of man; the tempo of and the relation between heart beat and breathing. The tempo of the heartbeat is in rest condition on average 72 beats per minute (with present-day man because of stress and nervousness this is often somewhat higher), the breathing 18 per minute: a rate of 4 : 1. This is in accordance with the light and warmth breathing of the Earth (and therewith of her atmospheric expansion) in a year, which on the moderate latitudes impulsates the four seasons, so four Sun impulses in one breath with his cycle through the Zodiac. The rate of 72 : 18 comes as well back in the average age of the human life and the time of return of the Moon's nodes through the Zodiac. See for further coherences *Cosmobiology*.<sup>8</sup> The thus translated planet measure types and their tempi (amount of the rhythm unity per second):

Moon	12/16 <sup>th</sup> measure, tempo 216
Mercury	3/4 <sup>th</sup> measure, tempo 57, 6/8 <sup>th</sup> measure, tempo 114
Venus	5/4 <sup>th</sup> measure, tempo 90
Sun	4/4 <sup>th</sup> measure, tempo 72
Mars	7/4 <sup>th</sup> measure, tempo 67
Jupiter	11/4 <sup>th</sup> measure, tempo 52
Saturn	29/4 <sup>th</sup> measure, tempo 50
Uranus	7/4 <sup>th</sup> measure, tempo 49
Neptune	13/4 <sup>th</sup> measure, tempo 48
Pluto	21/4 <sup>th</sup> measure, tempo 46 or 3/4 <sup>th</sup> measure with septoles, tempo 15

Considered objectively, with the mystery planets the issue at stake are not measures, but the amount of years that they remain within a sign of the Zodiac. For instance should it be more correct for Uranus, when applied in a sonic horoscope, to have run his music every seven measures in another scale. These planets do not bring forth organ processes, but play all through the other seven 'antique' planets.

Hence it is significant for their workings to let the co-ruling 'antique' planet over their sign as measure type:

Uranus	Aquarius	Saturn's measure (29/4)
Neptune	Pisces	Jupiter's measure (11/4)
Pluto	Scorpio	Mars' measure (7/4)

Out of these basic measure types, reflections of the macro cosmos within man, the own life activities can be made experiencable in their workings. Note: to the tempi must not be acknowledged an absolute value. These are only indicated from the viewpoint of reciprocal comparativeness, because these relate the planet motions to the rate of heartbeat and breathing within man.

One can experience these types of measure by for instance rhythmically dance and move in an improvised way out of the feet (clapping the hands can as well), wherewith the types of measure with hand clapping of with a drum are given, each after one another. Those that undergo the measure types, try to find themselves in these and as well express themselves. After this they can bring the experiences into words, characterise these (this method is tested in courses and elaborated in chapter 7 of *Cosmobiology*<sup>8</sup> ). As characteristic experiences:

- 4/4 measure: Gives rest, harmony, a being carried within oneself, but after some time is somewhat monotonous. A sturdy standing and ruling type of measure; not so bound to the inner motoric like the 2/4 measure, but loose conducting. Pulsating like the heart beat.

- 12/16 measure (to be considered as a metamorphosis of the 4/4 measure in triads): Inciting-lighting up, bringing in a phantasy-filled whirl of excitement, but with continuation repetitive and hence becoming monotonous. This then makes reflecting the pace of grinding thoughts in the head (is much more monotonous than for instance the 9/8 measure because of the linking to the heart beat).

- 3/4 measure: gives lighting up, a light breaking of the cadans, as well because one is being put at each time from the one to the other leg (an 'uneven' measure). Thus it connects the time flow with short intervals, makes here and there move, going in and out in a breathing way, encountering and airy making the way free. Hence it is being applied in waltzes and landlers. One enters with this a light, yellow coloured space.



- 6/8 measure: because of the double triad this becomes a syncope measure which in its threefoldness calls forth a dreamy volatility, it also when slowing down, makes deliberate and that one sinks down in thoughts; a ruminant's measure, which makes repeat all the throughlived once again. A rocking closed off within itself, moving of a thought or object of attention. (A reflection of the Sun-Mercury conjunctions within a year and the itself burning thinking in the conjunction).

- 5/4 measure: gives thoughtfulness, creates a space by the emptiness of the accent that one expects on the 5<sup>th</sup> count. Because of that apparent accentlessness glides the one measure unnoticeable over in the next one: hence brings consciousness, a being alert, but in awaiting silence. Thus it creates a listening, serving chalice like the kidneys do (these take care of the inner environment through the excretion of harmful substances and set free the consciousness forces). One gets through this in the unseizable, broad fleeing and somewhat sterile space that may fast let loose the hold through the fleeing noncontouredness. A green bed like nature can offer. One is placed each time on the other foot, but not so lighted up and conducted to the outside as with the 3/4 measure; the attention is more directed inward. This measure type still occurs by the Fins and Celts (Bretons).

- 7/4 measure: Fluent-dynamically by being put onto the other leg each time, but not getting out of the direction and coordination. Works out like a march, but more vivid. The weaving together happens in a playful-dynamic way that does but as well lets free. By crossing through the space directed, impelling to a striving for ordering and order. Sometimes also impulsively opposing. Like the propelling force in the blood it creates a very moved space with whirls, which are all the result or move in one direction. Occurs in the Finish folk music amongst others (the narrative singing of the Kalevala).

- 11/4 measure: Fluent-modelling to reach the ultimate goal in the distance; gives impulses to rounding, playful modelling movements, but with a larger compositor goal (like an overall choreography) before the eyes. Large lines which are being followed broad and in which much can be suited in; like the protein synthesizing liver in which each body's building stone is being prepared. One comes through this in a broad, pliable space that gives gladness for possibilities to enfoldment. Occurs with the queue dances of the Byzantine Turks, handed down from the Greek temple dances.

- 29/4 measure: Very quiet, gradually enveloping like the time flow

expresses through the clock; only at moments making known its carrying presence. Gives sunkeness, modesty that makes entering a deep indigo space that carries.

Now the measures  $5/4^{\text{th}}$ ,  $7/4^{\text{th}}$  and  $11/4^{\text{th}}$  are no longer cultural good, not to speak of the hardly bridgeable  $21/4$  or  $29/4$  measures. Western music has developed the harmony differentiation as soul gift with loss of the rhythmic; other cultures still have these much more within, like the Indonesian pentatonic gamelan-music, the Arabic and predominantly the African music that mainly speak out of the rhythms. Yet did know our music originally as well different rhythm types; the Basks and Bretons (old Celts) still know the  $5/4^{\text{th}}$  measure in their folk music, the Fins (old Atlantians) still know the  $7/4^{\text{th}}$  measure in their hymn ballads, and the Turkish folk music has taken over the  $11/4^{\text{th}}$  measure from the early Christian Greeks that used these in their holy temple queue dances. Also the  $13/4^{\text{th}}$  and  $29/4^{\text{th}}$  measures occur here. Out of the horoscope these types of measure can be made experienceable if applied in a personal way.

The soul structure, brought forth by the planet pairs, can be approached with a measure type that is composed from both planets and indicates their common rhythm.

The sentient soul, brought forth by Venus and Mars, can be approached in the common  $12/16^{\text{th}}$  measure, tempo 34, with rhythm:



The thinking soul, brought forth by Mercury and Jupiter, can be approached in the common  $7/8^{\text{th}}$  measure, tempo 57, with rhythm:



The consciousness soul, brought forth by the Moon and Saturn, can be approached in the  $13/16^{\text{th}}$  measure, tempo 223, as follows:



- 13/16 measure: Warm, enveloping and opening up at unexpected places. Through this making conscious by its whimsical difficulty to be grasped. A meditative measure, which envelops in a violet space.

The composed measures are helping measures, and do not occur independently in the solar system.

Summarized, can the horoscope as macrocosmic reflection of what in man out of the prebirth aptitude makes itself known, be approached in its musical parts as follows (wherewith has been started with the central place of the planets as mediators and regulators of the star- and Earth forces):

**-Planet in sign**

Moving in the major scale as sound space of that sign; minor when it is being aspected ingoing.

**-Planet on itself**

Specific church scale which transforms that the star sign-sound space in its own way (lotus flower level).

**-Planet as house ruler**

Specific measure type that regulates the life in concern out of the organ process, brought forth by it.

**-Planet standing in house**

Rhythm differentiation on the base of the house metrum within the measure type of the house ruler (in for instance triads, pentoles, septoles etc.)

For the important points in the horoscope, like the Ascendant, midsky (MC), point of luck and the Moon's nodes, can in principle be put up the same musical determinations of their place in the horoscope, be it that they have no measure type on their own; this is being indicated by the planet which mediates them as the house ruler in the life processes. Because the Ascendant indicates the temperament and most often as well the soul type, is the measure type of its ruler, or a planet standing in it, prominent in that horoscope. As well the one of the planet that through its organ working indicates the constitution, is prominent.

#### **d. musical motive as an idea (spiritual angle)**

The musical motive is a reflection in sound of the idea which man at his passage through the planet spheres has brought along as a fruit of previous deeds. In the horoscope this is being indicated by the planet position in the sign of the Zodiac that represents this specific idea. The planet modifies it in its own specific astral way; out of its ether type, indicated by the quality of the sign, is this idea of idea good the precipitation of the elemental being which is the representative of that idea. If the idea can be approached as a willing impulse, it is of rhythmical character; when it becomes to an image in the head and arouses feelings, it envelopes itself in tones die which in mutual relation generate the intervals as objectivations of the feelings. Thus becomes the arisen musical motive an objectivation in sound and rhythm of an elemental being.

In order to be able to recognize the four types of elemental beings and explain these after their musical working, we have to consider nature, as has been started already in chapter 1.

One can discover and experience the fourfoldness of the elemental workings in the musical parts in the growth and blossoming of the plant, which leaves behind and lets stand as a developing living being its growth processes and therewith cohering form language as images. Going into the growth of a plant starting with the seed germ, then one can observe the following (as example has been used here a one year's herb, but it goes up for all higher plants, wherewith each one has its specific deviations and one-sidedness). From the bilateral germ grows a point downward and forms in the Earth the roots, which are often gnarly, whimsical and Earth related in their strong form tendency. There is a specific species dependant branching, which however expands radial, with little rhythmic; inside works a force, the one of the Earth, which only through watery motion around resistances makes growing. The other tip grows upward, and as soon as it comes above the ground, there do can be observed a large extend of differentiation. At first the seed lobes (one, two or more) on the stem are taken up along, then become green by the sunlight and form the first leaves. Next one sees the stem take on its specific form (round, notched, three-, four- or more angular, smooth, hairy etcetera) and rhythmical, with the growing upward, at different places making offspring which put unto either branches or leaves; these side shoots move spiralling upward and have each a specific angle in relation to

each other, which can be clearly seen if one looks at a stem from above. So here a species specific measure type can be experienced (for instance three turns with five leaf initiations) before the leaves grow out parallel again to one another; a  $5/4$  measure with at each 2<sup>nd</sup> count an accent). The leaves can be limbed, sometimes feathered, and change clearly towards the top; they then can be experienced as rhythmical deformations which differentiate and adapt the by the spatial order (the amount of leaf germs per spin) limited possibilities, in accordance with the metres which vivendify and differentiate the measure.

Where the offshoot leave the main stem with its specific formative forces, they expand in space and form the leaves. These most often near the ground are still round and unshaped, in accordance with the watery element which is connected to with the ground; but the more one gets up along the stem, so way from the ground, and the more away from other leaves, the more the leaves are being formed out and sharply contoured, toothed, feathered or even totally notched, through which the leaves seem to go up like in the air and only keep tissue around the nerves. The leaf becomes to the top more are related and finely designed – what Goethe calls the metamorphosis and upheaval ('Steigerung') of the idea of the leaf from the polarity of root and stem. This formative working can be experienced musically in intervals which seem to model from the outside by offering musters as fixed attitudes, gestures (the affective working of intervals which create shapes, like the geometrical powder forms on a vibrating surface). These interval-like form tendencies work in upon the rhythmical leaf/offspring origins and together with the rhythm they form along the stem the manifested stature of the plant in branch and leaf; by the sequence of the intervals, adapted to how the plant develops rhythmically in the offered space, arises the melodic line on the basis of which the plant develops.

When the growth has reached its summit, the longitudinal growth decreases. Often continues the rhythmical impulsating to leaf formation, through which a rosette of crown leaves may arise (the rhythmic that become a space image) and the leaves have no longer any rounding water forces; the crown leaves most often are pointed and small. Above it develops around stammer and pollen the calyx, which is a spatial manifestation, as well considering the geometrical ground plan, of the idea of the plant which all through root, stem and leaves has been transformed and ultimately shows itself in the warmth

at the light (the flower ripening is being initiated by warmth). The rhythmic is totally stilled and the enfoldment (melodic line of the plant development) stills in the spatial image as a chord. The idea of the plant can be experienced as a musical motive, which out of the warmth impulsates the entire plant development to show itself as a promise in the blossoming and in the seed formation become a germ for a next year.

The musical elements measure, rhythm, interval in sound space (tonality) and musical motive are connected to the workings out of the elements earth, water, air and warmth respectively in the plant. One can recognize in their workings the elemental beings gnomes, nymphs, elves and fire salamanders.

Described from this side: the gnomes limit the growth by keeping up the specific form of the stem (and roots) as a muster, which can be experienced as consonant working. In the roots they struggle with the in the watery weaving nymphs, from which arise the knotty root offspring (per species differing). The nymph work in the rising sap streams and form rhythmically the leaf- and branch impulses, but they are being limited in their work by the gnomes, so that at regular distances in longitude and in spin the offshoot (branches, leaves) arise. This can be experienced as species-specific measure type (by the space creating and maintaining gnome who ranges here in the time flow) that inwardly is differentiated in accents by the rhythmical modelling nymph. That this being is very water-related and hence not so well capable of shaping, shows the rounding tendency of the lowest leaves. The offspring impulse can be experienced as vivid rhythm, in its repetitive regularity as metre. The formative tendency upon the leaves that are more lifted up towards the sky is connected to an elf; this can be experienced in a musically formative interval (like a sounding interval transforms the powder on a vibrating surface into geometrical 'Chladni' figures). The specific gesture of a developing leaf or branch can be experienced as vowel colouring that reveals the soul-like of the elf (the ultimate shape as form gesture is a working of the gnome and through this more eurythmical-consonantic as gesture). Also the specific colouring of leaves, especially in early spring and autumn, is a working of the elf beings, and as well the ultimate geometrical flower shape with its colour splendour. The flower as an image can be experienced as a chord, a to spatial image coagulated melody, of which the mutual tones express the idea of the flower. This idea originates in the warmth of the flower ripening and can be

experienced as a musical motive, with which the salamander being of that plant is approached; in impulse (rhythm) and inner affective working (in intervals) this one is being transformed out of the seed unto the flower by the other elemental beings out of their musical elements (measure, rhythm, intervals in sound space).

*Because the plants have originated upon the old Sun, where together with the human life body the germs for the life spirit have been initiated, can specifically the flower-ideas (salamander beings) be experienced as ideas for what man ever can become. If one deepens oneself in a musical way in the different plants out of the thus lived-in force workings of the elements and beings from where they are being created and maintained, one may become conscious for these ideals and can help to find a relation to these by doing in them.*

So the elemental beings can be approached musically as follows (note: these are approaches, which reflect in the sound ether - only the nymph works out of the sound itself<sup>65</sup>):

- **fire salamander**, living in the warmth ether:

The pure idea which as a musical motive quells forth rhythmically pulsating from the will region; consists of one or some tones which undifferentiated rhythmically can be repeated, connected to a measure type as organ rhythm or not. This rhythmic tone sequence can be modelled by the other three; sparkles enthusiasm fire. Being initially pure impulse, it covers itself at first up in a musical rhythm, then upward more in affect-loaded intervals and thus colours itself in the soul before showing a sense in musical rhythm and musical line.

- **nymph or undine**, living in the sound ether:

Models the musical motives rhythmically repeating out of the watery, so that from rigid rhythm pulsing the musical rhythm arises in which the mutual tones of the musical motive come standing loose and individualise; the motive then can speak itself out more differentiated and in this rhythmical whirl change as if it were modelled out of the watery.

- **elf or sylph**, living in the light ether:

Colours the mutual tones of the musical motive in a chord or the mutual intervals, which has an affective working; on the base of the interval sequence develops the melody, together with the by the nymph modelled musical rhythm.

- *gnome*, living in the life ether:

Catches the entire sound flow in which the musical motive is being formed out in a form bed of measure, which has a consonant colouring as contour. Has a fixative working on the melody, so that it ultimately dies away in space in a chord (a physical shape which in nature is being filled in with matter). With the measure it offers specifically the space in which can be developed, and like this it gives the form limitations.

To approach the idea as a musical motive asks for a totally different approach than the one of observing and thinking over. At first there must be obtained an image of what the planet in sign in concern indicates within the entire horoscope, and then how it works out in aspects and house position. Here as well can nature be of help: going out of the elements fire, air, water and earth can the creative phantasy be directed in such a way exactly, that the planet positions, falling in sign and house, can be described as images from nature and thus come into an image in their workings. Therewith is it significant to get a picture in outlines of the entire horoscope with its most important biographical motives, which reflect in the relations and points of weight in the bodies and organs (indicated by placing and aspecting of planets and points), from where the separate planet positions can be lifted up and be formed out to a partial image in the overall play of forces, taken from nature (like this has been worked out for the example horoscope in the previous chapter). This often goes easier when one puts clearly in the mind the horoscope before sleeping in.

As an example: Neptune, the mediator of the life spirit forces in that one with the ego and astral body dives under consciously in the processes of the life body, stands in a water sign and thus will transmit specific qualities in the cohering part of the ether body. As image one can take here a river. Is it Cancer, then shall the river cook and whirl in its bed; is it Scorpio, then shall it take along turbid whirls within which quell forth. If this position falls in an earth house, which will work out in the physical body, then shall that river as an image run underneath of the Earth and hollow out or not the mountain (in the 10<sup>th</sup> house) inwardly, or rather penetrate everything thus soften (in the 6<sup>th</sup> house; intestines and vitality), or transform to clay which can be modelled to new shapes (in the 2<sup>nd</sup> house, in connection to the throat; the word force).



Likewise for each planet position that works in the sign quality until one of the corporalities, can be put up an image that has been deprived from nature and suits in the total nature picture of that horoscope, which is an approach of the overall soul constitution, the inner soul landscape. A gain of this working method is that it offers an impersonal approach of the soul forces and thus lets free the one with whose horoscope it deals, to deepen in the image meditatively or not as being an objectivation of the play of forces in the soul (the image is in approach an objectivation of the own soul landscape and the organ processes in which the ideas express themselves as spiritual qualities and become effective in the body construction). The artistic approach prevents that the forces living in the soul are being mechanized to archetypes or other psychological classifications, so that they remain flexible to handle and pliable for development, with as an aim to rise up the creative forces which slumber within, and give shape to the life from these.

From the maker it demands to direct the forces of the phantasy an exact as possible, so that the images gain in stature through truthfulness.

On the base of the images deprived from nature, within the measure type which is being indicated by the house ruler for the house in which a planet stands and the sound space of the planet in sign, one can next deepen oneself musically in its partial image and try to experience this in the musical determinations, in order to come thus to a musical approach of the idea which comes up in that image; and this can be condensed into a characteristic musical motive. So this musical motive moves within the given musical determinations of measure, rhythm (metre) and sound space (tonality) of the zodiacal sign or the house and of the planet (church scale) in concern that mediates the idea as an astral-spiritual force. This approach in the musical motive happens mostly by comprising of the precipitation of that image, after one has been occupied with it in an improvised way, and which then after an inner ripening as an inspirative hit can arise. The arisen musical motive is subjective, but yet experienced all through the soul out of the ego. In the spiritual region it is more important to characterise, and preferably felt in as exact as possible, than to define, like is being applied most often on present-day science as a straitjacket for hypothetical suppositions. (Where the issue at stake here is the schooling of the thinking in the feeling sphere with

the as objectively as possible approached intervals in the entire rhythmically running sound flow.)

Next one can one can try join in this the rhythm differentiation of the planet in house within the one of the house ruler, based upon the metrum out of that house. This is quite difficult because it may take out the playfulness apparently: it often rubs when the mundane ruler of a house is not in accordance with the factual house ruler, which regulates the life processes out of its organ process, but in a rather unnatural way. This gives an experientable reflection in sound and rhythm of how the process in concern works out inwardly.

### **e. formative Word sounds**

With the horoscope in sound and rhythm one can out of the experience get an insight in the life processes amongst others, which occur predominantly in the fluids of bloodstream, lymph and spinal fluid. This precipitates in the shapes of the human stature, which initially consist of what has been offered to him from the hereditary flow. About every seven years transforms man his physical body and therewith replaces all substances. This is a growing process of individualisation of the physical body so that the characteristic traits, being stored in the tissues as the cosmic thoughts which form the carpet of destiny (the elemental beings which express themselves in the birth horoscope through the planet positions), can express themselves by growing older, and this the stronger to the extend that one develops oneself more individualistic and lets speak these qualities as creative forces until in the physical form.

Man has arisen, has been sung together from the cosmic World word, of which Christ is the being that became earthly. The letters of that Word become to form gestures that can be found back in the different limbs. Rudolf Steiner has been able to give shapes to these formative forces out of his spiritual observations in the gestures of the movement art eurhythmy, in which the mover-eurhythmist with his body (predominantly out of the chest, the chest-bone as coagulated Budhi-dove) expresses the letters of the Word when these are being spoken or recited, as an objectivation of the in the words occurring letters in their mutual coherence, experienced as sound flow and being shown. Therewith do the vowels, behind which there hide specific feeling contents, have a connection to the planet

processes and what man answers to these from the interior, in the following way:

Moon	Ay
Mercury	I
Venus	A
Sun	Au ; summarize of all, A – E – I – O – U
Mars	E
Jupiter	O
Saturn	U
Uranus	Uh
Neptune	A-E-I
Pluto	E-U-I

The consonants give shape to words; within man as being the coagulated World word they give shape to his limbs, which, as has been described, stem from the force fields of the Zodiac. In the following way do the consonants have connection to the zodiac:

Aries	W	Libra	Z, Sj
Taurus	R	Scorpio	S, Sh
Gemini	H, Ch	Sagittarius	K, G
Cancer	F, V	Capricorn	L
Leo	T, D	Aquarius	M
Virgo	B, P	Pisces	N

In the body the eurhythmic form gestures of these consonants have been coagulated until in the shapes of the organs and limbs, with mutual coherence so that they weave through one another (in the embryonic they can be recognized as formative principles; see chapter 2). The softer consonants Ch, V, D, B, G work out more on the ether level, the harder ones H, F, T, B, K more on the astral level, so in houses and in signs respectively).

In the horoscope these formative forces can be considered and understood in the following way. The consonants come from the signs, are being transmitted by one or more planets in it and complemented by its vowel working; the planet position in sign, so consonant with vowel colouring, falls in a house which coheres with a specific life region from where the physical body is given shape, which

is also a consonantal force. The houses as being reflections of certain zodiacal signs have similarity with consonant-qualities from the signs, but in the more earthly-etheric softer side of these, so a D instead of a T, B for P, V for F etcetera (e.g. the T is a more spiritual-astral working out of Leo, the D more an etheric one out of the fifth house).

Considered in this way, each planet position has as its sequence consonant-vowel-consonant, like each syllable in a word has been formed as a rule (of course there are syllables with a vowel as its start or ending; this however has also a consonant working, alone by the silence of its absence). In a syllable can be experienced that the first consonant has a punching force; a wanting to be there. The vowel gives to this a feeling colouring. The ending consonant gives sense to the syllable, so that it can be understood intellectually as well and eventually calls forth an image; this renders a thinking aspect. So in sequence willing-feeling-thinking; in a syllable expresses itself a being so to say. In a horoscope this is in accordance with a planet position in house (a working the will out of the life), the planet itself as a gate (a feeling aspect, expressing itself in the soul) and the planet position in sign (expressing itself in the thinking; the cosmic thought is being reflected in this). Likewise for each planet position in the horoscope can be composed a syllable, which in its sonic working is a reflection of how someone can form his being or has already done this. This can be sung when the horoscope is being resounded (That this initially hardly is being experienced as such, is cohering with the present-day nivellation of the word to mere transmitter of information with passing over of the qualities which are hidden in the word sounds).

If for instance the Moon stands in Taurus in the 9<sup>th</sup> house, then can sound as syllable 'Gayr'. If Venus rules here, then this can be coloured to 'Gaayr'.

It does not need to stop with these mentioned Word sounds; the image character of the mentioned letters can bring along a stream of images and sound with which one approaches the sound shapes in a playful way. This can be applied in the resounding of the horoscope: through this can arise a soul-filled experience of the planet position in house and sign as soul force, if this is being lived in clear.

Now what are the formative forces that work in out of the zodiac in such a way that these can bring forth the body shapes through Word sound?

In chapter 2 has been indicated that the archetypes for the becoming of man and the world, the original heavenly Adam Kadmon, stand at

the sky in the star images. Especially the star images of the zodiac have given the impulse to the human stature, and the Word sounds being impulsated by these can be read from their form gestures. Their traits have been pictured in chapter 1b<sup>45</sup>. Underneath the form gestures for each constellation is elaborated.<sup>46</sup>

## **ARIES**

This star image has the shape of a horn that opens in the direction of the Sun's path through the Zodiac. It is a bilateral spreading out of a point, looking like the horns of a ram that looks behind.

The spreading out of a point to the circumference, wherewith the lines bend, can be found back in the ventricles, the reservoirs for the spinal fluid in the brains as extensions of the spinal chord; these as well show a similar bending. In the ventricles the physiological activities of heartbeat and breathing are being observed, in that the press pulses of blood vessels along the spine make propel the spinal fluid; through this can man become himself conscious of the working of his ego in the blood.

As an image for man is the principle, working out of Aries, the creation out of a point, impulsating growth (like a stem and root sting out of a seed), but not yet puts on to form differentiation; thus arise vaulting growth shapes, as can be observed in the weaving clouds in spring. This in accordance with the eurhythmic 'W'-gesture. The growth out of a point that wavers unto space and gives rough shapes of the idea that strives for its first realisation is a fire force of spirit manifestation in space, in accordance with the ether quality of this star image. It stands above the ecliptic.

## **TAURUS**

This star image, largely oriented underneath the ecliptic, shows a hyperbole, a yoke that seems to be carried by a wide squatted person, pushed up, and connected by a bended arc in which more stars stand pushed together. This gives a tendency to condensing, in accordance with the thoughts that can condense in the throat to words, what occurs at the vocal cords in the neck, the narrow bridge between head and body: when the vocal cords are being tended, arises the sound by the whirling of air from the lungs that is

propelled here; this is in accordance with the sound 'R' that causes the air whirls. In nature this can be heard when the wind makes tremble a whirling leaf, as with the aspen.

This tendency to condense and form out of shapes that have been initiated by Aries, is a Taurus working; just like the neck makes a bridge to the physical Earth (c.q. digestion-limb man). This in accordance with the working of the Earth quality, wherewith the solid matter initially is still viscose, condensed-fluid, like the mother milk is as well life ether force in still fluid condition, but that makes the construction of the physical body possible at first.

This condensing tendency has a slowing down working, like this can be observed in the digestion, the making own in the body of extra corporal physical and ether substance. The 'R' puts in motion.

## **GEMINI**

Two symmetrical lines, both cut through with similar direct angles, which lay slanted upon the ecliptic and are oriented a little above it. These have no connection to each other, but mirror on another's striving up moving tendencies, although not identical, so that these do not fixate as a form. This in accordance with the 'H', a gust of wind that makes the things light up and shows in clear lines, like a gust of inspiration that shows how things run off, observed o a clear moment in the stream of a process.

The reflection of the outer world in the soul, as this is being observed by the senses and enriched with the breath, after which they, absorbed in the body, can be imitated with the hands and transformed. The lungs and the symmetrically mirrored parts of the body (especially occident with the arms) are the workings out of Gemini. The 'H' as formative working; bringing forth reflection against a similar structure of his being which creates connections and thus the possibility to transformation. This in accordance with the quality of air.

## **CANCER**

A threefolded enveloping spiral toward a star heap near the centre, so no real middle point, striving up from underneath the ecliptic; with a rising line that spirals out.

The whirling puts the centre under pressure, which makes looking for ways out through narrow openings; a 'F' as steam that escapes from a

boiling kettle, or a natural geyser. There arise small air and water whirls, crumbling of the initial stream, like the ribs in the chest are limbed; like bones, spherical, but unlike the head in which the bone are grown together.

This chaotising pressure can give impulses to something new, or cause transformations. The pressure which is put on the chest when breathing in and out, can give rise to speech and singing, so that there can be given shape to the spiritual and soul expressions. The body, closed in by the skin, forms the deepest earth incarnation, in which man can develop his ego-kernel and thus can bring forth the transformation of himself and the Earth unto the spiritual world. The chest encloses the soul and brings forth in it the transformation of outer-inner, above-underneath.

### **LEO**

A long impulse in rhythmical waving motion, oriented above the ecliptic, which as a retained jump finds its climax in the last reverse motion of the arc, like the 'T' which out of the periphery directs toward a point; like the blood out of the periphery comes together in the heart, and from here forcefully streams back to the limbs. In a similar way, with these wavering enveloping and transformative gestures, develops with the embryonic development the heart from the dotter sack above the head and grows into the body. In the petals of the flower, which seem to stream out of a point, the stammer, we can experience the same gestures out of this point to the periphery, so the transover; and here it becomes the indicating 'D'.

### **VIRGO**

A double chalice, laying slanted o the ecliptic, which forms enveloping walls around the innerly bended space; a cloaking eurhythmic 'B', as if it formed the enveloping intestine channel which offers the possibilities to life forces for growth and maintenance, as well to be transformed to thinking forces when these quell forth to the head, so that the impulses can be analysed in the light of the thinking and cleansed. These are then thoughts in process, analogous to the progression of the gut contents. These life ether forces of digestion and thinking are in accordance with the earth quality.

## **LIBRA**

This seems to consist of two triangles, rectangular to each other, with the points connected by a vertical line. The laying one makes the standing one rising up along this line until above the ecliptic, offering cautious support, so that it will not fall. Like a eurhythmic 'Z' or 'Sh', which carefully rises out of a basic balance. Thin like air, lighting in the balance keeping thought shows this star image the separation of substance (de laying triangle) and light ether (the standing one with the point up), from which the distinctive capacity can be developed. This in accordance with the air quality.

## **SCORPIO**

An S-shaped curl which works itself at the top just above the ecliptic in a spread-out triangular shape, a filled-up and horizontally oriented surface that stands upright; underneath coming out in a point up that somewhat curls back. In the middle the extremities are being centred around a line as main point. If one sees this as vibrating system, then the flat vibration in the triangle in the front (the scissors of the Scorpion, in the direction from where the Sun, Moon and the planets come) will be transmitted to the pointing-up part at the back, the sting, as a round vibration and here being stilled, interiorised; and reversed will a vibration stemming from the back, transmitted to the triangular surface in the front, cause a large effect in the surrounding space. This indicates the reversing working of this star image, in that everything is being led to the kernel and then being put into motion; in accordance with the eurhythmic 'S' which whistles through everything, glooms it through and changes it from the inside out; the only word-sound with still a magical working. When one asks a group people to hush with it, the S penetrates all other sounds, hollows these out and makes them die away when wished; otherwise it dynamises from the inside.

## **SAGITTARIUS**

The centre of this star image, under the ecliptic, forms a small quadrangle from where backwards and to the front downward curling angular offshoots are being impulsed, and upward and in the direction of the motion of Sun, Moon and planets, an up striving line above the



ecliptic. As the physical appearance (quadrangle) of a spiritual idea which expands itself in the space. In it one can recognize the working of the eurhythmic 'K', angular and posing itself, apparently out of nothing. Like when someone opens the closed stage curtains with the arms and at once appears before the footlight.

The spiritual appearance in accordance with the fire quality. A forceful striving up, light bringing or –searching working.

### **CAPRICORN**

Two wedge shaped connected lines, with the ends curled up, which join in two clearer shining stars; these form the force centre that lies just underneath of the ecliptic. The horns are reverse in direction as the ones of Aries; as if the bock looks forward with the striving on of the Sun, Moon and the planets and joins everything in it from the past (when concerning the Sun, the previous year). The point of connection is a shambled centre of tension: In ancient Greek reliefs of sitting warriors one sometimes sees around the knee lines carved which spiral out, to indicate that this a point of tension and force is from where ether streams go. This is like the forth quelling and upward in the periphery streaming eurhythmic 'L', which returns to its source again and then streams out at new, like the water from the sea vaporizes, condenses to clouds, rains down upon the land and via the rivers gathers again in the sea; like this can be imagined the working principle out of the Capricorn star image. Just like the joints give the possibility to move through rigid forms and especially the knees take care for uprising force, so gives this star image structuring life ether forces, in accordance with its earth nature, to enable motion in structures which are build upon each other cohere limbed; in society this reflects in the ruling mechanisms and mechanical limb structures.

### **AQUARIUS**

The centre of this star image, lain in the ecliptic, consist of a quadrangle which opens up to above and down to broader structures, like flowers which want to connect to the surroundings, from above and from underneath, offering what has already been ripened inwardly; the future image for man who has transformed the earthly cross to a quadrangle and from here connects himself. This offering opening itself and connecting to the surroundings is in accordance

with the eurhythmic 'M'; the connection in accordance with the air quality of this constellation. Opening up so that the spirit from the inside and the angel world from the outside can meet one another in the imagination; the image for the working of the spirit self.

## PISCES

Here it is as if the two fishes, both standing above the ecliptic, are being enveloped in a spiral and sucked downward to disappear in the point, under the ecliptic; like the antipathic to itself retreating eurhythmic 'N'. A disappearing for the physical world until in a realm where can not be observed with senses; a dissolution of form and structure in this one point, like a ordering sound which has been stilled and disappeared for the ear, but still maintains a connection to it. This is in accordance with the water quality of this constellation.

Herewith have been described in an approach the sound-force workings of the Word sounds as significant form tendencies out of formation of images of the zodiacal star constellations.

### **f. How to handle a sonic horoscope**

For a sonic horoscope goes up the same as for a rhythmical poem after a horoscope: at first an 'absolute sequence' of the planets within a sign has to be made up, Because this is the sequence in which the by the planet positions indicated turns of destiny, organ workings and soul constellations will be activated by a transiting or progressing planet in its motion.<sup>27</sup> See to this chapter 3g.

Next one has to make up an outline picture of the entire horoscope, in which if possible each position is a part in a dynamic play of forces. To this, especially when there is being worked with more people, one can call forth an image which has been deprived from nature, as has been done for the example horoscope with the rhythmical poem, now however not in rhyme or rhythm.

To approach the planet positions and other points musically, one should indicate their musical determinations, as this lets recognize itself as precipitations of the human bodies; see to this the scheme op **p. 305**. For the Ascendant, midsky (MC), point of luck and the Moon's nodes goes up the same, with the difference that these

have no rhythm and measure type of their own, but move within the ones of the house ruler.

Out of every planet position in its determinations to musical elements one starts in an improvised way by living oneself into the natural picture and the dynamic part which is brought forth by the planet. Herewith it is very supportive when one accompanies with the lyre, harp or piano with the improvised singing, so that one remains in the measure and in the church scale that forms the sound space. After some time and exercise one will notice that for every position a specific musical motive, or a musical phrase, will condense, which returns every time, within the given musical determinations. This one can write down. Like this one works for every horoscope position, or only those positions which are loaded or demand the attention in another way.

For each position one can note its Word sound character in accordance with the sign (hard consonant), the transmitting planet and the one ruling this house (vowels), and the house in which it stands (soft consonant). These sounds can be sung along in a playful way in the musical motive with the improvisation.

One can sing and play this with and for the person concerned, carried by lyre or piano, wherewith the aspecting planets can be sung in an improvised way to each other in their musical determinations. The way of harmonic or colliding melody lines in their harmony beds, renders in sound and rhythm the inner play of forces in the soul that this aspect causes. This is often very recognizable, and not only for the concerned person.

Still more valuable, for being carried by a group process, is when one lets sing the different planet positions and important points by different people, so that with plural aspects each force in the soul gets an own willing character, and with each other one tries to give shape musically to the image of the inner soul landscape of the concerned person. It is a demand though that one treats the concerned person with love, and as well that one does not use the experiences against him or her. The use of images taken from nature here again offers freedom to enter the process or not for the concerned person, and to bring it on a more impersonal level for the others, so that these can reflect the processes as well as these can be experienced in their own soul. Ultimately the entire project can be performed as a music piece. Therewith one can with for instance flute play let still down the musical motives in the with the houses corresponding minor scales, as

was the thought being as a memory again being stored in the body tissues.

**g. Example of a sonic horoscope**

Starting point is again the horoscope of p. 6, with the in Chapter 3.h. indicated absolute degree position per planet or point; here again is started with the Ascendant. See for a more extended description of the natural images p. 243 and further on. They are shortly indicated here. After this the musical determinations after house position (minor) and next after sign position (major).

**Ascendant Pisces**

*A broad wavering stream, coming from a mountain lake and filling the entire landscape.*

Scale out of the first house: A minor, metre: anapaest (v v \_\_), measure type (from Jupiter, co-ruler of the Ascendant): 11/4, relative tempo: 52, scale out of the sign Pisces: F major. Tonic: A in F major.

Lyre:



**Saturn in Pisces, the first house**

*A muddy dam wall in the stream that tries to conduct the flood, but crumbles.*

Scale out of the first house: a minor, metre: anapaest (v v \_\_), measure type (from Jupiter, co-ruler of the Ascendant): 11/4, relative tempo: 52.

Scale out of the sign Pisces: F major, own measure type: 29/4, relative tempo: 50. Tonic: C in F major.

Lyre:



A musical score for a piece titled "Point of Luck in Leo, the fifth house". It features two staves. The upper staff is labeled "Zang:" and "Lier: Neuw / Woe". The lower staff is labeled "Lier:". The music is written in a 12/16 time signature with a key signature of three flats (B-flat, E-flat, A-flat). The melody consists of eighth and sixteenth notes, with some rests.

### Point of Luck in Leo, the fifth house

*A taming force to conduct the stream.*

Scale out of the fifth house: f minor, metre: 1<sup>st</sup> jonicus (v v \_\_ \_\_),  
measure type (from the Moon): 12/16, relative tempo: 216.

Scale out of the sign Leo: E major, no own measure type and relative tempo. Tonic: G<sup>#</sup> in E major.

A musical score for a piece titled "Sun in Leo, the fifth house". It features three staves. The upper staff is labeled "Lyre:". The middle staff is labeled "Zang of Fluit:". The lower staff is labeled "Lier:". The music is written in a 12/16 time signature with a key signature of three flats (B-flat, E-flat, A-flat). The melody consists of eighth and sixteenth notes, with some rests.

### Sun in Leo, the fifth house

*The propelling force behind the stream that wishes to follow its own paths.*

Scale out of the fifth house: f minor, metre: 1<sup>st</sup> jonicus (v v \_\_ \_\_),  
measure type (from the Moon): 12/16, relative tempo: 216.

Scale out of the sign Cancer (ruling the fifth house): A major, own measure type: 4/4 and relative tempo: 72. Tends to E major, the own sign position, but stands still close to the cusp of the fifth house in Cancer. Tonic: F<sup>#</sup> in A major.

A musical score for a piece titled "Sun in Leo, the fifth house". It features one staff labeled "Lyre:". The music is written in a 12/16 time signature with a key signature of three flats (B-flat, E-flat, A-flat). The melody consists of eighth and sixteenth notes, with some rests.

**Lyre:**

Zang: Faud / Dij  
Lier:

### Mercury in Leo, the fifth house

*The inner direction of the stream.*

Scale out of the fifth house: f minor, metre: 1<sup>st</sup> jonicus (v v \_\_ \_\_),  
measure type (from the Moon): 12/16, relative tempo: 216.

Scale out of the sign Cancer (ruling the fifth house): A major, own  
measure type: 6/8 and relative tempo 114. Tends to E major, the own  
sign position, but stands still close to the cusp of the fifth house in  
Cancer. Tonic: B in A major.

**Lyre:**

Zang: Fid / Vij  
Lier:

## Venus in Cancer, the fourth house

*Beautiful banks and beds where the green grows wealthy.*

Scale out of the fourth house: c minor, metre: 3<sup>rd</sup> peon (v v \_ v),  
measure type (from Mercury): 6/8, relative tempo: 114.

Scale out of the sign Gemini (ruling the fourth house): D major, own  
measure type: 5/4 and relative tempo: 90. Tends to A major, the own  
sign position, but stands still relatively close to the cusp of the fourth  
house in Gemini. Tonic: D<sup>#</sup> in A major.

Lyre:

Ha / Hi / Va / Vij

## Moon in Sagittarius, the ninth house

*The Moon gives clarity in the landscape and makes truthfulness  
lighting up with her beams.*

Scale out of the ninth house: C<sup>#</sup> minor, metre: bacchius (v \_ \_ ),  
measure type (from Mars): 7/4, relative tempo: 67.

Scale out of the sign Scorpio (ruling the ninth house): D<sup>b</sup> major, own  
measure type: 12/16 and relative tempo: 216. Tends to A<sup>b</sup> major, the  
own sign position, but stands not yet far away from the cusp of the  
ninth house in Scorpio. Tonic: C in D<sup>b</sup> Major.

Lyre:

Lyre:

Musical score for Mars in Cancer, the fourth house. The Lyre part is in 3/8 time, C minor, with a peon rhythm. The Zang/Lier part is in 6/8 time, C minor, with lyrics "Se / Gau / Go".

### Mars in Cancer, the fourth house

*Red and brown plots of green that are loosened from the depth of the stream and trouble the water.*

Scale out of the fourth house: C minor, metre: 3<sup>rd</sup> peon

(v v \_\_ v), measure type (from Mercury): 6/8, relative tempo : 114.

Scale out of the sign Gemini (ruling the fourth house) D major, own measure type 7/4 and relative tempo 67. Tends to A major, the own sign position, but stands still relatively close to the cusp of the fourth house in Gemini. Tonic: D in D major.

Lyre:

Musical score for Pluto in Virgo, the sixth house, Lyre part. It is in 3/4 time, D major, with a peon rhythm.

Lyre:

Musical score for Pluto in Virgo, the sixth house, Zang/Lier part. The Lyre part is in 7/4 time, D major, with a peon rhythm. The Zang/Lier part is in 7/4 time, D major, with lyrics "Hev / Hiv / Chiv".

### Pluto in Virgo, the sixth house

*A scraggy muddy rock formation at the mouth of the lake; holds back the water of the stream.*



Scale out of the sixth house: B<sup>b</sup> minor, metre: antispast ( v \_ \_ v ),  
 measure type (from Mercury): 6/8, relative tempo: 114.

Scale out of the sign Virgo (ruling the sixth house): B major, measure  
 type of Mars: 7/4 and relative tempo: 67. Scale: B<sup>b</sup> · c<sup>#</sup> - d<sup>#</sup> - e - f<sup>#</sup> - g<sup>#</sup> - a  
 - b<sup>b</sup>.

Lyre:

### Uranus in Virgo, the sixth house

*Weird bushes on the scraggy hill make this light up in the Moonlight.*

Scale out of the sixth house: B<sup>b</sup> minor, metre: antispast ( v \_ \_ v ),  
 measure type (from Mercury): 6/8, relative tempo: 114.

Scale out of the sign Virgo (ruling the sixth house): B major, measure  
 type of the intellect soul (weaving between Mercury and Jupiter, with  
 whom Uranus has many connections; ruled by Mercury and in sextile  
 aspect with Jupiter): 7/8 and relative tempo: 57 (note: this is one  
 possible approach of the measure type). Scale: B - c<sup>#</sup> - d - e - f<sup>#</sup> - g<sup>#</sup> - a  
 - b (B harmonic minor).

Lyre:

### Jupiter in Cancer, the fourth house

*Beautiful germs and crystals are hit from the scraggy hill.*

Scale out of the fourth house: C minor, metre: 3° peon (v v \_ v ),  
measure type (from Mercury): 3/4, relative tempo: 57.

Scale out of the sign Cancer (Gemini rules the fourth house, but  
Jupiter stands already far in this house and in Cancer): A major, own  
measure type: 11/4 and relative tempo 52. Tonic: C# in A Major.

Lyre:

### Neptune in Scorpio, the eighth house

*The source of the stream; a lake between the mountains that is  
unpredictable in its outflow or dryness.*

Scale out of the eighth house: G# minor, metre: trocheus ( \_ v ),  
measure type (from Venus): 5/4, relative tempo: 90.

Scale out of the sign Scorpio (Libra rules the eighth house, but  
Neptune stands already far in this house and in Scorpio): D<sup>b</sup> major,  
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measure type (from Jupiter) 11/4 and relative tempo: 52. Scale: A<sup>b</sup> - B<sup>bb</sup> - c - d - e - f - g<sup>b</sup> - a<sup>b</sup>.

Lyre:

Lier: Zang: Faud / Dij

**Southern moon's node in Scorpio and eighth house; Northern moon's node in Taurus and second house.**

*The wild whirling unpredictability of the stream, from where it can overflow the entire landscape ( ♂ ).*

Scale out of the eighth house: G<sup>#</sup> minor, metre: trocheus ( \_ v ), measure type (from Venus): 5/4, relative tempo: 90. Scale out of the sign Scorpio (Libra rules the eighth house, but the southern moon's node stands already far in this house and in Scorpio) D<sup>b</sup> major; herein Lydian, for ruled by Venus (tonic G<sup>b</sup>). Measure type of Venus: 5/4 and relative tempo: 90.

*The polishing of the stream in a more quiet and regulated bed toward the mouth that poses itself sturdy in its place in the landscape ( ♀ ).*

Scale out of the second house: D minor, metre: choriambus ( \_ v v \_ ), measure type (from Mars): 7/4, relative tempo: 67. Scale out of the sign Taurus (Aries rules the second house, but the southern moon's node stands already far in this house and in Taurus) G major, tonic G of Ionian-Mars. Measure type of Mars: 7/4 and relative tempo: 67. Going over in Venus' 5/4 measure type (for falling far in Taurus), tempo: 90.

Zang / Fluit:

Lier:

The musical score consists of four systems. The first system has a vocal line labeled 'Lier.' in a treble clef with a key signature of three flats and a 4/4 time signature. The second system features a piano accompaniment with a vocal line labeled 'Zang / Fluit:' in the upper staff and a guitar line labeled 'Lier.' in the lower staff. The third system continues the piano accompaniment with a vocal line labeled 'Zang / Fluit:' in the upper staff and a guitar line labeled 'Lier.' in the lower staff. The fourth system is a single vocal line labeled 'Lier.' in a treble clef. The key signature changes to one flat and the time signature to 5/4 in the final measure of the fourth system.

## Further elaboration

These musical phrases of each horoscope position in their musical determinations can be studied in by one or more singers, who at each time try to imagine the natural picture (It is my experience that it works out even better when the participants on the base of the offered natural picture and the musical determinations form a musical motive all by themselves; they make it more to their own then and hence it is living). Next one can, going out of the absolute degree positions, sing these positions one after the other. And if two of more subsequent positions aspect each other, out of the musical phrases there can be sung to one another in an improvised way, wherewith one can try to remain moving within the musical determinations, even though this rubs musically.

For the example horoscope the sequence is:

1. The Ascendant Pisces
2. Saturn in Pisces, the first house
3. The conjunction of Ascendant and Saturn
4. The Point of Luck in Leo, the fifth house
5. The Sun in Leo, the fifth house

6. The conjunction of the Sun and the Point of Luck
7. Saturn in trigone aspect with the Sun and the Point of Luck
8. Mercury in Leo, the fifth house
9. Mercury in conjunction with the Sun
10. Venus in Cancer, the fourth house
11. The Moon in Sagittarius, the ninth house
12. The Moon in trigon aspect with the Sun and Mercury
13. Mars in Cancer, the fourth house
14. Mars in conjunction with Venus
15. Mars in quincunx aspect with the Moon
16. Pluto in Virgo, the sixth house
17. Uranus in Virgo, the sixth house
18. The conjunction of Pluto and Uranus
19. The square aspect of Uranus and Pluto with the Moon
20. Jupiter in Cancer, the fourth house
21. Jupiter in conjunction with Mars
22. Jupiter in sextile aspect with Pluto and Uranus
23. Neptune in Scorpio, the first house
24. The trigon aspect between Neptune, the Ascendant and Jupiter
25. The sextile aspect between Neptune and Pluto and Uranus
26. The moon's nodes
27. Neptune in conjunction with the southern moon's node

This can be easiest noted in music scripture. Herewith can as well be indicated the minor stilling in the houses, as ending of each sung and played planet position, which by its arousal (at a transit or progression<sup>27</sup>) has come into thoughts, wherewith one starts thinking in a musical way, and which after elaboration is being stored again in the memory in the life body.

For this book however it would lead too far to work this out.

## **Deliberation**

At the sonic horoscope can be experienced the following:

- In the rhythms the life regions as a reflections of the life processes, from where the destiny is being carried. These are specifically active in direction and moving tendency.
- In the types of measure the specific ways of manifesting itself in space of a life or soul process. When the rhythm suits hard in the

measure, can the life process and region hardly express itself; through these musical workings it can be experienced objectively.

- In the sound space of the tonality can be experienced the specific way of moving of a life process in the soul.

- The way of harmonic or disharmonic resounding of a church scale in the major-sound space lets experience the way in which a zodiacal force is being transmitted in our soul.

- The way of harmonic or disharmonic resounding of sound spaces and musical motives within, carried upon a rhythm, with aspecting planets, lets experience whether and how the aspects work out in the soul as affective forces; dynamical, fluently, colliding, extinguishing or opposing one another. As well can be experienced with this that a so-called harmonious aspect like a trigon ( $120^\circ$ ) between alien planets, can be experienced as a disharmony, and reversed that a so-called conflict aspect like a square ( $90^\circ$ ) can work out dynamically in the soul (which is not the same as in the spirit, because the major scales of the zodiacal signs make a large sixth to one another's tonic, and through this are little related). Herewith one should note as well the way upon which the rhythms work unto one another, whether these reinforce or just extinguish one another; this renders in the experience workings of the processes in the life body in which dwell the willing impulses (bewitched thought beings).

- The planet positions being sung at absolute sequence render cycles of thoughts, feelings and impulses in the soul (although not every position is being touched by all transits and progressions).

So all these workings are reflections in the soul of thought paths (planet position in sign: musical motive in transformation), feelings (aspects as sound workings out of different tonalities) and willing impulses (planet position in house; expressing in measure and rhythm). With the experiencing and thus objectifying in the musical process of these workings, one can approach life situations which encounter us as destiny, out of self knowledge, because one has learned to perceive the inner dynamics behind the reaction; and thus it can help to cleanse the soul, so that it can become to a chalice to develop the spirit self all through the acting. As well in the process which the soul dynamics indicates can be felt in the inner guidance of the higher ego, and herewith one develops life spirit qualities. The singing together is an excellent possibility to the development of consciousness over group processes, because together with the singing one has to learn to listen in order to anticipate to one another,

and thus one comes to a knowledge about social organics, social art.

The overall process remains in the breathing middle, and the musical parts are reflections of the processes in the bodies, corporal and soul processes; they are not identical to these however. Hence they do not work out impelling – one has to make efforts by oneself to direct oneself consciously with the musical elements upon the processes before one wants to let these work inwardly. Consciousness precedes the working. This goes up for our entire culture music until the present; if one lets listen an African person for the first time in his life to classical music, he will not or hardly experience this as music, and certainly not hear in it the harmonies cherished by us. The consciousness which stands for the possible working, is connected to the present level of consciousness in our culture; out of our feeling of separation from the world we have to direct ourselves with reverence toward the phenomena and connect is thus with these, next working through the qualities of these with our ego out of our consciousness, make these our own, before we really can experience the spirit in it and can do something with it as well. So when one says that in music works everything, then one has not yet worked through the parts sufficiently with the ego to be able to apply these consciously and directed.

With the studying in and singing together one has to make the participants conscious each time that they keep in mind what they sing, because if not, the sung becomes without essence (there does resound more through the musical motives and phrases than mere the sung sounds and tones). If well conducted, can the singing become to a real experience of the planet and zodiacal forces in their musical workings in the soul, the spirit and the body. Then these become to gateways to these worlds.

As has already been posed, especially the plant world is suited for experiencing in a musical way these worlds all through nature.

#### **h. more applications and possibilities**

With the thus begotten sonic horoscope on the base of a from nature taken image, one can objectify in different ways the inner soul and life processes and make these thus possible to handle:

- the planet position in sign (that spiritual-astral quality one has brought along as a fruit from deeds in a previous life) one can make

experiencable in its working in the house position (there where that quality works out formative in the present life and carries along the destiny out of the life processes).

- By resounding planets in sign position mutually in their sound spaces, when these are interconnected by aspects, the soul processes brought forth by this can be made experiencable. Likewise can one let resound difficult positions (joined in configurations or not). These can make recognizable with which soul motions out of the back laying constellations one uses to take biographically important decisions.

- One can make conscious processes of worn in ether paths that have been decayed to habitual patterns (indicated by the sequence of house rulers).

-With constitutional feebleness can the organ in concern being reinforced out of the sound working, or stimulate a supporting or counterweight offering organ process in music.

These are some possibilities; the question of the concerned person or the conductor determines the way of working to follow.

In therapy the different parts can be played, after the corporality one wants to seize upon (and of course not totally taken out of their musical coherence):

Physical body, organs	- measure
Ether body	- rhythm
Astral body	- specific intervals in specific sound spaces
Spirit	- significant musical motives in certain musical determinations, in a life region working out as destiny direction (in as far as the spirit can be healed, because the spirit cannot be sick; here is only the reaching possible, so that the other corporalities can be conducted)

As organ therapy:

- process:	measure and rhythm, indicated by the planet in horoscope position.
- reflecting in the soul:	church scales and rhythms.



Out of the musical parts measure, rhythm, interval in sound space and significant musical motive one can also approach the four different organ processes cohering with the corporalities and get in contact with these, being the lungs, the liver, the kidneys and the heart respectively.

If one wants to apply the sonic horoscope as a schooling way, then one can deepen oneself meditatively and inliving in the sound streams to experience the inner guidance in it. One therewith has to take care not to dream away, but alertly remains following the process. Especially singing with lyre accompaniment brings up a lot of impulses from the willing region; initially as memories, later on as well in the shape of new willing impulses. One opens the ether membranes of the organs, and can learn in this way to enter these worlds gradually. The rhythm makes one enter the processes (via the liver process), the intensively experienced intervals as affects, soul gestures, in the musical motions help to work out as soul boats (lead until in the kidney process); feelings, arisen by it, make alert for new soul layers, to which one normally is not used to pay attention. The memories, connected to feelings make an entrance to the spleen process. Musical motives, inwardly experienced as own willing impulses, make entering the heart process; the entire process of listening to the inner guidance in the sound streams and the feeling in of the running off logically and truthfully, is an activity of the heart process (the twelvepetalled lotus). The time spaces, brought forth by the different types of measure make entering the different organ processes as ordering, regulating workings. One should enter these realms carefully, step by step, and therewith at every moment strive for a balance in the soul, wherewith one at each moment knows what remains to be done. One can easily loose solid ground under the feet, and should at each time go as far as one feels to be able to, then return again, just like with entering the sea. Important with work with music is that one always works in and out of the soul, and therewith with the possibility to consciousness. One should neither force something; breath is the basis for each experience, because the exchange between heartbeat and breathing bring forth the rhythms and types of measure at the one side, the musical harmony at the other.

It is important to keep in mind the difference between therapy and schooling.

With therapy one tries consciously out of and sometimes as well in the

soul put into motion or conduct a healing process, also when this is on the levels of the ether or physical body. The issue at stake is at each time restoring or maintaining a balance in the soul, and make from here significant steps to healing. The consciousness in the soul is brought forth by the ego and this takes serve of the thinking; when therapy is being practiced, this happens in its most conscious way when in the thinking, that can conduct and take decisions, the ego is being appealed to; the activity then is in the direction of the lower corporalities, where one is sick.

With schooling out of what has been built up in the soul, one tries to develop the spirit. Here one ought to have balanced the soul in such a way, that the ego can remain sturdy in the middle at each developmental shock. If one is not yet so balanced in the soul, then with schooling one should be uttermost careful. Unfortunately schooling and therapy are too often being mixed up, as if one through curing, so refinding a soul balance, between the different corporalities or not, schools oneself just like that. This latter however is from a completely different order, and not relevant with therapy, even though one can develop soul qualities herewith. It may occur though that already initiated spiritual organs (so which have been determined karmically) during therapy and the balancing in the soul open up; then therapy becomes a path of schooling. This however differs per patient.

Where is sonic horoscopy applicable?

- In curative therapy: the therapist is here partly replacer of the ego of the patient, in as far as this cannot handle it by himself for his development, and should take decisions for him. So the sonic horoscope, in despite of the fact that the patient does not know this consciously, can make awake a lot in him and help to start up. The musical elements can be applied here in a directed way.

- Music therapy: with knowing of and in deliberation with the patient. As described above.

- In a relation horoscope: the dynamics between the partners can be made experienceable by means of sung aspects, and thus may help to create understanding and deepening for one another's spiritual developmental being, passed over merely sym- and antipathy motions and workings of the double, that may bring forth these aspects.

- In a horoscope of death: via sound one can get and maintain a connection and with the died person, in that he or she just lives in those sound- and therewith cohering colour worlds after death. To

this, one should get clear the coherence between sound and colour. See part i of this chapter.

- Out of the musical workings from starry and planetary spheres one can enter as well the outer world, especially the one of the plants. A plant being namely is an Archangel being, stayed behind on the old Sun, which has remained standing behind in its development in a certain zodiacal sign, and in it connects to one or some planet spheres; so an approach of scale, modified after church scale, is possible to approach the plant species musically. Clear sound phenomenologically speaking is the way of working a reversed one: in that with a group of people is being lived into the interplay of forces which lays as a base to the plant, and this next is being sung together, show the musical elements themselves as partial phenomena that approach this play of forces (this has been explained more extended in the introduction and part e of this chapter). Both working methods are possible entrances to the life world of the plant, and of other natural phenomena.

## **i. colour and sound - some elements**

The worlds of sound and of colour mirror in each other; colour you find more in the outer world (astral-light ether), sound more in the inner world (etheric-astral, sound ether). Many people know colour-with sound experiences, and reverse.

A method of the approach of colour out of sound is the one after the musical elements, as it has been described before, because these stem from the same corner of the cosmos, and from the same celestial bodies (planet and starry spheres).

In chapter 3i the motions of each of the twelve colours, originating from the Zodiac, have been described. Here they will be approached phenomenologically out of the different musical elements.

At first the planetary colours:

**Violet** (Moon): To be approached in Lokrian transformed D<sup>b</sup> major. This colour has very much darkness, and hence is undifferentiated, almost stilled-down motion. To be approached rhythmically with molossus ( \_\_ \_\_ ), spondeus ( \_\_ \_\_ \_\_ ) and for instance the 3<sup>rd</sup> epitrit ( \_\_ v \_\_ \_\_ ). As measure type the 29/4, always moving gradually and in silence, or the 13/4, which forms the space whimsically like the

darkness.

**Yellow** (Mercury): the D major as scale is clear and rich of contrasts. The Dorian scale is too fixed, beautiful and modest to stand as the model for the radiating yellow; could be better applied for the modest ochre yellow. The Lydian one suits better because of its light character. As rhythm the 1<sup>st</sup> peon ( v v v \_\_ ); fast and sharply cutting in one direction. The 3/4 measure type is rising up, lighting up, transformative, dissolving because one is being placed at every change on the other foot; renders in this way the consciousness point which is being objectivated in the yellow.

**Green** (Venus): the clear A major scale, herein the Lydian church scale, clear by the cutting augmented fourth as if the thinking broke through toward the light. As rhythms do pyrrichius ( v v ) and tribrachus ( v v v ) approach the initially still undifferentiated, straight lined motion that causes the light in the darkness. The 5/4 measure with at each 8<sup>th</sup> count an accent, reflection of the Venus motions around the Earth (see appendix 1), brakes open the by the measure created space, transforms this in a higher order, as if it came from above.

**Magenta** (peach blossom colour, Sun): E<sup>b</sup> major, the quiet breathing scale; in it the Aeolian transformation, so C minor – the exchanging breath between outside and inside. As rhythm the still undifferentiated movement, always tumbling on, disordered; spondeus ( \_\_ \_\_ ) and molossus ( \_\_ \_\_ \_\_ ), sometimes transmitting in one of the epitrit rhythms (3<sup>rd</sup>; \_\_ \_\_ v \_\_ ). As measure type the quietly breathing 4/4, or the eternally continuing 29/4-measure.

**Red** (Mars): Ionian C major, the scale standing sturdy on the ground out of the tonic C and from here striving out toward the light. Red gathers in the centre and from it fills up the entire space. As rhythm the anapaest ( v v \_\_ ); points and orders from out of a middle. The 7/4 measure, especially when with an accent on every 8<sup>th</sup> count, reflection of the movements of Mars around the Earth, renders the posing working of the tendency of the red, filling up the space out of a centre.

**Orange** (Jupiter): G major as striving out, enthusiasinating, initially quite thick, shows the struggle of the orange, which strives toward the heaviness, and then wants to become round and red, and also toward the light, through which it tends to the sharp yellow.

The Phrygian church scale keeps whirling in the warmth underneath, and strives afterwards up to the clear light. As rhythm the choriambus ( \_ v v \_ ), the closed-in movement. The 11/4 measure describes a long arc from beginning to end, which enables herein pulses that keep harmoniously in motion; giving space to a constant motion the in which growth can take place.

**Indigo blue** (Saturn): the rigid and clear B major scale, with its inner warmth and clarity. As church scale the Dorian, with its stern order and solemn modesty, binding and striving out at the same time. As rhythm the antispast ( v \_ \_ v ), enveloping the quiet continuing motion by throwing up walls at each moment. The 5/8 measure, creating cavities but returning fast.

Out of the Zodiacal signs:

**Magenta** (peach blossom colour; Capricorn): see at the Sun.

**Carmine** (Aquarius): B<sup>b</sup> major scale, warm and hopeful, and touching around striving up out of the depth. The harmonic minor scale is a warm metamorphosis of this (tonic e<sup>b</sup> herein, with diminished g to g<sup>b</sup>). As rhythm the tipping warm kretikus ( \_ v \_ ), also the 2<sup>nd</sup> epitrit ( \_ v \_ \_ ). As types of measure the rocking 6/8, the warm and transformative 7/8.

**Scarlet red** (Pisces): F major, indicating a condensing, a closed-offness in relation to C major. The Neptune scale with the diminished d tot d<sup>b</sup> and tonic c renders the turbid motion in the closing off from the surroundings, caused by the scarlet. The iambic rhythm ( v \_ ) has as tendency a giving itself for a short while, then fast retreating upon itself, closed off like the scarlet. The 2/4 measure has also a being closed in itself; is almost woven together with walking.

**Vermilion red** (Aries): Ionian in C major, as has been described already with the red. As rhythm the anapaest ( v v \_ ), which poses itself quiet but sturdy in the centre, and from here wavers out in the surroundings ordering. As measure the 7/4, forceful ordering out of a sturdy centre and creating the space.

**Orange** (Taurus): See above. Complementing rhythm 2<sup>nd</sup> jonicus ( \_ \_ v v ) - from rounding-heavy to lighting up light, which lifts up the motion, but stops it as well.

**Yellow** (Gemini): D major; much light with strong contrasts. Herein possibly Lydian; even more light character. When tending to red, then

warm like myxolydian. Further as above, with as complementing rhythm the bacchius ( v \_ \_ ), which has a directed striving tendency, like the yellow that strives away out of a point and cuts through space directed.

Cancer:

**-Yellow-green:** A major, very light and vivid; herein the entire tone scale (a-b-c<sup>#</sup>-d<sup>#</sup>-f-g-a) (only large seconds), rendering the enthusiasming rhythmic of the yellow-green, almost going out of itself. As rhythm the amfibrachus ( v \_ v ), moving on and on as if it danced through the space, and ultimately condensing, with which it disappears in yellow. As measure the fast, airy 3/8.

**-Green:** Lydian in A major; light but chill, striving only straight on. As rhythms the bacchius ( v v ) and tribrachus ( v v v ), undifferentiated hunting on without heaviness and accentless in that it has not yet been touched by the darkness. As measure the light, always hurrying on 12/16.

**-Turquoise:** Lokrian in A major, for the colour encapsulates the light and thus forms closed off spaces. Tending to chords (in which often occur the diminished fifth). As rhythm the 4<sup>th</sup> peon ( \_ v v v ), which creates swift and straight spaces, and encapsulates these. As measure type the 5/8, which is very geometrical-rigid and forms, sculptures strongly spaces.

**-Cobalt blue (Leo):** E major; quiet and broad, but with centred weight. Aeolian herein: coming from above, from the image tone, the space, then again from underneath the tonic, approaching the middle point. Creating centre and surroundings, as the cobalt blue. The rhythm of the 1<sup>st</sup> jonicus ( v v \_ \_ ) forms wide cavities out of the centre to the left and right; the rhythm of the 2<sup>nd</sup> jonicus ( \_ \_ v v ) renders limitation at the borders; tends as a colour working more to the somewhat darker ultramarine. The 5/4 measure is forming cavities; the 4/4 measure let quietly be the centre in the space.

**-Indigo blue (Virgo):** B major; dull, the darkness that weaves around, but through this warm. In it clear and structured by the Dorian scale, which is also inwardly warm. As rhythm the antispast, which envelops each progressing motion like a bed. As space working the rocking 6/8 measure, or the lighting up, very but quietly moving 9/8 measure.

**-Mauve (between indigo and violet; blue violet. Libra):** F<sup>#</sup>/G<sup>b</sup> major, Lokrian-closing inside this. Lighting with dark contours woven in it.

The daktylus ( \_ v v ) as rhythm, which directs to the outside, then holds back, condenses, as if it created an inner space. The 5/4 measure with subtle, sliding transmissions from the one to the other space.

**-Purple** (violet; deep and heavy. Scorpio): D<sup>b</sup> major, which has been changed in the Pluto-scale (myxolydian with diminished prime, so g<sup>bb</sup>), as well the Lokrian scale; both with a condensing, weighing tendency which demands for respect, as if one stood before a gate. The colour is the last veil before the darkness and hence heavy, with almost no more motion; as rhythms the trocheus ( \_ v ), which tends to take inside the started motion and centre, condense it here; also the 2<sup>nd</sup> epitrit ( \_ v \_ \_ ) and molossus ( \_ \_ \_ ), which both have very little motion in it. As space creative the slow 29/4 measure and the 13/8 measure, which is dark, but full of unexpected surprises and unspoken expectations.

**-Lila** (light violet, Sagittarius): A<sup>b</sup> major, a modest but vivid scale. Herein harmonic minor (myxolydian with diminished third; g lowered to g<sup>b</sup>, with the e<sup>b</sup> as tonic), which is harmonically light striving and tends to transform, like the lila has as its motion; condensing, disappearing, then lighten up on a higher level. As rhythm the antibacchius ( \_ \_ v ), which tends to come loose after having contracted and struggled through the heaviness, and afterwards striving upward. As space creation the 11/8 measure, which forms a path to the light, to be reached via all possible kinds of side traces and bended ways.

A possible way of working in a group is to describe a landscape in colours via the relevant musical elements which form the colours in that landscape (the landscapes which have been described by Collot-d' Herbois<sup>61</sup> can be well used to this, because these describe sharply the different colours in their occurring). At first the landscape as a whole is being sung in a sound image. Upon this is being looked back, and the musical elements present in it are being called back to memory, deliberated and proven on truth with each other - this according to the sonic phenomenological method. <sup>8</sup> and <sup>4,Ch7</sup> The participants should play with those elements by for instance walking, moving or singing upon these. Next they choose per colour that musical elements suit at best with the relevant colour experience. Then the group is being divided, for instance in four, and the colours in

the landscape are being divided over groups of elemental beings, each in its own musical way contributing to the sound landscape out of their ether type, and next the parts are being sung together in an improvised way. The formative sounds which come up with the participants as being characteristic, can be noted down, also in beautiful phrases of images can be composed as a completion of this musical piece. The musical lines can be noted, with the words of sounds to it, and the participants in the group process can thus perform the music piece over the colour landscape in sound.

This is a sonic phenomenological working method. If applied on the horoscope as inner landscape (as well from a recently dead person, because this one is just observing with his consciousness in the dissolving and therewith liberating play of formative forces of his ether body), one can better start with the musical elements which cohere with the horoscope positions (many of these will equal the colours, but not all), because this forms the starting point for the imaginative play of forces. The participants have to live into these musical determinations per position and try to colour out of these in singing. Here as well can be worked out of the elemental beings, in that each group represents those planet positions that stand in a specific element (air, water, etcetera). Ultimately, after that each group has made themselves into one in improvising, this can be sung together, followed by word sound condensing and notation as described above. This as a group process. Out of the written music the music piece can be better studied in – with the danger that the in the improvisation experienced vividness then can be disappeared.

If made by one person, of course each position as colour sphere can be described, separate or in coherence with the overall. The colours with the music then form an entrance to the organ- or life spheres in concern.

#### **j. indications for further research.**

##### **instrumental-musical approaches of the organ processes**

In order to penetrate deeper into the organ processes, and from there in the element realms, by doing in these musically, can the musical instruments be considered and applied in a specific way. The issue at stake there is not the imaginations out of the archetypal man, as these have been considered and developed out of mystery places,



but how and where these work in us and in the natural realms. The issue is here characterising of the experiential value, not objective definitions.

Out of the lung process one observes the world in its phenomena; the impressions and images over the world come out of the head and are linked with the air from outside in the lungs. Musically we find such a working back in the rhythm and percussion instruments. When we hit objects, these resound, in for our ears still little differentiated tones. The innerness of the objects we can suspect all through those sound surfaces. In the percussion instruments this principle has been refined, and if being wished for, the tonality sounds up, like with xylophones and tended drum skins. In the harp and lyre with their fixed string atonement we meet the same principle of hitting, now of the strings, and herein we find back perfected and completed with tonality the lung process, lighted up and ripped of most of its matter. The sound has become to clear tone.

In the measure and the rhythm which is being played with percussion instruments (the melodic plays a side role), can be recognized the working of gnomes, cohering with the earth-element; also the strong form tendency of the sound of hit objects, their strongly recognizable sound, indicates the gnome workings. Characteristic for instruments that cohere with the lung process is the separativeness of the tones and sounds; each sound stands on itself and is fixed in pitch and sound form. This in accordance with the physical world which reflects in the lung process, and in our images (musically: chords as stilled, died away spatial pictures).

With the kidney process we regulate out of the astral body the life processes at the one side, and generate the feelings at the other. The astral body plays upon the ether body the musical lines and intervals as affects in it, upon which the ether body impulsates the muscles to acting. The soul plays upon the body, as if the latter were atoned with vibrating strings. And the feelings are especially awoken when the tones that make the intervals, do not sound rigid, but flexible, modulating, or as well warmed through, because right in this the soul lets itself speak. This we find back at the one side in the string instruments, in which the rigid lyre atonement has been transformed into a sensitive movability, at the other side in the wind instruments, specifically the flutes, which blaze through cavities with warmed-through air, so that sensitive tones can arise, which can as well be modulated. With the flute we can give air to our inwardly living

feelings, just like the voice can do. In the working out of affects (intervals) can be recognized the elves, working out of the astral in the air.

Out of the heart process quell forth our willing impulses from the darkness of the organ world, dress in rhythms and tones, and come to the light in deeds or thoughts. The movement is from the inside out; and the wind instruments, particularly the coppers, strongly express this warmth motion that gets free from us. This music characterizes itself by its impulsating character, even though it is predominantly melodic of nature; the trumpet pulses are characteristic for the appearance of something new, a good tiding. The phenomena of the tone go together with the quite some propelling and compulsion force. This in accordance with the musical motives that quell forth from us as willing impulses. The enthusiasming warmth that a brass instrument can bring forth indicates the working of the fire salamanders, weaving in the inner warmth.

In the liver work the life processes, and in rhythm and sound the body proteins are being synthesised here; the liver is the large synthesis-organ on the base of sound (ether). Hence there is not a peculiar instrumental group cohering with the liver process, but here all the instruments come together, rhythm as well as melodic-harmonic, in order to form together a big symphonic synthesis on the base of which the dancing substances are being ordered. A symphony orchestra is an attempt to approach this world order as a being. In previous times the organ was being applied to this aim, nowadays this process is as well being approached with the synthesizer. Typical for this kind of music are the rhythmical cycles of harmonic tone sequences, which do not need to be melodic. It is a reflection of the world music of the spheres. J. S. Bach is a great representative of this. In the rhythmical synthesis of the tones we can recognize the work of the modelling nymphs, working out of the sound ether in the watery element, in which the chemical processes occur.

The musical elements in connection to man and the horoscope shortly summarized:

Measure	- physical body	- lung process	- planet as house ruler
Rhythm	- life body	- liver process	- planet in house
Sound space	- astral body	- kidney process	- planet in sign
Interval			- planets in aspect
Musical motive	- ego	- heart process	- planet in sign