

THE HOLY NIGHTS LUNAR CYCLE CONCLUDES Moon, Sun and Saturn



This Saturday, January 21st, with a New Moon, we complete the lunar cycle that began just before Christmas Eve with that New Moon. The new cycle will begin with the chalice of the Moon taking up Venus and Saturn as the image shows. We will go into this later in the article. We have followed the Moon journey from New Moon (conjunct the Sun) just before Christmas Eve on Dec. 23rd to Full Moon (opposite Sun) on Epiphany January 6th, which was the path of the Holy Nights on which my article was based. We followed the Moon passing before all of the nine planets in half of the zodiac up to Full Moon. (See Current Articles at astrosophy.com for the Holy Nights article) This journey from New to Full Moon was described as a kind of “filling of the Chalice” of the Moon with zodiacal and planetary substance in its path into matter and on further towards spiritualization in the Sun from Full to New Moon. On January 6th, the date of the incarnation of the Christ into Jesus, which occurred at the baptism by John, the chalice was full and we then began the other half of that lunar cycle, the transformative journey from Full Moon to New Moon. This journey is a journey with every lunar cycle of New to Full to New, in which we can, since the Christ event, participate in the transubstantiation of this substance from densified lunar/cosmic substance to solar/spiritual substance. This begins with transforming the densified “soul” substance in our own being and in the world of materialism. In future it will become the potential to transform even physical matter. In this way, we begin to participate in the great work of Christ in transforming the Earth to Sun. This is the essence of astrosophy, of a new star

wisdom which enables us to begin to consciously bring something new to the beings of the stars in the fulfillment of Christ's work of transformation.

Rudolf Steiner once described the incarnation of Christ in his 30th year as a kind of "conception" and the journey of Christ's becoming human and of transforming the human, even to the physical body, up to Golgotha, as a "gestation". The event of the Resurrection was then the "birth" of Christ into the Earth as the new Spirit of the Earth. Just as our journey through the Holy Nights movement of the Moon meeting all the planets as it filled towards Full Moon on January 6th was a kind of gestation and receiving of cosmic substance, so during the second half of the Moon journey of this special lunar cycle, we took up our own transforming work with the planets. In the Gospel of Mark, it is described that immediately upon the Christ uniting with Jesus at the Baptism, He went out into the wilderness and was tempted for 40 days. So, the challenge of humanness, of embodiment, began in earnest for Christ immediately. As humans, we live always in a kind of 40 days in the wilderness, sometimes overcoming and sometimes failing the tests of the adversaries. This is our life journey on the Christic path.

This week as we come to the completion of this full Holy Nights lunar cycle with the New Moon on January 21st, we will explore three specific planetary events, all basically occurring at the same time, which can become a learning tool for us in how to understand and realize a new astrosophy. In this way, we can practically apply the star mantra given by Rudolf Steiner in which he speaks of our changed relationship to the stars, out of the Christ's entry into Earth. This change is the transition from "stars once spoke to humanity", our guidance by the gods/stars in the past, to "there grows and ripens what humans speak to the stars", as the path to our new task of becoming co-creators, brothers and sisters, with the gods/stars out of Christ in us. This star mantra captures in verse form the meaning of a new star wisdom and it is out of this new star wisdom we can learn to approach the planetary events of this week.

The three events between today, January 18th, and the New Moon on January 21st, are in some sense archetypal, which is why I point to them. On one level you could say they represent Father, Son and Holy Spirit. On another level they represent the three great "time" bearers in our spiritual and cosmic biography. These events are connected to the Moon, the Sun, and Saturn. What do I mean by the great time bearers? This can be understood in both our descent to birth and our ascent in the life after death as we progress through these three great spheres. They represent the three main stages in this time journey. The Saturn sphere is both the culmination of our life after death when we reach the "midnight hour" and the beginning, or turning point of our return to Earthly incarnation in which the great plan or blueprint of our karma is formed. In the Saturn sphere the "idea" or "conception" of our coming intentions for a new incarnation is imprinted as a kind of karma blueprint, out of the will of the Father. In the Sun sphere after death we leave the soul world and the relation to our past incarnation and enter the true spiritual world. It is in this realm that we experience the fruits of our union with the Christ impulse on Earth. It is a major transition from our past life review into our higher spiritual existence freed of the soul nature of the past. On our return journey it is this greater Sun sphere in which the Saturn plan is elaborated and organized as our future karma on Earth. The blueprint gets built out and structured for the coming life. This is the work of the Son-Logos who is now the Lord of Karma. The Moon sphere is that first sphere of purification after death, where we must burn away those desires in our soul that still connect us to earthly sensual existence and leave behind as a kind of "husk" that which cannot ascend to the higher regions. Before birth, it is of course that realm we enter in which we once again pick up the untransformed "husk" we left behind and it is where we now take the karmic plan and weave it into our etheric and physical body. The Moon is the sphere of the ten lunar months of gestation, of embodiment, as we weave our destiny into this new body. In the Moon sphere then we

can find both our untransformed astral as well as the work of the angels bearing the higher self from above as we shape our destiny for this life. In this sense is the Moon connected with the Holy Spirit, which is this higher Self born out of our transformative process. Rhythm and number become meaning in the starry world. Moon and Saturn, as the two poles of karma and embodiment, share a remarkable time relationship. The synodic period of the Moon, meaning from Full Moon to Full Moon, is 29.5 days. The orbit of Saturn is 29.5 years. So, in their rhythm they have a macrocosmic and microcosmic relation from the outermost sphere to that realm closest to the Earth. They reflect the law of Hermes, "as above so below". The Sun rhythm is a 33-year rhythm. The basis of this rhythm would take too long for this article but is an astronomical rhythm related to the shift and return of the equinotical rising point of the Sun after 33 years. Rudolf Steiner speaks about this 33-year rhythm as the new Christ rhythm for the Earth and in human biography.

Today on January 18th the Moon passes before Antares, the heart of the Scorpion and opposite Mars. Antares is the brother of Mars and Scorpio is "ruled" by Mars. Antares actually means similar to or the rival of Mars, so they are of the same nature and the Moon now stands in this line of opposition. Today and for the next few days the Sun is conjunct Pluto just in the transition from Archer to Capricorn. On the New Moon day, January 21st, the Moon conjuncts the Sun and Pluto. As a side, this particular New Moon will be closer to the Earth, in perigee, than it has been for about a thousand years (992 years). This will not again occur for another 345 years. Also on this day, Venus will conjunct Saturn in Capricorn and the new Moon will meet them by the 22nd as the new crescent moon begins its new cycle (see image).

So, we have Moon, Sun, Saturn in special relationships with stars and planets. We have the cosmic spheres of Holy Spirit, Son and Father in special relationships as the Holy Nights lunar cycle concludes and a new cycle begins. How can we understand this out of astrosophy and how can we meet it in the new way as transforming agents in the world?

If we start with the Moon conjunct Antares opposite Mars, one could see this as a strong influence of our rebellious, lower astral nature, as a kind of strengthening of the death perspective of Scorpio in relation to the Mars egotism and separation from the higher Self, and as a kind of intensification of our sensual desire nature, the "husk" we have returned with. Yet, from an astrosophy perspective of speaking to the stars out of the new Christ power, we know that the Moon stepped into Scorpio at the original Resurrection, April 5, 33 AD, thus pointing to the potential of lunar transformation and the victory over death. It is a picture of the emergence of Christ from the realm of Scorpio, the realm of death and separation, after the "descent into Hell", and the victory over death and matter with the complete transformation of the human body. We can also think of the various images of Mary/Sophia standing with the Moon under her feet, as an imagination of the purified Soul which has transformed the lower astral lunar nature and can give birth to the higher Self in us. So, our meeting of this conjunction of Moon with Antares opposite Mars can become our speaking to the redemption of the lower Moon forces in Scorpio and of the Mars earthly ego out of the Christ power now available to us.

We also have the Sun conjunct Pluto in the transition from the lower Archer animal body into Capricorn, the stars of catharsis and initiation. The Moon will join this conjunction at New Moon. I will not go into depth at this time, but this New Moon takes place where the Great Conjunction of Dec 21st, 2020 took place. So, one could say this new Moon "remembers" or steps into the etheric memory of this generational defining conjunction. It does this while also meeting Pluto and Sun. Ever since this Great Conjunction I have found myself focused on the significant role of Pluto in our times in world affairs. Pluto was a major player around this Great Conjunction and the world shaking events of that time. So,

for me, this meeting of Sun with Pluto at the culmination now of our Holy Nights lunar cycle and the start of a new cycle is not coincidence but continues to point us to the need to address Pluto in our changing world out of the call and question of that Great Conjunction. It is the question of a new Annunciation, a new birth in our world which must come to pass. One could look at this Pluto/Sun conjunction as a further attack on the ego by the asuras, who seek to destroy the ego. The Sun of course is that image of the self, the ego. But which self? In astrology this is indicated with the focus on the "Sun sign" as defining our earthly self, the personality. Everyone wants to know, "what's your sign". But one can also see the Sun as our solar Self, the higher Self, in the process of being born out of our transformative work. If then we see our "Sun" as a transforming activity of our higher I, out of the power of the Christ in us, then we can see not just the activity of the adversarial Pluto attacking the ego. Rather we can take up the challenge of facing the Ruler of Hades, the underworld, out of our higher Self and transforming destruction into new beginnings. Pluto is often associated with annihilation, with revolutions and the destruction of all old forms. But destruction works two ways if the human being uses it as a force for the new to arise out of the old, like the Phoenix. We can all see I think the destruction of the old taking place in all aspects of our world today. Something new wants to arise out of the destruction, out of the "nothingness" that lies in the wake of the collapse of the old. But, what will that "new" be? It will not happen of its own accord. Where the human is not spiritually active, the adversaries enter in. This Sun conjunct Pluto at this transition point in the zodiac can become an inspiration for us to bring the Christic Self deep into our will, into the depths of the Earth, into the underworld of existence in order to transform for the future good. It is a great challenge in our time and that challenge is expressed in this planetary activity in Capricorn, the constellation associated with catharsis and initiation.

Finally, also on this New Moon day, the 21st, and the days following, Venus conjoins Saturn in the stars of Capricorn. Out of an old astrology one might see this as a force of depression, of the overwhelming of our feeling life with the weight and burdens of the law of past karma, of the suppression of love and reintegration with the divine by the strict laws of the past. Saturn is often called the Great Malefic in astrology, the bearer of death, with his scythe. He is the great taskmaster, the master of rules and structure. Yet out of a new star wisdom we can understand this realm of the Father, the realm of karma in new ways. Karma is not then a weight but a vehicle for transformation and renewal. Now Venus conjuncts Saturn. Out of astrophysics, especially the research of Willi Sucher, Venus has taken on a new meaning for humanity. Once Venus was associated with Lucifer/Gnosis, with the Mysteries of antiquity, with "stars once spoke" but since the Incarnation, Venus now carries the impulse for the new Christian mysteries, the new Christ initiation. This is a profound shift in the Venus sphere. The gestures of the five-pointed star of Venus carry now, based on Willi Sucher's research, specific transformative archetypal deeds of Christ in the founding of the new mysteries and the healing of the old mysteries out of the new I AM. These can be followed in detail in my video course or book: Course: Christ and the Stars, Sessions: Venus and the Signs of Christ. This conjunction of Venus with Saturn can become for us a true realization of the Christ as the new Lord of Karma, and of the statement by Christ, I and the Father are one. It can also become for us the recognition of the transformation and redemption of personal and world karma through the founding of the new Christ mysteries in the Earth. What are those mysteries? A study of the five signs of Christ can show how in each healing, the place of the I AM as the source of our new relationship to the spiritual world is manifested. From the first sign of Jesus' experience at the Essene community to the last sign of the experience of Paul at Damascus, we find the new direction of spiritual life arising from the deed of Christ. This conjunction of Venus and Saturn can be an opportunity for us to heal past karma, individual and world karma, out of the power of the new Christic I Am in us. I have become more and more aware through conversations with others, both within and outside anthroposophy, of how many people experience that all the outer forms and ways of

knowledge can no longer be trusted, are crumbling in a world where truth and words have been turned upside down. This can lead to despair and emptiness or it can lead to the recognition that only out of our own inner union with the new Christ experience within us can we orient our lives. This Venus/Saturn conjunction carries for me the potential of a healing of world karma through an awakening to the new power of the Christ in our humanity. How might we each realize this in our own work and path in life?

So, we come to completion of the full Holy Nights lunar cycle and can look back to the New Moon which we last saw Christmas Eve in the stars of the bow of the Archer. Now 29 days later the New Moon has progressed to the next constellation, just stepping out of Archer and into the stars of Capricorn, meeting Sun and Pluto. On the same day, Venus meets Saturn in Capricorn. May we begin to learn the language of a new star wisdom, in which we begin to know the world of the stars, the world of higher beings, and consciously out of the Christ impulse working in us, speak to these stars, no longer as children but as friends and partners in fulfilling our true humanity and ultimately transforming the cosmos.

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