

Cosmic Aspects in Relation to the Life of Kaspar Hauser

Alan Thewless. Based on Lecture of November 1st 2019, Kaspar Hauser Conference, Camphill Village Copake

The Cosmic Perspective

“If Kaspar Hauser had not lived and died as he did, contact between the earth and the spiritual world would have been completely severed.” These well known words of Rudolf Steiner, reported by historian Karl Heyer, place the being of Kaspar Hauser alongside the greatest souls whose lives of sacrifice and intense hardship achieve a universal and exalted triumph. In this sense we are drawn immediately to events at the beginning of our era and specifically to the three days of our first Easter—events known as the Mystery of Golgotha. Another of Rudolf Steiner’s references to Kaspar Hauser points in a similar direction: “Next to Christian Rosenkreutz, Kaspar Hauser had the greatest feeling for the suffering of Christ”ⁱIn the former reference we may even say that a connection is indicated between the Deed of Christ and that of Kaspar Hauser.

In order to explore this further, and in appreciation of the mighty individual who was Kasper Hauser, the present study will consider the Cosmos of Stars at the time of the Mystery of Golgotha and later move onto a study of the birth and death charts of Kaspar Hauser. However, we may ask at this point: why look to the stars at all when there is so much meaning here in relation to human life on the earth? In answer to this it is important to understand that the descent of the leading Sun Spirit to the Earth at the time of Golgotha was not only an event of great significance for the Earth, but also for the Cosmos, under whose gaze and through whose active witnessing, the events on Earth took place. This recognition, indicated in the above references, speak of Kaspar Hauser’s intimate connection with the Sun Spirit in our times;ⁱⁱ this gives basis for seeing where the cosmic correspondences between his life and the events of Golgotha may lead.

By way of background it is helpful firstly to look at the image of the human being as it relates to the twelve constellations of the zodiac. It is this grouping of twelve around the Sun that poured its forces into the forming of the earthly human being. And it is toward the restoration of these primal forces that the redemptive deeds of the Sun Spirit are spoken of in the Gospel of John, 1:14: “And the Word became flesh, and dwelt among us.”

In numerous images from antiquity and medieval times we see how the archetypal form of the Human Being has been conceived of in relation to the circle of constellations. We may have seen the zodiac as human form drawn in the following way—See Figure 1. This image will help us when we begin to look specifically at the chart of the Crucifixion for we will then more readily be able to bring an appreciation to the creative shaping forces of the cosmos that were resonating through earthly events at that time. For this study the chart of the Crucifixion may also be thought of as encompassing a broad picture of planetary relationships throughout the Three Days of Easter.ⁱⁱⁱ

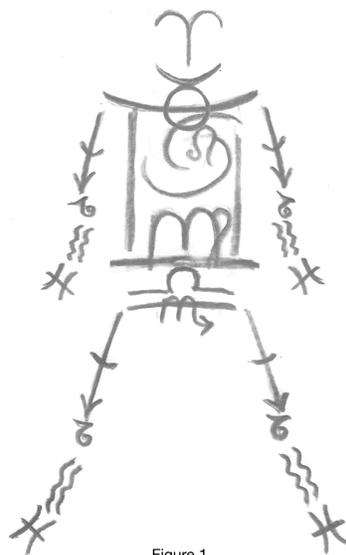


Figure 1

Cosmic Relationships at the Turning Point of Time.

In this study we will be looking in particular at the outer planets that range from Mars, beyond Saturn, to distant Pluto. What follows is the chart for the time of the Crucifixion: 3.00 p.m. April 3rd, 33AD, Jerusalem. I include a legend for orientation to the symbols used on the star chart—See Figure 2. (Note that numbers placed next to the planetary symbols refer to the degree positions of planets within sidereal constellations of equal size, 30° for each, whose boundaries are the bold lines on the chart. Note that the unequal constellations have boundaries marked by broken lines.)

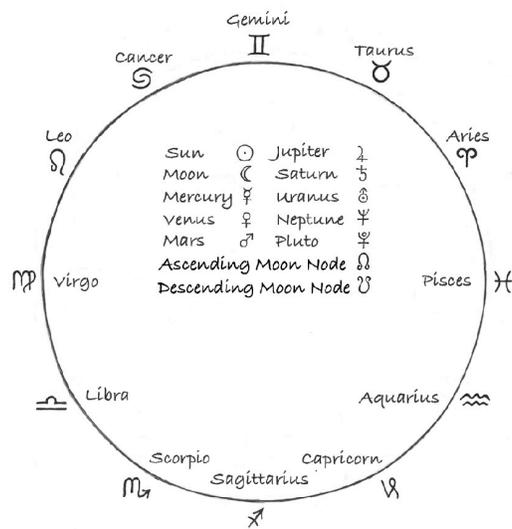
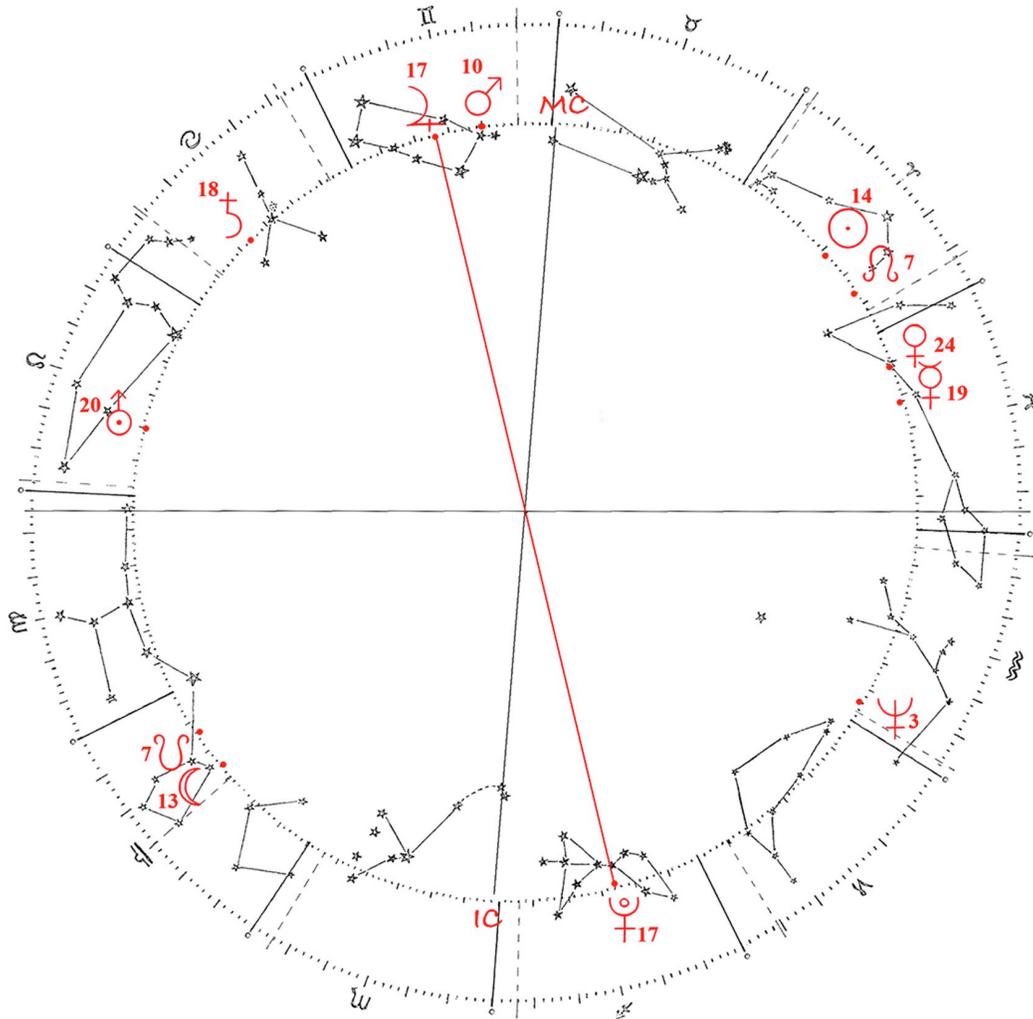


Figure 2

A detailed look at the star chart of the crucifixion would need a lengthy study presentation and even then, there would be much more to discover. Here, at the outset what is presented is an opening of a doorway into the subject of Cosmic Christianity as an introduction that will lead into our main study of Kasper Hauser.

As we orientate to the chart we see first of all the horizon, marked as the horizontal line. The near vertical line, that connects MC to IC, shows us the highest culminating point of the zodiac in the South, the 'Medium Celli,' and the lowest point of the zodiac below, the 'Imum Celli.' The orientation of this second line in the chart of the Crucifixion is very interesting for we see, high above, the horns of the Bull and below, the sting of the Scorpion. What is brought together here are the extremes of the heights and the depths and we may imagine the crosses on Golgotha standing between, at the point where the horizontal meets the vertical. The Sun is towards the West, centrally located within the constellation of Aries; here it is the Lamb that we may think of rather than the image of the Ram. Venus and Mercury, like brother and sister, are in the constellation of Pisces; the constellation with the greatest affinity to those Beings who carry the principle of 'Love born out of Sacrifice.' At the time of the Crucifixion there is an eclipse of the Moon and it is interesting that references to this moment, of the Death on the Cross, speak of a darkening of the Sun rather than a darkening of the Moon. For this we would ponder deeply the Mystery of the Descent of the Great Sun Spirit to the Earth, the effect of which could be imagined as leaving the Sun bereft of its spiritual light.

Looking now to the Great Representative planets of those ancient conditions in evolution spoken of by Rudolf Steiner as Ancient Saturn, Ancient Sun and Ancient Moon,^{iv} namely the planets Saturn, Jupiter and Mars respectively, we may imagine their mighty presence like that of the Three Kings at the nativity. They are, all three, high in the South and South East. These three planets we should look upon in more detail, exercising

powers of imagination as we ponder their movements, especially those of Saturn and Jupiter, throughout the three years of Christ's ministry, the three years leading to Golgotha.

Saturn began this journey, from the events of the Baptism to those of Golgotha, from the constellation of Gemini. In this region of stars the forces of separation hold sway, the forces that bring about all polarity, and create in so doing always the possibility of wakefulness for the potential of the third harmonizing principle, that which will resolve the effects of separation. In the human being and in nature we see the Gemini principle at work wherever there is symmetry. In the human body Gemini features in the formative creation of the shoulders, arms and all symmetrical phenomena. We see here the universal principles of polarity: heaven and earth, life and death, light and darkness, past and present etc. In the highest sense Saturn in Gemini reveals, at the time of the Baptism, that the moment had arrived to begin the reunification of Heaven and Earth, to rebuild the Rainbow bridge that had been broken only to leave Human kind in greater degrees of darkness.

The pathway of Saturn during the three years leads finally, at the moment of the Crucifixion, to the central area of the stars of Cancer, the Crab. In the Crab originate universal forces that form interior space. This can be seen in the glyph for Cancer that shows the dynamic working of two forces from which inner space is opened. The human chest and rib cage were formed from these forces so that the human form could embrace inwardness, see figure 1. Physiologically the heart and lungs are given a home in the human being by the forces of Cancer, yet the greater mystery belongs to the soul as well as to the body in that a provision is created whereby what is truly human, the Spirit Sun of the True Ego may be born within the human being and thus a turning point achieved for the ascendancy of the Spirit in the Human. This turning point reveals itself in world destiny as Saturn shone from Cancer on April 3rd 33AD and the gift of the true "I" was brought into the orbit of the human being's inner life.

From the region close to where Saturn began his journey in Gemini, Jupiter and Mars end their journeys. Jupiter, during the three years moved firstly through Pisces, and in so doing incorporated the living forces that stem from sacrifice: the Piscean forces that underlie the deed of meeting the experience and needs of the Earth (the feet) and of offering (the hands). From Pisces Jupiter then moved through Aries and Taurus, gathering the living gifts of Cosmic Thought (the head forces of Aries) and of the Cosmic Word (the re-enlivening of the human larynx and power of speech from Taurus). At the time of the Crucifixion Jupiter brings what has been gathered, from sources of primal beginnings, into the realm of Gemini where the creative potential of the arms to work out of freedom for World Deeds may be realized^v. As Jupiter attains its final position over the hill of Golgotha it forms a powerful and precise axis with Pluto, both are at the 17th degree of their constellations: Gemini and Sagittarius respectively. This axis, only evident astronomically since the discovery of Pluto in 1930, has great significance for Christianity and indeed for many turning point moments in world evolution. We can see it marked in the chart as the red line connecting the upper and lower regions of the chart.

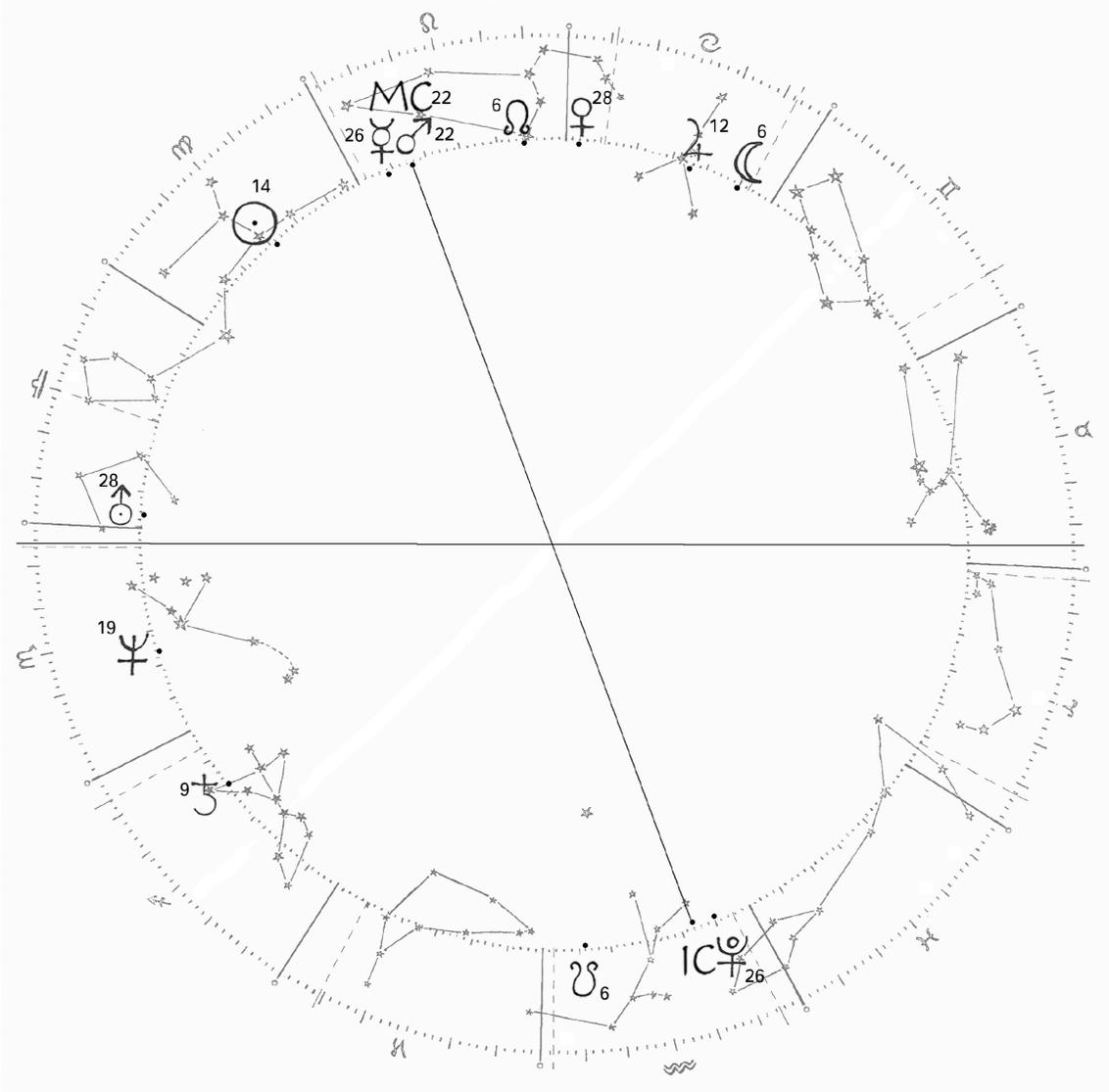
Pluto is intimately connected with the nature and destiny of material existence, even the very force that underlies matter. In this way a certain parallel can be seen with regard to the rapid development of atomic physics that was underway in the 1930s. More importantly, however, is that Pluto points us towards the Being of Christ who, in truth, stands foundationally as the Truth behind and within all material existence. Jupiter opposite to Pluto along the axis indicated on the chart speaks of the re-aligning of the living forces of eternity with the bodily nature of the human being. This is intimately related to the Spiritual/Physical nature of the Resurrection Body that was achieved by Christ at Golgotha via the conquest of death. Thus, we see at the moment of the Crucifixion, and the events of the three successive days, how Jupiter is connected with the Mystery of Life at the foundations of existence right into the roots of the physical world.

The event of Mars' arrival close to the central region of Gemini, after circling the zodiac nearly two times within the three years, brings a seal from the planet of Will to the dignity of the Gemini/Sagittarius axis in relation to the Human story. Through Mars' participation forces of transformation may fully engage, through human endeavor, in the unfolding of the New Mystery.

Following the events of our first Easter, Mars moved swiftly through Cancer, Leo and on. Jupiter and Saturn moved forward more slowly with Jupiter gradually catching up to and meeting Saturn in 34AD. This meeting, of Jupiter and Saturn in Leo, is significant for it completes one of the most important astronomical/astrological events of the ancient world: the Great Conjunction. The meeting of Saturn and Jupiter in 34AD was the first Great Conjunction of our Era, a momentous celestial event, signifying all that had been fulfilled through the events of Golgotha and the great hope of what this would bring for Humankind and the Earth. The place of their meeting was also the place where Uranus stood in the chart of the Crucifixion. Through this we acknowledge here the powerful motif that Uranus carries in always pointing towards future possibilities and potentials. In the unfolding of earthly developments 34AD brings us to the event at the Gates of Damascus where St Paul witnesses the revelation of Christ in the etheric world; thus here there is the clear prefiguring of an experience that belongs to the heritage of future humanity.^{vi}

Cosmic Aspects in Relation to the Birth Chart of Kaspar Hauser

We will now look at the birth chart of Kaspar Hauser, drawn for 10.30 a.m. September 29th, 1812, Karlsruhe— see figure 3. Following this we will explore correspondences between this birth chart and selected planetary positions from the chart of the Crucifixion; these we will place at the perimeter of Kaspar Hauser’s chart, see figure 4. drawn in red.



Birth Chart of Kaspar Hauser
Figure 3

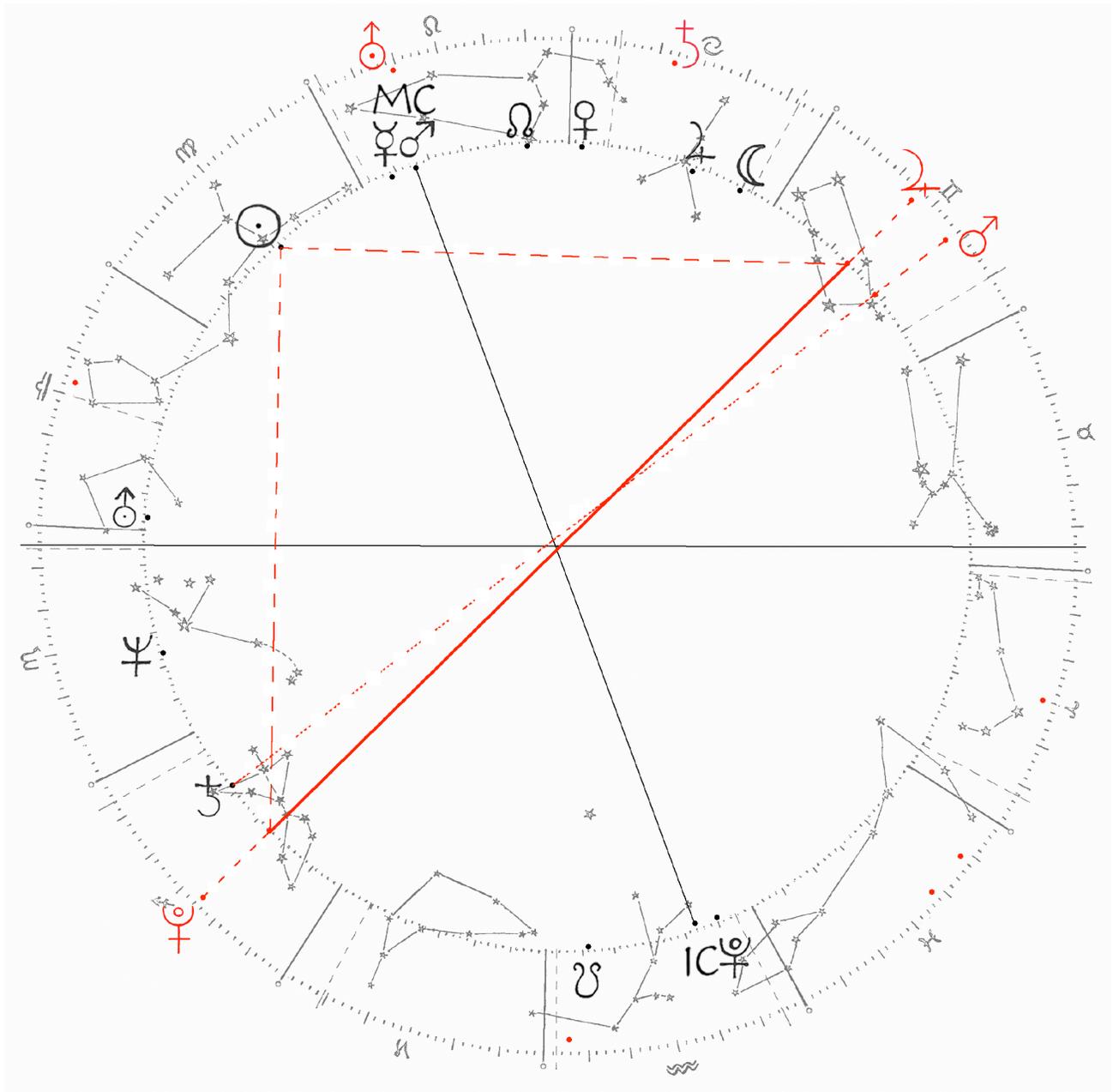


Figure 4

We see the main axis of the chart of the Crucifixion, drawn in a bold red line and running from Jupiter to Pluto at 17° Gemini to 17° Sagittarius respectively. From here we notice that the Midheaven (MC) of Kaspar Hauser's chart is conjunct with Mars and Mercury, and that this is the same location wherein Uranus resided at the moment of the Crucifixion. As we have already noted the close correspondence of this position with the event

of Paul's experience at the Gates of Damascus, it follows that there is a signature relationship in Kaspar's birth chart with those events of direct experience and grace. The combined picture of Mars/Mercury is significant in that both planets are commonly referred to as representative of the two halves of Earth Evolution^{vii}, Mars indicating the descent into physical existence and individual consciousness, and Mercury indicating the metamorphosis of the gift of Mars on an 'ascending' path towards an incorporation of the Spirit. The central turning point, facilitating the individual's transformation, is the Deed of Christ at Golgotha and we therefore note, in this astronomical alignment, a focused orientation to this Deed at the turning point of time. The Sun of Kaspar Hauser's chart is 'square' (90°) to the major axis of the Crucifixion chart (close to 90° from Jupiter and Pluto) indicating the possibility in Kaspar Hauser of the strongest and most active engagement possible with that which took place at Golgotha.

Moving to Saturn in Kaspar Hauser's chart we note that it is facing directly the planet Mars as it stood at the moment of the Crucifixion. Saturn is the guardian of the destiny intentions that an individual brings into his/her life; placed in 180° aspect to Mars at the time of Golgotha he is located in the position of beholding and carrying in full awareness the forces of Will that poured into this event for the rebuilding of the Spiritual Temple on Earth—the highest endeavor latent within the forces of Gemini/Sagittarius.

Looking carefully at the movements of Saturn during the life of Kaspar Hauser we will have a glimpse of the workings of high purpose, of destiny, within the course of his biography. Willi Sucher^{viii} in reference to Saturn indicated it as showing the 'backbone of one's incarnation;' An awareness of this will help us greatly as we focus now on the central theme of this study. First of all, we must consider that the above chart of Kaspar Hauser's birth, like the birth chart of any life, is a gift that remains for life as a constant vessel of insight. A common misconception, is that the birth chart shows an inescapable complex of fate that the individual is

subjected to, for better or for worse. In reality it is quite the opposite, rather it is a vessel that reveals and supports the freedom of the individual, the deep wishes for life that were forged in spiritual spheres before birth with full intentionality towards the incarnation to come.

Regarding the birth chart as a template, and one that remains in place throughout the biography, we may view the ongoing planetary movements as the life of the cosmos occurring over the template and in reference to it. During the lifetime, as the planets proceed in their courses, they develop relationships with the birth chart template; these relationships are in the form of angles, most notably conjunct (circa 0°), opposite (circa 180°) and square (circa 90°). In astrology these are called 'aspects' and they form resonances, or correspondences, within the dynamic of the unfolding biography. In figure 5, we will look at the movements of Saturn around Kaspar Hauser's birth chart template—the curved central line—noting the relationships that are developing, in time, between this planet, as carrier of the karmic backbone of the incarnation, with the birth chart and selected planets from the chart of the Crucifixion.

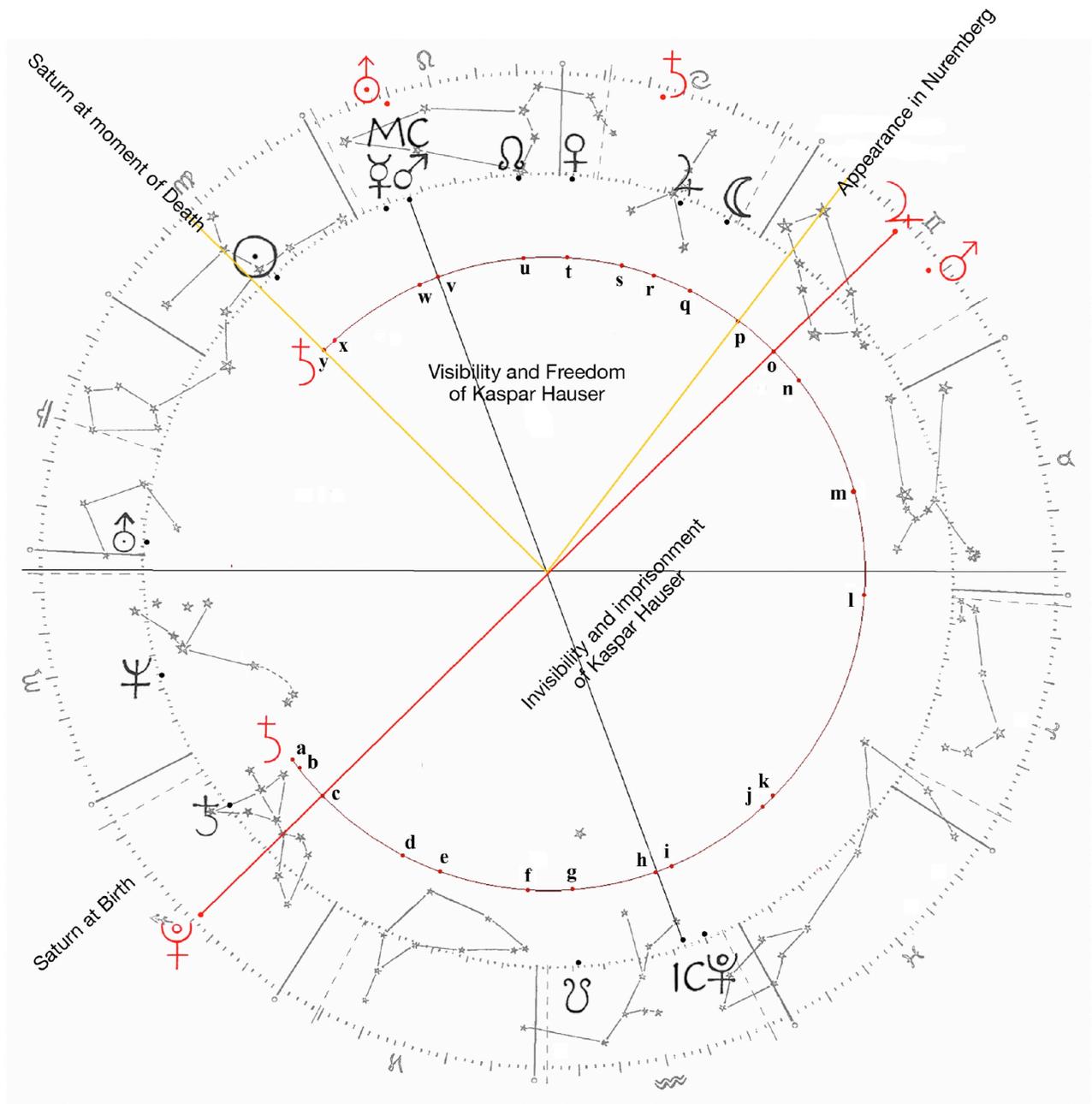


Figure 5
Movements of Saturn in the lifetime
of Kaspar Hauser

At the time of Kaspar's birth, from its position within the stars of Sagittarius, Saturn proceeds counter-clockwise around the zodiac. Its pathway follows the course of the central curved red line on the figure. An initial impression of figure 5 shows an interesting arrangement of planets in Kaspar's birth chart in relation to

the major axis of the chart of Crucifixion, for we see that all planets, except Pluto, are to the left of this axis. We can note that Saturn, holder of karmic awareness, quite quickly crosses the major axis of the Crucifixion chart soon after Kaspar is born.

Observing Figure 5 we see the details of Saturn's movements from Kaspar Hauser's birth through to his moment of death inscribed over the birth chart template of Kaspar Hauser. As Saturn moves counter-clockwise its pathway meets important locations; these are labeled alphabetically. The timing of these meetings will be quite broad because rather than traversing the heavens in a simple curve, Saturn is continually making loops, one each year, therefore occasionally meeting a certain location several times, in forward and backward motion, and over a period of weeks. The details of these periods will be noted as we follow the pathway of Saturn through the lifetime.

We see that Saturn reaches position b in October 1812, therefore very shortly after the time of Kaspar's birth. This position is opposite to Mars in the chart of the Crucifixion and as Saturn carries the comprehensive memory of all that has occurred in the story of Humankind since the beginning, he carries in this position, opposite Mars of the Crucifixion, the memory of the deed of Will that was embodied by Mars at that event of supreme Sacrifice. When Kaspar's Saturn reaches this point, (point b) in October 1812 we recognize this as the time when he was taken from his mother and a dead child revealed in his place. Here the motif of Sacrifice surrounding the innocent child is startlingly evident and our thoughts may turn, albeit with a deep sense of wonder, towards the working through this of a high karma. As Saturn crosses to the right of point c, the major axis of the chart of the Crucifixion, we have now reached December of 1812. From here on Kaspar is brought into realms of deeper and deeper invisibility. The period of this invisibility occupies closely the period of Saturn's journey onwards to the point where this major axis is crossed once more, much later, at point o.

Remarkably this is around the time when Kaspar will appear once more in the world of humankind, released from his imprisonment. Taken together these correspondences are deserving of our full attention for in them we already have the sense of a high intentionality at work through the biography.

On its journey between these two landmarks (points c and o) Saturn will not ‘touch’ directly, via conjunction, any of the birth chart planets except Pluto—always a unique and special consideration—until he crosses once more the major axis of the Crucifixion chart. However, while Saturn is moving around the region to the right of the major axis there will be a tremendous period of incubation as Saturn is steeped in inner observation, of potentials to come. These are facilitated by the manifold opposition aspects (circa 180°) that take place. Here Saturn will be inwardly absorbed in the intentions latent within the incarnation. It is important to grasp this in order to understand a deep working with the soul of Kaspar during his imprisonment. Let us remember here that Kaspar Hauser was forceably placed into a realm where he was neither alive nor dead and where he eventually could not even stand upright. This condition into which he had been placed was nevertheless permeable by strong influences from the planetary spheres. In the case of such a high being we can imagine that this was a culture particularly resonant with the world of the Hierarchical Beings and thereby holding an immense possibility for the future, once the situation could turn towards the world of human beings. This possibility would make its beginnings outwardly immediately Kaspar entered Nurnberg, and as his Saturn started to meet directly all the classical planets that ‘were waiting’ to companion the unfolding of his birthright and high destiny intentions.

We would need access to the Akasha record to know what was truly maturing in the soul of Kaspar Hauser during the period of his imprisonment; yet the planetary correspondences also carry a picture of crucial periods of revelation during this time, partly connected to the inner relationships to the birth chart template

and also in relation to the template of the turning point of time, the planetary positions at the first Easter of our Era. At this point we will follow certain events that occurred during this period, the time of Kaspar's abduction and imprisonment, when Saturn was taking the pathway to the right of the major axis of the Crucifixion chart.

Firstly, during the Spring of 1814 Saturn moves over point d on the chart and in February of 1815 he moves over point e. In these positions Saturn is moving directly opposite the planets Moon and Jupiter as they are placed in Kaspar's birth chart. Developmentally he is completing the three great foundational stages of early childhood: standing, speaking and thinking and, at the end of this period, now in his third year, he begins to emerge with first experiences of selfhood. Echoing this, from the future, are the first mature experiences of the world beyond the prison walls that he will awaken to after he emerges on the streets of Nuremberg; this will be when Saturn directly meets the Moon and Jupiter of his birth chart. We may imagine that his childhood development, one of emergence as he moves towards three years of age, is of concern to those powers that wish for his total invisibility!

Coming now to point f in figure 5, we see that Saturn is moving opposite to birth Venus; it is now the Springtime of 1816. This is thought to be the time when Kaspar was imprisoned in the sensory crippling conditions of Schloss Pilsach. Venus is the planet whose sphere is intimately involved in the feeling realm of the human being, in the whole development of the sensory life. We cannot imagine the suffering of Kaspar during this period, March 1816 to December 1816, as Saturn was in opposition to the Venus of his birth, and within those terrible conditions in which he had been imprisoned. We recognize this as the time when concerted attempts were put into place to crush his very life of soul.

Saturn then crosses the South Node of the Moon in March of 1817 (point g) and a moment is reached that carries the potential, in the older self-aware person, for a delicate lifting of the veil to those secrets that belong to the stream of time that flows from the past. In the child of four years of age we may imagine the delicate touch of the Guardian Angel.

Particular emphasis is now placed on the period April 1818 to February 1819, when Saturn moves through 6° of the Zodiac: 20° to 26° Aquarius (equal sidereal zodiac, positions h to i on chart) for here Saturn is coming into relationship with the Midheaven/Nadir axis (MC/IC), Mars, Mercury and Pluto of his birth chart. Overarching this is also Uranus of the Crucifixion chart and all that has already been spoken of in relation to the faculty of perceiving the Being of Love in the realm of the etheric. We may think of this period as a turning point deeply affecting the configuration of Kaspar's inner being and one which reaches a further level in the later period, April 1820 to Jan 1821, when Saturn moves opposite to birth Sun (point j) and the Saturn of his own death (point k). In Jan 1821 as Saturn moves through the stars of Pisces, Kaspar is eight years of age and at that most crucial stage of childhood where the soul life begins to form itself in clearer definition. Of course the attack on this pathway of regular development was the main focus of concern of those who had imprisoned Kaspar. However, the time leading to January 1821 (Saturn at point k) can still be considered as a major inner turning point during the period of imprisonment because of what was weaving from Hierarchical beings directly into the etheric—the cosmic correspondences of this study, taken in their entirety, support this conclusion.^{ix}

We will note that a cross is now formed on the chart whose points are: Saturn (at point k), Saturn at the moment of death (point y), Jupiter of the Crucifixion and Pluto of the Crucifixion (points of the major axis).

We can think of this period, winter of 1820/1821, as intimately and intensely related to Sacrifice. This cross will appear once more, at the time of Kaspar's death.

From here Saturn's onward progress leads to point l where he is opposite to birth Uranus (June 1823 to March 1824) and reaches Neptune (point m) on May 1825. Between October 1826 and May 1827 we reach the significant point where Saturn is in conjunction with Mars at the time of the Crucifixion (point n) and opposite to Kaspar's birth Saturn. The cosmic gesture here is certainly towards a turning point in destiny and one that assumes greater clarity after July 1827 when Saturn crosses, once more, the major axis of the chart of the Crucifixion (point o). It is in this period that arrangements are put into motion for the release of Kaspar; the assumption, on the part of his captors, being that his destiny has affectively been destroyed. The necessary preparations, including physical exercise, are underway so that he may walk with some freedom.

The Events Following Kaspar Hauser's Appearance in Nuremberg

Kaspar Hauser appeared on the Streets of Nuremberg at 4.00 p.m. on May 26th, 1828—this is marked on the chart as position p. The two yellow lines pictured on the chart border the years of Saturn's movements when Kaspar is visible and openly active in social encounter with others. Throughout this period it is quite remarkably that Saturn starts to meet directly each one of the classical planets of his birth chart. We can imagine now that the planetary spirits come directly to his aid.

The first meeting is in August of 1828 when Saturn transits his birth Moon (position q). Kaspar is then living in the house of Daumer; his education has already begun and an investigation has already started into his identity. It is in August that he has his first dream about a castle. The planetary signature is that of inner birth and unfolding, made more evident still as Saturn moves forwards to touch birth Jupiter in October of 1828(position

r) where he remains stationary for about 1 month. After looping backwards Saturn meets birth Moon once more and rests motionless over the Moon's birth position from late February 1829 to early May. Moving forwards once more Saturn meets Jupiter for a final time in July of 1829. During this period Kaspar is making a profound impact on all those around him and his unique presence is known and spoken of in ever widening circles. Here is a resonance with the expansive forces of Jupiter and the spirits therein who are now powerfully working in his aid. As Saturn progresses he passes the position occupied by Saturn at the time of the Crucifixion and the events of the first Easter, this is in August of 1829 (point s). A little later, late November of 1829, Saturn loops backwards and comes to stillness again at this same position, 18° Cancer during April of 1830 (position s). Thus we have three occasions when Saturn is motionless, resting in areas of great importance within Kaspar's birth chart: 18° Cancer, Jupiter of birth and Moon of birth. As Kaspar is becoming well known, and his angelic qualities are appearing shinningly apparent to all, the cosmos is 'mirroring' and 'accompanying' this journey with marked and significant steps.

It is during this period, when Saturn is in close proximity to the region he occupied during the events of Golgotha, that Lord Stanhope visits Nuremberg for the first time (October 17th 1829). At this point there is no meeting with Kaspar but ten days later, on October 27th, Kaspar is attacked and badly wounded. It is in these events, closely associated with the cosmic memory that Saturn faithfully carries at this time in relation to the Deed of Sacrifice at Golgotha, that a first cosmic hint begins to lead us to a sense that in Lord Stanhope there is an echoing of the role of Judas, the 'betrayers' in the life of Kaspar Hauser!

In August of 1830 Saturn transits birth Venus (position t) and here we can remember that Saturn stood opposite this point in the Spring of 1816 when the three years old Kaspar was cruelly imprisoned in Schloss Pilsach.^x Now, in August of 1830 Anselm Feuerbach's investigations into the Princely identity of Kaspar have

reached serious and enlightening proportions, including a high level communication with the King of Bavaria. Under these circumstances it can be considered that serious arrangements are now put in place to murder Kaspar, echoing those earlier intentions to destroy Kaspar's soul through human and sensory isolation—reflected cosmically when Saturn moved opposite to birth Venus, as previously outlined.

It is during the period October 1830 to July 1831, when Saturn makes a loop above Regulus, the heart star of Leo, that matters take a significant turn. This is the time when the first meeting with Lord Stanhope takes place; the date of which is May 28th, 1831. It is extraordinary that this is also the period in Kaspar's biography when the lunar nodes return to their original positions at his birth (point u shows the position of the ascending lunar node). The confluence of these two important cosmic events, which both carry potential for awakening to future tasks, occur in relation to the star that the ancients thought of as the leading star of all others. Regulus, the heart of the Lion, has since long ages been thought of as carrying the central warmth of the cosmos. It is the kingly star, modest in its magnitude but mighty in its presence—paramount Royal Star of the Persians. From its cosmic sources of warmth the heart forces of each human being are kindled.

These forces of human warmth become sorely needed as the 19th century unfolds and as the image of the human being becomes threatened by materialism in a way never known before. In world evolution there soon begins the powerful concept that the origin of the human being belongs to the parentage of the Ape, destined like all other creatures of the earth to be in constant battle for ascendancy through the 'law' of the survival of the fittest. This idea was soon to make deep inroads into the human psyche, part of that wider impulse towards the final shackling of the human being to the rock of materialism. How wonderful then is the allegiance of Kaspar's gifts with the image of primal warmth that finds its greatest expression in the cosmos of warmth at the Heart of the Lion, the warmth of Love born from Ancient Saturn out of which the human being was conceived

and through which the pulse of what is truly human finds its expression. We can imagine how at this time cosmic impulses of warmth are emerging in Kaspar, sourced at the deepest level. However this is also the moment when the impressive figure of Lord Stanhope casts his spell on the young man, setting his heart aglow! Once more we realize the intimate role that the cosmos plays in this unique lifetime and how strangely Lord Stanhope appears as part of the central mystery.

We come next to further major events in these short years of Kaspar's activity on the earth. Saturn having already 'shaken hands' with three of the classical planets since Kaspar appeared in Nuremberg, now embraces Mars and Mercury, who are in turn, at the Midheaven of his chart. This location is at a most important place in the zodiac, as mentioned previously it was here that Uranus stood at the time of the Mystery of Golgotha and also here that the first Great Conjunction of our era took place; the event intimately connected with Paul's experience of the Etheric Christ, at Damascus. At this point Saturn is opposite to birth Pluto. The period for consideration is November 1831 to September 1832. This longer period occupies numerous and powerful transits that Saturn engages in. Here, by way of overview, the objective Imagination of planetary gestures involved in this period speak of a period of profound wrestling for the spirit. A suitable picture here is of the butterfly emerging from the chrysalis. Two important moments are as follows: firstly December and January of 1831 (position v) when Saturn is motionless and in relation to all the planets and entities mentioned. It is around this time that Lord Stanhope gains full power over Kaspar, taking over legal guardianship from von Tucher on December 7th. Shortly afterwards Kaspar is committed, by Lord Stanhope, to the heavily constricting 'care' and 'education' of Thomas Meyer. Then, in September of 1832 Saturn, at point w, transits birth Mercury and moves directly opposite to birth Pluto. Here, and in relation to subsequent events, we may consider this as a moment of deep union with the Spirit of Mercury; it is the final transit of a planet until Saturn crosses birth

Sun just before Kaspar passes over into the Spiritual World. In the interval following Saturn's transit of Mercury, Kaspar starts confirmation lessons with Pastor Fuhrmann and is confirmed in the Chapel of the Swan Knights, on May 20th 1833; an event reported as moving those present to the depths of their being. We may imagine that the light of the spirit was now shining in Kaspar with great strength as Saturn meets his birth Sun on November 7th (position x). The dismay of those who had striven ardently never to allow the ignited candle of Kaspar's soul to affect world events had now reached a high point of desperation. Anselm von Feuerbach, the protector of Kaspar, dies mysteriously shortly after Kaspar's confirmation, under great suspicion of a poisoning. The final act is reached on December 14th when Kaspar is struck down fatally, later to die of his stab wounds on December 17th. Saturn at this point remains conjoined with Kaspar's birth Sun, as signature of a life of sacrifice and a profound deed completed.

The Stars at the Passing of Kaspar Hauser

Finally we will now view the chart of Kaspar's passing, his birth chart in the spirit. The fruits of a lifetime that work into the future are indicated in the chart of passing. In itself this chart may also be viewed as a template over which the movement of Saturn throughout the lifetime can be drawn and studied. However this study is beyond our current presentation. In turning to the chart of passing, selected planets from the chart of the Crucifixion are once more indicated and these references become increasingly important as we come to the concluding part of this presentation.

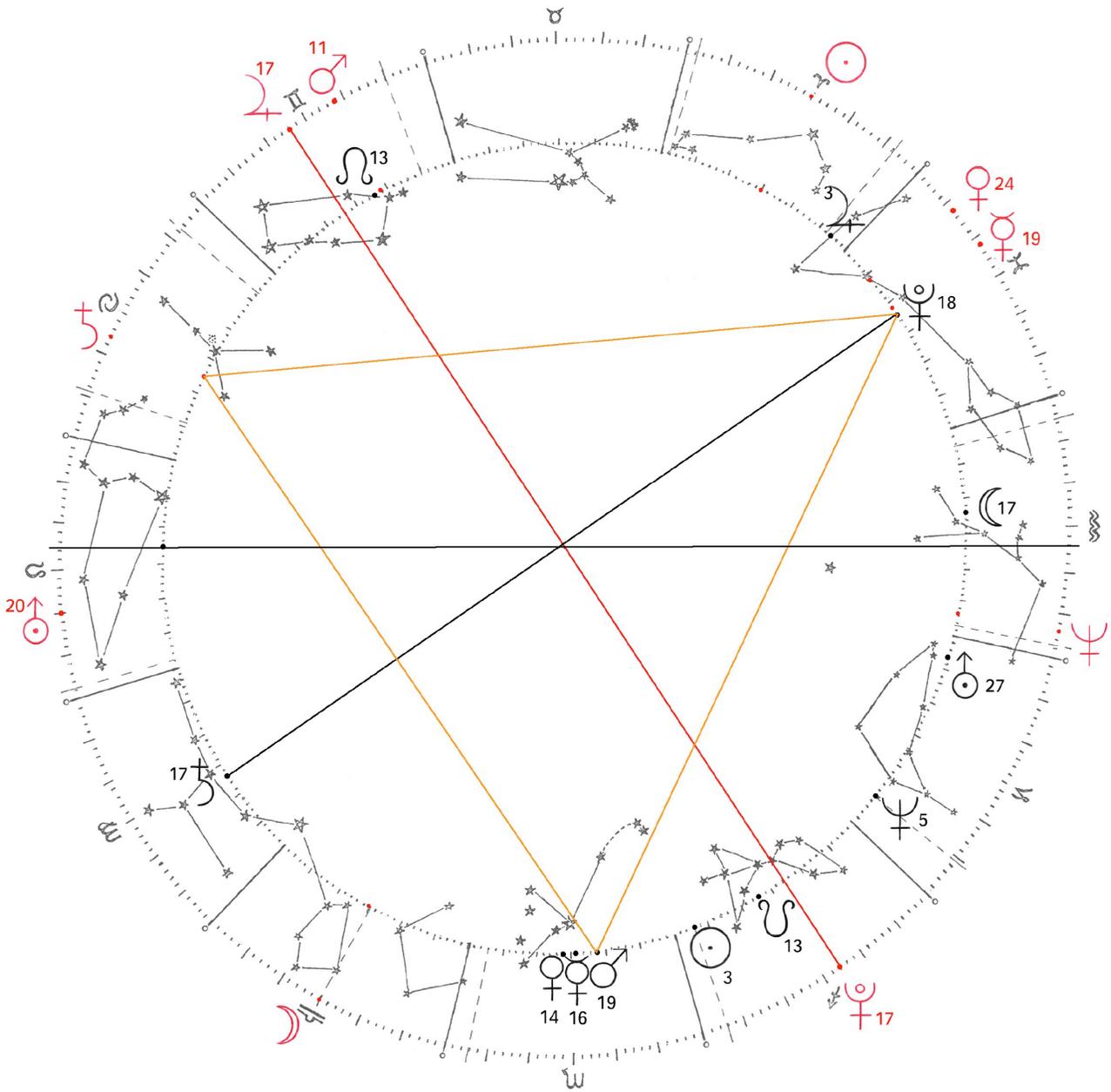


Figure 6
Kaspar Hauser's Star Chart at his moment of Death

What follows is a first step, opening the door to a full study of the stars at the time of Kaspar Hauser's passing. Firstly a major gathering of planets catches our eye. It is located in the area of the major star Antares, Royal Star of Persia and the heart of the Scorpio. In this region, noted since ancient times for its great intensity of forces, death becomes life, we die and are reborn. Alchemically this is the region wherein the forces of transmutation

lay, where substances may be raised to a higher condition via catharsis—in itself a powerful signature for what is gifted to the world at the point of death by a high being whose mission is fulfilled. This focus of planets stands below the Earth, like a foundation, and above we see in the heavens a mighty cross. All must be pictured imaginatively. When Kaspar Hauser dies Saturn is placed precisely opposite to Pluto, a most rare configuration occurring only at intervals of around 33 years; this is one axis of the cross. The second axis is the major axis that occupied the heavens at the time of Golgotha and the death and resurrection of the Christ. Following the form of the two axes we see that the four arms of the cross are precisely formed, within 1° of accuracy. Astronomically this is the rarest of phenomena, one that appeals for interpretation but whose depth appeals also for delicacy and meditative appreciation. Jupiter stands opposite to Pluto during the events of Golgotha, as mentioned previously in this presentation, the planetary signature here points towards the rebuilding of a bridge that had become broken: the restoration, in the human being, of the living heavenly essence out of which the physical body had originally been founded. By way of Deed, in the overcoming of death, this living essence was rebuilt and the bridge restored at its foundations, the beginning of a new age had commenced. At the death of Kaspar Hauser it is Saturn that stands opposite to Pluto, as well as being aligned in a perfect cross form with Jupiter and Pluto of Golgotha. It is Saturn that carries the intentionality of the highest beings for the Mission of Human Existence. Saturn bears within its sphere not only the historic stream since the world's beginning, but the plan and intention of the Hierarchies towards the Human Being. As he stands facing Pluto at the death of Kaspar Hauser, and in such geometrical attunement with the major axis formed at the time of Golgotha, we may be led to the sense that the gift of Kaspar Hauser is intimately akin to that restoration of the pathway to the Truly Human that was achieved at the 'Turning Point of Time' by the Christ Being. Here, once more, is an affirmation of Love for we recognize that Pluto is placed in Pisces at the death of Kaspar Hauser and

we can recognize within this constellation the forces of Love that must always be united with the Human Future. The axis Saturn to Pluto points also to Mercury at the moment of the Crucifixion affirming what others have spoken of in terms of Kaspar's unique colleagueship with the Mercury Christ Being.

Shortly following the time of Kaspar Hauser's death we know that humanity faced a great struggle for the spirit, the very image of the human being was threatened. From the researches of Rudolf Steiner, we hear that this struggle also encompassed heavenly beings who battled for the future of the Human Being. Rudolf Steiner refers to this as a time of great suffering for the Christ, as a second Golgotha.^{xi} We may picture that the accomplished deeds of Kaspar Hauser, radiating with Human Soul Purity were, in a direct way, part of this Battle for the true image of the Human Being, that was taking place as the 19th century unfolded and which would be vital 'medicine' for achieving, in the course of evolution, the goal of becoming fully Human. The Great Cross that is formed at the time of Kaspar's death places an affirming seal upon his kinship with the Being of Love, a seal that contains within it the full integrity of the bridge between Heavenly and Earthly working.

More could be taken up in relation to Kaspar Hauser's chart of passing for as we know there is continuous development not only with regard to increasing interest in the high being who was Kaspar Hauser, but also with regard to what he continues to inspire in relationship to our human unfolding between 'the earth and the spiritual world.'

ⁱ Reported by Karl Heyer, quote from ‘Kaspar Hauser, the Struggle for the Spirit,’ Peter Tradowsky, Temple Lodge, Forest Row, UK, 2012.

ⁱⁱ See especially Kaspar Hauser, the Struggle for the Spirit, Peter Tradowsky, Temple Lodge Press, chapter: Kaspar Hauser’s Character.

ⁱⁱⁱ By Easter Sunday, the Moon will have moved considerably compared to ‘Good Friday’ but here the movements of the Moon will not be the main focus of study. Mercury will have moved also by some 3° but will remain in aspect with the relevant planets mentioned in the study.

^{iv} See Outline of Esoteric Science, Rudolf Steiner, Steiner Books, October 1997.

^v Gemini in relation to shoulders and arms may also be seen as the upper pole working of the combined forces of Sagittarius, Capricorn, Aquarius and Pisces: constellations that bring us fully into relationship with earthly tasks.

^{vi} Note here also Rudolf Steiner’s frequent references to the 1930’s as a time when these experiences, of Christ in the Ethic, would become increasingly more available to human beings. Note especially his lecture, ‘The Appearance of Christ in the Etheric,’ January 25th, Karlsruhe. See also Willi Sucher’s lecture: ‘The Turning of the Century,’ available in ‘The Living Universe and the New Millenium,’ Anastasi Ltd, Stourbridge, UK.

^{vii} See especially Rudolf Steiner’s lecture, ‘Evolution of the Earth’ August 30th, 1906, Stuttgart. ‘In fact, according to occult science the Earth is indebted to Mars to such an extent that the first half of its evolution is called Mars. Mercury has equal significance for the second half; the Earth entered into a connection with Mercury and is still closely related to it. Hence in occult science the terms *Mars* and *Mercury* are used instead of *Earth*.’

^{viii} Willi Sucher, 1902 – 1985, sometimes referred to as ‘The Father of Astrosophy,’ he brought great insight towards a new astrology born out of the Spiritual Science. See ‘Astrosophy Research Center’ <https://astrosophycenter.com>

^{ix} The constellation of Pisces, Saturn’s location at this time, recalls especially the working of the Hierarchy of the Thrones, the Beings of Will, through whose sacrifice arose the possibility of human existence. Pisces is also connected with Humanity as a hierarchy in itself.

^x Evidence point to this as the likely time of Kaspar’s imprisonment in Pilsach.

^{xi} See lecture, ‘Christ at the Time of the Mystery of Golgotha and Christ in the Twentieth Century,’ London, 2nd May 1913.