

As we approach the Total Lunar eclipse, September 2015

By Mary Stewart Adams

7.28.15

The fourth and final eclipse in the Lunar Tetrad we have undertaken to consider through this project will occur overnight September 27 to 28, 2015 (depending on your time zone), which means it falls on the eve of the Feast of the Archangel Michael.

At Easter time, I introduced an imagination on the Being of the Divine Feminine, as she is described in chapter 12, Book of Revelation. This being is as though activated by the Mystery of Golgotha, when one considers the star configuration present each year when Sun crosses the celestial equator at Equinox, and Moon waxes to its first Full Phase of the season. Sun in Pisces stars sends it light toward Earth, which appears in front of Virgo stars, the constellation of this Divine Feminine. The Moon, when it comes Full opposite the Sun in Pisces, also appears in the region of Virgo stars. If we imagine the Vernal sunlight as clothing the Woman, and the Vernal Full Moon beneath her feet, then, through the forces enabled in humanity by the Mystery of Golgotha, we can engage in an inner imagination of standing the Being of the Divine Feminine (Virgo) upright from her reclining position on the ecliptic, to where the constellation of the starry crown appears on her head.

This imagination requires an active engagement by the human being, and is an inner picture that occurs within the realm of human thinking and imagination, against the background of the exoteric star pictures of the season.

The vision of the Divine Feminine as described in the Book of Revelation ch 12 continues with the description:

And she being with child cried, travailing in birth, and pained to be delivered.

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Again, we can find this description in the star configuration overhead, though now the references refer to the Autumn sky, and not the Spring sky. In the Spring, the Sun rises up in front of Pisces

stars and casts its light toward Earth and Full Moon in front of Virgo stars. In the Fall, we see the serpent constellation Hydra setting over the horizon, following the setting of Virgo stars.

This configuration of stars relative to Earth horizon sets up a narrative which we have been linking to the description from the Book of Revelation, with the Woman clothed with the Sun in the Spring, the Vernal Full Moon beneath her feet, allowing her to rise up where the starry crown Corona Borealis will appear on her head.

In the Fall, the mighty serpent plunges into the horizon, and in the Christian Calendar, we find the Feast of Michael, the dragon-slayer, there as guide and protector.

This year, both Vernal Sun and Vernal Full Moon were totally eclipsed, which begged the question: How do we, who would *speak to the stars*, clothe this being of the Divine Feminine with our own light? How do we give her a place to stand? And how do we share the light of our individual and collective destinies in this process?

Further, the Autumnal Moon, at eve of Michaelmas, will also be eclipsed, which begs the question: How do I identify and encounter the dragon? How do I align myself with the Michaelic force of the season? How can we prepare ourselves for the season?

Each year for the six weeks following the Feast of St John on June 24, we move through a sequence of feminine feast days that culminate in the Feast of the Assumption of the Virgin, a feast of the Divine Feminine, on August 15. Why does this feast day occur on August 15?

If we imagine the cycle of the year as a breathing process, then August 15 occurs on the ‘in-breath’ from Summer’s Solstice to Winter’s Solstice. This time of year is described as the dreamtime, when, as human beings, we drift into cosmic spaces with the Earth soul and there receive fructification by cosmic forces that we would later bear toward Earth. Indeed, in the research of Karl Koënic we find the idea that the New Year is conceived at Summer Solstice, and this impulse from the future that we conceive is what we begin to bear earthward when we follow Earth’s in-breath toward Winter Solstice, though we do so as though in a state of sleep. This means that at Summer Solstice 2015, we breathed out the energy of 2015, and conceived the impulse for 2016.

On August 15 every year, the Sun moves through the region Leo stars, while the maiden Virgo rests at the western edge of the world, the bright star of abundance, Spica, acting as a beacon for the approaching alchemical moment that awaits the quickening soul. That which has been as though borne up into the celestial world with the full out-breath of Earth Soul at Summer’s Solstice has been in-woven with cosmic substance, while we have drifted in slumber for the six weeks from St John’s to Assumption.¹

Then this moment arrives, which would be imperceptible save that it is marked in the Christian calendar and indicated in the Summer verses of the *Calendar of the Soul*. This being of the Divine Feminine, the Isis/Mary/Sophia, stands as though before us, not merely with a gesture of embrace, but with a gesture toward the Earth. It is a gesture that quickens the soul toward its earthly tasks, and urges us to no longer drift in summer’s sleep, but to waken.

We find this in the mood expressed through the Feminine Feast Days immediately following St John's Tide, starting with the Visitation on July 2nd, which is a celebration of the coming together of Mary and Elizabeth, each of them pregnant with a mighty task for the future. From here, the weeks lead on through the feasts of Mary Magdalene, Anne (mother of the Virgin), and Martha (sister of Lazarus), culminating with the Assumption August 15th. The *Calendar of the Soul* verses from this same period offer clues regarding our task in this season. In order to experience 'spirit kinship' (Visitation verse #13) we must observe an 'inward keeping' (Magdalene verse #16), out of which will emerge a 'spirit bounty' (Anne verse #16), which, by 'grace I have led to my inmost soul' (Martha verse #17). This is the only way we can 'awaken from within, and growing, give myself to me' (Assumption verse #19). These are clues that can also be regarded as admonishments to observe a sacred silence now that spiritual mysteries are being conceived and revealed.

If we have achieved a clothing of the Divine Feminine through our striving in the Spring, and have given a foundation upon which this being can stand, then destiny forces will shine through the coming cycle. Destiny forces are not to be trifled with, as demonstrated in the Prayer for Strength by Rudolf Steiner, which completes with the words: *Life grows brighter around me. Life becomes harder for me. Life will be richer within me.*ⁱⁱ

On the way from our Summer's sleep to the encounter with the dragon, while we are pregnant with the impulse of the New Year, knowing that the Harvest Full Moon will be eclipsed at the eve of Michaelmas, it is this Divine Feminine that emerges as the guiding being. And this year, her Feast Day August 15 is coincident with the inferior conjunction of the planet Venus with the Sun. This means that Venus, goddess of love and beauty, moving backward in its retrograde loop, will come to the same degree in the zodiac as the Sun, between Earth and Sun. This will occur at 3:22 pm EDT.

To illumine the role of this awakening being of the Divine Feminine, consider Raphael's painting of the Transfiguration, and note that occurring as it does on August 6th each year, the Feast of the Transfiguration lands squarely in the midst of the Feminine Feast days we have been discussing, from St. John's to Assumption.

In the painting (copied at end of text), the Divine Feminine in the foreground of the lower half of the composition, not yet fully emerged, is as much a focal point of the painting as the Transfigured Christ above. She bears a blue cloak, a gesture of indication and protection. In the cycle of the year, this same Being emerges in mid-August, guiding and offering protection as we awake from Summer's dream and look earthward, to where the dragon is visible, he that would devour what we bear from the cosmos earthward. The 'fitting raiment' that is described in the Transfiguration verse (#18) can be a direct reference to the raiment described in the synoptic Gospels regarding what the Apostles Peter, James, and John witnessed (Matthew 17; Mark 9; Luke 9), and it can also be a reference to this garment enfolding the Divine Feminine, which is available to the soul that awakens from within.

In addition to these thoughts regarding biblical references, star pictures, Feast Days, and eclipses, I would like to share that one of our primary considerations in this work must be: Who was Marie Sivers von-Steiner that the "Speaking to the Stars" verse should be given to her, and how is her destiny task in-woven with our efforts to awaken a capacity for speaking with the stars? It cannot be overlooked that she had "A highly advanced degree of perception combined with an acutely developed awareness of the Logos that lives in speech."ⁱⁱⁱ Further, it is essential to bear in mind that when we attempt to link our activity to the rhythms of planets and stars, we exercise our human

freedom. This freedom is essentially *inserted* into the “divine plan of an otherwise ordained universe of stars and planets and all that dwells therein...”^{iv} As such, we do well to remember that while *speaking to the stars* is what we may be called to do, it is the thing we are, perhaps, the most incapable of.

To that end, I would end with the observation that a destination arrived at, such as the Total Lunar Eclipse of September 2015, is a culminating encounter upon which much may be brought to bear. The forces at work in order for individuals and communities to be present at certain places at specific moments are mighty. May these forces of destination in each of us seek ever on, with truth, courage, and goodness.



ⁱⁱ Final stanza to Rudolf Steiner’s “Prayer for Strength”, often referred to as the “I Find My Star” verse
*The soul’s longings are like seeds,
Out of which deeds of will are growing,
And life’s fruits are ripening.*

*I can feel my destiny, and my destiny finds me.
I find my star, and my star finds me.
I feel my aims, and my aims are finding me.
The world and my soul are one great unity.*

*Life grows brighter around me,
Life becomes harder for me.
Life will be richer within me.*

ⁱⁱⁱ Kindling the Word, *The Karmic Background of Marie Steiner-von Sivers*, p 43

^{iv} Kindling the Word, *The Karmic Background of Marie Steiner-von Sivers*, p 56