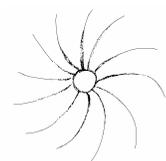


The Sun in Connection with Christ's Death

Unrevised Lecture by Willi Sucher, Albrighton Hall, 3 January 1953

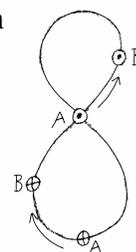
Today I should like to speak to you about the Sun in connection with the death of Christ Jesus. A true cosmos can become a shining beacon of the Christ Himself. As Rudolf Steiner expressed in one of his lectures, "We are not lacking Christ, what we lack is the knowledge of Christ, the true cosmos that reveals Christ."

The Sun is usually considered to be only a ball of flaming light. The Sun we see is actually the end of the real Sun. We looked at Saturn and noticed that it moves at the periphery of the solar system. In Saturn is contained the memory of the creation of the universe. Saturn is at the periphery and the Sun has its role in the center. What lives between the two is life. The Sun is regarded as a ball of fire, but for this modern hypothesis, there exists no proof. The cosmos is assumed to consist of the same laws as on the Earth. It becomes the world of the machine. In order to understand a universe that is kept alive, we have to use different methods. If we would go to the Sun, we would find nothing but an empty hole. The Sun is like a focus, or vacuum. The Sun is the great focus of the universe.



The essence of the Father ground of the world is the great galaxy, the Milky Way. This essence of the world is sucked into the Sun, where it is condensed into the state of fire, which is what we see in the Sun.

We talked about the two poles of center and periphery. We cannot be satisfied with the circular movement that is usually shown, but rather we must look at the lemniscatory movement that has been suggested by Rudolf Steiner. If the Sun is in the middle of the lemniscate, the Earth would be at the end, as the Sun "sucks" the Earth along with it. We see that as the Sun moves along the lemniscate and reaches the other end, and the Earth would now in the middle position. At each quarter of a year (St. John's, Feeding of the 5,000, the Last Supper, and Easter) the Earth is "sucked" into the place where the Sun had been. A few days before the Easter festival, the Earth is in the place of the Sun in the center of the lemniscate. The union of the Spirit with the Earth is Easter. The Earth is then endowed with the spiritual power of the Sun. It is a power to create space substance with the capacity to reflect the Sun.



You see this in a majestic picture. After the first Easter, during the Wedding at Cana, water was changed into wine—when water now replaced the wine in bringing the ego in. The second Easter was the Feeding of the 5,000. Finally, the Spiritual Sun is even more united with the Earth during the Last Supper with the bread and wine, which was only possible because the union of Sun and Earth had taken place at Golgotha. At that time, Saturn was opposite the Sun with the Earth and Full Moon directly between.

There is a great polarity between Saturn, which is the beginning of creating substance, and the Sun, which ultimately dissolves the substances. The Being of the Sun is united with the Earth now and great sacramental deeds are possible. There is the suction of essence, then essence is dissolved and transformed. Afterwards, daylight creates consciousness. In the universe, there is something that transforms—transubstantiation—which has come from the Father ground.

At the time of Full Moon, one has more imagination and at New Moon one is more a sleep walker. The Moon is the nearest celestial body to the Earth. In time of the waxing Moon, cosmic forces stream into the vessel of the Moon; then, when the Moon is waning, the vessel is emptied. The Moon is the last step; the cosmic forces are gathered into the cup of the Moon and then given to the Earth. At the time of Full Moon, cosmic essence is transformed into matter. That is why the Easter Full Moon is so important. First, the Earth has entered the place of the Sun and is endowed with spiritual forces of the Sun. At the time of the Last Supper, the Moon was not quite full but was still in a waxing state. It was in a condition where it received the influx, the essence from the spiritual world, the cosmos. This was received by the Moon. It sacrificed this essence and passed it on to the Earth. At that time the sacrament was instilled in the Earth.

There is a danger of "fixing" the Easter festival. The Earth has received the germ of the spiritual Sun-power. This is Christ. He is united with the Earth. We can imagine that this Christ Sun within the Earth is able to take

the matter and enclose it. At Easter Transubstantiation is renewed. It is a voluntary act on the Earth to take the cosmos into what we do on the Earth. We grant the whole cosmos entrance.

Q/A: Every year the Earth steps into the place of the Sun, where the Sun has left something behind that the Earth takes up. There is a gradual dimming of the Sun as it leaves the substance to the Earth.

You can describe the manifestation of the ego but not the ego itself.
Christmas time is the balance of the external and internal world, up or down.