

Pluto-Phanes and Pluto-Hades

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Several years ago Robert started the cycle of 84 cosmic dances for the seven planets in the twelve signs of the zodiac. It sounded as if we were trying to reach out to the limits of the cosmos. But now, after five years of practising the cosmic dances each year at the anthroposophical spa hotel Casa di Salute Raphael in Roncegno, Northern Italy, not only have we completed our journey this year with the cosmic dances of the seven planets in Capricorn, Aquarius and Pisces, but also during this week we attempted to expand our consciousness all the way beyond Pluto to the heliopause at the limit of our solar system, beyond which lies interstellar space.

The three new graduates made their choice of cosmic dances to lead us through, selecting the cosmic dances of the Sun, Gemini, and Sun in Aquarius; Leo, Venus, and Venus in Pisces; and Sagittarius, Mercury, and Mercury in Capricorn; each bringing light, love and movement to expression. The inner and outer circles of participants willingly followed the clearly given explanations and instructions of the movements and gestures for the cosmic dances. Soon the participants, under the able guidance of the new graduates, were moving harmoniously to the flow of the corresponding music by Bach, Haydn, Mozart, Beethoven, Brahms, Chopin and Grieg. All this took place during a week blessed with the warmth of the Sun, blue skies with lovely cloud formations in the mornings, and a partial lunar eclipse on the evening before the graduation on the 8th of September, the day on which the Catholic Church celebrates the birth of Mary.

There had been a week of sacred dance at Assisi just a fortnight before the Choreocosmos week in Roncegno, and two weeks after this International Choreocosmos week there were to be workshops of cosmic and sacred dance in Rome and Naples. The close proximity of these workshops to one another, all taking place in Italy, obviously had the effect that the number of Italian participants in Roncegno was less this year. With six English-speaking participants (from the USA, Canada, and England), and eleven German-speaking participants (from Austria and Germany), and only five Italians, the less musical languages dominated during mealtimes. But with Uberta's marvellous translation into her country's "beautifully voiced" and musical language, we were enabled – through her sonorous voice and the melodious Italian – to be in tune with the lovely pieces of music which, as usual, Ludmila played with her great gift and talent of sensitive expression, helping our movements to flow gracefully with the harmonies of the stars.

Robert addressed the controversy unleashed by the decision of the International Astronomical Union (IAU) on August 24, 2006 to demote Pluto from its status as the ninth planet orbiting the Sun. He spoke of two aspects of Pluto: Phanes, "the beautifully voiced one", or "the shining one", as he was called in the cosmology of Orpheus, and Hades, "the god of the underworld", or "the hidden one". Exploring these two sides of Pluto was the primary topic during the first part of the week. The two aspects of Pluto represent two sides of life, with Pluto Hades expressing the reverberation of the shining and singing one (Phanes) in the depths of Mother Earth, his frequencies of music having contracted and hardened to what we call atoms. Now the enormous energy and power indwelling the atoms comprising matter has become unleashed, especially through the bombardment of the atoms of unstable substances such as uranium and plutonium. Having penetrated during the course of the twentieth century to the secret of unleashing atomic power – the breakthrough in this discovery came at the time of Pluto's discovery (making the connection between Pluto and atomic power clear) – humankind is now able to destroy life on Earth, and this is a topic which everyone has become well aware of in our time.

Robert also indicated that humanity is increasingly tempted by the will to power. According to his research, this temptation is connected with Pluto. Applying what he calls "the Apocalypse code", he revealed that all of humankind has to go through this temptation of the will to power. In light of the Apocalypse code, humanity as a whole is now undergoing the third temptation of Christ, which took place on the 39th day in the wilderness. This is the temptation "to turn stones into bread". On the 39th day in the wilderness, which Robert – in his book *Chronicle of the Living Christ* – has dated to November 29, AD 29, there was a conjunction of the Sun and Pluto at 9° Sagittarius. The symbol-

ism is clear: Christ's encounter with the Prince of Darkness is shown in the heavens by the meeting between the Sun (Christ) and Pluto (the Prince of Darkness). Moreover, Pluto will return to this zodiacal position (9° Sagittarius) in the year 2010.

Through Christ's sacrifice at the Mystery of Golgotha, the Earth opened to reconnect with the heights of heaven. Christ brought cosmic life down into the depths of the Earth, thus enabling humankind to proceed with an ascending course of evolution which will eventually redeem Pluto Hades and bring back to life the primeval beautiful singing and flowing of Pluto Phanes.

Against this background, clearly it was not a loud bang that brought our universe into existence, as suggested by modern astronomy's "Big Bang" theory. This is a term that mirrors the inclination to think, since the discovery of atomic power, in terms of explosions. A completely different picture of the start of the universe is conveyed by the opening words to the Gospel of St. John: "In the beginning was the Word, and all things came into being through the Word." Here the primal cause of existence is understood as the harmony of the Logos, the Word, which – as Rudolf Steiner pointed out – should be thought of more as a verb rather than as a noun. In following this idea of "verbing, speaking, toning" we can still trace the rhythm and flow of a gradual coming into existence of life.

Our Choreocosmos week was dedicated to the primal creative sounding of the Logos, the primal Verb or Word. At the same time our gathering very much resounded and reverberated as a result of what had happened some ten days earlier at the meeting of the IAU in Prague, where astronomers had by majority vote demoted Pluto. Pluto is no longer considered to be one of the nine planets of our solar system, having been demoted to a "dwarf planet", a small celestial object among many other trans-Neptunian objects. There are various factors that distinguish Pluto from the other eight planets: its smallness (its diameter being about 2/3 that of the Earth's Moon), its exaggerated inclination of 17° to the ecliptic (the next largest inclination of any planet, that of Mercury, being only 7°), its great distance from the Sun (at its maximum distance it is 49½ astronomical units away, compared with Neptune's 30 astronomical units, whereby one astronomical unit is the distance of the Earth from the Sun), and other factors as well.

In his lectures Robert very convincingly developed his perspective that Pluto can still be considered as a planet, revealing a different truth from that decided upon by the IAU. He not only demonstrated the quality and effect of Pluto in biblical events such as the one already mentioned (the third temptation in the wilderness, at which the Sun and Pluto were in conjunction), but also in the horoscopes of historical personalities such as Nero and Wallenstein. (Nero's horoscope displays a conjunction of the Sun and Pluto on the Ascendant at his birth.) Moreover, by means of his profound knowledge and research into star wisdom, Robert was able to draw upon Greek mythology and also upon a plethora of astounding astronomical details relating to Pluto.

According to Robert, Pluto can still be considered as the ninth planet, being the primary representative of a sphere that consists of Plutinos and two other groups of objects (Cubewanos and Twotinos) belonging to the Kuiper belt, a realm beyond Neptune from which also comets originate and which extends a little beyond the limit of Pluto's orbit at around fifty astronomical units. (Note that the heliopause marking the outermost limit of our solar system lies considerably further out, possibly at about one hundred astronomical units, although estimates vary.) The Kuiper belt beyond Neptune and all that lies beyond this belt – up to the heliopause – is the primal sphere of our solar system. Moreover, Pluto, as the brightest and first to be discovered celestial object belonging to the realm beyond Neptune, can be regarded as the primary representative of all the other Kuiper belt objects (Plutinos, Cubewanos, and Twotinos), together with the "scattered disk" objects (the "scattered disk" extends much further into space than the Kuiper belt). All these celestial objects are the remains of the first stage of our solar system that subsequently contracted step by step to the stage at which we are now, leaving behind a planet at each stage of contraction.

Thus, according to Robert, even before the Ancient Saturn stage (as Rudolf Steiner called it), there had already been three previous cosmic stages of evolution. Since each stage is delineated by a planet "left behind" when the next stage of contraction took place, these three stages prior to Ancient Saturn are denoted by the planets Uranus, Neptune, and Pluto – Pluto being the primary representative of the entire sphere (beyond Neptune) left behind as the relic of the first stage of evolution of our solar system when it was still a giant solar nebula extending up to the heliopause marking the limit of the heliosphere, the aura of the Sun. Originally the solar nebula coincided in extent with the heliosphere. After the first contraction of the solar nebula, what remained was not only Pluto, but also the celestial objects

belonging to the Kuiper belt and the “scattered disk” – including the nuclei of comets – and all other trans-Neptunian objects. They all remained behind from the first contraction as the relic of the sphere of the primal will of our solar system.

Greek mythology speaks of Apollo and the nine Muses. Robert indicated that this image from Greek mythology might well represent a prompting from the collective unconscious concerning the Sun (Apollo) and the nine planets (Muses) orbiting around it, even though at that time the Greeks had no idea of the structure of our solar system in the way that we do now through modern astronomy. The nine planets reflect the light of Apollo – the Sun being the creative source (conceived of as masculine) – and the Muses stand in relation to Apollo as feminine beings reflecting this creative source, like the nine planets orbiting around the Sun. Applying this archetypal image, the ninth Muse Calliope, the one with the beautiful voice, who gave birth to Orpheus and Linos, the most gifted musicians and singers, instructing and healing humanity, represents Pluto, who although small can still be regarded as the ninth planet. If the image of Apollo and the nine Muses as an expression of the archetype of the Sun and the nine planets is correct, there are nine planets, not eight.

With Ancient Saturn began the physical coming into being of man, but beyond Saturn there are three spheres of which Uranus, Neptune and Pluto are representatives. These three outer planets indicate stages that precede those which Rudolf Steiner called Ancient Saturn, Ancient Sun and Ancient Moon. These stages preceding Ancient Saturn (Saturn = Chronos in Orphic mythology) were those of Ouranos, Nyx, and Phanes, names familiar to us from the ancient cosmology of Orpheus. Ouranos – the stage of cosmic evolution preceding Ancient Saturn, of which we are reminded by the planet Uranus – followed after his mother Nyx/Night/Nût, and the planet Neptune reminds us of that stage. Neptune is what remains of this early phase of cosmic evolution (that of Nyx or Night), and the planet Neptune thus represents the second stage of evolution of our solar system. The first stage of our solar system, however, began with Phanes, the father of Nyx. Phanes represents the primal life will.

These three planets – Uranus-Ouranos, Neptune-Nyx, Pluto-Phanes – each representing an entire sphere or realm associated with a specific stage of evolution of our solar system, correspond to forces that stand above the human being, reaching beyond the seven chakras and thus transcending normal consciousness. There are, correspondingly, three higher levels of consciousness associated with these three planets. Uranus is associated with Imagination (conscious clairvoyance), connecting us with the divine light; Neptune is associated with Inspiration (conscious clairaudience), connecting us beyond the light with divine love; and Pluto is associated with Intuition, connecting us with the primal sphere of life, whence divine life streams to us.

These spheres help to prepare us for future stages of Earth evolution:

Ouranos/Uranus helps to prepare the future Jupiter stage (following the present stage of Earth evolution) – that of Imagination and the streaming out of light;

Nyx/Neptune helps to prepare the future Venus stage (following Future Jupiter) – that of Inspiration and the streaming out of love;

Phanes/Pluto helps to prepare the future Vulcan stage (following Future Venus) – that of Intuition – this being the stage of resurrection, that of the streaming out of life forces.

These higher levels above and beyond the human being also have their correspondences in the subterranean realms of the Earth:

fallen light, represented by Uranus/Lucifer operating on the subterranean astral plane, has become electricity;

fallen love, represented by Neptune/Poseidon operating on the subterranean lower devachanic plane, has become electromagnetism;

fallen life, represented by Pluto-Hades operating on the subterranean devachanic plane, has become atomic energy, this being the lower (inverted) aspect of Pluto-Phanes.

This subterranean aspect of Pluto surfaced with the harnessing of nuclear energy, coinciding with Pluto’s discovery. This was also the time at which the will to power came to expression in an unbridled way through the emergence of National Socialism in Nazi Germany. And what also began to surface then and has more and more come to the fore in contemporary culture is the preoccupation with sex and violence. A consideration of the role of Hades as the abductor of Persephone in Greek mythology helps to make this side of the lower aspect of Pluto clear.

Now we are approaching a time – at the end of this year 2006 and throughout the year 2007 – when Pluto will be in

conjunction with the Galactic Center, known in esotericism as the Central Sun. The Galactic Center is the heart of the Divine in our galaxy. And now Pluto is coming into conjunction with the Divine Heart – as Pluto-Phanes or Pluto-Hades? In the latter case, this obviously brings great challenges with it, with the likelihood of the will to power becoming omnipresent and the possibility of humankind being faced again with the threat of the use of nuclear weapons. It is remarkable that at precisely this time Pluto has been demoted from its position as one of the nine planets belonging to our solar system.

Humanity is thus faced with a clear choice. If human beings do not choose to take up Christ's words, "Not my will, but thy will be done" – in other words, if human beings follow solely their own will – then the will to power will dominate, and Pluto will manifest its lower nature. This means that if human beings do not become aware of the will to power operating deep within and also of the need to sublimate this deep-seated drive, and if they do not learn to use their own will power in alignment with divine will as expressed in Christ's words, "Not my will, but thy will be done", Pluto-Hades might possibly lead humanity further on the way to destruction perhaps even on the level of a catastrophe for the whole Earth.

In this context the question arises: Where can we find a path that we can practice to bring our will into alignment with divine will? Eurythmy, a new art of movement brought into the world through Rudolf Steiner's highly developed spiritual faculties, embodies such a path and, moreover, it is itself an expression of divine language. This is transparently clear with the cosmic eurythmy underlying the cosmic and sacred dances of the Choreocosmos school, where the language is that of the planets and the signs of the zodiac and their corresponding sounds in language, expressed as gestures. Eurythmy is a means offered to humanity – thanks to Rudolf Steiner – to help in the purification of our subtle bodies. Further, in coming together to dance as a community in harmony with the cosmos and with one another, we can dedicate ourselves to bringing to realization the higher aspect of Pluto – Phanes – in order to become one with the divine will. In contrast to the will to power of Pluto-Hades, the impulse of Pluto-Phanes comes to expression as the will toward mystical union – union with the Divine – something that is a deep longing in everyone, even if relatively few people are conscious of this.

Far reaching as the trajectory of Robert's lectures were, they had a very immediate and surprisingly concrete effect: various people staying at the Casa di Salute Raphael kept showing up, quietly listening and watching, and even participating in the eurythmy!

Pluto's far distant orbit gives us an idea of the long way we still have to go with cosmic dance and the forming of community to carry this impulse. With the help of Pluto-Phanes the inner circle may start to gradually extend (in consciousness of the wider community) toward the outer circle, so that the two circles become one in breathing and melodious movement. This offers a hint that the beginning, the Alpha, at a future stage of Earth evolution will join again with the Omega, the end. The streaming light and flow of the stars, and of Christ and Sophia's help in assisting us to work with the forces of life, offers us hope that in the future we may finally reach the stage of Vulcan, the stage of resurrection of the human being as a cosmic being.

In our endeavour we could feel constant help from the spiritual realm, not only during the cosmic dances but also during our evening meditations, when we could even experience the spiritual presence in the energy of the water placed in the middle. The water that was drunk after the conclusion of each meditation was filled with a resounding resonance that was strengthening and enlivening.

On the last day, upon completing the cycle of 84 dances through the round of the zodiac, the cosmic dances were followed by going through the whole zodiac in a meditative way "breathing in" all of the twelve zodiacal signs with their gestures and their sounds. Then we brought our week of cosmic dances to a close with a eurythmy meditation on the sound AUM that connected our morning meditations on the chakras and the various sayings of Christ with the incantation of the "primal Self from whom all originates (A), who dwells in us (U), and to whom all returns (M)".