

Prometheus and Hephaestus

The Representatives of Our Age

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Mythology as Preparer for Our Technological Age

People reporting on their near-death experience all speak of seeing their whole life before them as a tableau. Not like a movie showing a sequence of scenes over time, but one's whole life displayed before them as if time had become a spatial dimension. When we die, our physical body is separated from our life forces, our etheric body. Here, the pictures of our whole life are kept and confront us upon death. After about three days, this too will be released to dissolve back into the cosmic ether. One now enters a period roughly equal to the time spent sleeping during life to work through how your deeds affected others. But before this review commences, one prepares a small package of 'goodies' from this recently ended life that is sent to yourself as you prepare for a return to a new life.

For most people, their time away from earth life will be a bit over 600 years. As they descend towards their new life, the small package they sent to themselves is delivered. It contains the stories that helped to form their concepts in their previous life. The initiates of the Greek Mystery Centers offered helpful stories that were retold over and over again. These myths contained insights for the one incarnating to assist their incarnation process. Let's look at some of these Greek myths.

Abstract

Where did the body of mythology come from? Why were these stories created? Since the 19th Century, there has been an assumption that ancient people made up stories to describe what they could not understand. The various myths originated within the ancient Mysteries. Although the content of the Mysteries cannot be known through written records as their content was communicated orally, the Mysteries revered the Truth just as today's sciences do. This paper takes the view that mythologies are not to be taken as mere fiction meant to explain the unknown. Spiritual Science and, in particular, the work of Rudolf Steiner, will be used to show the roles played by the Mystery Centers in teaching their people their respective myths. The Akashic Record, also known as the Book of Jasher, is an important source used by Spiritual Science to understand ancient history. The priests and priestesses of the Ancient Mysteries, from their grasp of the past, experienced how the events occurring out of spiritual impulses had a life of their own completing the impulse at a future time. They could foresee what these meant for future times. These visions became the stories that comprise the known body of mythology. It was a literal, pictorial description of events that occurred in the spiritual world. The initiates who understood those events brought those stories to their people to help prepare them for their future incarnations.

Keywords

Mythology, Prometheus, Hephaestus, Anthroposophy, Ancient Mysteries, Aristotle, Alexander

Introduction

In this paper, we are going to take a fresh look at Mythology carrying the question "could it be that these Myths were meant to prepare us for the times in which we now live?" To answer such a question begs an understanding of reincarnation. For some of you, this may lead to unusual and complex thoughts. It will be helpful to "think like an ancient Greek;" that is, with a robust imagination that can bring pictures to life.

Hitherto, there has been an assumption that ancient people made up stories to describe what they could not understand. This arrogant modern position fades before the evidence of ancient accomplishments and wisdom arising from their mystery centers (Lockley, 2010¹; McGinn, 1991²; Welburn, 1997³). This paper attempts to correct the view that mythologies were false, invented stories meant merely to explain the unknown.

The term "myth" has become synonymous in common usage with untrue, with a story far removed from conventional concepts of reality. Webster's Dictionary lists "any fictitious story or account or unfounded belief" as one definition. The Encyclopedia Britannica says Greek mythology is a body of stories about: Gods, heroes, and rituals of the ancient Greeks. It goes on to say that the pious people of those ancient Greek times viewed these stories as true accounts and, lastly, it says that these Greek myths have had a major influence on Western culture, especially in our arts and literature. Our modern belief claims that myths were stories made up to explain the unexplainable. We will explore these points herein.

Today, these views and attitudes towards myths are changing. Since the publication of Joseph Campbell's book, the *Power of Myth* (1988⁴), the stance of modern historians has been moving towards greater appreciation for ancient mythologies as symbolic sustenance for the human soul.

This paper takes this evolution to the next stage by claiming that these ancient mythologies were describing for contemporaries not only events from their far past but also events that will occur in their future. In both cases, the events were seen as real upon the astral plane which is a plane of existence (Wikipedia, esotericism⁵) postulated by classical, medieval, oriental, and esoteric philosophies as well as mystery religions (Wikipedia, Greco-Roman mysteries⁶) wherein the soul has its existence.

In order to understand Greek Mythology, we need to also understand the Greek model of reality.

In the third column of Figure 1, we see the four Greek elements: Earth, Water, Air, and Fire. Related to these are the four kingdoms of nature, namely the Mineral, the Plant, the Animal, and the Human. The base kingdom, the Mineral, is defined as lifeless matter. The next higher

kingdom, the plant, adds life to lifeless matter with what is called prana/chi or an etheric body. Next, the animal kingdom is comprised of individual living beings, each with an inner life; that is, with emotions and

instincts. The fourth, human kingdom includes an inner life and adds to this the knowing knower, the one who knows that he or she knows, the one with self-consciousness. This is called the Ego or the I-Am.

Kingdom	Body	Element	Comment
Human	Ego, I-Am	Fire	Moral/immoral will is present, knows that it knows
Animal	Astral	Air	Inner life, sentience, desires, instincts
Plant	Life/etheric	Water	Livingness, metamorphosis, procreation, memory
Mineral	Physical	Earth	Only visible component, lifeless matter

Figure 1: Greek Four-fold Model

When one is awake, these four – the Ego, Astral, Life, and Physical bodies – are working harmoniously together. But when we fall asleep our consciousness changes because our Ego and Astral bodies leave our Etheric and Physical bodies in the bed. Should our etheric or life body also depart, we would experience death and our physical body would then be ruled only by the physical laws of nature. These would begin to cause the physical body to decay. So long as we are alive, the life body overcomes this natural tearing down of the physical body.

Profound esoteric truths are expressed within mythology. This paper examines the historic situation and the intended purposes of mythology. The body of mythological works from the ancient world is vast. We will look at merely two, related, myths, the stories of Prometheus and Hephaestus.

Many readers may struggle to grasp the profound depths to the ancient myths. For the ancient peoples who shared these myths orally, each character represents qualities of shared human experience. Moreover, the gods of these mythic tales had well known roles and relationships. Modern readers, lacking these contextualizing details, are challenged to absorb the meanings of myths that go far deeper than the individual tales that are presented here. If you are new to mythology, you may find it helpful to read the myths several times with an imaginative mind in order to orient yourself and then move into their deeper meanings.

The myth of Prometheus and Hephaestus

In the time that these stories take place, Zeus was King of the gods. Prometheus whose name means “thinking in advance” was a titan. The name of his brother, Epimetheus means “thinking afterwards” or in today’s parlance: being a Monday-morning-quarterback. All Titans were descended from the ancient Greek God Uranus (or Heaven) and his wife Gaia (or Earth). In the Vedantic traditions, Uranus is the same god as Varuna.

As conditions on the planet Earth changed, the son of the previous king usurped the throne. Thus Uranus and the primordial deities were dethroned by Chronos (or Time) and the 12 Titans who were in turn dethroned by Chronos' son Zeus. The losers of the battle in heaven between Zeus and Chronos were cast into the underworld. This included all of the Titans except for the two thinking ones: Prometheus and Epimetheus who had sided with Zeus.

After the War, Zeus asked these brothers to help form the physical body for mankind [perhaps the brains of humanity]. Prometheus and Epimetheus accomplished this task and thus humanity lived its course through several eras of Atlantean times, circa 25,000 - 9,000 BCE.

Despite this, Zeus became disenchanted with how humanity was developing and wanted to destroy it because they had become corrupted.

"When Zeus took over the rulership of the earth from Chronos, humanity had advanced far enough to enter on a new phase, while the old faculties possessed by men from Chronos in ancient times were dying out. Zeus wanted to exterminate mankind and install a new race on earth" (Steiner, 1909⁷).

Prometheus, however, resolved to give men the means for further progress as he did not want to see destroyed what he had helped to progress. He gave Mankind the means to save themselves by giving them knowledge of the use of [inner] fire, as well as the arts and literature. Through these gifts, he expected Mankind would develop sufficient freedom to no longer be entirely dependent upon the Gods, especially Zeus.

Zeus was furious. He could not take back what Prometheus, a god, had done. However, Zeus could punish him and so Prometheus was chained to the Caucasus, a mountainous area east across the Black Sea from Greece, and there he was forced to endure much suffering over a long period of time. One explicit suffering was that a vulture would each day gnaw at his liver, which would then re-grow overnight and be available for the vulture to gnaw the next day.

Zeus was not done as he also wanted to set a path for humanity to "make good" on these godly gifts. Zeus thus causes Hephaestus, the god of technology, to build an automaton of a beautiful woman. This is Pandora. She is adorned with all the external attributes that appealed to Mankind. She is sent with what's called Pandora's box in which other gifts from the gods to mankind were contained. Pandora went to Epimetheus. Prometheus warns his brother not to accept any such gifts. But Epimetheus was so charmed by Pandora, he was persuaded to have the box opened. In opening the coffin-like box, the gifts of the gods escaped, to prey upon humanity as miseries and illnesses. Only the gift of hope remained within Pandora's box. When we see the box as a coffin we see here a picture of reincarnation and karma.

Now Prometheus knows a secret that even Zeus did not know. Thus, Zeus sends Hermes, the messenger of the gods, to try to get Prometheus to reveal it. But Prometheus does not betray the secret. This ensured his eventual redemption, for it came to be known that Prometheus could be freed from his chains and his sufferings through the intervention of an initiate who is able to perform twelve remarkable deeds.

The completion of these twelve labors could only be done as the achievement of an initiate. Twelve? Yes! It took a profound individual who could be initiated into each mystery of the

zodiac. By doing so, Heracles became a human being who was able to rise up to the level of the gods. Heracles, it is said, accomplished this within the Eleusinian mysteries which were the most famous of the secret religious rites of ancient Greece. Despite all of this, there still needed to be a sacrifice of something in order for the new to arise. Chiron, a centaur (half animal and half man) who was already dying from an incurable illness, offered to be the one sacrificed for Prometheus. With this, Prometheus was redeemed.

Here we can realize that the story is speaking to the universal within each of us. We all are still becoming human. We still have animal nature within our astral body. Only when we realize how we are still part animal in our soul life will we be able to make the sacrifice of this, our animality.

Now we need to take a look at the other significant character in this story. Although this god remains behind the scenes, he is very much a part of the myth.

Who Built Pandora? It is the god of technology, the Geek of the Greeks, Hephaestus! Because, as a god who grows up on the earth, not on Olympus, he develops knowledge of and for the Earth. He comes to know about the forces of its interior – including the fire of volcanoes. So, we have two types of fire, the gift of inner fire from Prometheus to humanity and the fire in Nature used by Hephaestus in metallurgy and other arts.

Pan (meaning all) Dora (meaning gifts) is constructed by this unusual god, Hephaestus. While the other gods operate only within the astral realm, Hephaestus, unlike the other gods, works upon the mineral kingdom.

We need to ask, "why was Hephaestus thrown off Olympus?" After all, he was the son of Zeus and Hera! But when his mother, Hera, saw his malformed foot, [perhaps it appeared like that of a goat's foot], she wanted his ugliness out of her sight. You see, the gods were all beautiful with perfect form for their respective role. No god had ever been malformed! So she throws her baby off the astral realm of Olympus to the earth – out of her sight.

Now, as a god on the earth, Hephaestus developed special talents such as building automatons that could ascend to and descend from Olympus! Hephaestus built thrones for each of the gods but the one he built for Hera is equipped with the world's first Velcro. When Hera sat down in her throne, she could not get back up. Hephaestus also built the chains that hold Prometheus to the Caucasus Rock.

Methods

This paper used results from analyses of spiritual science (Anthroposophy, Web Reference). Spiritual truths and revelations must fit those human capacities that exist within each given era. Today, we cannot accept a truth unless it is proved with logical thinking. Thus, a spiritual scientist must investigate and state such truths so that it is possible for them to be grasped within the prevailing consciousness. Today, it is deemed by Anthroposophy that the boundaries of natural science can and are being extended.

Spiritual science intends to establish facts of the spiritual world according to the scientific method. Modern "natural science" has restricted itself to encompassing only a physical world

observable by human physical senses, or measurable by instruments devised by scientists. Today, however, science is crossing a threshold where it is confronting the reality of consciousness (Rosenblum, 2011⁸; Lanza, 2010⁹). Cultivation of spiritual science can, today, extend the boundaries of our physical sciences. Such a spiritual science and the development of expanded senses is the task assumed by the Anthroposophical Society. Begun in 1912 by Rudolf Steiner, Anthroposophy today supports spiritual science through various schools each devoted to a branch of a science or an art or literature. They each use modern scientific methods to ascertain spiritual truths appropriate for modern times.

Steiner described a transition time from roughly 3000 BC to about 800 BC when culture everywhere was led by Mystery Centers. This was also the time when the myths were passed along according to local oral traditions. After 800 BC, according to Steiner, decadence began to show in the mystery centers.

We can easily surmise the supreme role that these mystery centers played in their time by the written works that appear after the mysteries were well faded such as Cicero's book *Laws* where he praises the Athenians' Mystery Center with the words "For among the many excellent and indeed divine institutions which your Athens has brought forth and contributed to human life, none, in my opinion, is better than those mysteries."

One focus of Rudolf Steiner was to show the significant role played by Mystery Centers in the advancement of culture. The cosmic memory of all events along with their associated thoughts and feelings, have been recorded in the Akashic Record, also known as the Book of Jasher. Access to this was the spiritual source for historical investigation used by Rudolf Steiner (Web reference¹⁰) that revealed human and cosmic evolution.

Whereas different traditions have similar models for the composition of the human being, within this paper an Anthroposophical model of human reality is used because it closely aligns with the Greek model as shown previously in figure 1.

All spiritual development depends upon our inner being, our astral body and Ego, both becoming free of the physical senses and body. According to the Anthroposophical model, to become clairvoyant, which is to clearly experience the spiritual world without drugs or hypnosis, one learns how to remain conscious in that part that is otherwise unconscious during sleep. Thus, clairvoyance requires one's Life body to remain integrated with one's astral and ego bodies during one's spiritual experiences (Steiner, 1904¹¹). It is said that in early post-Atlantean times, the etheric body extended well beyond the boundaries of the physical body, thereby allowing for the astral body to have consciousness while it participated in its spiritual experiences even during daily life. But as the focus of humanity's soul descended to the mineral kingdom, the etheric body condensed to lie within the physical body. At this point, for one to have conscious spiritual experiences, one had to loosen their etheric body from their physical. This was what happened for neophytes while they lay as if dead for three and a half days within the Holy of the Holies, inside the Temple under the supervision of the Hierophant (Steiner, 1909¹²). Alternatively, dreams, during the time of the Mysteries, provided certain people with pictures from their spiritual guides (*Bertman*, 2005¹³).

Just as our consciousness is evolving today, so has it been evolving throughout the time of human life on Earth.

Logical thinking arose during the era of Aristotle. We can ask, "What kind of consciousness existed before 1000 BC?" Or "Before 3000 BC?" According to Rudolf Steiner's research, human consciousness in those ancient times thought in pictures similarly to dreaming today. Back then, one could not say "I think" for that does not arise until well after 1000 BC. Rather, people felt back then that a spiritual being thought in them and one merely saw the thought as one might see an object with their eyes.

Modern "natural science" has restricted itself to only what is observable by human physical senses or measurable by instruments. Today, however, science is crossing a threshold where it is confronting consciousness. Cultivation of a spiritual science can, today, extend the boundaries of our physical sciences.

Interpreting Myths

In today's world, with our materialistic concepts, it is difficult to understand the consciousness of the world in which mythology evolved. In that earlier period of human existence, humans experienced themselves as active participants in the astral world where the myths were experienced.

Since Joseph Campbell's book *The Power of Myth*, researchers have been taking a fresh look at mythology and how it worked symbolically upon its associated people. This continues to evolve. An example is the former priest and author John Dominic Crossan who states concerning mythology: "My point, once again, is not that those ancient people told literal stories and we are now smart enough to take them symbolically, but that they told them symbolically and we are now dumb enough to take them literally."¹⁴

We find in today's academic literature two perspectives on possible interpretations of mythology: (1) exoteric, where there is no hidden meaning and the events are literally taking place in the physical world; (2) allegorical, where a spiritual story is portrayed through actual, living people; and herein a third interpretation is introduced: (3) esoteric, where the events actually took place spiritually, but in rendering the story into common language, the author used people as symbols. Thus, both (1) and (3) have literal interpretations.

When the myths we are considering arose, people took them as literal, as true (Long, 1984). To understand this, we need to understand the culture during that era. Unfortunately, written works do not extend that far back in human history. However, later writers give a strong indication that cultural life once was rooted in the Mystery Centers that existed in every culture from about 3000 BCE until about 1000 BCE (Ruck, 2010¹⁵). During this time, the priests and priestesses of each mystery center developed extensive living-lore that was handed down orally (Lockley, 2010¹⁶).

It appears that the ancient Greeks held concepts concerning the reality of the physical world similar to those we find in the Vedic writings of India (1500 – 500 BCE). These cultures in the times before 1000 BCE may have looked upon the everyday, physical world as "maya", which

is, illusion. For them, the real world, the important world, was the one where humans could encounter and converse with the gods. This was what esoteric traditions call the Astral Plane or the Astral Realm. Here, quite literally, was where the mythological events took place.

It is said that long, long ago, common people could directly experience events on the Astral Plane with what was then a picture-consciousness (Steiner, 1908¹⁷). But as humans evolved away from a group consciousness to have their own thoughts, they likewise developed their own free will. To facilitate this evolution, until about the 4th century BCE, the initiates in the Mystery Centers retained the capacity to rise up to their gods so as to continue to guide their people. Vain, self-aggrandizing priest-rulers who spoke and worked out of their own ego, without regard to the gods, do not appear in human evolution until after 1000 BCE.

Before 3000 BC, it was commonplace for someone to experience a spiritual being on the Astral plane with their consciousness. Then there was a transition time for humanity. When the door to the spiritual world had to close so that freedom could be developed. Obviously, not everyone could be initiated. Most had to proceed on with the destiny awaiting humanity. After this transition, it was commonplace to deny the existence of a spiritual world. Then, the separation was complete!

During this transition, the folk spirit of an ethnic group could still guide its people via the mystery centers. But, in order for humanity to become free, the spiritual world had to withdraw, so even the Mystery Centers would have to eventually close.

Let's briefly review this important transition period when the various myths came into being. We find:

- Wisdom still had to guide the masses even as their environment and consciousness was changing.
- It was important to adhere to Truth and to experience Truth in the myths. Truth was imparted in the stories that the common man could grasp. Even Christ had to speak in parables to the masses.
- The guidance from the gods helped to prepare their people not only for their present but also for their future.
- Lastly, before and during the era when the myths arose, the masses had a collective, picture-consciousness.

Rudolf Steiner describes the early post-Atlantean consciousness as a picture-consciousness (Steiner, 1923¹⁸). Communication at this time was oral. No written record exists for the times before 3000 BCE except for cave paintings, whose purpose, it is speculated, was a form of communication to remember events such as hunting achievements. Communication evolved to hieroglyphs and later to the alphabet of the Greeks. This evolution of consciousness and communication supported the evolution from a group consciousness into which the gods could send thoughts to an individual thinking human.

"For the peoples of ancient times, there was a kind of collective consciousness. A man did not merely feel his personal ego within his skin, but he felt himself as a member of the tribe, of the city-

community. Just as the individual human soul is felt to be the centralizing factor for our organism as a whole, uniting fingers, toes, hands, legs, so did man in very ancient times feel himself a member of the group-soul. Something of the kind still persisted in the early city-communities, even in ancient Greece. One common spirit, a folk-egohood, a tribal egohood, lived and weaved through the single personalities of the tribe or folk. But whatever could come to men's consciousness from this collective egohood had to be under the guidance of the Mysteries in the secret temples, where the priests directed the common spiritual affairs of a city or a tribe. And it is not a mere figure of speech, but in a certain sense an actual reality, to say that such a temple-sanctuary served as a dwelling-place for the city-ego, for the group-soul. There this group-soul had its habitation, and the priests of the temple were its servants. It was they who received the instructions of this group-soul through inspiration — through what was known as an Oracle — and bore them out into the world in order that one thing or another might come to pass" (Steiner, 1910¹⁹).

Aristotle and Alexander at the end of the Transition Period

We find in recorded history connections of humans to a higher consciousness. The Greek epics began with an invocation to the Muses (Homer's *Odessey*) to write through the author. Before 1000 BCE, it was felt that the gods thought into the priests and priestesses, who experienced the thought in their prevailing picture-consciousness. After 1000 BCE, the transition from a god-guided collective consciousness to individual consciousness ensued. By the start of the Renaissance, individual people had their own thoughts within their soul (Lockley, 2010²⁰; McGilchrist, 2009²¹)

Although we can find the "I think" slowly arising in Greek literature after 1000 BCE (Steiner, 1910²²), Greek authors still called upon the muses to aid in their story telling (Minton, 1960²³). In the time of Homer, around 1000 BCE, human intelligence was becoming a capacity for each individual. Writing down the mythological stories began as the time of Mysteries was fading, in the 4th century BCE. As the ability to pass along the fullness of oral traditions of the Mystery Centers was failing, permission was granted by the Mystery Center initiates to allow some of its lore to be written down, to become the possession of the physical world, preserved for future generations. What had begun as experiences in the astral plane now followed humanity in its descent into the physical world.

This transition period is dated from 3000 to 800 BC. During this time there was a change of consciousness from a picture-consciousness to an abstract, logical thinking that begins around 800 BCE and continues to develop. About 1500 AD, the common person could, for the first time, say, out of freedom, "I think!"

Initiation in the mystery center enabled the priests/priestesses to experience a spiritual life with their gods while the rest of the people "advanced" according to divine will towards materialism. The Initiates felt a great reverence for their folk-god as well as a responsibility for the future of their own people. Blood ties were powerfully strong back then.

What was experienced on the Astral plane was imparted as truthful wisdom – not in logical concepts suitable for today – but, rather in pictures suitable for their time. And these pictures lived in the people's etheric bodies. When the etheric body was eventually laid aside after death,

so were these pictures. But they were not lost. On the return to a new life, these memories were picked up again upon one's approach to incarnation. The myths then showed the incarnating person something about their upcoming life so that they could properly prepare for it while still in the spiritual world.

Writing down any part of one of the oral traditions of a given mystery center would be considered a betrayal of that mystery. According to Clement of Alexandria in his book *Stromata* II²⁴, the Greek poet Aeschylus was thought to have revealed secrets of the Eleusinian mysteries on stage and thus had to flee for his life. He ran to the altar of Dionysus where he proved that he was not an initiate. You see, betrayal of the secrets of the Mysteries meant death. But, as we've seen, the priests/priestesses did pass along wisdom but only as appropriate, namely in myths.

It is my position that Aristotle, knowing that the time of the Ancient Mysteries was ending, gave to Alexander a mission to set up libraries in which much of the wisdom of the fading Mysteries could be recorded before it was lost. Alexander the Great, whose teacher was Aristotle, sought to establish the Eleusinian Mysteries from Europe to India and into Africa. It is the contention of this author that the greater mission given to Alexander the Great by Aristotle was to save the knowledge embodied as oral tradition within the mystery centers. Alexander's mission, unknown perhaps to himself, was to preserve what was fading away in the new, written form.

On the very day in 356 BCE on which Alexander was born, Herostratus, seeking fame, had thrown a flaming torch into the Sanctuary of the Mystery Center at Ephesus - symbolically bringing the era of the Mystery Centers to a close. Humanity was changing. A new individual intelligence had been rising only for a few hundred years. As it arose, something else would be lost. It was not that these Greeks could not remember the oral tradition, but rather that humans could no longer be relied upon to pass it along faithfully, without altering it according to the allegiances of the individual person conveying the stories.

The initiate Aristotle knew that some individuals were, for the first time, realizing "I think" and "I feel" and it is "I who wills". This meant that oral traditions could no longer be trusted as egoism was rising. Thus, it is my conclusion that Aristotle intended, with the mission he gave Alexander, the establishment of libraries in which the wisdom of the Mysteries could be recorded before they were corrupted or lost.

What had been a collectively perceived myth story had become transformed into a story passed verbally from one person (who was a unit of consciousness separate from the collective) to a group. Later, it became even more removed from the collective awareness through the impersonal medium of the written word. And although the written word might appear at first thought to be a permanent record, it has the impermanence of being attached to shifting meanings as the collective of individual consciousnesses in societies evolved. Translations from one language to another produced even further drifts of meanings away from the original.

This shift in consciousness affected even nascent Christianity where we find 2nd century alterations to key early Christian documents (Collins, 1995²⁵; Ehrman, 2011²⁶). Aristotle knew this mystery knowledge had to be faithfully recorded soon. It is the author's conclusion that Aristotle intended this recording when he gave Alexander his mission. According to Plutarch,

circa 45-120 AD, Alexander founded at least 70 cities that were named after him (Worthington, 2012²⁷). The number of cities directly founded by Alexander with libraries is known to be at least twenty (Kusch, 2012²⁸). Establishing the great libraries of these several Alexandrias served the purpose of recording for posterity such content of the mysteries that was allowed to be divulged in written form. Similarly, centuries later, the Grimm brothers in Germany undertook to write down the circulating traditional oral folktales before they were lost. In this case there was an awareness of the progressive fading of humanity's ability to accurately recall such stories, in addition to interpreting and understanding them.

The Akashic Record, according to Rudolf Steiner, shows that during Atlantean times, it was commonplace to experience spiritual beings. Different senses were active back then, as even human bodies and earthly conditions were different (Steiner, 1908²⁹). After Atlantis, in order to develop individual, personal freedom, our consciousness gradually evolved from a picture-consciousness, through various stages, to a logical thinking consciousness that arose with Aristotle. During this evolution of consciousness, communication of spiritual knowledge also evolved from a living, oral tradition to become what is, in comparison, a "dead" written form. Although writing preserved the stories, it also removed the mythological lore from the life of the soul. By the time of the Renaissance, when individual thinking had become commonplace, the written ancient myths could no longer live in the human soul. Logical thinking then came to rule reality.

"The farther we go back in the evolution of the Earth, the less do we find the abstract truths that are the pride of present-day humanity. More and more we find pictures, truths expressed in pictures. We wrestle our way through the deeply significant truths still preserved as a last echo of oriental wisdom in the Vedas and the Vedanta philosophy; we press on to the primal revelations hidden behind the myths and sagas, and we realize with wonder and awe that a glorious wisdom was once possessed by men who received it without intellectual effort as grace from the spiritual worlds." (Steiner, 1923³⁰).

The Janus Face

Those who were initiated into one of the ancient mysteries could perceive far back in time to an earlier epoch when humanity reportedly had not yet assumed physical bodies. In those ancient times, we apparently existed as soul and spirit among other spiritual beings who were going through their own evolution. These beings were the gods described in mythology. And just as far back as one could see, so could one also see similarly far into the future. The events regarding humanity were perceived as taking place within the Astral realm. The initiate could experience within the Astral realm how future astral events might play out as an evolving fulfillment of an earlier event (Steiner, 1908³¹).

As the descent from picture-consciousness to abstract, logical thinking progressed, a series of events took place. Initiates could see these past events, and could then see how they might play out and complete in a future time such as our times. Such initiates were said to have a Janus face, which could see forwards and backwards in time (Crystal, 2016³²).

The ancient mystery schools felt in their collective-picture-consciousness that they had a responsibility to guide their own people in life and to prepare them for their future. The myths are these *pictures* perceived within the reality of the astral world and presented to the people of a given culture so that they, with their picture-consciousness, could understand their situation and what lay ahead in their future. Such potent pictures are recorded in the etheric body and thus lived in the souls of the people not only during life but also after death, until their etheric body itself had dissolved. During the sojourn from death to rebirth, in order to rise through the heavenly spheres, only what is soul and spirit may proceed. As reported in near-death experiences, one's life is visible as a panorama (Greyson, 2009³³). This panorama is within one's etheric body. After death, the etheric body is eventually laid aside, and along with it these pictures are relinquished too. Later, they are gathered up again during the approach toward earth and rebirth (Steiner, 1923³⁴).

The Myths Affect Western Literature and Its Arts

After Rome conquered Greece, many of its statues were carried off to Italy. After the Goths overran Italy, these art treasures disappeared into the ground only to be exhumed as the Renaissance rediscovered these myths.

The Renaissance Art schools explored the link between these myths and Christianity. Greek myths became a favorite subject for a Renaissance artist.

In more recent centuries, the so-called fairy tales, like mythologies, helped prepare children for their current lives or, in spirit existence, helped prepare a young soul for a future life. An example is Grimm's story of Briar Rose (aka Sleeping Beauty). Here, the princess falls into a long sleep upon pricking her finger on the needle of a spinning wheel, the symbol of technology for its time.

To properly grasp the essence of these fairy tales, we must see each of the characters as aspects of our own soul or spirit. The princess or heroine typically represents our soul. The prince who comes to awaken her is not part of her kingdom but, as spirit, comes from not the astral but from another realm. Our soul, like the princess, sleeps until this new spirit can awaken her to the reality of the spiritual world. The sleep of the princess is like Kali Yuga, as foretold in Vedic texts.

Prometheus and Hephaestus in modern times

Modern writers have been inspired to update the story of Prometheus into their contemporary times.

Mary Shelley, while returning in 1818 from a study group that dealt with mythology, got the inspiration for her story *Frankenstein or the Modern Prometheus*.³⁵ She had an imagination of the connection of the Promethean myth to the developing science of her time. Her picture revealed that the direction of technology would lead, in her story, to the creation of a near-human creature through the use of electricity. Her story wrestles with the question, "Could such a creature would be capable of morals and love?" Her foresight for our times was absolutely remarkable.

We find increasingly many Promethean characters and Hephaestean automatons in today's stories especially in our movies such as *Transcendence*, *the Matrix*, and *Ex Machina*. Do we already have Pandora among us? Are Sexbots (robots intended for use as sexual dolls)³⁶ similar to Pandora? What new human miseries and sufferings might ensue?

Modern Science and Technology at the Threshold

The story of mythology is part of a larger story on the evolution of human consciousness. It begins with a time when one's consciousness saw the astral realm as reality and the physical as maya, illusion. As mentioned, back then it was common to experience other spiritual beings on the astral plane. Eventually the doors to the spiritual world came to a close as humanity was destined to develop freedom with love. A transition age ensued, the age of the ancient mysteries. This age flourished until around 1000 BC. Although the mystery centers lingered on until the 4th century AD, their symbolic end came when Herastratus, seeking fame, torched one of the mystery centers in 356 BC - on the same day Alexander the Great was born.

As the spiritual world faded, materialism could arise. By the time of the Renaissance, the common man could say "I think". Materialism, as it drove away the gods, supported, through this separation, the development of Freedom thereby allowing Darwinism to figuratively replace religion.

Where do we go now? Will the descent continue? or are we at a turning point? Such a free decision point has never existed before in human evolution. In the far past, the focus of the soul was upwards to the spirit. Now the focus of the soul is downwards towards the Mineral Kingdom.

In his book, *Christianity as Mystical Fact*, Rudolf Steiner (1902)³⁷ shows that the ancient mysteries anticipated the coming of a god from the realm of the sun to counter the descent of human life into the physical in such a way that humanity would eventually be able to ascend with its freedom intact and with the fruits of this evolutionary excursion into separate, individual consciousness. Steiner claims that these mystical expectations were fulfilled at Christ's baptism when the Kyrios, the Christ spirit, descended into the prepared body of a human being, Jesus of Nazareth. Three years later, this "incarnation" would culminate on Golgotha, the place of skulls, with what Steiner called the Turning Point in Time for humanity and Earth evolution, when a god would truly become a human being by experiencing death. By becoming a human, this act made it possible for all "to die and become" (Bellah, 1976³⁸).

Steiner reminds us that there were three crucified together on Golgotha. Besides Christ, there were two other beings who are intimately connected with human evolution, who were present symbolically. One represented Lucifer (Isaiah 14:12; Plato's *Timaeus*), known as the Light Bearer, who, on Golgotha, recognized the Christ. The other represented another spiritual being, Satan, the Prince of Darkness, who mocks the Christ during this mystical event. Modern Christian theology assumes there is just one Devil, but as Hugh Fogelman (2012³⁹) states, "Lucifer wasn't equated with Satan until after Jerome (d. 420)." Just as these two bracket Christ on Golgotha, so do they bracket Christ in terms of incarnations. Steiner places the incarnation of Lucifer about three thousand years before the event on Golgotha, in the East, where Lucifer's

enlightenment led to cultural development that began in the East and spread westward through the post-Atlantean cultural ages.

Similarly, in the third millennium after the so-called Mystery on Golgotha, when a god became a human, thereby opening the door for humanity's ascent, Steiner predicted that there will come the incarnation of the other snake of Mercury's caduceus, namely Satan. [Because of confusion regarding the name 'Satan', Steiner chose to use the name 'Ahriman' from Persian lore.] Satan's gifts include calculating, weighing and measuring, materialism, and attributing a mechanical concept to nature, to the human, and to the heavenly bodies. Lucifer and Satan each desire to take humanity into their own realms of spiritual-bliss-without-ego (Lucifer) or earthly-power-through-ego (Satan). Thus, they balance each other on Mercury's staff as the white and the black snakes. When one snake predominates within us we become unbalanced and eventually become ill in order to facilitate a rebalance.

The gifts from Lucifer are similar to those of Prometheus (Walker, 1983⁴⁰), while the gifts of Satan, such as robotics, resemble Hephaestus' automatons. Indeed, Pandora, as one of Hephaestus's humanlike robots, had similar appeal to the sexbots now coming to market (Weisman, 2016⁴¹). Through Lucifer's gifts we became free of the gods but to do so we had to descend from Eden to Earth, from life among non-physical beings to a life chained to the lifeless.

Along with Hephaestus' machine, Pandora, come many miseries and new illnesses from the gods. Similarly, through Satan we will learn how to construct automatons and other mythological machines. According to Steiner (1919⁴²), with the imminent incarnation of Satan, preparation within our soul is needed so that we are not led off course by his compelling intelligence, flushed with egotistical power temptations, along with dealing with the looming drastic loss in jobs that will use robot workers (Geek weblink⁴³) in the near future.

Such preparation was the intention of the ancient myths, such as that of Prometheus. In one's sojourn through Purgatory, one reviews the events of their past life. During this reflective time, as the Egyptian Book of the Dead says, the deeds of the soul are weighed. After Purgatory, these memories, including the myths, are laid aside. Memories from earthly life are set aside so that one's sojourn in the heavens can continue for several centuries after Purgatory, unencumbered by earthly things. The path to the next incarnation returns through this Purgatory (moon) sphere when the incarnating souls are approaching earth for their upcoming incarnation and weaving into it their karma. In this sphere, the myths such as the story of Prometheus and the role of Hephaestus rises up again to aid in this preparation for the new conditions of a new life. When one returns to Earth again for their next incarnation. the memories retained in the etheric Akashic pages from previous incarnations serve to determine one's future karma.

Discussion / Review

Few could be initiated into the Mysteries. The priests and priestesses selected individuals based on bloodline and high moral character, as seen in their aura, a field of subtle, luminous radiation surrounding a person. Respect and reverence for Mystery knowledge meant that one kept it a secret, to be shared only with other initiates. "It was accounted dangerous to 'betray' the Mysteries. This meant 'betraying' the origin of the gods of the people. And the right

understanding of this origin is wholesome; misunderstanding is destructive (Steiner, 1902⁴⁴).
Thus, betrayal of the secrets meant death.

Initiates who could see both into the past as well as into the future, had a responsibility to their people to guide them in life and to prepare them for the future. Such initiates were said to have a Janus face.

In the time of the Ancient Mysteries, 3000-1000 BCE, not only perceptions, but also memory was different than it is today. People were able to retain epic stories in their memories with one hearing of these tales (Jaynes, 1976⁴⁵). These powerful stories persisted in one's memory, in their etheric body, and helped to prepare for their coming life. Normally, this cycle would be about a thousand years, although for some the cycle of reincarnation was much faster. Conditions on the earth needed to be significantly different so that something new could be attained from earth life (Steiner, 1909⁴⁶). Alternating sex from one life to the next allowed for at least two incarnations within the period of the precession of the equinox from one astrological sign to the next.

The stories of Prometheus and Hephaestus have similar themes and should be seen as related. Here, the human attains independence from Zeus and the gods through the act of Prometheus – but at a cost, a distancing of ourselves from our connection with the spiritual world as we become chained to the material world. But this new fire had to be contained and so what Prometheus represents within humanity is bound to the mineral kingdom with chains made by the god of technology. The Promethean aspect of the human suffers greatly during this era, as represented by the vulture (or eagle) gnawing during the day on our liver, which then regenerates overnight when we have access, through our dreams, to our unconscious awareness of our spiritual connections to higher powers. Our daytime consciousness attacks our liver, which is the seat of our angers in Greco-Roman and Eastern traditions, with pain pills, vicodin, statins, and alcohol. Further attack our liver occur through hepatitis, a sickness of the liver, and the astral desires of the stomach, insatiable for ever more material things to feed our earthly desires. Prometheus runs through a whole gamut of suffering. It is the fate of great Initiates to take on life's suffering.

Prometheus is eventually released by the twelve labors of Heracles, who was an initiate of the Eleusinian Mysteries (Steiner, 1904⁴⁷). Heracles represents those initiated not only into wisdom but also into deed. This is the new prince. Our Prometheus can be released only by our becoming mature enough to unchain ourselves from the mineral-only reality that is proclaimed by natural science, and manifests in the materialistic focus of our thoughts and actions in the modern world. This is a story about freeing humanity little by little by lifting humanity above the lifeless mineral realm to directly experience the realm of the living.

Prometheus as the archetypal initiate of our age

Today one is Initiated not only into wisdom but also into *deed*, deeds that require inner strength and *fire*.

Prometheus runs through a whole gamut of suffering because Great Initiates today must take on life's suffering.

We have seen how at least two of the Greek myths are intertwined. We found in these myths:

1. Hephaestus: the one who represents the question,

“what in the human is becoming god-like? Who can be like God?”

Why is he thrown off Olympus? Because, like humans, he is imperfect: has a malformed foot

As the God of technology, he is adept in the use of Nature's fire.

But what kind of an astral-god is he for his knowledge is derived from the Earth.

One day he will return to Olympus (what is Olympus?) - on donkey! Who else rides into a city on a donkey?

2. Prometheus: represents Human Foresight and an inner use of fire, enthusiasm, interest

Today this is chained to the mineral kingdom. It is an Astral-Image of our times that sees our souls chained to the Mineral Kingdom.

We suffer attacks on our liver: pain pills, vicodin, statins, hepatitis, alcohol – is this the vulture?

We are release-able only by both initiation and the sacrifice of our inner animal, our own centaur.

It is interesting to note that Christ in bringing Redemption declared “Upon this rock I build my church” – he did not say “behold, I build my castle in the clouds.”

Thus, development of a spiritual science must begin upon existing science and upon this rock and expand from there. Spiritual enthusiasm now no longer proceeds from mere mystical obscurity, but now from souls elevated by clarity of thought.

It is important to hold onto our understanding that ancient people did not think as people do today, with abstract thoughts. They thought in pictures, more like dreams, and taught lessons through myths and stories. During Atlantis, the Earth's atmosphere was different than today. Genesis 2:6 claims, "there went up a mist from the earth ..." The air was full of water vapor. Without clear air there could be no rainbow to be seen because all sunlight was dispersed by this dense vapor. The objects of the physical world did not reveal themselves with sharp outlines. Instead they appeared more like a street lamp does on a foggy evening (Steiner, 1909⁴⁸).

According to Rudolf Steiner, the focus of the human soul was not on the physical plane as it is today; rather, it was on the etheric (prana) plane. This is to say that the Atlanteans directed their astral attention to work upon the etheric plane. Today, the attention of our astral body gazes only downward upon the mineral kingdom. In those ancient times, this mineral kingdom was deemed to be Maya, illusion, but since the Renaissance it has become “the-only-reality”.

There was godly purpose to chaining us to the Rock. To become free of our chains, we must spiritualize the mineral realm. Thus, we can perceive a metaphoric message behind the words when Christ calls Peter the Rock upon which his church is to be built.

Conclusions

We have seen how Mythology was indeed a literal story about happenings of the past and of the future.

- These stories take place within the spiritual world; that is, upon the astral plane where the gods could be experienced.
- The myths, like the story of one's own life, remained in one's memory where, after death, they eventually were laid aside.
- Then, as one approached a new incarnation, these stories arose again and thereby helped to prepare us for our coming life.
- Redemption of our Prometheus is our task in this age. We must also deal with Hephaestus; and help him to ride back to Olympus.

In ancient times, initiates of the mystery centers could see back to a time when humanity did not yet have physical bodies but existed as astral beings among other astral beings such as the Greek gods. We have explored how our descent from a god-filled paradise into a god-manifested physical world is told in the story of Prometheus who, by giving humanity fire, i.e. ego-freedom, was chained to the mineral kingdom, the Caucasus rocks, using chains from Hephaestus, the god of technology. Such myths told a literal story as experience in the astral realm. The myths were told to the people to help them, when next incarnating, to prepare for what they would meet in their new life.

Are many of us who are alive today once those who were so prepared in ancient times by the myths? Yes, many of us are. Now we carry a responsibility to help humanity prepare for the next two or three thousand years. This is to be done out of wisdom, love, and virtuous deed. The battle, as it was for Prometheus, is for the survival of humanity. Even attaining spiritual insights as a science will not be enough to free us to become full human beings if we cannot recognize and willingly sacrifice our animalistic qualities within our soul, which is our centaur within.

What myths will we choose to live out as we go forward now?

Further Research

I hope to continue this research with more in-depth study on four topics:

1. What does this mean for one [a god] to ride a donkey back home? Why a donkey?

2. What effect can we glean from these myths to help understand the illnesses of our age?
3. Compare Epimetheus/Prometheus to Abel/Cain
 - Follow fire knowledge to Hiram Abiff and the mysteries once known by the Freemasons
4. How might Promethean thinking in our Age be characterized?
 - Is it Manas-thinking?
 - Is it related to Programming?
 - What is the vulture that gnaws at our liver? Astrality?

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Resources

Anthroposophy <http://www.goetheanum.org/Anthroposophy.anthroposophie.0.html?&L=1>
 Automatons of Hephaestus: <http://www.theoi.com/Ther/Automotones.html>

Endnotes

The Voyage of the Argonauts.

Phrixus and his sister Helle, children of a Boeotian king, suffered greatly at the hands of their stepmother. The gods sent a ram with a golden fleece to them, which carried them away through the air. As they crossed the straits between Europe and Asia, Helle was drowned. Hence the straits are called the Hellespont. Phrixus reached the king of Colchis on the eastern shore of the Black Sea. He sacrificed the ram to the gods and presented the fleece to the King Aetes. The latter had it hung in a grove and guarded by a frightful dragon. The Greek hero, Jason, together with the other heroes, Hercules, Theseus and Orpheus, undertook to fetch the fleece from Colchis. Jason was charged with difficult tasks before he could reach the treasure of Aetes. But Medea, the daughter of the king, who was versed in magic, helped him. He tamed two fire-breathing bulls; he ploughed a field and sowed dragons' teeth, so that armed men grew out of the earth. On the advice of Medea he threw a stone among the men, whereupon they murdered one another. By means of a magic potion from Medea, Jason put the dragon to sleep; then he was able to obtain the fleece. With this he embarked upon the return journey to Greece. Medea accompanied him as his wife. The king pursued the fugitives. To delay him, Medea slew her little brother Absyrtus, scattering his limbs upon the sea. Aetes was delayed in gathering them up. Hence the couple were able to reach Jason's home with the fleece. — Here every single fact demands a deeper explanation. The fleece is something belonging to man, something of infinite value to him; in ancient times it was separated from him and its recapture involves the overcoming of terrible powers. So, it is with the eternal in the human soul. It belongs to man. But he finds himself separated from it. His lower nature separates him from it. Only when he overcomes this lower nature, puts the latter to sleep, can he regain it. This is possible when his own consciousness (Medea) comes to his aid with its magic force. Medea becomes for Jason what Diotima, as the teacher of love, was for Socrates (see Note in Chapter 4). Human wisdom possesses the magic force to reach the divine after overcoming the transitory. Out of the lower nature can come only a lower human element, the armed men, which is overcome by the force of the spiritual element, the advice of Medea. Even when man has found his eternal element, the Recce, he is not yet safe. He must sacrifice a part of his consciousness (Absyrtus). This is demanded by the material world, which we can conceive of only as manifold (torn to pieces). We could penetrate still more deeply into the description of the spiritual events lying behind these pictures, but here we intend only to indicate the principle of myth formation.

Of particular interest in relation to such an interpretation is the saga of Prometheus. Prometheus and Epimetheus were the sons of the Titan, Japetos. The Titans were the children of the oldest generation of the gods, of Uranos (Heaven) and Gaia (Earth). Kronos, the youngest of the Titans, dethroned his father and seized the rulership of the world. For this, together with the remaining Titans, he was overpowered by his son Zeus. And Zeus became supreme among the gods. In the battle with the Titans, Prometheus stood at the side of Zeus. On his advice Zeus banished the Titans into the nether world. But the Titans' attitude of mind continued to live in Prometheus. He was only half a friend to Zeus. When Zeus wished to destroy men for their presumption, Prometheus took their part, teaching them the art of numbers and writing, as well as other things leading to culture, especially the use of fire. Because of this Zeus was angry with Prometheus. Hephaestus, the son of Zeus, was commissioned to fashion the image of a woman of great beauty, which the gods adorned with all kinds of gifts. This woman was known as Pandora, the all-gifted. Hermes, the messenger of the gods, brought her to Epimetheus, the brother of

Prometheus. She brought him a casket as a gift from the gods. Epimetheus accepted the gift, despite the fact that Prometheus had advised him on no account to accept a gift from the gods. When the casket was opened, out flew all kinds of human plagues. Hope alone remained inside, and that only because Pandora quickly closed the lid. Therefore, Hope has remained as the doubtful gift of the gods. — At the command of Zeus, Prometheus was chained to a rock in the Caucasus because of his relationship with men. An eagle constantly fed upon his liver, which continually renewed itself. Prometheus had to pass his days in tortured solitude until one of the gods voluntarily sacrificed himself, that is, dedicated himself to death. The tortured one bore his suffering steadfastly. He had learned that Zeus would be dethroned by the son of a mortal woman if he did not marry her. Zeus was anxious to know this secret; he sent the messenger of the gods, Hermes, to Prometheus to discover something about it. Prometheus denied him any information. — The legend of Hercules is linked with that of Prometheus. During his travels Hercules also came to the Caucasus. He killed the eagle which was consuming the liver of Prometheus. The centaur, Chiron, who could not die, although suffering from an incurable wound, sacrificed himself for Prometheus. Then the latter was reconciled with the gods.

The Titans are the force of will streaming from the original cosmic spirit (Uranos) in the form of nature (Kronos). Here we must not think of merely abstract forces of will, but of real beings of will. Prometheus belongs among the latter. This characterizes his being. But he is not entirely a Titan. In a certain sense he sides with Zeus, the spirit who assumed the rulership of the world after the unbridled nature-force (Kronos) had been tamed. Prometheus, therefore, represents those worlds which have given man that forward-striving, which is a force half of nature, half of spirit — the will. On the one side the will is directed toward good, on the other side toward evil. Its destiny is formed according to whether it inclines toward the spiritual or the transitory. This destiny is the destiny of man himself. Man is chained to the transitory. The eagle gnaws at him. He must endure it. He can only attain the heights when he seeks his destiny in solitude. He has a secret. Its content is that the divine (Zeus) must marry a mortal, human consciousness itself, which is bound to the physical body, in order to bring forth a son, human wisdom (the Logos), who will redeem the god. Through this, consciousness becomes immortal. Man may not betray this secret until a mystic (Hercules) approaches him and removes the power which continually threatens him with death. A being, half animal, half human — a centaur — must sacrifice himself to redeem man. The centaur is man himself, the half animal, half spiritual man. He must die so that the purely spiritual man may be redeemed. What Prometheus, the human will, despises, is taken by Epimetheus, the intellect, shrewdness. But the gifts offered to Epimetheus are only troubles and plagues. For the intellect clings to nothingness, to the transitory. And only one thing remains — the hope that out of the transitory, one day the eternal may be born.¹

Little today is understood of the God of Technology known to the Greeks as Hephaestus and to the Romans as Vulcan. To help form an imaginative picture of this god of technology, according to Greek mythology, here is a fictional composition.

Origin and Completion of Division into Sexes

¹ Rudolf Steiner, *Christianity As Mystical Fact*,

With the withdrawal of the moon during Lemurian Epoch, the earthly result was the separation of the sexes, so that the potential all-human, the potential human-being, and the potential masculine and feminine eventually became male and female during the Atlantean Epoch. With the all-human, the full androgynous human being transitioned. The masculine and feminine as germs for the future Atlantean Epoch and Post-Atlantean Epoch. The masculine and the feminine can be thought of evolving out of the tendency of man and woman, but first male and female had to appear. The sexual became established with the birth of Seth in the midst of the Atlantean Epoch. At this same Atlantean time, the individual ego germ was being given to humanity by the Hierarchy of the Exusiai who are Elohim of Genesis. The potential for the single individual to master the duals of man and woman, the masculine and the feminine, as well as maleness and femaleness was born with this gift by the Elohim in birthing the human ego. And with the gift of Karma, individuals generally alternated incarnations between male and female bodies.

“When we look at the Moon, we see there in the Universe a substance far more intensely mineralised, far physically denser, than exists anywhere on the Earth. Jahve or Jehovah, then, must be regarded as that Being who even in the physical domain has ensured that not all materiality can be drawn away by Lucifer and Ahriman. And then, at the right time, equal care will be taken by the same Spirit that the Moon shall re-enter the Earth when the Earth is strong enough to receive it, when the danger is averted by the development that has meanwhile taken place.

This applies to the external, physical-mineral domain. But in the human domain too it was necessary that a counterweight should be created to the intention aimed at the human head. Just as in the outside world materiality had to be densified so that Lucifer and Ahriman cannot dissolve it by their alchemy, so in the human being something had to be set over against the organ that can most easily be attacked by Lucifer and Ahriman. Jahve had therefore to take care, just as he had done in respect of the mineral domain, that not everything can succumb to the attacks of Lucifer and Ahriman.

Care had to be taken that not everything in man proceeding from the head can become the prey of Lucifer and Ahriman; that not everything shall depend upon head-activity and the activity of the outward-turned senses, for then Lucifer and Ahriman would have been victors. It was necessary that a counterweight should be created in the domain of earthly life, that there should be in the human being something entirely independent of the head. And this was achieved through the work of the good Spirits of Form, who implanted the principle of Love into the principle of heredity on Earth. That is to say, there is now operative in the human race something that is independent of the head, that passes from generation to generation and has its deepest foundations in the physical nature of man.

Everything that is connected with propagation and with heredity, everything that is independent of man in the sense that he cannot penetrate it with his thinking, everything that is the gift of the Moon in the celestial firmament—that, in man, is what has proceeded from the

principle of Love permeating the process of propagation and heredity. Hence the violent battle which persists through history, the battle waged by Lucifer and Ahriman against everything that comes from this domain. Lucifer and Ahriman want to force on man the exclusive sovereignty of the head, and they launch their attacks by way of the head against everything that is purely natural affinity. For whatever is hereditary substance on the Earth cannot be wrested away by them. What the Moon is in the heavens, heredity is in men on the Earth below. Everything that is grounded in heredity, everything that is not charged with thought, that is connected intrinsically with physical nature — that is the Jahve-principle. The Jahve-principle unfolds its greatest activity where nature is working as nature; it is there that Jahve has outpoured in greatest measure the Love that is his natural attribute, in order to create a counterweight to the lovelessness, the mere wisdom, of Lucifer and Ahriman.”²

The principle of the ego is oneness. The astral body has both masculine and feminine as a merged duality. The etheric body expresses this duality outwardly while it contains a merged fourfoldness of the four ethers (warmth, light, chemical/tone, and life). The physical body expresses both the duality of gender along with the fourfoldness of the etheric while it contains a merged twelvefoldness of the zodiac.

During Lemuria, with the withdrawal of the moon, the seeds were sown for the physical body to evolve to express this gender duality. However, the ego remained a single entity above this duality of female-male of the astral and the separated male and female of both the etheric and the physical bodies. Working upon the astral from the spirit, the ego brought about the threefoldness of the soul, namely thinking, feeling, and willing as a reflection of the three heavenly hierarchies.

Greek mythology speaks of three male-female rulerships that preceded our era, namely Uranus-Gaia followed by Chronos-Rhea, followed by Zeus-Hera, before our era. Uranus-Gaia would correspond to Adam-Eve and Paradisiacal Eden. Chronos-Rhea as the Cain-Abel’s transition era that led to the Zeus-Hera Age when sexual procreation began. They ruled until about the 8th century BCE when human intelligence began for individuals.

“as the physical became mineral and slowly became solid it was penetrated by sub-earthly forces. The sub-earthly forces come about as a result of the ethers being drawn away from the domain of the divine. During Lemuria some of the ether forces were drawn out of the domain of the divine by the Being known as Ahriman. These forces then penetrated the physical, which existed in the four states of matter. This means that the fourfold makeup of the ethers became dualized and a part “fell” into existence. This brought about the forces of gravity, magnetism, electricity, and informational activity, which then penetrated matter. With the “Fall of the Etheric,” the physical in turn “fell,” giving rise to the “Fall of Matter.” Thus with the evolution up to Atlantean times there was a 1) Fall of the Etheric, and a 2) Fall of Matter. (These two falls followed the “Fall of the Angels” or the fall of the astral during Lemurian times, a mirroring of Old Moon evolution.) The second detail is that Jehovah took hold of a

² Rudolf Steiner, *The Occult Movement in the Nineteenth Century*, lecture 5, 18Oct1915, Dornach, GA 254

segment of the etheric, warmth- and light-ether, to mold a hereditary process for the human being. Heredity became then for the first time the directive principle for the evolution of the physical body of the human being who received his ego at the time of the Fall. The ego, as it were, fell into matter at the time that it was “deathed” into existence with a physical body. Actually, the ego first began an existence while the physical body was still more ethereal, and this state of existence is called “Paradise.” With the fall out of Paradise, with the birth into a physical body, the human soul, the ego, sank into a physical body that was determined by heredity. This hereditary body was also penetrated by a fallen Double, an etheric Double of the body, which was and is very much determined by the geography of the earth and the cosmos. At that time, geographic and geological conditions came to determine an essential part of the physical body, but the cosmos did as well. Towards the time of the Mystery of Golgotha, the working of the Double became increasingly important and, as it were, threatened to take the human condition out of evolution. Because of this the Mystery of Golgotha was needed. ... The “Fall of Man,” then, is associated with the fall of the angels or the fall of the astral, the fall of the etheric, and the fall of matter. With the Fall of Man came [the necessity for] the division into the male and the female.”³

“What Rudolf Steiner brings to us is that Cain is more astral in makeup (the astral predominates) and Abel more etheric in makeup. Both have a hereditary relation with Jehovah, but it is the Abel-etheric stream which is favored by Jehovah. As we know, Cain slew Abel, but the etheric stream of Jehovah was continued by Seth, who was born after Abel’s murder. The Seth stream was propagated while the Cain stream was banished, as it were. However, the Cain stream did appear in evolution, slowly descending from astral heights to appear in the stream of human culture where creativity is central. The whole cultural impulse in humanity, with creativity and also exotericism, can be viewed as coming from the Cain stream of existence. The problem with the Cain stream and the Abel stream is that the astral has to come to live into the etheric so that the etheric is not destroyed in the process. The original murder of Abel by Cain addresses this issue. Because Cain was banished from the earth, as it were, the Cain stream came to bear the responsibility to bring the creative without taking life. The creative element has to be brought in such a way that the life, the etheric, is not consumed in the process and the result does not become death or murder.

After the banishing of Cain, the Cain aspect of evolution can, as just indicated, be seen as that which took hold of the etheric to become creative. The resolution of the murderous potential inherent in the astral was for the astral to give rise to the arts and crafts, such as we find with the master builder Hiram supported by Tubal-Cain, the relative of Cain in later evolution. One of the mighty creative acts of astral evolution is to reunite the ego with its spiritual source in a conscious fashion, a direct outcome of the line carried by Cain. The direct and conscious reuniting of the ego with its source is known to us as “Initiation.” The Abel stream, on the other hand, brought about a reuniting of the ego with the spiritual world through what was given by the Jehovah and taken up by the priestly-rabbinical in the form of cult. Religious life became the responsibility of the rabbinical-priest, while initiation became the responsibility of those who carried the impulse to individual creativity, that is, the Cain stream impulse. With the priestly there is a reuniting that permits the ego, the individual, a degree of passivity. This priestly belongs to the Abel line. With the Cain line, another form of reuniting of the ego with its source

³ Paul Scharff, Sexuality and the Human Makeup, <http://www.paulwscharffarchive.com/sexuality-and-the-human-makeup/pdf/>, accessed 25Dec2018

had to come about. The creative path, the path forged by Cain as a result of his banishment, is called Initiation as just indicated.

One of the methods of reuniting, then, is the method of bread and wine, the method of the most high priest Melchizedek. This is the path of religion. The other method is that of Initiation, that which was brought by Cain.

Enoch is one of the first of the great Jewish initiates. It is said that Enoch was scorned by his contemporaries because he was taken up into Heaven, as it were. At the same time, Heaven was brought to others in the form of the cult of "bread and wine." Thus, it can be considered that Initiation grew out of the Cain line of evolution and united with the initiation practices elsewhere in the world, which were more or less determined by birth, by blood.

The initiation practice that grew out Cain was much more determined by individual effort, whereas, in the past, as with the line of Abel, it was heredity that determined the relation of the individual with the Divine on a spiritual path.

Here then is another dual, that of Religion and that of Initiation. The one does not negate the other, and each will bring its experiences. In both cases it is the ego coming home. However, there is a more active element with initiation and a passivity with religion as it flows from the stream of "bread and wine." Initiation culminates in religion, as it were, and thereby shares the fundamental trend of religion practiced by formal cult. Here is a very essential trend of a dual that challenges the core, the spiritual core, of the human being who has the task to become active in order to deal with the many duals that beset the human condition. In this sense the dual becomes the challenge to activity at the deepest level of existence, that of the ego as spirit. Religion, then, is the resolution of the impulse of the astral brought by Cain and the trend carried by Abel. The resolution of another dual, the dual that has to do with sexuality, has as a fundament finding a proper relation with religious life. It is the individual, the spiritual core, that has to resolve the difference between the dual of the sexes brought about ultimately by the sun and the moon of cosmic evolution.

Another aspect of the dual of Cain and Abel is that the masculine is more the element of the astral at work and the feminine more the etheric. The basis for the rivalry and the tension between the masculine and the feminine, as well as man and woman, finds its source in these two aspects of the human condition. Because the impulse of the Abel line was so much allied with the etheric, the feminine became a major factor in the unfolding of the Hebrew people. Memory and heredity also were and are important to this day in this blood line, in this heredity-based people.

Ancestral memory and festival cult appear to be very much the basis of Jewish religion.

The astral line, the Cain line of unfolding, became the secret of the brotherhoods. At first the brotherhoods were open only to men, as men carried the astral impulse, while the women carried the force to steer a people through heredity. In the Temple Legend it is King Solomon who carries the Abel stream, the etheric stream. Solomon carried the stream which was responsible for the more general evolution of a people, while the Cain stream addressed the more individual. The dual of Cain and Abel, the Initiate and the Priest, the creative individual and the servant, might be seen as a revelation of the masculine and the feminine. Together these two streams can build a temple, a physical temple at first,

the Temple of Solomon. The more difficult temple to build is in process, and this is the temple of the social process. This is today underway and requires both the Priestly and the Initiate to succeed.

The birthing of the temple of the social process is brought so that the creation of the social process might be considered to follow from the masculine and the feminine of the human makeup. The creation of male and female is another human being, a child to begin with. The potential creation from the masculine and the feminine can be the social process. These two forms of creation help us to appreciate a significant difference between the masculine and feminine, and the sexual of male and female. The Masonic impulse is often seen as intimately related to the *Temple Legend* and to the Cain impulse. The Jewish religion is seen in relation to the Solomonic-Abel impulse.

It is more the astral that lies at the hand of the man, and more the etheric at the hand of the woman. The slaying of Abel (the more woman) at the hand of Cain (the more man) indicates how the astral can overcome the etheric (and thus it appears that the animal-astral consumes the plant-etheric in nutrition). I take it that the dual, the man with his astral and the woman with the more etheric, has two basic and fundamental impulses associated with it: the prorogation of knowledge and the propagation of humankind. The view as noted above can be that Cain is the one who is the ground for initiation wisdom in the line of the Jew, while Abel is the basis of devotion and religious life via the priest, also in the same bloodline. This bloodline impulse became all human with the Mystery of Golgotha, we are taught from Rudolf Steiner's researches.

It is possible to consider that the legend of Cain and Abel points to a time before the human being became definitely differentiated with male and femaleness. One can think that the more cosmic astral of Cain served as a basis for science, while the more basic cosmic etheric of Abel served more as a basis for art. The two together unite to serve religion. The Hibernian-Hyperborean Mysteries pointed in this direction as is revealed to us by Rudolf Steiner. With this perspective, the scientific and the artistic are predecessors of religion. By the union of the two, a new birth is brought about, and this is a religion where the man and the woman, the astral and the etheric, bring about a child, a religious child. If one is familiar with the union of Isis and Osiris, one can think of this birth from a man and woman who at the same time are brother and sister. Sexuality has nothing to do with the bringing forth of a child, such as Horus, from this perspective. In our more modern times the union of art and science according to Goethe births religion, but this is an esoteric matter and not the usual exoteric art and exoteric science. Quite new dimensions in art and science are being referred to here, as noted by Goethe and upheld by Rudolf Steiner. It is from the ancient mystery of Hibernia that this religious impulse can be considered as birth from the cosmic of science and the cosmic of art.

Previously we noted the Lemurian to Atlantean times addressed in Genesis of the Old Testament; now with the orientation of the old Egyptian, the Hyperborean to Lemurian times come more into focus with the Osiris and Isis mysteries. However, from my research it would appear that Osiris was the bearer of a more etheric makeup and Isis of the more astral makeup, but both principles seem operative in these two pre-Adamic times. The man of Hyperborean times became much more masculine with the evolution of the earth, while the woman became more feminine. Each gained sexual maturity only later, with late Lemurian and Atlantean times.

The astral born in the cosmos came after the etheric was given to existence and was feminine to begin with. With further evolution it appears that it became masculine as the division of the sexes approached. The reversal took place with the etheric as well. That is, the etheric was first masculine and

only with the approach of the division of the sexes did the etheric become feminine. As the man of Atlantean times became male and the woman female, the active astral could slay the etheric, so that it was necessary in human evolution to protect the etheric for the sake of life, reproduction, and divine service. Cain with his working had to be removed a bit from evolution so that the Abel line could unfold without continual destruction. If evolution is seen in this way, then it can be contemplated that the spiritual world has to work and “experiment” in order to find its way. A plan for all existence does not come from the most high, as it were, but asks for activity and creativity on the part of all spiritual beings, human and others as well.

What might be considered, however, and accords with some indications by Rudolf Steiner, is that the creative that is inherent in the astral brought about murder cults in order that the more passive etheric could be taken into the domain of the astral to serve this active astral. This brought about new cultural impulses and new life for humankind. Rudolf Steiner indicates that wars were waged in the past for this reason. Cultures were by this means eliminated, and the conquered could take up what ether forces remained from lives that were not used up, as it were. The activity of the conquerors was supported by the etheric given over by the dead.

With this perspective such cults had quite a different meaning than they do today. Today wars and murder cults need to be replaced by creative efforts, and these efforts need a source in love, not in the taking of life in one form or another. Since the time of the Mystery of Golgotha what was true for war and murder cults has been replaced through the Deeds of the Christ, so that new ether forces are available for creativity. It was the Deeds of Love that began this change in creative potential. What is called the “Murder of the Innocents” might be viewed from this perspective as an expression of older ways of renewing mankind.

Before the Mystery of Golgotha, before the Deeds of the Christ, a whole people, a whole culture, had to be born so that the Cain impulse did not slay the Abel impulse. The entire history of the Jewish people then is seen from this perspective in the light of the Temple Legend. The Jewish people had to bring the potential for hereditary influence to mankind—that is, the Abel impulse had to be preserved. This has meant for mankind that the incarnating soul can rely on a copy of the human organism being given as a vehicle for incarnation. If this were not the case, each incarnating soul would potentially have to start from scratch, as it were. As we know from genetics, heredity is more strongly, more dominantly, carried by the woman who becomes female. For a long time this verity had to be kept secret, and this we might consider is the birthmark of the hidden, the esoteric. The propagation of the physical body became a matter of exoteric knowledge, and became a significant basis for Jewish laws governing the life of human beings. This is the indication given us by Rudolf Steiner.

One can ask when the heredity impulse arose in evolution. As noted, we can speak of the time when Jehovah penetrated the etheric, which was taken up by the incarnating soul.

However, an even earlier basis for this came about with the evolution of the old Moon. What took place there was that Luciferic spirits took hold of ether forces brought over from Sun evolution. These spirits took etheric forces unto themselves to somewhat individuate the etheric. This etheric then was taken up by the Elohim who birthed the Ego, the human individuality, while Jehovah wove the hereditary impulse into this ether. This activity of the Luciferic spirits taking hold of the ether, which then became the possession of Jehovah, is called the “Sins of the Fathers.”

This ether was taken hold of by the Elohim to birth the human individuality into a physical body. This was held to be a deep secret and constituted a very esoteric aspect of Judaism as best as I can determine. Some of the Jewish laws I understand have their source in this process. It was known that because of this origin of heredity, heredity would become the basis of illness as time went on, and it came about by the Fall of the Angels or the Sins of the Fathers. Lucifer's deeds led to the Fall of the Angels. As time went on, it was seen that a mingling of blood was needed, so that the Fall of the Angels, the Sins of the Fathers, did not become all determinative. The mingling of blood is referred to in the New Testament in relation to the Good Samaritan. The perpetuation of pure hereditary process is countered with the Incarnation of the Christ."⁴

If one continues with the Akasha Chronicle, the following becomes apparent. In an ancient period, human forms appear before us which are soft, malleable and quite different from later ones. They still carry the nature of man and woman within themselves to an equal degree. In the course of time, the material substances become denser; the human body appears in two forms, one of which begins to resemble the subsequent shape of man, the other that of woman. When this difference had not yet appeared, every human being could produce another human being out of himself. Impregnation was not an external process but was something which took place inside the human body itself. By becoming male or female, the body lost this possibility of self-impregnation. It had to act together with another body in order to produce a new human being.

The division into sexes takes place when the earth enters a certain stage of its densification. The density of matter inhibits a portion of the force of reproduction. That portion of this force which is still active needs an external complementation through the opposite force of another human being. The soul, however, must retain a portion of its earlier energy within itself, in man as well as in woman. It cannot use this portion in the physical external world.

This portion of energy is now directed toward the interior of man. It cannot emerge toward the exterior; therefore it is freed for inner organs.

Here an important point in the development of mankind appears. Previously that which is called spirit, the faculty of thought, could not find a place in man. For this faculty would have found no organs for exercising its functions. The soul had employed all its energy toward the exterior, in order to build up the body. But now the energy of the soul, which finds no external employment, can become associated with the spiritual energy, and through this association, those organs are developed in the body which later make of man a thinking being. Thus man could use a portion of the energy which previously he employed for the production of beings like himself, in order to perfect his own nature. The force by which mankind forms a thinking brain for itself is the same by which man impregnated himself in ancient times. The price of thought is single-sexedness. By no longer impregnating themselves, but rather by

⁴ IBID (Paul Scharff)

impregnating each other, human beings can turn a part of their productive energy within, and so become thinking creatures. Thus the male and the female body each represent an imperfect external embodiment of the soul, but thereby they become more perfect inwardly.

This transformation of man takes place very slowly and gradually. Little by little, the younger, single-sexed male or female forms appear beside the old double-sexed ones.

It is again a kind of fertilization which takes place in man when he becomes a creature endowed with spirit. The inner organs which can be built up by the surplus soul energy are fructified by the spirit. In itself, the soul is two-sided: male-female. In ancient times it also formed its body on this basis. Later it can form its body only in such a way that for the external it acts together with another body; thereby the soul itself receives the capacity to act together with the spirit. For the external, man is henceforward fertilized from the outside, for the internal, from the inside, through the spirit. One can say that the male body now has a female soul, the female body a male soul. This inner one-sidedness of man is compensated by fertilization through the spirit. The one-sidedness is abolished. Both the male soul in the female body and the female soul in the male body again become double-sexed through fructification by the spirit. Thus man and woman are different in their external form; internally their spiritual one-sidedness is rounded out to a harmonious whole. Internally, spirit and soul are fused into one unit. Upon the male soul in woman the action of the spirit is female, and thus renders it male-female; upon the female soul in man the action of the spirit is male, and thus renders it male-female also. The double-sexedness of man has retired from the external world where it existed in the pre-Lemurian period, into his interior.

One can see that the higher inner essence of a human being has nothing to do with man or woman. The inner equality, however, does result from a male soul in woman, and correspondingly from a female soul in man. The union with the spirit finally brings about the equality; but the fact that before the establishment of this equality there exists a difference involves a secret of human nature. The understanding of this secret is of great significance for all mystery science. It is the key to important enigmas of life. For the present, we are not permitted to lift the veil which is spread over this secret . . .

Thus physical man has developed from double-sexedness to single-sexedness, to the separation into male and female. In this way man has become a spiritual being of the kind which he is now.

Cosmic Memory

Prehistory of Earth and Man

by Rudolf Steiner

GA 11

Cain and Abel

" Once one of the Elohim united with Eve, and out of that Cain was born. Another of the Elohim, Adonai or Jehovah-Yahveh, thereupon created Adam. The latter, for his part, united with Eve, and out of this marriage Abel was born. Adonai caused trouble between those belonging to Cain's family and those belonging to Abel's family, and the result of this was that Cain slew Abel. But out of the renewed union of Adam with Eve the race of Seth was founded.

Thus we have two different races of mankind. The one consists of the original descendants of the Elohim, the sons of Cain, who are called the Sons of Fire. They are those who till the earth and create from inanimate nature and transform it through the arts of man. Enoch, one of the descendants of Cain, taught mankind the art of hewing stone, of building houses, of organising society of founding civilised communities. Another of Cain's descendants was Tubal-Cain, who worked in metal. The architect Hiram-Abiff was descended from the same race.

Abel was a shepherd. He held firmly to what he found, he took the world as it was. There is always this antithesis between people. One sticks to things as they are, the other wants to create new life from the inanimate, through art. Other nations have portrayed the ancestor of these Sons of Fire in the Prometheus saga. It is the Sons of Fire who have to work into the world the wisdom, beauty and goodness from the all-embracing universal thought, in order to transform the world into a temple.

King Solomon was a descendant of the lineage of Abel. He could not build the temple himself; he lacked the art. Hence he appointed the architect Hiram-Abiff, the descendant of the lineage of Cain. Solomon was divinely handsome. When the Queen of Sheba met him, she thought she saw an image of gold and ivory. She came to unite herself with him.

Jehovah is also called the God of created form, the God who turns what is living into a living force, in contrast with that other Elohim who creates by charming life out of what is lifeless. To which of these does the future belong? That is the great question of the Temple Legend. If mankind were to develop under the religion of Jehovah all life would expire in form. In occult science, that is called the Transition to the Eighth Sphere. But the point in time has now arrived when man himself must awaken the dead to life. That will happen through the Sons of Cain, through those who do not rely on the things around them, but are themselves the creators of new forms. The Sons of Cain themselves frame the building of the world."⁵

Of all the myths the story of Cain and Abel is perhaps the most important for the subject of this book. While Cain and Abel may very well have been real individuals, they also represent evolutionary streams of humanity.

To fully grasp the depths of the story of Cain and Abel, we must begin with the story of Eve and Adam. In the book of Genesis, the Elohim say to themselves, "let us create Mankind (Adam) in our likeness." Elohim is plural and it equates to the Greek level of the heavenly hierarchies of the Exusiai. In the

⁵ Rudolf Steiner, *The Temple Legend*, Lecture 11, 15May1905, Berlin, GA 93

writings of Dionysius the Aeropagite⁶, the Exusiai are the Spirits of Form so naturally it would fall to them to give Mankind its form. These first beings of mankind were asexual beings. They looked like the Elohim. And offspring looked identical to their parents. If asexual, then what was the fertilizing agent? Long after the separation into sexes the Bible uses the expression "he knew her" to refer to the act of fertilization. In these asexual times, fertilization was a spiritual communion, a passing of a spiritual concept that acted as the fertilizing agent from whence would come offspring. The term conception comes from this heritage.

According to many esoteric traditions, there were seven Elohim⁷. Thus there are seven days to the week and the seven chakras. One can find many more occurrences of seven in the microcosm of Mankind as well as in what penetrates the Earth from above. One of the seven Elohim created one line of mankind that we call Eve. Another Elohim, called Yahveh, created another line that we call Adam. Both, at this time, are asexual. Genesis 5 states "וַיִּבְרָאם וַיְנַקְבָה זָכָר וְנִצְלָמוּ" which literally translates to "They created it female-male according to their likeness". Typically, however, this is translated as "He created them male and female in the likeness of God." But neither God the Father nor the Elohim are sexually divided. By the time these passages were translated for modern audiences and modern concepts, the idea of asexual beings had been lost and thus the translators rendered this according to what seemed possible within the domination of contemporary theology.

With these two lines of beings arise two lines of offspring:

1. Cain arises through the uniting of Eve with her unnamed creating Elohim
2. Abel arises through the union of Eve with Adam via the work of Yahveh.

Of the seven Elohim, Mankind is to be led by Yahveh and so he must bring his creation, Adam, into union with what the other Elohim had created, namely Eve. From this union comes Abel.

What was meant by Yahveh being designated to lead Mankind? Grasping this will take us deep into Anthroposophy and esoteric traditions. From astro-physics, we know that our world could not have heavy metals if our current solar system was the first population of a star system.

⁶ Academic controversy persists concerning Dionysius the Areopagite. Typically he is thought to be the judge of the Areopagus who, as related in Acts 17:34, was converted to Christianity by the preaching of St. Paul. Dionysius of Corinth says the Areopagite becomes the Bishop of Athens. With the blessing of St. Paul, he establishes perhaps the first Christian Mystery Center in Athens which lasts until the 6th century when Emperor Justinian decreed that this and all such mystery centers must be closed. During those five centuries, each new head of this mystery center assumed the title of Dionysius. This has led to the term pseudo-Aeropagite to designate the last Dionysius of this Mystery Center to whom fell the responsibility to document the knowledge that could be made public. As Mystery Centers faced closing, they typically had some of their knowledge written down. Mystery Center knowledge traditionally was kept secret and passed along to the elect orally. What was written shows "familiarity with the works of the neo-Platonists, especially with Plotinus and Proclus, [and also] in the sacred books of the Old and New Testament, and in the works of the Fathers as far as Cyril of Alexandria" according to <http://www.newadvent.org/cathen/05013a.htm>.

⁷ *Keys to the Kingdom*, Mark L. Prophet and Elizabeth Clare Prophet, Summit University Press, and *The Seven Mighty Elohim Speak*, Thomas Printz, plus numerous websites including ascendedmastersspiritualretreats.org, sanctuaryoflight.org, elohimdrake.angelfire.com, templeofthepresence.org, radiantroseacademy.com, theseventhtrumpet.com, eden-saga.com, spiritual-encyclopedia.com, ascension-research.org, therainbowscribe.com, transcendencetoolbox.com

Go far enough back and we find asexual beings as Eve. All of Mankind (Adam) was asexual. Something of this purity was held back as Adam Kadmon after the Fall which began the penetration into matter. The separation of the moon from the earth began the separation of the sexes. As the sexes separated, Cain represents the masculine wisdom while Abel represents the feminine which flows into the priestess role, later to become the priest.

Zohar III.86b-87a assigns Cain to the Other Side, the portion to which in the Zohar the scapegoat is offered: "We have a proof of this in Cain and Abel, because they came from different sides; therefore the offering of Cain was rejected for that of Abel Cain was of the type of kilaim because he came partly from another side which was not of the species of Adam and Eve; and his offering also came from that side." The Zohar (5 vols.; eds. H. Sperling and M. Simon; London and New York: Soncino, 1933) 5.103

Gen. 4:10-11: "And the Lord said, 'What have you done? Listen; your brother's blood is crying out to me from the ground! And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.'" (NRSV). [compare to Golgotha where Christ's blood is received]

"Now for the first time we reach the actual Earth evolution. In the next Pralaya which followed the Moon evolution, the Moon fell back into the Sun. As one body they went through Pralaya. When the Earth eventually emerged out of the darkness the whole Sun-mass was united with it. In that epoch the first or Polarian Race began. Then the previous Sun-Men, in accordance with conditions at that time, were able to form this specially favoured species, the Sons of the Sun, because the Sun was still united with the Earth.

During the Hyperborean Period the whole again divided. One part severed itself and the Earth emerged out of the Sun. It is at this point that the Kant-Laplace theory is relevant. The earth was in a nebulous condition coinciding with the Kant-Laplace theory. The outer appearance seemed like the rings around Saturn. Now the second or Hyperborean Race evolved. Gradually the seeds of the Moon-Men appeared on the Earth, the Pitris in various degrees of perfection. They all still had the possibility of reproducing themselves through self-fertilisation.

A second severance followed. With the Moon everything connected with self-reproduction departed from the Earth, so that there were now three bodies: Sun, Earth, Moon. Then the possibility of self-fertilisation ceased; the Moon had drawn out what made this possible. Then the Moon was outside and there were beings who were no longer able to reproduce themselves; thus in the Lemurian Age the two sexes originated.

Such forms of evolution take their course only under the special guidance of higher beings, the Devas, in order to further evolution in a certain way. The leader of this whole progression is the God who in the Hebraic tradition is called Jahve; Jehovah. He was a Moon-God. He possessed in the highest sense of the word, the power that had developed on the Moon and accordingly he endeavoured to develop mankind further in this direction. In the earthly world Jahve represents that God who endows beings with the possibility of physical reproduction. Everything else (intellect) did not lie in the Jahve-Intention. If Jahve's intention alone had continued to develop, the human being would eventually have ceased to be able to reproduce himself, for the power of reproduction would have become exhausted. He would then only have been concerned with the creation of beautiful forms, for he was indifferent to what is inward, intellectual. Jehovah wished to produce beautifully formed human beings, like beautiful statues. His

intention was that the power of reproduction should be continued until it had expended itself. He wanted to have a planet that only bore upon it beautiful but completely motionless forms. If the Earth had continued its evolution with the Moon within it, it would have developed into a completely rigid, frozen form. Jehovah would have immortalised his planet as a monument to his intention. This would doubtless have come about had not those Adepts, who had hastened beyond the Moon evolution now come forward. It was just at this time that they made their appearance. They had already developed on the Moon intelligence and the Spirit which we first developed on the Earth. They now took the rest of humanity into their charge and rescued them from the fate which otherwise would have befallen them. A new spark was kindled in the human astral body. Just at that time they gave to the human astral body the impetus to develop beyond this critical point. Jahve could now save the situation only by altering his manner of working. He created man and woman. What could no longer be contained in one sex was divided between the two sexes.

Two streams now existed, that of Jahve and that of the Moon Adepts. The interest of the Moon Adepts lay in spiritualising mankind. Jahve, however, wished to make of them beautiful statues. At that time these two powers contested with one another.

Thus on the Earth we have to do with a force having the power of self-reproduction; Kriya-shakti. This power is only present on the Earth today in the very highest Mysteries. At that time everyone possessed it. Through this power man could reproduce himself; he then became divided into two halves with the result that two sexes came into being on the Earth.

Jehovah withdrew the entire power of self-reproduction from the Earth and placed it in the Moon side by side with the Earth. Through this arose the connection between the power of reproduction and the Moon beings. Now we have human beings with a weakened power of reproduction, but not yet having the possibility of spiritualising themselves. These were the predecessors of present-day man. The Moon Adepts came to them and said: You must not follow Jehovah. He will not allow you to attain to knowledge but you should. That is the Snake. The Snake approached the woman, because she had the power to produce offspring out of herself. Now Jehovah said: Man has become like unto ourselves, and brings death into the world and everything connected with it.

‘Lucifer’ is the name given to the Moon Adepts; they are the bestowers of human intellectuality. This they gave to the astral and physical bodies; had it been otherwise the Monads would not have been able to enter into them and the Earth would have become a planetary monument to Jehovah's greatness. By the intervention of the Luciferic principle human independence and spirituality were saved. Then Jehovah, so that man should not be completely spiritualised, divided the self-reproduction process into two parts. What would have been lost however if Jehovah had continued his work alone will reappear in the Sixth Root-Race, when man will have become so spiritualised that he will regain Kriya-shakti, the creative power of reproduction. He will be in the position to bring forth his own kind. In this way mankind was rescued from downfall.

Through Jehovah's power man carries within himself the possibility of rigidifying. When one observes the three lower bodies we find that these bear within them the possibility of returning to the physical condition of the Earth. The upper parts: Atma, Buddhi, Manas, were only able to enter into human beings because the influence of the Snake was added. This gave man new life and the power to remain with the earthly planet. Reproduction however became bisexual and thereby birth and death entered into the world. Previously this had not happened.

When man, by working out of the spirit, transmutes the physical body, he conquers death. The separate forces exhaust themselves when they take on special forms. The force enters into the form with ever increasing density and hence life in the Lemurian Age had to receive a new impulse, which was brought about by the turning around of the Earth Globe. The axis of the Earth was gradually turned. Previously there was a tropical climate at the North Pole; later through the turning around of the Earth axis the tropical climate came into the middle region. This change proceeded with comparative rapidity but lasted nevertheless for perhaps four million years. [Rudolf Steiner later revised his time scale of earthly evolution to much shorter periods. Ed.] Four million years were needed by the Moon Pitris in order to turn the axis of the Earth. At that time the Moon Pitris development was already much further on than that of present day man.

Thus at that time the two sexes developed from the unisexual human being. In the beginning among the unisexual human beings there were very retarded individuals, but also those who were very far advanced. Only a small part of the Earth was a fitting dwelling place for the descending Monads. Then it was that human beings divided into two sexes. This had taken place earlier with the animals. Side by side with human beings there existed male and female animals. Very grotesque forms were able to live on the quite differently constituted Earth. They were also able to fly. They bore within them the future promise of what human beings possess today. Esoteric religions call human beings able to bring forth their own kind Bulls. (Certain animal symbols are related to this.) The Bull is a symbol of fertility; previously came the Lion, the symbol of courage, and before this the Eagle. In the vision of Ezekiel, (61) referring to those earlier times, the animals have wings because they could raise themselves above the earth. Man only appeared later.

Thus we have the human being as he evolved from the unisexual into the bisexual state, and together with him bisexual animals, male and female. It was only through the Lunar Pitris that man became mature enough to have a body capable of receiving the Monads. The latter however selected only the most highly developed examples and evolved a noble human form; only these had to be withdrawn completely from intercourse with anything around them, otherwise the beautiful bodies would have been lost. It was only then that the body formed itself in accordance with the Monad. The other forms which were less advanced failed to satisfy the descending Monad; hence they poured only a part of their spiritual force into the imperfect human bodies and the third stream utterly refused to incarnate. Because of this there existed very poorly endowed human bodies and also others quite devoid of spirit.

In the middle of the Lemurian Age we find the first Sons of the Fire Mist; these incarnate in the fiery element, which at that time surrounded the Earth. The Sons of the Fire Mist were the first Arhats. (62) Then there arose the other two kinds. In the first Lemurian human race those who had received only a small spark were little adapted to forming a civilisation and soon went under. On the other hand those who had received absolutely nothing found full expression for their lower nature. They mingled with the animals. From them proceeded the last Lemurian races. The wild, animal instincts lived in wild animal-like human forms. This brought about a degeneration of the entire human substance.

Had all human beings been fructified with Monads, the whole human race would have greatly improved. The first evil arose through the fact that certain Monads refused to incarnate. From this, through intermingling, deterioration set in. In this way the human being suffered an essentially physical degradation. Only in the Atlantean Age did the Monads regret their previous refusal; they came down and populated all mankind. In this way arose the various Atlantean races.

We have now reached a time when something happened to bring about the deterioration of the Earth. The wholesale deterioration of the races brought this about. It was then that the seed of Karma was planted. Everything that came later is the result of this original Karma; for had the Monads all entered into human forms at the right time, human beings would have possessed the certainty of animals, they could not have been subject to error, but they would not have been able to develop freedom. The original Arhats could not go astray; they are angels in human form. The Moon Adepts however had so brought things about that certain Monads waited before incarnating. Through this the principle of asceticism entered into the world — reluctance to inhabit the Earth. This discrepancy between higher and lower Nature arose at this time. Because of it man became uncertain; he must now try things out, oscillating from one experience to another, in an attempt to find his way in the world. Because he had original Karma, his own further Karma came about. Now he could fall into error.

The intention was that man should attain knowledge. This could only be brought about through the original Karma. The Luciferic Principle, the Moon Adepts, wanted to develop freedom and independence to an ever-greater degree. This is very beautifully expressed in the saga of Prometheus: (63) Zeus will not allow human beings to get fire. Prometheus however gives them fire, the faculty of developing ever higher and higher. By so doing he condemns man to suffering. Man must now wait for the coming of a Sun Hero, until the Principle of the Sun Hero in the Sixth Race will make him able to develop further without Luciferic knowledge. Those endowed with this higher degree of advancement are like Prometheus, they are Sun Heroes.”⁸

"He then experienced mighty pictures; for example, the picture in which he encountered two other beings who threw stones behind them, and out of these stones other beings like themselves grew out of the earth. These were experiences which man had throughout the fourth age of the Atlantean epoch. To express it plainly, we must say that reproduction took place in sleeping-consciousness, not in the waking-consciousness. When man was outside his physical body and in the spiritual world, he accomplished in this condition of picture-consciousness deeds which had to be brought about. The whole act of reproduction was veiled in a spiritual element and appeared to him in the picture of throwing stones behind him. The act of reproduction was enveloped in spiritual consciousness; it lay behind the day-consciousness. Man had no knowledge of sex. In the day-consciousness he did not see himself as existing in two sexes, his soul was untouched by any thought of sex. Not that it did not exist; it did exist, but it rested in the obscurity of a spiritual consciousness; during the day-consciousness he knew nothing of it. With the acquisition of the first germ of the "I"-consciousness man first became aware of sex. That is the moment presented to us in the Bible when Adam and Eve become aware that there is such a thing as sex. This important event took place at this stage in the earth's evolution.”⁹

" The Bible itself, the Old Testament, derives from the female, the intuitive wisdom, and bears its stamp. The Old Testament is female wisdom. Male wisdom was not able to attain to intuition. It confined itself

⁸ Rudolf Steiner, *Foundations of Esotericism*, lecture 23, 25Oct1905, Berlin, GA 93a

⁹ Rudolf Steiner, *Apocalypse of John*, Lecture 10, 27Jun1908, Nuremberg, GA 104

to building and work. It took stones and constructed buildings. It took metals and made implements. The Temple Legend puts it thus:

One of the Elohim impregnated Eve and Cain was born. Afterwards, another of the Elohim, Jehovah, also known as Adonai, created Adam. And Adam begat Abel by Eve. This legend counterposed the wisdom of Cain and the Biblical wisdom, so that, by the beginning of the fourth Post-Atlantean epoch, we have two opposing currents: the Bible, representing womanly wisdom, and the Temple wisdom as its opposing male counterpart. Already, in pre-Christian times, what the man [male wisdom?] wanted stood in opposition to the female wisdom. Moreover, Cain slew his brother Abel. That too comes into the Temple Legend. Jehovah caused strife between the race of Cain and the race of Abel, and Cain killed Abel. That means nothing else ... [Some very obscure sentences follow here in the (German) transcript.]

What was the consequence of the appearance of this Cain wisdom? The outcome of it all was that the fruitfulness that propagated itself through its own wisdom was killed. By killing Abel the male knowledge in Cain killed the possibility of self-propagation, that had been brought into being by the gods. That means it is because knowledge has been transferred to the man, that the Abel in man has been killed.

That is a process in man himself. (Note 4) Through male knowledge the creative force, the Abel [within], has been killed. There now stand in hostile opposition to one another, the descendants of Cain and the race of those who were put in the place of Abel, the descendants of Seth. The descendants of Cain are those who use their masculine wisdom to build up the external world; the passive wisdom is applied to external construction. The divine wisdom does not stream down into it. Out of what is free, it must build in the world. It has no divine intuition. Through trial, through experience, results the harmonising of the purely mineral products of the earth. Thus Tubal-Cain is born out of the race of Cain and thus, later on, will Hiram-Abiff or Adon-Hiram be born from the same lineage.

I have reserved to myself ...[See note]. (Note 5)

Among the Abelites, you find the strongest representative in Solomon. During the third cultural epoch all the representatives of the Abel line were priests. The ancient priestly wisdom was the intuitive wisdom which formerly worked in woman as the power of fertilisation, but was then transformed, at a higher level, to spiritual wisdom. Out of this priestly wisdom came the Bible; in this way the Bible came to be a feminine wisdom. This feminine wisdom is able to make great revelations about the Divine; and to say how this relates to the angels and spirits. The business of the Sons of Cain is to shape the earth. Thus the original father of all smiths is indeed Tubal-Cain. Therefore Solomon had to send for Hiram-Abiff, who could build the Temple for him. He built it for King Solomon, the inheritor of the ancient priestly wisdom; for him, for Solomon, who transformed this priestly wisdom into external power. Kingship, as an outward institution, derives from the rule of the priests.

Thus Solomon sent for Hiram-Abiff. And thus Solomon's Temple was built. But now the Queen of Sheba came to Solomon's court and a kind of betrothal was celebrated there between the two. Now the temple was shown to the queen, and she desired to be introduced to the builder of this marvelous temple. When she was introduced to Hiram-Abiff, something quite special happened in her. A glance from Hiram-Abiff fell on her, and that worked in her like fire. And then a second thing happened, as follows: She wanted to see the workers and to be shown how all this was accomplished on the physical plane, so Hiram-Abiff took the Tau Symbol, held it aloft and the workers all came streaming together like

ants. Through this she [was so impressed that she] deserted Solomon [for Hiram]. Some of Hiram's apprentices, whom he had refused to make into Masters, came to Solomon's aid. Now they sought to spoil Hiram's masterpiece, the casting of the Molten Sea. Instead of it coming out as a work of art, streams of fire spurted out in every direction. Hiram-Abiff tried to quench it all with water, but all he achieved by this was a complete wreck. A rain of fire sprayed down on everything, including Hiram-Abiff. A voice called to him, however, not to be afraid, for out of this would come his greatest success. Then he was led by a figure to the centre of the earth. There he met Cain himself, to whom he had been led by Tubal-Cain, who founded the art of metal-working. Here an important wisdom was revealed to him. He was told: Now know the true Jehovah, who is the cause of your being here. Jehovah hates the Sons of Fire, and wants to destroy them; he wants to destroy his own creation. But you need have nothing to fear. To you will be born a son, whom you will not yourself see, but from whom shall spring a race, out of which a new fire worship will develop on the earth. — With the hammer which Tubal-Cain gave him, he was able to complete the projected Molten Sea, thereby rising still further in the Queen of Sheba's affections. During a walk, a bird appeared in the air, showing her the mystical Tau sign. From this the Queen's nurse realised that the wisdom of the future was hidden under this sign of the Tau. During a feast, at which Solomon became intoxicated, the Queen of Sheba took the betrothal ring back from his hand. Hiram-Abiff was however set upon by the apprentices and killed. He was only just able to write the secret word on a golden triangle and hide it. It was later retrieved and enclosed in a stone shaped in the form of a cube. The Ten Commandments are inscribed on this stone that conceals the hidden word.

That is the temple wisdom, which male science has counterposed to the female wisdom. These are things that need only to be clarified, to be examined as to their occult meaning, for their deep significance to be recognised.

Consider that Hiram-Abiff was brought before the original father of his race. He was told that Jehovah was the enemy of the Sons of Fire. Who are the Sons of Fire? They are those who could only come into existence after the separation of the sexes, through the penetration of a physical female by a physical male. Fire is the active principle in the male semen. In male semen lives fire, in the occult sense. Jehovah had to create this basic force, so that the race could propagate itself. Jehovah created the Sons of Fire, which was only possible on the basis of this [occult] fire. Hence he is the opponent of change. He it was, who cherished [?] the old kind of propagation. For it was an expedient [?] which had been created, and therefore he turned again to the priests and made them into his preachers. He caused the power and the glory of his own wisdom to be proclaimed through the priestly wisdom; through the priestly wisdom, Jehovah's wisdom came to be made known.

Hiram-Abiff is thus appointed to undertake the Molten Sea, which means the transformation of mineral kingdom through art. He was also told that a son would be born to him, who — even though he would not himself be able to see him — would bring forth a new race. This son is nothing else than the new race which will one day take the place of the old, the present one; the new race for whom it will no longer be necessary for two sexes to unite with one another, but will again be able to bring about propagation through the one human individual. This refers to a far distant future. The old female culture will be relieved by a male culture. The female, as a physical form, will die out. The male must then have the power in itself to produce another individual out of itself. And where is this power located?

Male and female used to be in one individual. And when these two separated themselves, an unfolding of today's individual took place. The upper part [of the human being] was formed. What [today] is the

upper part was at that time combined with the sexual organs. The sexual organs of today are only half of the then [procreative] force. The power in the larynx is indeed the other half. Speech is not as yet creative, today. It has to be penetrated by the wisdom of Cain first, and then it must produce. When man has attained the power for his larynx so to develop that his word will be creative, so that he will produce his own kind through the Word, then the whole of the productive force will be transferred to the male. Then [the work of creation] which was once done by the gods, will be given over to man. When did the word come to be lost? When the system of two sexes originated. It was buried, hidden. The Sons of Cain had it only through the original father of their race. Hiram-Abiff was at least to have received the prophecy about it. However, he was killed immediately afterwards.

The Word lies buried, but it is still there. If it were not buried, man would be self-creative, just as the Elohim are self-creative. Therefore the 'Word,' of present-day Freemasonry is not the true Word but the false one. The true Word is concealed. The Ten Commandments are inscribed on the stone which contains the hidden Word. What are the Ten Commandments? They are the laws of the moral world order. They regulate the outer intercourse [of mankind], just as it now is — subject to the influence of a race having two sexes. Such laws will not be needed, when there are no longer two sexes. They are that human code which originated in the context of two sexes."¹⁰

"The larynx is now able to form words but in the future it will become an organ of procreation, a generative organ, which will produce more and more condensed and higher forms. The larynx can now mould forms of air, but in future it will give rise to real beings. When the earth shall have reached the Jupiter stage, the Word will have creative power in the mineral kingdom, and during the Venus stage it will be able to produce plants. Thus, the course of development will proceed, until man will be able to procreate himself through the Word."¹¹

The Molten Sea is what is created when the appropriate amounts of water and molten metal are cast. The three apprentices do it wrongly, and the casting is destroyed, but when the mysteries of fire are revealed to Hiram by Tubal-Cain, he is thereby enabled to unite water and fire in the proper way. This brings the Molten Sea into being.

Incarnations do not repeat themselves in endless cycles; they had a beginning and will have an end. Once, in a far distant past, man did not descend to Earth for his incarnation. He then led a sort of angelic life, and birth and death were unknown to him. His life condition was uninterrupted by the present radical changes of birth and death. Just as surely, time is coming when man will not be forced to dive into the lower worlds again. This will come about when his sojourn in the lower worlds has enabled him to gather enough experience, and acquire a ripe and clear consciousness that is sufficient to allow him to work in the higher worlds.

¹⁰ Rudolf Steiner, *The Temple Legend*, lecture 17, 23Oct1905, Berlin, GA 93

¹¹ Rudolf Steiner, *Theosophy and Rosicrucianism*, lecture 13, 28Jun1907, Kassel, GA 100

Source (German): Rudolf Steiner – GA 108 – Die Beantwortung von Welt- und Lebensfragen durch Anthroposophie – Breslau, December 2, 1908 (page 61)

Perhaps embedded in this story is that of Cain and Abel. If one follows the Jesus lineage in Matthew, Abraham is the source while in Luke it is back through Seth to Adam. The Abraham lineage goes into the Kingly stream while Luke's is priestly. The original kings were priests but did this change? If the Matthew Jesus is to represent the Cain lineage, then the Temple Legend gives us strong hint, namely that Balkis, as representative of the human soul, was spiritually fertilized by Hiram. Solomon's lineage beginning with Rehoboam¹² carries this impulse. Luke's Jesus is clearly the Abel lineage that Seth resumed. Now these two lineages were, during Atlantean times, meant to be kept separate but when the Sons of God (Abel) took wives from the daughters of men (Cain), horrible giants came of this whose evil brought about the end of the Atlantean Epoch. Melchizedek may represent Abel while Abraham represents Cain. M blesses A - forgives his ancestor for fratricide.

Mythology

"Myths and legends are always deeper and more filled with wisdom than our apparently advanced science. In the Prometheus myth we have a magnificent expression of what has just been related from the facts of human life. The myth says that Prometheus brought man fire from heaven and indicates in this way that Prometheus participates in the process which is expressed in the human breath, and which leads man upwards. But a wonderful explanation is given because Prometheus raises himself above the forces which chain man to the earth and opposes them, because he is the one to give man this force of the fire, therefore he must suffer for it. The suffering is wonderfully represented as the fact underlying the Myth, namely, a vulture devours the liver of the fettered Prometheus. How could it be shown more finely and wisely that the forces streaming into us with the breathing process gnaw at the liver and that he who accomplishes in advance what is accomplished by mankind in a far future, stands there like a crucified one — how that which sinks down out of the air, eats into the liver!

Thus, the initiates have expressed the mighty truths of existence in the myths. There is no myth really drawn from the Mysteries which does not express deep wisdom which can afterwards be checked. When, equipped with the knowledge of spiritual science, we approach the myths we must stand before them in reverence. They have been revealed by the higher Spiritual Beings to man so that he may first learn in pictures what he must later attain in clear concepts. More and more it will be realized that the myths contain wisdom and if one would find deepest wisdom displayed in any sphere of life, one must go to the myths. This has been known to those who have created out of the depths of art."¹³

The Technological Age: Cain and Abel

¹² 1 Kings 14:21: "Now Rehoboam, Solomon's son, reigned in Judah. Rehoboam was forty-one years old when he became king; he reigned seventeen years in Jerusalem, the city where the Lord had chosen from all the tribes of Israel to put his name. Rehoboam's mother's name was Naamah the Ammonite."

¹³ Rudolf Steiner, *The Influence of Spiritual Beings on Man*, lecture 1, 6Jan1908, Berlin, GA 102

"Observe how the Oriental, when in pursuit of the Spirit, seeks to disengage himself from those states of equilibrium which are due solely to the Earth. He adopts for meditation, a posture which brings him solely into the cosmic equilibrium. [Note the feet are upturned - Andrew]. The Earth is then no longer exerting an influence upon the disposition of his whole organism. (This is not put forward for imitation, but only to make what was said clearer. Those who are acquainted with my writings, know how the spiritual life of East and West differ in his respect.)

Man needed this relation with the merely Earthly for the evolution of his Spiritual Soul. But in more recent times there came the tendency, everywhere, in his own doings as well, to give practical effect to this element with which, as Man, he must needs make himself familiar. And as he penetrates into this merely Earthly realm, he encounters the world of Ahriman. He must learn to bring himself and his own human being into right relation with this Ahrimanic element.

As yet, in the course hitherto taken by the Technical Age, he has not found the way to readjust his human relation rightly to this new civilization of Ahriman. Man must find the strength, the inner faculty of knowledge and discernment, for his human being not to be overwhelmed by Ahriman in the civilization of Technics. Sub-Nature must be understood in this, its character of under Nature. It will only be so understood if Man rises at least as high in spiritual knowledge of that super-Nature which lies outside the earthly sphere, as he has descended in technical science below it into Sub-Nature."

- Source: <http://wn.rsarchive.org/GA026>, Michael Mystery

It is interesting that the ranks of engineering in computers has such large proportions from India and China. Michael's cosmopolitan impulse certainly is active in this field. I am working on a concept where Cain represents the Western path while Abel represents the Eastern. How do these "work" during a Michaelic Age? Does this mixing bring about a balance in society similar to what Steiner talks about above?



Figure 2. Gautama Buddha meditating, Sarnath, India, 4th C

Hephaestus

Hephaestus, Greek god; Vulcan Roman equivalent

Center of his cult was in Lemnos

Last Planetary condition (Earth – Jupiter – Venus – Vulcan)

God of technology, blacksmiths, craftsmen, artisans, sculptors, metals, metallurgy, fire, and volcanoes.

Served as the blacksmith of the gods

Hephaestus's symbols are a smith's hammer, an anvil and a pair of tongs, and sometimes an axe

Son of Zeus and Hera (who throws him off Olympus after birth)

Hephaestus was lame giving him a grotesque appearance

Builds thrones for the gods, Hera's binds her (like velcro)

Builds automatons to go up to and down from Olympus

Hephaestus, being the most unfaltering of the gods, was given Aphrodite's hand in marriage by Zeus in order to prevent conflict over her between the other gods (nerds get the girl, sort-of)

Story of Prometheus, Epimetheus, and Pandora

Malformed foot

- Cloven hoof (goat, pig - where we hope to grow organs) - feet of Ahriman
- Forbidden to eat

Arthur Zajonc wrote, "I believe that the educative force of nature, which had always been around us, has also been displaced. The moral or, if you will, spiritual force of nature has become more distant and abstract; it went out into the stars, to the periphery, disappeared into the cosmos. That which had been present in tradition, society, culture, and nature became less and less a constraint or guiding reality. It disappeared into the universe. We have in a certain sense become liberated and free; we have become autonomous individuals in ways that separate us from the constraints of civilization and nature, but as a result we are endangering our human world and our planet.

Something is missing in the picture of body and mind that I have presented, something that is indicated in the story of Hephaestus through the woman to whom he is married, Aphrodite who is the most beautiful of all the Greek goddesses. We should picture Hephaestus as swarthy, bearded, leather-aproned, and lame. Yet he is married to beauty; he is married, you might say, to what could ultimately become love.

Where is this element in our story? Where is beauty? Where is art? Where is love? If they cannot find their way back to the center in a manner that is fitting for our future, then I don't think there is any hope for technology. The wisdom of the Greeks is that they put beauty, art, and love together with technology. They did not put Aphrodite with Mars, with whom she has flings once in a while. They did not put her with one of the other beautiful gods; they placed her with us, who are lame, who are of this earth, and yet on whom so much depends.

If we can find our way to that place of the heart—not just body and mind but heart—then it is my conviction that from out of the cosmos, into which all of the inner dimensions of our world disappeared,

there will return wisdom, the wisdom which is joined to the heart, not as cold knowledge, not as the fruit of the Tree of Knowledge, but as the fruit of the heart. This heavenly wisdom has been known throughout all times as Isis-Sophia, who will once again join hands with human beings in order to create a fertile future. The marriage of love with techné can produce the offspring for which we all long, an art of living as free moral beings in both the human and nonhuman worlds. To me, this is synonymous with Right Livelihood.”¹⁴

Jason and the Argonauts

Argonaut saga is an expression of the founding of the Greek Mystery-schools.

“The voyage of the Argonauts. Phrixus and his sister Helle, children of a Boeotian king, suffered greatly at the hands of their stepmother. The gods sent a ram with a golden fleece to them, which carried them away through the air. As they crossed the straits between Europe and Asia, Helle was drowned. Hence the straits are called the Hellespont. Phrixus reached the king of Colchis on the eastern shore of the Black Sea. He sacrificed the ram to the gods and presented the fleece to the King Aetes. The latter had it hung in a grove and guarded by a frightful dragon. The Greek hero, Jason, together with the other heroes, Hercules, Theseus and Orpheus, undertook to fetch the fleece from Colchis. Jason was charged with difficult tasks before he could reach the treasure of Aetes. But Medea, the daughter of the king, who was versed in magic, helped him. He tamed two fire-breathing bulls; he ploughed a field and sowed dragons' teeth, so that armed men grew out of the earth. On the advice of Medea he threw a stone among the men, whereupon they murdered one another. By means of a magic potion from Medea, Jason put the dragon to sleep; then he was able to obtain the fleece. With this he embarked upon the return journey to Greece. Medea accompanied him as his wife. The king pursued the fugitives. To delay him, Medea slew her little brother Absyrtus, scattering his limbs upon the sea. Aetes was delayed in gathering them up. Hence the couple were able to reach Jason's home with the fleece. — Here every single fact demands a deeper explanation. The fleece is something belonging to man, something of infinite value to him; in ancient times it was separated from him, and its recapture involves the overcoming of terrible powers. So, it is with the eternal in the human soul. It belongs to man. But he finds himself separated from it. His lower nature separates him from it. Only when he overcomes this lower nature, puts the latter to sleep, can he regain it. This is possible when his own consciousness (Medea) comes to his aid with its magic force. Medea becomes for Jason what Diotima, as the teacher of love, was for Socrates (see Note in Chapter 4). Human wisdom possesses the magic force to reach the divine after overcoming the transitory. Out of the lower nature can come only a lower human element, the armed men, which is overcome by the force of the spiritual element, the advice of Medea. Even when man has found his eternal element, the Recce, he is not yet safe. He must sacrifice a part of his consciousness (Absyrtus). This is demanded by the material world, which we can conceive of only as manifold (torn to pieces). We could penetrate still more deeply into the description of the spiritual events lying behind these pictures, but here we intend only to indicate the principle of myth formation.”¹⁵

¹⁴ Arthur Zajonc, Buddhist Technology, http://smallisbeautiful.org/publications/zajonc_97.html

¹⁵ Rudolf Steiner, *Christianity as Mystical Fact*,

“Man, when he arrived on earth, was not yet endowed with the ego. Before the ego was secreted into the astral body, other forces had possession of this body. Then the light-flowing astral body was permeated by the ego. Before the ego entered therein, the astral forces of divine-spiritual beings had been sent into man from outside. The astral body was also present but illuminated by divine-spiritual beings. The astral body was pure and bright, and it flowed around what was present as the rudiments of the physical and etheric bodies. It flowed around and through these and was quite pure. But egoism entered with the advent of the ego, and the astral body was darkened and lost its golden flow. This was lost more and more, until man had descended to the lowest point of the physical plane in the Greco-Latin time.

Then men had to consider how they could win back the pure flow of the astral body, and there arose in the Eleusinian mysteries what was known as the search for the original purity of the astral body. One aim of the Eleusinian mysteries, and also of the Egyptians, was to recapture the astral body in its pristine golden flow. The quest for the Golden Fleece was one of the probations of the Egyptian initiations, and this has been preserved for us in the wonderful saga of the voyage of Jason and the Argonauts. We have seen the development. When the form of the lower organs still resembled the boats of which we have spoken, the astral body in the water-earth still had a golden sheen. In the water-earth, man's astral body was permeated with golden light. The search for the astral body is portrayed in the voyage of the Argonauts. In a refined and subtle way, we must bring the quest for the Golden Fleece into connection with the Egyptian myth.

External historical facts are linked with spiritual facts. One should not believe that this is mere symbol. The voyage of the Argonauts actually took place, just as the Trojan War actually took place. Outer events are the physiognomy for inner events; all these are historical events. For the Greek neophyte the historical fact took place anew inwardly: the journey after the Golden Fleece, the achieving of the pure astral body.

This is what we wanted to bring before our souls today. On this basis we shall become acquainted with other things from the mysteries, and then we shall find how the Egyptian mysteries are connected with the life of today.”¹⁶

Odysseus

“Let us turn back for a moment to the middle of the Lemurian time. Man was then in a state of transition from the hermaphroditic to the condition of sexuality, in a state of transition from the condition of being able to see without an external physical sense-organ to that of seeing with the physical eye. Up to the middle of Lemuria every man had one eye, which was then replaced by two external physical eyes. It was into this phase of evolution that the pupil of the early Greek Mysteries was transplanted. He had to experience the transition from the first half of Lemuria into the second half of Lemuria, into the time after the middle of Lemuria up to the emergence of the second eye. The Cyclopes were the men of the early Lemurian time. Odysseus came to know these men upon the astral plane. After this time, human astral bodies were plunged into matter which was becoming denser, more solid. We then come — so were the initiates instructed — to the first periods of Atlantis. The Atlantean acquires more and more the capacity to make use of the forces of life, to apply these forces for his own

¹⁶ Rudolf Steiner, *Egyptian Myths and Mysteries*, lecture 10, 12Sep1908, Leipzig, GA 106

ends. They were fully developed astral forces which the Atlantean possessed, and it was only on the astral plane that a Greek could be transported into them. This was the time, so often spoken of in occult writings, when the Atlantean races lapsed into the wildest arts of black magic. This epoch was brought before the pupils of the Greek Mysteries in these shifting scenes. This was the age when human passions became so distorted under the influence of the forces of black magic that their astral bodies resembled those of the lowest animals. This was the picture which the Turanians presented when they lapsed into these wild magic arts. The astral body was so changed under the influence of these black arts that it could only be expressed symbolically as the changing of the comrades of Odysseus into swine. This was the moment of human evolution which the Greek initiates of that time experienced. Then Odysseus descended into the underworld. In the world of Greek mythology this always signified an initiation. Whenever it is said of a hero that he descended into the underworld, the narrator wants to express the fact that the hero concerned has been initiated, made acquainted with things that lie beyond death. Odysseus was an initiate and the Odyssey itself is the description of his initiation.

Now we go on to a point when, after the Atlantean flood, men became acquainted with the first operations of those Beings of whom I have spoken, acquainted with the effects of external culture, science and art, with forces which influenced intellectual life after the flood. The first periods of purely external physical culture were brought before the initiates as the temptations of purely worldly arts, worldly culture. These are the siren songs of the young fifth root-race. It was of these siren songs of the young fifth root-race that so much is said in occult writings. For on the one hand, we have the great wisdom teaching of Manu⁴ who, in the sub-race which was the originator of the fifth root-race, draws men's attention to the fact that their intellect has to lift itself up to the divine. This found its expression in the Vedas, and in what the Persian Zarathustra left to his co-religionists. But then we have the pure culture of the intelligence, which diverts men from what was developing in them under the influence of Manu. In all occult writings you find described the events which then took place. Manu chose a small band and went with them into the Desert of Gobi or Sebamo. There it was only a handful that remained true to him, whilst the others were unfaithful and dispersed in all directions. This important event was shown to the candidates for initiation — that is to say, they were shown how the Manu had chosen some of the Ur-Semites, but that of those chosen only a small number followed him, whereas the others ran into destruction through following the siren-song of external culture.

Then a still more important moment of human evolution was represented by the passage between Scylla and Charybdis. What is it which now really begins in mankind? The essential Kama — Manas culture now first begins. It had gradually been prepared up to this point; it is only now that it really begins. Our fifth root-race possesses preeminently this Kama-Manas culture. Kama is in the astral, and even to-day is still active in the astral body. But Manas is what is active in the physical brain. The man of the fifth root-race thinks with the physical brain. It is only in a future phase of evolution that Kama, the astral body, will be so advanced that it will be able to think. To-day Manas has taken hold of the physical brain. We have to pass between the hindrances on either side — Scylla-Manas and Charybdis-Kama. The passage of Odysseus is a picture of this. There is on the one hand the astral whirlpool of the instincts, appetites and passions into which man can fall; on the other hand, there is the physical intellect chained to the rock. The rock occurs also in the Prometheus saga, where we meet the rock again. The human

intellect is exposed to all the dangers of the physical, of the rock. Man sails between the physical intelligence and the whirlpool of the astral life. If he has accomplished that successfully, if he has recognized the dangers of the passage, and has nevertheless kept his footing, then he comes to Calypso, to the hidden wisdom. Then he can take a look into the future of humanity, then he can undergo the testing time, which lasts seven years. That is why Odysseus remains with the nymph Calypso seven years. Every man who seeks initiation goes through a seven-year testing period, and this is represented by the sojourn with Calypso. Only then can he reach the point to which the soul aspires. Read Homer's *Odyssey*! He means that man is in search of his own soul. He who really wishes to understand the *Odyssey* cannot accept the view of a modern investigator who asserts that Polyphemus and the Cyclopes only mean that Etna had erupted, and that the scene of the conflagration seemed to Odysseus like the eye of a giant.

At last Odysseus returns home as a beggar, without any external property. This means that the man who had recognized the unimportance of the external world and of worldly goods, seeks his soul's home not in Maya, but behind Maya, thus in a mystical sense he returns home as a beggar. That he is truly wise is shown by his being led into his house by Pallas Athene. In all esotericism the soul is represented as feminine, it is always the feminine nature that is chosen as the symbol for the striving of the individual soul. Goethe calls it the 'Eternal Feminine'. In Medea in the Argonaut saga, in Penelope, we have to understand the real soul, to which Odysseus seeks the way again. The Virgin Mary too, in the Christian religion, is the striving human soul, only there the significance is infinitely deeper. Strictly speaking, Penelope is the human soul in the fifth root-race. The fifth root-race has to cultivate human intelligence. Human intelligence is utterly unfruitful when it is only turned upon itself. When it has something that one can call a content, then the intelligence can be applied to it. Intelligence is a network which is spun around things we have from some other place. When external experience teaches you something, you can weave around it with your intelligence. When the higher occult wisdom teaches you something, you can also weave around it. Men say that occult wisdom contradicts reason. Nothing contradicts reason! When something new dawns on their horizon men have always said that it is contrary to reason. But the intellect is only there for purposes of combining. Out of itself it can win nothing. This barrenness of the intellect, which is nevertheless the real soul of the fifth root-race, is expressed in the perpetual weaving and unraveling of Penelope's cloth. Odysseus is led by wisdom. The initiate must find the way to the soul of the fifth root-race, but he will only unite himself with this soul in the right way if he is guided by Pallas Athene. Pallas Athene too is a feminine deity, another soul-force, wisdom, the real guide. But man has to reach intelligence through many by-paths, in so far as they are paths of development — for there were many by-paths in the Lemurian epoch. And in this journey Pallas Athene must be his guide. This was brought before the pupils of the Mysteries in Greece, and this is what Homer wanted to express in his profound saga.

What is described in the *Odyssey* is initiation as it was carried out in Greece at that time — an initiation which was a repetition on the astral and mental planes of experiences from Lemurian times right down to the time of the Mysteries themselves. Odysseus is the clever man, the cunning man, and Troy was overthrown through his ability. The clever, intellectual man is the man of the fifth root-race. But to be able to find his way rightly in the fifth root-race, he must again on his devious path seek his home

country, his Penelope. The man who is merely cunning and clever would never find the right way. He must first come out of himself, broaden his view, by looking back on the long journey of the human race. Odysseus is the representative of the cunning Kama-Manas man, who has to wander through many byways, in order to be led back again to the soul of the fifth root-race.

Notes on the Argonaut Saga and the Odyssey.

- The article here mentioned, which first appeared in the periodical *Lucifer-Gnosis* was later published and forms chapter 1 of *Atlantis and Lemuria*.
- Forces of Kama. The forces of the astral body.
- Astral plane and Mental plane. These are the “soul-world” and “spirit-land” in Rudolf Steiner's Theosophy.
- Manu. Described in An Outline of Occult Science as “the Christ-initiate” or “the leader of the Christ-oracle”.¹⁷

Heracles

“Let us consider the legend of Hercules. The twelve labors imposed on Hercules are seen in a higher light when one reflects that before the last and most difficult one he was initiated into the Eleusinian Mysteries. At the command of King Eurystheus of Mycenae he was to fetch Cerberus, the hound of hell, from the nether world, and take him back there again. To be able to undertake a journey into the nether world, Hercules had to be an initiate. The Mysteries led man through the death of the transitory and thus into the nether world; through initiation they wished to save the eternal element in him from destruction. As a mystic he could overcome death. Hercules overcame the dangers of the nether world as a mystic. This justifies the interpretation of his other deeds as stages of the inner development of the soul. He overcame the Nemean lion and brought him to Mycenae. This means that he became master of the purely physical force in man; he tamed it. Next he slew the nine-headed Hydra. He overcame it with firebrands, dipping his arrows in its gall so that they would never miss their mark. This means that he overcame lower knowledge, the knowledge of the senses, through the fire of the spirit, and out of what he had gained from this lower knowledge he drew the strength to see the lower world in the light belonging to the spiritual eye. Hercules caught the doe of Artemis. The latter is the goddess of the chase. Hercules hunted down what the free nature of the human soul can offer. The other labors can be interpreted in a similar way. We cannot follow them in every detail here; our intention is only to show how the general sense of the myth itself points to inner development.”¹⁸

Prometheus

“The saga of Prometheus. Prometheus and Epimetheus were the sons of the Titan, Japetos. The Titans were the children of the oldest generation of the gods, of Uranos (Heaven) and Gaia (Earth). Kronos, the youngest of the Titans, dethroned his father and seized the rulership of the world. For this, together with the remaining Titans, he was overpowered by his son Zeus. And Zeus became supreme among the

¹⁷ Rudolf Steiner, *Christianity as Mystical Fact*,

¹⁸ Rudolf Steiner, *Christianity as Mystical Fact*,

gods. In the battle with the Titans, Prometheus stood at the side of Zeus. On his advice Zeus banished the Titans into the nether world. But the Titans' attitude of mind continued to live in Prometheus. He was only half a friend to Zeus. When Zeus wished to destroy men for their presumption, Prometheus took their part, teaching them the art of numbers and writing, as well as other things leading to culture, especially the use of fire. Because of this Zeus was angry with Prometheus. Hephaestus, the son of Zeus, was commissioned to fashion the image of a woman of great beauty, which the gods adorned with all kinds of gifts. This woman was known as Pandora, the all-gifted. Hermes, the messenger of the gods, brought her to Epimetheus, the brother of Prometheus. She brought him a casket as a gift from the gods. Epimetheus accepted the gift, despite the fact that Prometheus had advised him on no account to accept a gift from the gods. When the casket was opened, out flew all kinds of human plagues. Hope alone remained inside, and that only because Pandora quickly closed the lid. Therefore, Hope has remained as the doubtful gift of the gods. — At the command of Zeus, Prometheus was chained to a rock in the Caucasus because of his relationship with men. An eagle constantly fed upon his liver, which continually renewed itself. Prometheus had to pass his days in tortured solitude until one of the gods voluntarily sacrificed himself, that is, dedicated himself to death. The tortured one bore his suffering steadfastly. He had learned that Zeus would be dethroned by the son of a mortal woman if he did not marry her. Zeus was anxious to know this secret; he sent the messenger of the gods, Hermes, to Prometheus to discover something about it. Prometheus denied him any information. — The legend of Hercules is linked with that of Prometheus. During his travels Hercules also came to the Caucasus. He killed the eagle which was consuming the liver of Prometheus. The centaur, Chiron, who could not die, although suffering from an incurable wound, sacrificed himself for Prometheus. Then the latter was reconciled with the gods.

The Titans are the force of will streaming from the original cosmic spirit (Uranos) in the form of nature (Kronos). Here we must not think of merely abstract forces of will, but of real beings of will. Prometheus belongs among the latter. This characterizes his being. But he is not entirely a Titan. In a certain sense he sides with Zeus, the spirit who assumed the rulership of the world after the unbridled nature-force (Kronos) had been tamed. Prometheus, therefore, represents those worlds which have given man that forward-striving, which is a force half of nature, half of spirit — the will. On the one side the will is directed toward good, on the other side toward evil. Its destiny is formed according to whether it inclines toward the spiritual or the transitory. This destiny is the destiny of man himself. Man is chained to the transitory. The eagle gnaws at him. He must endure it. He can only attain the heights when he seeks his destiny in solitude. He has a secret. Its content is that the divine (Zeus) must marry a mortal, human consciousness itself, which is bound to the physical body, in order to bring forth a son, human wisdom (the Logos), who will redeem the god. Through this, consciousness becomes immortal. Man may not betray this secret until a mystic (Hercules) approaches him and removes the power which continually threatens him with death. A being, half animal, half human — a centaur — must sacrifice himself to redeem man. The centaur is man himself, the half animal, half spiritual man. He must die so that the purely spiritual man may be redeemed. What Prometheus, the human will, despises, is taken by Epimetheus, the intellect, shrewdness. But the gifts offered to Epimetheus are only troubles and

plagues. For the intellect clings to nothingness, to the transitory. And only one thing remains — the hope that out of the transitory, one day the eternal may be born.”¹⁹

Prometheus means ‘thinking in advance’, Epimetheus means ‘thinking afterwards, reflecting’. There you have the two activities of human thought, clearly contrasted in the man of reflection and the man of forethought. The reflecting man is the man who allows the things of this world to work upon him, and then thinks; such thought is the Kama-Manas thinking. To-day the man of the fifth root-race still thinks predominantly like Epimetheus. However, in so far as he does not merely allow what is already there to work upon him, but becomes an inventor or a discoverer, to that extent he is a Prometheus. Inventions could never be made if all men were like Epimetheus. An invention occurs when a human being creates something that was not there before. It is first there in thought and then the thought is converted into reality. That is Prometheus-thinking. This Prometheus-thinking in the fifth root-race is Manas-thinking⁶. Kama-Manas and Manas run like two streams side by side in the fifth root-race. The Manas-thinking will gradually become more and more widespread.

Zeus had created the human race, but humanity had become rebellious, hence he wanted to exterminate it. Then Prometheus made himself humanity's representative. He devised a plan to give men the means whereby they could save themselves and be no longer entirely dependent upon the help of Zeus. Thus, we are told that Prometheus taught men the use of writing and of the arts, but above all the use of fire. Because of Zeus's anger Prometheus was chained to the Caucasus and was forced to endure there much suffering over a long period.

All Promethean force is chained to the rock, to the earth. Hence, too, Peter is the rock upon which the Christ built. It is the same as the rock of the Caucasus. The man of the fifth race has to seek his evolution on the physical plane. He is chained to the inorganic forces.

The consciousness that humanity of the fifth root-race stands under the sign of fire is what is primarily expressed in the Prometheus saga. And Prometheus is none other than the representative of the entire root-race. His brother is Epimetheus. Prometheus means ‘thinking in advance’, Epimetheus means ‘thinking afterwards, reflecting’. There you have the two activities of human thought, clearly contrasted in the man of reflection and the man of forethought. The reflecting man is the man who allows the things of this world to work upon him, and then thinks; such thought is the Kama-Manas thinking. To-day the man of the fifth root-race still thinks predominantly like Epimetheus. However, in so far as he does not merely allow what is already there to work upon him, but becomes an inventor or a discoverer, to that extent he is a Prometheus. Inventions could never be made if all men were like Epimetheus. An invention occurs when a human being creates something that was not there before. It is first there in thought and then the thought is converted into reality. That is Prometheus-thinking. This Prometheus-thinking in the fifth root-race is Manas-thinking⁶. Kama-Manas and Manas run like two streams side by side in the fifth root-race. The Manas-thinking will gradually become more and more widespread.

When intelligence, the power of Manas is applied to the inorganic, to the mineral world, the results of all these powers of invention and discovery, however prodigious, are by and large in the service of human egotism, of men's personal interests. Starting from the earliest inventions and going on right up to the telephone, one of our latest inventions, you will see what mighty forces have been made serviceable to us. But what ends do they serve, what is it that we transport by rail and steamer from

¹⁹ Rudolf Steiner, *Christianity as Mystical Fact*,

foreign lands? Foodstuffs. We order food by telephone. It is really human karma that begins with these inventions and discoveries in the fifth root-race. This is what an objective study of the matter must make clear to us. Then we shall understand that the higher man, that higher man who has been plunged into matter, is in fact, during the fifth root-race, chained to it. Therefore, it is in matter that his karma will reach its fulfilment.

With the etheric body we associate the liver. The liver has a specific occult connection with the etheric body. The control by the Atlanteans over Prana (the life-force permeating the etheric body) you will see that in one way the Atlantean stood at a still lower stage. His etheric body still had the original relationship with the external ethers and because of this he controlled the Prana of the outer world.

Because man has risen to one stage higher, his work has become one stage lower. That is a law. If there is an ascent on the one hand, there must be a descent on the other. Whereas formerly man worked on Kama from Prana, now he has to work with Kama on the physical plane.

A vulture gnaws at Prometheus's liver. The vulture symbolizes Kama, which really destroys the forces of the fifth race. The vulture gnaws at the human liver, the basis of life; so, does this force of the fifth root-race gnaw at the essential life-forces of man, because man is chained to mineral nature, to Peter, to the rock, the Caucasus.

During the fifth root-race only human initiates are able to bring release to fettered man. Hercules, a human initiate, has to go all the way to the Caucasus in order to set Prometheus free. It is thus that the initiates will wrest men from their bondage.

The human being who still has a connection with the animal nature — the centaur Chiron — must make a sacrifice. The man of earlier times must be sacrificed. The sacrifice of the centaur is as important for the development of the fifth root-race as man's release by initiates.

By the marriage of Uranus with Gaia there arose the man who descended into matter, and thereby stepped into Time. Chronos (Time) becomes the ruler of the second generation of gods from the middle of Lemuria right up to the beginning of Atlantis. The Greeks symbolized these leading Beings as, first of all Uranus, later Chronos, and after that they went over to Zeus. Uranus means heaven, Gaia the earth. If we go back beyond the middle of the third race, the Lemurian, we find no men as we now know them, but one man, who is called in the secret doctrine Adam Cadmon - the man who is still without sex, who does not yet belong to the earth, who has not yet evolved the organs for earthly sight, who still belongs to the Uranus-nature, to heaven. By the marriage of Uranus with Gaia there arose the man who descended into matter, and thereby stepped into Time. Chronos (Time) becomes the ruler of the second generation of gods from the middle of Lemuria right up to the beginning of Atlantis.

During the fifth root-race mortal man is expected to stand on his own feet. This humanity of the fifth root-race is represented by Prometheus. The fifth race was the first to acquire human skill and the primeval art of fire-making. Zeus is jealous of this race, the race in which men come to have their own initiates, initiates who in the sixth race will take the lead into their own hands. But humanity has to pay the price for this. Hence its primordial initiate must first of all take upon himself the sum of all suffering. Prometheus is the archetype of the initiate of the fifth root-race, one initiated not only into wisdom but into deed. He runs through the whole gamut of suffering and is released by the man who makes himself mature enough to free humanity little by little and to lift it above the mineral realm.

The saga thus expresses great cosmic truths. That is why I said at the outset that anyone who reaches the third interpretation may take it literally once more. Every saga undergoes change. It is derived from primordial times and transforms itself at a certain point. There is a point in every saga at which it is to be taken literally again. In the Prometheus saga you have the vulture gnawing at the liver. That can be taken quite literally. The vulture gnaws at the liver of the fifth root-race. This Promethean struggle with suffering is repeated in the fifth root-race in every single man. What is here expressed in the saga is to be taken quite literally. Without this struggle the destiny of the fifth race would be quite different.

...

Man assumed his present-day form during the third Root Race, the time of ancient Lemuria, developed it further during the fourth Root Race, the time of ancient Atlantis, and then progressed to the fifth Root Race with what he had thus acquired. Whoever heard my Atlantis lectures will remember that a vivid memory of those times still existed among the Greeks.

To find our bearings, we must get a little insight into two currents belonging to our fifth Root Race, which are active as hidden powers in the souls of men and are often in conflict with one another. The one current is most clearly and best represented by what we call the Egyptian, Indian and South European outlook on life. Everything belonging later to Judaism and even to Christianity contains a little of that. But in our European culture, on the other hand, this has been intermingled with that other current which is to be found in ancient Persia and — if we disregard what the anthropologists and etymologists say and go deeper into the matter — we find it again stretching westwards from Persia to the regions of the Teutons.

Of these two currents I would maintain that two mighty and important spiritual intuitions underlie them. The one was best understood by the ancient Rishis. To them was revealed the intuition of beings of a higher order, the so-called Devas. He who has undergone occult training and can carry out investigations into these matters will know what Devas are. These purely spiritual beings, of the Astral or Mental Plane, have a twofold inner nature, whereas man's nature is threefold. For man consists of body, soul and spirit, but the Deva nature — as far as can be investigated — consists only of soul and spirit. It may possess other members, but we are unable to find them, even by occult means. The Deva is an ensouled spirit. The impulses, emotions, desires and wishes which live invisibly within man, but are seen as light effects by the seer, these soul powers, this soul body, which constitutes man's inner being, supported by the physical body, is the lowest body which the Devas possess. We can regard it as their body. The intuitive faculty of the Indian was concerned mainly with the worshipping of these Devas. The man of India sees these Devas all around. He sees them as creating powers when he penetrates the veil of outward appearance. This intuition is fundamental to the outlook on life of the peoples of the Southern Zone! It is expressed most powerfully in the Egyptians' conception of the world.

The other intuition was the basis upon which the ancient Persian mysticism was founded, and this led to the veneration of beings who were also only twofold in their nature: the Asuras. They, too, possessed what we call soul, but the soul organ was enclosed within a physical body developed in sublime and titanic fashion. The Indian view of the world, which clung to the Deva worship, looked upon the Asuras as something inferior; whereas those who inclined to the viewpoint of the Northern peoples adhered to the Asuras, to physical nature. Thus, there developed in the Northern Zone more especially the impulse towards controlling the things of the sense world in a material way, towards an ordering of the world of realities by means of the highest technical advancement, through physical arts and so on. Nowadays

there is nobody who still persists in Asura worship, but there are many among us who still have something of this within them. Thence comes the tendency towards the materialistic side of life and that is the basic tendency of the Northern peoples. Whoever acknowledges purely materialistic principles can be sure that he has something of the Asuras in his nature.

Among the Asura adherents there then developed a strange undertone of feeling. It first made its appearance in the spiritual life of Persia. The Persians developed a kind of fear of the Deva nature. They experienced fear, apprehension and dread in face of what was of a purely soul-spirit nature. That was the reason for the great contrast which we now observe between the Persian and the Indian attitude. In the Persian attitude those things were often venerated which to the Indians were bad and inferior, and just those things were avoided by the Persians which the Indians held in veneration. The Persian experience of the world was steeped in a mood of soul which feared and avoided a being of the nature of a Deva. In short, it was the picture of Satan which arose in this view of the world. Lucifer, the being of Spirit and Soul, became an object of fear and dread. That is where we have to look for the origin of the belief in the Devil. This mood of soul has also been absorbed into the modern view of the world; Lucifer became a much feared and avoided figure in the Middle Ages. Lucifer was definitely shunned.

We learn particulars about it in the manuscript already mentioned. If we follow in it the course of earth evolution, we shall find that in the middle of the third Root Race, the Lemurian Epoch, mankind was clothed in physical matter. It is a wrong conception when theosophists believe that reincarnation had no beginning and will have no ending. Reincarnation started in the Lemurian Age and will cease again at the beginning of the sixth Root Race or Age. It is only a certain period of time in earth evolution during which mankind reincarnates. It was preceded by a most spiritual condition which precluded any necessity for reincarnation and there will follow again a spiritual state which will likewise obviate the necessity for reincarnation.

Simultaneously with its first incarnation in the Lemurian Age the untarnished human spirit, consisting of Atma-Buddhi-Manas, sought its primal physical incarnation. The physical development of the earth with its animal-like creatures had not evolved so far at that time, the whole, of this animal-human organism was not so far advanced then that it could have incorporated the human spirit. But a part of it, a certain group of animal-like beings had evolved so far that the seed of the human spirit could descend into it to give form to the human body.

Some of the individualities who incarnated at that time formed the small nucleus of those who later spread over the whole earth as the so-called Adepts. They were the original Adepts, not those whom we call initiated today. Those whom we call initiates today did not go through incarnation at that time. Not all incarnated at that time who would have been able to find human-animal bodies, only some of them. Some others were opposed to the process of incarnation for a particular reason. They delayed that until the time of the Fourth Age. The Bible hints at that in a concealed and profound way: 'The Sons of God saw the daughters of men that they were fair and they took them wives of all which they chose.'

That is to say, the incarnation of those who had waited began at a later time. We call this group the 'Sons of Wisdom', and it almost appears as if there were a kind of arrogance, a sort of pride about them. We shall make an exception of the small group of Adepts. Had these other ones also incarnated at the earlier period, mankind would never have been able to acquire the clarity of consciousness which he possesses today. He would have been held fast in a dull trance-like state of consciousness. He would have developed that kind of consciousness which is to be found in people who have been hypnotised,

sleepwalkers and the like. In short, man would have remained in a kind of dreamlike state. But one thing would have been lacking then — one thing of great importance, if not of the utmost importance — he would have lacked a feeling of freedom, a capacity to exercise his individual discrimination with regard to good and evil by means of his own consciousness, his own human ego.

This postponement of incarnation — in the form it assumed in consequence of that feeling of dread of the Devas which I characterized — this is called in the Book of Genesis 'the Fall of Man'. The Devas delayed their incarnation and only descended to the earth to take possession of physical bodies when humanity had reached a further Stage in its development. Through this they were able to evolve a more mature form of consciousness than would have been the case earlier.

Thus, you see, the cost of man's freedom was the deterioration of his nature, by waiting for his incarnation till he could descend into denser physical conditions. A deep understanding of this has been preserved in Greek mythology. Had man descended earlier into incarnation — so says the Greek myth — then that would have happened which Zeus wanted when man was still living in Paradise. He wished to make man happy — but as an unconscious being. Clear consciousness would have been possessed solely by the gods and man would have been without a feeling of freedom. The rebellion of the Lucifer Spirit, the Deva Spirit within humanity, who wished to descend in order to rise up again out of his own freedom, is symbolized by the saga of Prometheus! But Prometheus had to suffer for his endeavors by having an eagle — symbol of inordinate desire — gnawing at his liver and causing him the most deadly pain.

Man had thus descended more deeply and now had to achieve through his own free conscious activity what he would have attained by magical arts and powers. But because he had descended deeper, he must suffer pains and torment. This is also indicated in the Bible with the words: 'In sorrow thou shalt bring forth children. In the sweat of thy face shalt thou eat bread', etc. That is no less than to say: mankind must raise itself again with the help of culture.

Through the figure of Prometheus, Greek mythology has symbolized free humanity struggling towards culture. He is the representative of suffering mankind, but at the same time the giver of freedom. The one who sets Prometheus free is Heracles, of whom it is said that he underwent initiation in the Eleusinian Mysteries. Whoever descended to the underworld was an initiate, for the descent into the underworld is a technical term denoting initiation. This journey to the underworld is attributed to Heracles, Odysseus and to all who are initiates who wish to lead man of his epoch to the source of primeval wisdom, to a life of the spirit.

Had mankind retained the attitude of Lemurian times we would have been dreamers today. Through his Deva nature, mankind fructified his lower nature. Out of his self-awareness, out of his awareness of freedom, man now has to reawaken that spark of awareness which he brought down from heaven in justified presumption; he has to reawaken that spiritual knowledge which he had received without his own striving when he was still unfree. There lies in human nature itself that satanic rebelliousness which, however, in the form of luciferic aspiration is the only safeguard of our freedom. And out of this freedom we shall again wrest spiritual life. It will be reawakened in the man of the fifth Root Race, our present epoch. This form of consciousness will again be conveyed through initiates. It will not be a dreamy, but a clear consciousness. It is the Heracleian spirits, the initiated ones, who will help mankind forward and reveal to him his Deva nature, his knowledge of the spirit. That was also the endeavor of all the great founders of religion, that they should restore to mankind the knowledge of the spirit which

had been lost in physiological existence. The fifth epoch still contains much of the material life within it. This materialistic culture of the present time shows us how far man has become embedded in purely physical-physiological nature, as Prometheus was enmeshed in his chains. But it is equally certain that the vulture, the symbol of lust and craving, gnawing at our liver, will be thrust aside by spiritual men. That is the goal to which the initiates would lead mankind through consciousness of self, by means of such movements as the theosophical movement, so that it can raise itself up in full freedom.

...

Here the Whitsuntide mystery is indicated. It is intimated that man has to wait for the coming of the Holy Spirit. When the moment arrives in which man is able to kindle the spark of spiritual life within him, when the physiological nature of man is able to attempt the ascent by means of its own forces, then will the Holy Spirit descend upon him, and the time of spiritual awakening will be at hand.

Man descended as far as the physical body and so, in contrast to the nature of the Devas, he is built up out of three principles: Spirit, Soul and Body. The Devas are at a higher stage than man, but they do not have to surmount physical nature as man does. This physical nature has to be transfigured so that it can absorb the life of the spirit. Man's consciousness in the body, his physiological consciousness of today, will itself be able to enkindle the spark of spiritual existence in freedom.

Christ's sacrifice is an example which shows that man will be able to unfold a higher form of consciousness out of his life in the physical plane. His lower individuality lives in the physical body, but it must be enkindled so that the higher personality can develop. Only then can the 'rivers of living water' flow from man's 'belly'. Then can the Holy Spirit appear and be poured forth upon humanity. Man, as an ego being, must be as though dead to physiological existence.

Herein lies what is truly Christian, and it also embodies the deeper mystery contained in the Whitsuntide Festival. Man lives primarily in his lower organism, in his consciousness imbued with desires. It is right that this is so, because it is only this consciousness which can provide him with awareness of his true goal, to attain freedom. He should not remain there, however, but must raise his ego to the nature of a Deva. He must develop the Deva within him, bring it to birth so that it becomes a spirit of healing — a Holy Spirit. To that end he must consciously sacrifice his earthly body, he must experience that 'dying and becoming' so that he does not remain a 'gloomy guest' on this dark earth.

Thus, the Easter mystery is only revealed in its fullness when taken together with the Whitsuntide mystery. We see the human ego, exemplified in its Divine Representative, divesting itself of the lower ego and dying in order to be completely transfigured in its physical nature and offered up again to the Godhead. Ascension is the symbol of this. When man has become transfigured in the physical body. has offered it up again to the Spirit, he will be ripe to receive the outpouring of spiritual life, to experience what is called the 'coming of the Holy Spirit' according to the explanation of One, who is mankind's greatest Representative. Therefore, it is also said: 'And there are three that bear witness in earth, the Spirit, the water and the blood.' Whitsuntide is the outpouring of the Spirit into man.

The highest goal of humanity is symbolically expressed by means of the Whitsuntide festival; that is, that mankind must progress once more from an intellectual to a spiritual life just as Prometheus was set free from his suffering by Heracles, so will mankind be set free by the power of the Spirit. By descending into

matter, mankind has attained self-consciousness. Through the fact that he ascends again, he will become a self-aware Deva.

Source: *Whitsuntide. Festival of the Liberation of the Human Spirit*, Berlin, 23 May 1904, GA093

The Centaur had to sacrifice himself for Prometheus to finally be freed. Steiner mentions we carry Chiron within our etheric (prana, chi) body. "The occult schools that were inaugurated here and there keep such things secret for reasons that will not be explained today. They still keep them secret, although today these things must be brought to the consciousness of mankind. Since the last third of the nineteenth century, means and ways were given whereby that which occult schools have kept back (in an unjustified way, in many cases) becomes obsolete. This is connected with the event that I mentioned to you — the event which took place in the autumn of 1879. Now we can only lift the outer veil of this mystery; but even this outer veil is one of the most important pieces of knowledge concerning man. It is indeed a head that we bear within us as the head of a second man; it is a head, but also a body belongs to this head, and this body is, at first, the body of an animal. Thus, we bear within us a second human being. This second human being possesses a properly formed head, but attached to it, the body of an animal — a real centaur. The centaur is a truth, an etheric truth.

It is important to bear in mind that a relatively great wisdom is active in this being — a wisdom connected with the entire cosmic rhythm. The head belonging to this centaur sees the cosmic rhythm in which it is embedded, also during the existence between death and a new birth. It is the cosmic rhythm that has been shown in a threefold way, also in numbers — the rhythm on which many secrets of the universe are based. This head is much wiser than our physical head. All human beings bear within them another far wiser being — the centaur. But in spite of his wisdom, this centaur is equipped with all the wild instincts of the animals.

Now you will understand the wisdom of the guiding forces of the universe. Man could not be given a consciousness which is, on the one hand, strong and able to see through the cosmic rhythm, and on the other hand, uncontrolled and full of wild instincts. But the centaur's animal nature — please connect this with what I have told you in other lectures dealing with this subject from another point of view — is tamed and conquered in the next incarnation, during his passage through the world of cosmic rhythms between death and a new birth. The foundation of our lung-system in the present incarnation appears as our physical head, although this is dulled down to an understanding limited to the senses, and what lies at the basis of our lung-system appears as an entire human being whose wild instincts are tamed in the next incarnation. The centaur of this incarnation is, in the next incarnation, the human being endowed with sense perception.

Now you will be able to grasp something else: — You will understand why I said that, during man's existence between death and a new birth, the animal realm is his lowest realm and that he must conquer its forces. What must he do? In what work must he be engaged between two incarnations? He must fulfill the task of transforming the centaur, the animal in him, into a human form for the next incarnation. This work requires a real knowledge embracing the impulses of the whole animal realm; in the age of Chiron, men possessed this knowledge atavistically, in a weaker form. Although the knowledge of Chiron is a knowledge weakened by this incarnation, it is of the same kind. Now you see the connection. You see why man needs this lower realm between death and a new birth; he must master it; he needs it because he must transform the centaur into a human being."

Prometheus Story from The Mission of Anger Lecture

And in a powerful poem of universal significance, the Prometheus Bound by Aeschylus, we are brought to see, though perhaps less clearly, the role of anger as a phenomenon in world history.

Probably you know the legend on which Aeschylus based his drama. Prometheus is a descendant of the ancient race of Titans, who had succeeded the first generation of gods in the evolution of the earth and of humanity. Ouranus and Gaia belong to the first generation of gods. Ouranus is succeeded by Kronos (Saturn). Then the Titans are overthrown by the third generation of gods, led by Zeus. Prometheus, though a descendant of the Titans, was on the side of Zeus in the battle against the Titans and so could be called a friend of Zeus, but he was only half a friend. When Zeus took over the rulership of the earth — so the legend continues — humanity had advanced far enough to enter on a new phase, while the old faculties possessed by men in ancient times were dying out. Zeus wanted to exterminate mankind and install a new race on earth, but Prometheus resolved to give men the means of further progress. He brought them speech and writing, knowledge of the outer world, and, finally, fire, in order that by learning to master these tools humanity might raise itself from the low level to which it had sunk.

If we look more deeply into the story, we find that everything bestowed by Prometheus on mankind is connected with the human Ego, while Zeus is portrayed as a divine power which inspires and ensouls men in whom the Ego has not yet come to full expression. If we look back over the evolution of the earth, we find in the far past a humanity in which the Ego was no more than an obscurely brooding presence. It had to acquire certain definite faculties with which to educate itself. The gifts that Zeus could bestow were not adapted to furthering the progress of mankind. In respect of the astral body, and of everything in man apart from his Ego, Zeus is the giver. Because Zeus was not capable of promoting the development of the Ego, he resolved to wipe out mankind. All the gifts brought by Prometheus, on the other hand, enabled the Ego to educate itself. Such is the deeper meaning of the legend.

Prometheus, accordingly, is the one who enables the Ego to set to work on enriching and enlarging itself; and that is exactly how the gifts bestowed by Prometheus were understood in ancient Greece.

Now we have seen that if the Ego concentrates on this single aim, it finally impoverishes itself, for it will be shutting itself off from the outer world. Enriching itself is one side only of the Ego's task. It has to go out and bring its inner wealth into harmony with the world around it, if it is not to be impoverished in the long run. Prometheus could bestow on men only the gifts whereby the Ego could enrich itself. Thus, inevitably, he challenged the powers which act from out of the entire cosmos to subdue the Ego in the right way, so that it may become self-less and thus develop its other aspect. The independence of the Ego, achieved under the sting of anger on the one hand, and on the other the damping down of the Ego when a man consumes his anger, as it were, and his Ego is deadened — this whole process is presented in the historic pictures of the conflict between Prometheus and Zeus.

Prometheus endows the Ego with faculties which enable it to become richer and richer. What Zeus has to do is to produce the same effect that anger has in the individual. Thus, the wrath of Zeus falls on Prometheus and extinguishes the power of the Ego in him. The legend tells us how Prometheus is

punished by Zeus for the untimely stimulus he had given to the advancement of the human Ego. He is chained to a rock.

The suffering thus endured by the human Ego and its inner rebellion are magnificently expressed by Aeschylus in this poetic drama.

So we see the representative of the human Ego subdued by the wrath of Zeus. Just as the individual human Ego is checked and driven back on itself when it has to swallow its anger, so is Prometheus chained by the wrath of Zeus, meaning that his activity is reduced to its proper level. When a flood of anger sweeps through the soul of an individual, his Ego, striving for self-expression, finds itself enchained; so was the Promethean Ego chained to a rock.

That is the peculiar merit of this legend: it presents in powerful pictures far-reaching truths which are valid both for individuals and for humanity at large. People could see in these pictures what had to be experienced in the individual soul. Thus, in Prometheus chained to the Caucasian rock we can see a representative of the human Ego at a time when the Ego, striving to advance from its brooding somnolence in the Sentient Soul, is restrained by its fetters from indulging in wild extravagance.

We are then told how Prometheus knows that the wrath of Zeus will be silenced when he is overthrown by the son of a mortal. He will be succeeded in his rulership by someone born of mortal man. The Ego is released by the mission of anger on a lower plane, and the immortal Ego, the immortal human soul, will be born from mortal man on a higher plane. Prometheus looks forward to the time when Zeus will be succeeded by Christ Jesus, and the individual Ego will itself be transformed into the loving Ego when the noble anger that fettered it is transformed into love. We behold the birth from the Ego enchained by anger of that other Ego, whose action in the outer world will be that of love and blessing. So, too, we behold the birth of a God of love who tends and cherishes the Ego; the very Ego that in earlier times was fettered by the anger of Zeus, so that it should not transgress its proper bounds.

Hence we see in the continuation of this legend an external picture of human evolution. We must ourselves take hold of this myth in such a way that it gives us a living picture, universally relevant, of how the individual experiences the transformation of the Ego, educated by the mission of anger, into the liberated Ego imbued with love. Then we understand what the legend does and what Aeschylus made of his material. We feel the soul's life-blood pulsing through us; we feel it in the continuation of the legend and in the dramatic form given to it by Aeschylus. So we find in this Greek drama something like a practical application of processes we can experience in our own souls. This is true of all great poems and other works of art: they spring from typical great experiences of the human soul."

Rudolf Steiner, *Metamorphoses of the Soul Paths of Experience*, Vol. 1, Lecture 2, 5Dec1909, Munich, GA 58, see <http://wn.rsarchive.org/Lectures/Metamorph1/19091205p01.html>

The Birth of the God of Technology

Let me tell you now the story of the birth of the god of technology. It was a long time ago when Zeus and Hera were king and queen of the gods. The anticipated day had come. Many were

gathered in the courtyard. Others were flying in to Olympus. Excitement was obvious in their glowing faces. Their many conversations grew louder. Let's listen in.

"She will be a radiant goddess," proclaimed Demeter with a satisfied, prophetic smile.

"This child will bring something new to Zeus' kingdom," added Athena, "for with this new god, the wisdom of our astral realm shall expand."

Hermes, who plucked an apple from a tree outside the courtyard as he had flown in, took a big bite and while chewing remarked, "I think it's a boy!"

The gods smiled at these pronouncements. Each had their own hopes for this child of their King and Queen. Most chose not to share with their peers their hopes for this child, leaving the outcome to mystery.

The summit of Olympus glowed with the morning sun and with the god's expectations. A trumpet called their attention and quickly a hush descended upon the summit as Zeus and Hera walked out, arm-in-arm, upon a balcony overlooking the courtyard. Even the sun seemed to lean in closer as if it was bending its ear to hear.

"The time has come!" Zeus thundered. "Hera, bring forth our child."

Hera reached within and, indeed, brought forth a child. She held it up for all the gods to see. But there was no applause, no godly greetings of congratulations. It felt that even the sun looked away as suddenly the air on the summit cooled. Poseidon, standing closest to the child, hung his head and stared at the ground. It seemed tears streamed from his eyes.

"Yuck," bellowed Ares. All the gods at first glared at him for his indiscretion but then, in feeling the same emotion, none scolded the warrior god.

Ares took a deep breath. With his normal countenance restored, he declared, "I have many battles to manage." And with that, he flew off.

One by one, each god, with eyes focused on the ground, faded away till only Zeus remained with Hera and their newborn son.

The queen burst into tears. "What did we do wrong?" she asked Zeus. Soon the tears stopped as fire leapt into her eyes. Zeus cowered as he felt her burning stare. "He didn't get this goat like foot from me!" she hollered at him.

Zeus looked toward the horizon as he drew a long breath that stirred the summit's now stale air. He held it while pondering a tactful response to his wife's words. Slowly he exhaled into a reply, "Even I, King of this realm, do not know the cause of this ugly foot on *your* son. I can foresee that a strange destiny awaits him." Then he turned and walked back into the palace leaving Hera and son alone on the balcony.

Hera wept. She held the boy close to her breast hoping by surrounding him with her love that he would be magically transformed into the full beauty inherent in each and every god. While kissing his forehead she thought "how could I, queen of the gods, give birth to the first and only ugly god?" Her tears streamed now dampening her son's scalp.

A cloud passed in front of the mounting mid-morning sun and within its shadow arose in her mind the thought, "Perhaps this child is not a true god, for all gods are beautiful. Perhaps some other being has corrupted the process thereby affecting his foot!" Her tears suddenly stopped. A powerful tsunami-like impulse welled up in her. She put her son down and stepped to the edge of the balcony, her eyes scanning the world below looking off the summit of Olympus. "There is where he belongs, among those ugly humans." She picked up her son and with a mighty and emotional heave, threw him off of Olympus. "No descendant of mine shall be burdened with such ugliness," she said wiping her hands and watching his body sail out of sight.

Epilogue

No one on Olympus ever asked Hera or Zeus about their son or his whereabouts. But they all would hear from Hephaestus again. More about that later on.

The baby god, Hephaestus, landed on the island Lemnos. Here, marooned on the Aegean Sea, he was raised by a tribe known as Sintians whose distinguishing characteristic was their incomprehensible speech and writing [indicative of what people say about technical writing]. On Lemnos, Hephaestus developed his godly skills of metallurgy and technology.

Who Was Hephaestus?

Hephaestus was part of a new generation of gods indicating that conditions on earth in within humanity were also changing. Major changes in evolution are expressed in mythology as the usurping of the throne by a younger generation. Zeus had taken the throne from his father, Chronos who had, in turn, taken the throne from his father Uranus. Later, we will hear in the story of Prometheus who possessed the talent of foresight that enabled him to see into a future where Zeus would father a son with a mortal woman and this son would take his throne. Prometheus knew not to tell Zeus of this to protect the child. Zeus would one day procreate with the mortal Semele whose name may be derived from the Thracian word for mother earth, Zemele. The child would be Dionysus (Bacchus in Latin) from whom humanity would learn about wine making. Religious and sexual ecstasy, dance and theatre are associated with the cult of Dionysus.

Dionysus

Dionysus was the last to be born of the gods. The mother of the gods, Hera, became incensed with jealousy concerning this child who did not stem from her. She attempted to kill the child. The titans she sent tore this child apart and scattered the pieces over the whole world. Pallas Athena found the child's still beating heart and brought it to Zeus. Zeus put the heart into his thigh where he formed Dionysus anew and gave birth to him.

The cults of Dionysus celebrated his special relationship to the world and to humanity. In the Samothracian Mysteries, Dionysus, as the last god, was seen thus as the creator of that in the human being which humanity attained last. Dionysus is active in the one who works and forms his own free yet responsible existence. More and more the strength awakens within him to be the creator of his innermost being, the creator of his soul strength and mental power. This mystery school saw in Dionysus the last step in human evolution from our origin out of God. *Ex deo nascimur* is Latin for out of God we are born. It was one of three tenets for the Rosicrucian mystery verse. Dionysus was the Omega of the origin of mankind.

In this Greek mystery, the arrival of sexual maturity was celebrated. From birth until puberty, the sexuality of a child is largely undifferentiated. Puberty is the last step which nature accomplishes within the human being. With this maturity, the desire awakes for the other sex. The Mystery taught of the importance of what one then makes of this desire, how one refines it, how one works over it with soul, and finally whether one can attain love in a spiritual respect.

The Samothracian Mystery taught its students that it is normal and natural to feel the sexual instincts towards the other sex. This comes from the gods. It exists in one as one's inner centaur. In Greek mythology, this centaur is given a name, Chiron. The Mysteries taught that the human can rise above the centaur to a love worthy of the human. Sensuousness becomes transmuted into love. Dionysus was the god who offered the strength for sexual maturity.

Earlier we explored androgyny. In early Greek sculpture work, we find Zeus with many breasts. Plato too writes of an earlier dual-sexuality of a human being. With the withdrawal of the moon, humanity was affected. We changed from dual sexuality to uni-sexuality. Half of one's productive power was separated. To the teachers of the Mysteries, the loss of one half of sexuality has awoken in the soul the strength of mind. As a result of the human being becoming unisexual after losing half of one's physical productive power, we attained a new productive power, the power of individual mental and spiritual activity.

A self-consciousness could then arise. One could now say to him or herself, "I". The human, with the help of Dionysus, became his own creator. That makes us a free and self-conscious being thus arose. But this is a double-edged sword for with it is connected the development of egoism and the temptation to lie to service one's selfish goals. The emancipation of the human being from nature, from the gods, from God, was enabled through Dionysus.

The consciousness of oneness that reigned in ancient India could see through each human being to the one divine soul. But Dionysus was dismembered by the Titans. This symbolized

how the human being would become independent and separated from the divine consciousness. The divine soul would be divided into as many individuals as there are human beings spread over the world.

Pallas Athena is the goddess of the human wisdom. The Greek felt her with their heart. With a transformed higher consciousness, we again find the common consciousness of the whole humanity. While we feel the oneness again. The heart of the god Dionysus is saved. It is placed next to the sexuality of Zeus who is god over nature and the whole humanity. The Greek mystic imagined that the god Dionysus led the human beings up to the separation of the sexes and on to sexual maturity.

The Work of Hephaestus

Hephaestus built his forge within a volcano on the nearby island of Chryse. Here he built an amazing assortment of mechanical devices and structures such as thrones for the gods of Olympus. In a bit of cosmic humor, the throne Hephaestus built for his mother, Hera, he lined it with the world's first 'Velcro'. When Hera sat in her throne, she could not get up again.

When the Trojan War commenced, the gods were involved. The soul-mate of the great warrior Achilles, Patroclus, led the Greeks in a battle. He disguised himself with the armor of Achilles. But the great Trojan warrior Hector prevailed. With Patroclus slain, Hector took the armor. With Patroclus' death, Achilles slipped into deep despair. Defeat seemed likely. This was a pivotal moment in Homer's *Iliad*.

With their great warrior Achilles tormented by death of his close friend, the will of Greeks for battle waned. Then Achilles' mother, Thetis²⁰, an immortal, intervened. She persuaded Hephaestus to make dazzling, new armor for her son. Upon seeing this armor, Achilles was inspired to reenter the battle.

When Achilles was killing so many men, the river god Scamander became angry because Achilles was choking his waters with all the men he had killed. Scamander tried to drown Achilles but was stopped by Hera and Hephaestus. Zeus realized that Achilles' rage so severe that he would sack Troy before the time allotted by destiny for its destruction. So, he sends the gods to restrain Achilles. Finally, the right time arrives and Achilles finds Hector and slays him.

In the temple of Athena on the acropolis of Phaselis, in the port city of Lycia, on the Pamphylian Gulf, there was a relic claimed to be Achilles' bronze-headed spear that was built by Hephaestus. It was for centuries preserved there. Records show it was shown in the time of Pausanias in the 2nd century AD. Alexander the Great, who envisioned himself as the new

²⁰ According to Photius, the sixth book of the *New History by Ptolemy* Hephaestion reported that Thetis burned in a secret place the children she had by Peleus; but when she had Achilles, Peleus noticed, took him from the flames with only **a burnt foot**, and placed him with the centaur Chiron. Later Chiron exhumed the body of the Damysus, who was the fastest of all the giants, removed the ankle, and incorporated it into Achilles' burnt foot.

Achilles, visited the city in 333 BC and may have taken the spear with him on his conquests. Did the Hephaestian spear grant its user magical qualities?

Pandora the First Robot with AI

Perhaps Hephaestus' greatest achievement was Pandora, an automaton so superbly constructed that even Prometheus' brother, the Titan Epimetheus, was so charmed by her seemingly authentic womanly charms that, according to legend, he sought to marry her, or at least have sex with her. He allowed Pandora to open her jar which released upon humanity multiple afflictions and illnesses. All that remained was hope. Here is a foreshadowing of our age of sexbots.

Offspring of Hephaestus

When Hephaestus had matured, he met and married the Thracian nymph, Cabeiro. Cabeiro was the daughter of the sea god Proteus, who was the eldest son of Poseidon. The ancestral home of Cabeiro's family was the island of Pharos in the delta of the River Nile. In the nymph Cabeiro we have the offspring of the Egyptian Mysteries. Incidentally, the famous Lighthouse of Alexander was built on this island Pharos. In his *Natural History* (xxxvi:13), Pliny the Elder speaks of a remarkable labyrinth that existed on Lemnos, presumably built by Hephaestus. Perhaps the rising sea level has covered both this and the forge on Chryse.

With Cabeiro, Hephaestus fathered a tribe called the Kaberoi whose mystical initiatory rites we know today as the Samothracian Mysteries that were mentioned earlier. Chthonic Mysteries may be related as these have to do with the mysteries of what is below the earth's surface such as what brings about volcanoes (Gaia has to do with the living surface of the earth).

Hephaestus eventually is invited to return to Olympus. Triumphant he rides into the city upon a donkey - something Jesus Christ would repeat in riding into Jerusalem. The gods, in their collective wisdom, gave to Hephaestus the goddess Aphrodite to marry (gods could do this). This wisdom foresaw the need to put together the god of technology with the goddess of beauty and sensual passions.

Prometheus and Hephaestus

These Greek gods should be considered as aspects of our inner life of soul. It was through Prometheus, according to the myth, that humanity acquired the arts and sciences, metallurgy, and above all, fire, inner fire. Note the similarity regarding arts, sciences, and metallurgy to the story of Cain and his offspring. Zeus, as ruler of the soul life, found this gift from Prometheus gave too much too soon to humanity. Thus, the Prometheus of our human soul had to have these gifts chained to the rock, that is, to the mineral kingdom. Hephaestus was required to

build these chains. This myth envisioned a future time, now, when technology would form chains that kept our thoughts and attention on the mineral or lifeless kingdom.

Several Greek Myths, such as this story of Prometheus, use the symbol of 'rock' in their story to mean the mineral kingdom. Here, the god Prometheus was chained to the 'rock' by the command of Zeus. Before Zeus seized the throne from his father Chronos, Prometheus was a god known in mythology as a titan. His name means, 'to think ahead' and he has a brother, Epimetheus, whose name means 'to reflect, to think back in time'. These two were the only titans to survive the battle between Zeus and Chronos because they sided with Zeus.

Prometheus could only be freed from his chains by another impulse from within our soul. This would come from Heracles who performed twelve labors, one for each sign of the zodiac. In so doing, the Heracleian soul became god-like. But this was still not enough. Finally, we must sacrifice our animality. This was Chiron, the centaur. He was already ill, so he offered to be this sacrifice for the freeing of the Human Soul. Now the chains were removed.

Much of this Greek myth corresponded to the future life of Christ Jesus. Prometheus' liver was gnawed each day by a vulture (or eagle in some versions). And while Christ Jesus was on the cross, a Roman soldier was asked to see if He was already dead. The soldier thrust a spear into the body that pierced His liver. Out flowed both blood and water.

Prometheus' attention was chained to the "rock," to the mineral kingdom. And when Christ was laid in a tomb, a huge rock was rolled in front of the tomb. On Sunday morning, three women came to attend to the body.

As they walked, they realized how silly it was that no one realized before they got up so early and walked so far that they had no way to enter the tomb – it was sealed by "the rock." Each woman thought, "How could I have been so unconscious of this?" But a surprise awaited them.

When the three arrived, they stopped and gaped at where the tomb had been carved into a small hillside. "Look" she cried out, "the rock has been removed!"

What does it mean to have the rock removed? It is to have the chains from Hephaestus removed. We have become chained to the 'rock' by the command of Zeus, Christ came to free us from these chains.

Hephaestus eventually would be invited to return to Olympus. Triumphantly he rides into the city upon a donkey - something Jesus Christ would repeat in riding into Jerusalem on what would become celebrated as Palm Sunday. The gods, in their collective wisdom, gave to Hephaestus the goddess Aphrodite to marry (the gods could do this). Their wisdom foresaw the need to put the god of technology together with the goddess of beauty and sensual passions.

Now we can see how these myths were a foretelling and that the story of Christ Jesus fulfills the ancient myths as well as the prophets. In addition, we can grasp what is meant by Christ's

words to Peter, "Upon this rock I build my church." Even into materialism and into rock would the foundation of His Church be built.

We can come to feel the Easter festival when we can first realize how each one of us is chained to the rock. We come to realize how our sense of ego, of who I am, is embedded in our intellect that lies in the tomb of our body whose entrance is blocked by the hugeness of the mineral kingdom. But then, with an inner Heracleean effort, we can roll away the rock to step out of our tomb and claim victory over the Lifeless.

The first sections are quotations from the works of Rudolf Steiner. Towards the end, I offer my analysis and conclusions.

Quotations

Source: *An Outline of Occult Science*, chapter 4, *The Evolution of the Cosmos and Man* (Part 6)

After the conclusion of the Moon evolution described in the foregoing sketch, all beings and forces concerned appear in a more spiritual form of existence, a form that stands at a quite different level from that of the Moon period and also from that of the subsequent Earth evolution. A being who possessed such highly developed capacities of cognition that he could perceive all the details of the Moon and Earth evolutions would not necessarily be able also to perceive what happens between the two evolutions. For such an individual, the beings and forces at the end of the Moon period would disappear as though into nothingness and after the lapse of an interim make their appearance again out of the dim darkness of the cosmic womb. Only a being possessing still higher faculties could follow up the spiritual events that occur in this interim.

At the end of the interval of rest from outer activity, the beings who had taken part in the evolutionary processes on Saturn, Sun, and Moon appear with new abilities and faculties. The beings standing above men have acquired, through their previous acts, the capacity to develop the human being to such a point that, during the Earth period following the Moon period, he can unfold in himself a degree of consciousness that stands one stage higher than the picture-consciousness possessed by him during the Moon period. Man, however, must first be prepared to receive what is to be bestowed upon him. During the Saturn, Sun, and Moon evolutions he invested his being with a physical, life, and astral body, but these members of his being have received only the capacities and forces that enable them to live in a picture-consciousness; they still lack the organs and structure enabling them to perceive a world of outer sense objects as it is required for the Earth stage. Just as the new plant only develops what is inherent in the seed coming from the old plant, so in the beginning of the new stage of

evolution the three members of human nature appear with structures and organs that make possible the development of picture-consciousness only. They must first be prepared for the development of a higher stage of consciousness. — This takes place in three preliminary stages. In the first stage, the physical body is raised to a level where it is possible to make the necessary transformation that can be the basis for an objective consciousness. This is a preliminary stage of the Earth evolution, which may be termed a repetition of Saturn at a higher level, for during this period, just as during the Saturn evolution, higher beings work only upon the physical body. When the physical body has progressed far enough in its evolution, all beings must again pass over into a higher form of existence before the life or ether body can also advance. The physical body must be remodeled, as it were, in order to be able, when it unfolds again, to receive the more highly developed life body. After this intermediate period devoted to a higher form of existence, something like a repetition of the Sun evolution takes place on a higher level for the purpose of developing the life body. Again, after an intermediate period something similar happens for the astral body in a repetition of the Moon evolution.

Let us now turn to the events of evolution after the completion of the third of the recapitulation periods just described. All beings and forces have again become spiritualized. During this spiritualization they have ascended into sublime worlds. The lowest of these worlds in which something of these beings and forces can still be perceived during this period of spiritualization, is the same world in which the present human being dwells between death and re-birth. These are the regions of the land of spirits. The beings and forces then gradually descend again to lower worlds. Before the physical Earth evolution begins, they have descended so far that their lowest manifestations are to be perceived in the astral or soul world.

Everything human existing at this period still possesses its astral form. In order to understand this state of humanity, special attention should be given to the fact that man possesses a physical body, a life body, and an astral body, but that the physical body as well as the life body do not yet exist in a physical or etheric form, but in an astral form. What at that time makes the physical body physical is not its physical form but the physical laws that are present in it, although it has an astral form. It is a being ruled by physical laws appearing in soul form. This is also true of the life body.

At this stage of evolution, the Earth stands before the spiritual eye as a cosmic being that is wholly soul and spirit, and in which the physical and life forces still appear in soul form. Within this cosmic structure everything that is to be transformed later into the creatures of the physical earth is contained in a germinal state. This cosmic Earth being is luminous, but its light is not one that physical eyes could perceive, even were they present, for it gleams with soul radiance only for the opened eye of the seer.

In this cosmic being something now takes place that may be called a condensation, which after a time results in a fire form appearing in the midst of this soul structure, a form similar to Saturn in its densest condition. This fire form is interwoven with the activities of the various

beings who participate in evolution. What may be observed as a reciprocal activity between these beings and the celestial body is like an emerging from the Earth fire-ball and a reimmersing in it. Therefore, the Earth fire-ball is by no means a uniform substance, but something like an organism permeated with soul and spirit. The beings who are destined to become human beings in our present form on the Earth are still in a condition in which they participate the least in the activity of immersion in the fire-body. They still remain almost wholly in the non-condensed environment. They still are within the bosom of the higher spiritual beings. At this stage they touch the fire Earth only with one point of their soul form, with the result that the heat causes a part of their astral form to condense. Through this fact, Earth life is enkindled within them, but the largest part of their being still belongs to the world of soul and spirit. Only through the contact with the Earth fire does the warmth of life play around them. If we wish to form a sensible-supersensible picture of this human being in the beginning of the physical Earth period, we must imagine an egg-shaped soul form, existing in the surroundings of the Earth enclosed by a cup at its lower end like an acorn. But the substance of the cup consists purely of heat or fire. The enkindling of life within the human being was not the only result of this enclosure in heat, but simultaneously with it a change in the astral body occurred. Inserted into it is the primal nucleus of what later becomes the sentient soul. Therefore, it may be said that at this stage of his existence man consists of sentient soul, astral body, life body, and physical body woven of fire. The spiritual beings who take part in human existence surge up and down in the astral body; through the sentient soul man feels himself bound to the body of the Earth. At this time, therefore, he has a preponderant picture-consciousness in which the spiritual beings manifest themselves. He lies within their bosom, and the sensation of his own bodily existence appears only as a point within this consciousness. From the spiritual world he looks down, as it were, upon an earthly possession about which he feels, "That is mine." — The condensation of the Earth advances further and further and with it the characterized organizing of man becomes ever more distinct. At a definite point of time in its evolution the Earth becomes condensed to such a degree that only a part remains fiery. Another part has taken on a substantial form that may be represented as gas or air. A change now takes place also in man. Not only the Earth heat touches his organism, but air substance is drawn into his fire body. Just as heat has enkindled life in him, so air playing about him produces an effect that may be likened to spiritual tone; his life body resounds. At the same time the astral body detaches a part of itself; this becomes the primal nucleus of what appears later as the intellectual soul. — In order to form a picture of what is taking place at this time within the human soul, we must realize that beings higher than men surge up and down within the air-fire body of the Earth. In the fire Earth we have first the Spirits of Personality who are of importance to man, and when the latter is aroused to life by the Earth heat, his sentient soul says to itself, "These are the Spirits of Personality." Likewise, the beings who have been called Archangels — in the sense of Christian esotericism — proclaim themselves in the air body, and when the air plays about the human being it is their activities that he experiences in himself as tone; the intellectual soul says to itself, "These are the Archangels." Thus, at this stage man does not yet perceive through his connection with the

Earth what might be called an aggregation of physical objects, but he lives in sensations of heat arising in him and in sounding tone; in these heat streams and tone waves he perceives the Spirits of Personality and the Archangels. He cannot, however, perceive these beings directly; he can only sense them through the veil of heat and tone. While these perceptions coming from the Earth penetrate his soul, still rising and falling within it are the images of the higher beings in whose bosom he feels his existence.

The evolution of the Earth now advances further and its continuation expresses itself again in condensing. The Earth receives the watery substance into its body, which now consists of three members — the fiery, the airy, and the watery elements. Prior to this an important event takes place. An independent cosmic body severs itself from the fire-air Earth. This becomes in its subsequent evolution the present sun.¹ Previously, Earth and sun were one body. After the separation of the sun, the Earth² still contains within it all that comprises the present moon. The separation of the sun takes place because exalted beings can no longer endure the matter now condensed to water in their own evolution and in their task for the advancement of the Earth. They extract from the general Earth mass the substance alone suited to their purposes and withdraw in order to establish a new habitation in the present sun. They now send down their activities from the sun to the Earth. Man, however, needs for his further development a place of action in which substance continues to condense.

The incorporation of the watery substance into the Earth body is accompanied by a change in the human being. Not only does fire stream into him and air play about him, but watery substance is incorporated into his physical body. At the same time his etheric part undergoes a change and he perceives it now as a delicate body of light. Previously he felt the streams of heat arising from the Earth, he experienced air pressing upon him through tones. Now the watery element also penetrates his fire-air body, and he perceives its instreaming and outstreaming as a flashing up and dimming of light. In his soul also a change has taken place. To the germs of the sentient and intellectual souls is now added that of the consciousness soul. In the water element the Angels are active; they are also the actual producers of light. The human being feels as though they appeared to him in light. — Certain higher beings who were previously within the Earth body now work down upon it from the sun; through all this there is a change in the effects on the Earth. Man chained to the Earth would no longer be able to sense the effects of the sun beings within himself if his soul were constantly turned toward the Earth from which he has received his physical body. An alternation now takes place in the states of human consciousness. The sun beings tear the human soul away from the physical body at certain times so that man now lives alternately within the bosom of the sun beings, purely as a soul, and at other times in a condition where he is united with the body and receives the influences of the Earth. If he is in the physical body, the streams of heat surge up to him; the air masses sound around him; the waters flow in and out of him. If he is outside his body, his soul is then permeated by the images of the higher beings in whose bosom he lives. — At this stage of its evolution the Earth experiences two alternating periods. During the one, it is permitted to weave its substances around the human souls and invest them with bodies; during the other,

the souls desert it and only the bodies remain. It, together with the human beings, is in a sleeping state. It is entirely possible to say that at this time of the far distant past the Earth passes through a day and a night period. (This expresses itself physically and spatially in the movement of the Earth in relation to the sun as a result of the mutual action of the sun and Earth beings. In this way the alternation in the characterized day and night period is affected. The day period occurs when the Earth surface upon which man is evolving is turned toward the sun. The night period, that is, the time during which man leads a purely soul existence, occurs when this surface is turned away from the sun. It should not, however, be imagined that in that primeval epoch the Earth's movement around the sun was at all like that of the present. The conditions were then quite different. It is, however, useful to realize here that the movements of the heavenly bodies arise as a result of the relationships the spiritual beings inhabiting them bear to one another. The heavenly bodies are brought into such positions and movements through soul and spirit causes that the spiritual states are enabled to unfold themselves in the physical world.)

Were we to turn our glance toward the Earth during its night period we would see its body in a corpse-like state, for it consists in large part of the decaying bodies of human beings whose souls dwell in another state of existence. The organic, watery, and aeriform structures constituting the human bodies fall into decay and resolve themselves into the rest of the Earth mass. Only that part of the human body, which at the very beginning of the Earth evolution took form through the co-activity of fire and the human soul, and in consequence became continually denser, remains in existence like an outwardly inconspicuous germinal nucleus. What is said here about day and night should, therefore, not be taken to be at all similar to what is indicated by these terms at the present earth stage. If at the beginning of the day period the Earth again is a participant in the direct effect of the sun, then the human souls penetrate into the realm of physical life. They come in contact with the nuclei mentioned above and cause them to germinate so that the latter assume an external form that appears like a copy of the human soul nature. It is something like a gentle fructification that occurs between the human soul and the germinal human body. These souls thus embodied now begin also to draw in the surrounding air and water masses and to incorporate them into their bodies. The air is expelled from the organized body and then drawn in again; this is the first indication of what is later to become the breathing process. The water is also drawn in and then expelled; this is the origin of the process of nutrition. These processes are not yet externally perceived. A kind of outer perception occurs through the soul only in the already mentioned fructifying process. Then the soul feels dully its awakening into physical existence by coming in contact with the germinal body the Earth offers it. It hears something that may be expressed in the words, "That is my form!" and this feeling, which might also be called a dawning of the ego-feeling, remains in the soul during its entire connection with the physical body. The process of assimilating air, however, is felt by the soul as something entirely of a soul-spirit nature, entirely pictorial. It appears in the form of an up and down undulating tone-configuration that gives shape to the developing embryonic body. The soul feels itself surrounded completely by

undulating tone, and it is conscious of how it fashions its own body according to these tone forces. Thus, at that stage, human forms took shape that are not observable by present-day human consciousness in an external world. They fashion themselves in plant and flowerlike structures of delicate substance that are inwardly mobile, appearing like fluttering flowers, and during the Earth period the human being experiences the blissful feeling of being fashioned into such forms. The absorption of the watery parts is felt in the soul as a source of power, as an inner strengthening. Seen from without it appears as growth of the physical human structure. With the waning of the direct effect of the sun the human soul also loses the power to control these processes. By degrees they are discarded. Only those parts remain that permit the above characterized germinal nucleus to ripen. The human being, however, forsakes his body and returns to the spiritual state of existence. (Since not all parts of the Earth body are used in fashioning human bodies, it should not be imagined that during the night period the Earth consists solely of decaying corpses and germinal nuclei awaiting to be awakened. All of these are embedded in other forms that take shape from the substances of the Earth. The condition of these will be shown later.)

The process of Earth-substance condensation now continues. The solid element, which may be called “earthy,” is added to the watery element. With this the human being also begins to invest his body with the earthy element during his sojourn on Earth. As soon as this investing process begins, the forces that the soul brings with it from the time it is freed from the body no longer have the same power as previously. Formerly, the soul fashioned the body for itself from the fiery, airy, and watery element according to the tones sounding around it and the light shapes playing about it. The soul is unable to do this with the solidified form. Other powers now intervene in the fashioning process. In the part of the human being that remains when the soul abandons the body, now not only a germinal nucleus is present, which is quickened by the returning soul, but an organism is present that contains also the vivifying force itself. By its severance, the soul does not leave behind on Earth merely a likeness of itself, but it also implants a part of its vivifying power into the likeness. When the soul reappears on Earth, it can no longer only awaken the likeness to life, but the quickening must take place in the likeness itself. The spiritual beings who affect the Earth from the sun sustain the quickening force in the human body although man himself is not on Earth. By incarnating, the soul feels not only the resounding tones and light shapes in which it senses the presence of the beings standing next above it, but through the intake of the Earth element it feels the influence of the still higher beings who have established their field of activity on the sun. Previously man felt himself belonging to the beings of soul and spirit with whom he was united when body-free. His ego still existed within their bosom. This ego now confronts him during physical embodiment while at the same time the surrounding world encompasses him. Independent likenesses of the soul-spirit nature of the human being were now on Earth, likenesses that, when compared with the present human bodies, were structures composed of delicate substantiality, for the earthy parts mingled with them only in the finest state, in a way comparable to the modern human being's absorption of the finely diffused substances of an object with his organ of smell. Human

bodies were like shadows. Since they were distributed over the whole Earth, however, they became subject to the Earth influences, which varied at different points of its surface. While previously the bodily likenesses corresponded to the soul-men who animated them and, for that reason, were essentially similar to one another over the whole Earth, now variations appear among human forms. In this way what later emerged as race differentiation was prepared. — Coincident with the growing independence of the human bodily being there was a loosening of the previous close connection between the earth man and the soul-spirit world. When the soul now left the body, the latter lived on in a sort of continuation of life. — If evolution had continued in this way, the Earth would have had to harden under the influence of its solid element. Supersensible knowledge, looking back upon these conditions, perceives how the human bodies abandoned by their souls solidify more and more. After a time, the souls returning to Earth would have found no usable material with which they might unite. All the substances suitable for the human being would have been employed in filling the Earth with the woodlike remains of incarnations.

An event then occurred that gave a different direction to the whole process of evolution. Everything was eliminated that could contribute to permanent induration in the solid Earth substance. At that time our present moon³ withdrew from the Earth, and what had previously contributed directly to the fashioning of permanent forms in the Earth worked now indirectly in a diminished way from the moon. The higher beings upon whom this fashioning of form depends had decided no longer to bestow their effects upon the Earth from within it, but to bestow them upon it from the outside. As a result, there appeared a variation in the bodily human structure that must be regarded as the beginning of the separation into two sexes, male and female. The human structures composed of fine substance that previously inhabited the Earth, permitted — through the co-operation within themselves of both these forces, the germinal and the engendering force — the new human form, their descendant, to come into existence. These descendants now transformed themselves. In the one group of such descendants, the soul-spirit germ force was more effective; in the other group it was the life-giving, engendering force that was more effective. This was caused by the weakening of the power of the Earth element through the withdrawal of the moon from the Earth. The interworking of both forces became more delicate than it was previously when it occurred in a single living individual. As a result, the descendant, too, was more delicate, finer. He entered the earth⁴ existence in a delicately formed structure and only by degrees did the more solid substances pervade it. This gave the possibility for the soul — returning to earth — to unite itself again with the body. Now the soul quickened the body no longer from without, for this quickening occurred on the earth itself, but it united itself with it and caused it to grow. A certain limit, however, was set to this growth. As a result of the moon separation, the body had for a time become flexible, but the longer it continued to grow on the earth, the more the solidifying forces gained the upper hand. Finally, the soul was less and less able to participate in the organization of the body. The latter decomposed as the soul ascended to soul-spirit existence.

It is possible to trace how the forces that man gradually appropriated during the Saturn, Sun and Moon evolutions participate by degrees in human advancement during the fashioning of the earth just described. First, it is the astral body — which also contains both the life or ether body and physical body in a condition of dissolution within itself that is enkindled by the earth fire. Then this astral body is organized into a rarefied astral part, the sentient soul, and into a coarser part, the etheric, which is now affected by the earth element. With this the previously formed ether or life body makes its appearance. While the Intellectual and Consciousness Souls fashion themselves within the astral human being, the coarser parts of the ether body, which are susceptible to tone and light, organize themselves within it. It is at the time when the ether body condenses itself still further, so that it is transformed from a light body into a fire or heat body, that the stage of evolution is reached in which, as described above, the parts of the solid earth element are incorporated into the human being. Because the ether body has condensed itself to the density of fire, it is now able through the forces of the physical body previously implanted in it to unite itself with the substances of the physical earth that have become attenuated to a condition of fire. It would, however, be unable by itself to infuse the body, which has become more dense in the meantime, also with the airy substances. Here, as indicated above, the higher beings dwelling on the sun interpose and breathe the air into it. Whereas man, by virtue of his past, has thus the power to infuse himself with earthly fire, higher beings guide the instreaming breath of air into his body. Before solidification, the human life body, as a receiver of tone, was the guide of the air stream. It permeated its physical body with life. This physical body now receives life from without. In consequence of this, this life becomes independent of the soul part of the human being who, by leaving the earth, not only leaves his germinal form behind, but also a living likeness of himself. The Spirits of Form remain united with this likeness; they lead the life bestowed by them upon the individual over to the descendants also after the human soul has left the body. Thus, what may be called heredity is developed. When the human soul appears again on earth, it feels itself in a body, the life of which has been transferred to it from the ancestors. It feels itself especially attracted to just such a body. As a result, something is formed like a memory about the ancestor with whom the soul feels itself at one. Such a memory passes like a common consciousness through the line of descendants. The ego flows down through the generations.

At this stage of evolution, man felt himself during his earth existence as an independent being. He felt the inner fire of his life body united with the external fire of the earth. He was able to feel the heat streaming through him as his own ego. In these currents of heat, interwoven with life, the first tendency to form a blood circulation is to be found. The human being did not, however, quite feel his own being in what streamed into him as air. In this air the forces of the already described higher beings were active. But that part of the effective forces within the air streaming through him, which belonged to him already by virtue of his previously created ether forces, had remained. He was ruler in one part of these air currents and to the degree that this was so, not only did the higher beings operate in fashioning him, but he himself also assisted in his own formation. According to the images of his astral body he fashioned the air portions.

While air thus streamed into the human being from without, becoming the basis of his breathing, a part of the air he contained developed into an organism that was then impressed into him; this became the foundation of the later nervous system. Thus, man of that time was connected with the external world of the earth by warmth and air. On the other hand, he was unconscious of the introduction into his organism of the solid element of the earth; this element co-operated in bringing about his incarnation on earth, yet he was unable to perceive directly its infusion into himself, but could only perceive it in a dull state of consciousness in the pictures of higher beings who were active in this element. In such a picture form — as an expression of beings standing above him — man had previously perceived the introduction of the liquid earth elements into himself. As a result of the densification of his earth form, these pictures have now undergone a transformation in his consciousness. The liquid is admixed with the solid element. The infusion of this latter element also must thus be felt as something proceeding from higher beings acting from without. The human soul no longer possesses the power to infuse this element into itself, for this power must now serve the human body, which is built up from outside. Man would spoil its form were he to direct the introduction himself. What he infuses into himself from outside appears to him to be directed by the command of the higher beings who work on the fashioning of his bodily structure. Man feels himself as an ego, he has his intellectual soul within himself as a part of the astral body, through which he experiences inwardly in pictures what is taking place externally, and which permeates his delicate nervous system. He feels himself as the descendant of ancestors by virtue of the life flowing, through generations. He breathes and feels it as the effect of the higher beings, described as Spirits of Form, and he accepts what is brought to him through their impulses from the external world as nourishment. What is most obscure to him is his own origin as an individual. In regard to this he is only aware of having experienced an influence from the Spirits of Form expressing themselves in the forces of the earth. He was directed and guided in his relationship to the external world. This is expressed by his possession of a consciousness of the activities of spirit and soul taking place behind his physical environment. He does not perceive the spiritual beings in their own form, but in his soul, he feels the presence of tone, of color, and other manifestations, and he knows that the deeds of spiritual beings live in this world of mental images. What these beings communicate to him, resounds to him; their manifestations are revealed to him in pictures of light. Through mental images received from fire and heat the earth man is most inwardly conscious of himself. He already distinguishes between his inner heat and the heat radiations of the earthly environment. In the latter the Spirits of Personality manifest themselves. The human being, however, has only a dim consciousness of what exists behind the radiating outer heat. He feels in these radiations the influence of the Spirits of Form. When powerful heat effects appear in the human environment, the soul feels within itself: “Now spiritual beings are sending their glow around the earth; from this a spark has been liberated, warming my inner being through and through.” — In the phenomena of light, the human being does not yet differentiate in the same way between the outer and inner worlds. When light images arise in the surroundings, they do not always produce the same feeling in his soul. There were times when he felt these pictures of light as something external. This was at

the time when he had just descended from the body-free state into incarnation. It was his period of growth upon the earth. When the time approached for the fashioning of the germ for the new earth man, these pictures faded, and the human being only retained something like memory pictures of them. In these light pictures the deeds of the Fire Spirits, the Archangels, were contained. The latter appeared to man as the servants of the beings of heat who introduced a spark into his inner nature. When their external manifestations were extinguished, he felt them as memory pictures in his inner nature. He felt himself united with their forces, and this was indeed the fact. For he was able to act upon the surrounding atmosphere through what he had received from them. The atmosphere began to shine through this influence. This was a time when nature forces and human forces were not yet separated as they were later. What occurred on the earth proceeded to a large degree from the forces of man himself. Anyone who might have observed the processes of nature on the earth from the outside would not have seen in them merely something that was independent of the human being; he would have perceived in them the effects of human activity. The perceptions of tone took place in a different way for the earth man. From the beginning of earth life, they were perceived as outer tones. Whereas the air images were perceived from without right up to the middle period of human earth existence, the outer tones could still be heard after this middle period. Only toward the end of life was the earth man no longer sensitive to them. The tone memories remained with him. In them were contained the revelations of the Sons of Life, the Angels. If the human being toward the end of his life felt himself united inwardly with these forces, then he was able by means of imitation of these forces to produce powerful effects on the water element of the earth. The waters surged in and over the earth under his influence. The human being had notions of taste only during the first quarter of his life, and, even then, they appeared to the soul like a memory of the experiences passed through in the body-free state. As long as he possessed this memory, the solidification of his body through absorption of outer substances continued. In the second quarter of earth life growth continued, although man's form was already completely developed. At this time, he could perceive other living beings beside him only through their warmth, light, and tone effects, for he was not yet capable of visualizing the solid element. Only from the liquid element he obtained, in the first quarter of his life, the described effects of taste.

The external bodily form was an image of this inner soul condition of man. The parts that contained tendencies toward the subsequent head form were developed most perfectly. The other organs gave the impression of appendages. They were shadowy and unclear. The earth men, however, were varied in regard to form. In some the appendages were more or less developed according to the earthly conditions under which they lived. They were varied according to the earthly dwelling places of the human beings. Wherever the latter were entangled in the earth world to a greater degree, the appendages appeared more in the foreground. Those human beings who, as a result of their previous development, were the most mature at the beginning of physical earthly evolution, who right at the beginning — before the Earth had condensed to air — experienced the contact with the fire element, could

now develop the head capacities most perfectly. These were the human beings who were most harmonious in their nature. Others were ready to come into contact with the element of fire only when the Earth had already developed the air element. These human beings were more dependent upon outer conditions than those described above who were able to feel the Spirits of Form clearly by means of heat and who during their earth life felt — as though preserved in a memory — that they belonged to these spirits and were united with them in their body-free condition. The second type of human being had only a slight memory of the body-free state; this type felt its relationship to the spiritual world chiefly through the light activity of the Fire Spirits, the Archangels. A third type of human being was still more entangled in earth existence; it was the type that could be affected by the fire element only when the Earth was separated from the sun and had received the watery element into its composition. The feeling of relationship to the spiritual world was especially weak in human beings of this type at the beginning of earth life. Only when the effect of the activity of the Archangels, and chiefly of the Angels, made itself evident in the inner mental life, did they feel this connection. On the other hand, at the commencement of the earth epoch they were full of active impulses for deeds that can be carried out in earthly conditions. These human beings were especially strongly developed in their appended organs.

Prior to the separation of the moon from the Earth, when the latter, through the presence of the moon forces, tended more and more toward solidification, it happened that because of these forces there were some among the descendants of the abandoned germinal human beings left behind on earth, in which the human souls, returning from the body-free state of existence, could no longer incarnate. The form of such descendants was too solidified, and, because of the moon forces, had become too dissimilar to the human form to be able to receive a human soul. Certain human souls, therefore, found it no longer possible under such circumstances to return to the Earth. Only the ripest and strongest souls were able to feel themselves equal to the task of remodeling the Earth body during its growth so that it blossomed forth bearing the form of a human being. Only a part of the bodily human descendants attained the ability to bear the earthly man. Another part, on account of the solidified form, was only able to receive souls of an order lower than the human being. A number of the human souls were compelled to forego Earth evolution at that time. They were, therefore, led to another course of life. There were souls who had been unable, even at the time when the sun separated from the Earth, to find a place in the latter. In order to develop further they were removed to a planet that, under the guidance of cosmic beings, had been severed from the common universal substance that at the beginning of physical Earth evolution was bound up with it, and from which the sun also had detached itself. This planet is the one whose physical expression is known to modern science as Jupiter. (We speak here of the celestial bodies, planets, and their names in exactly the same way as was the custom of a more ancient science. What is meant becomes clear from the context. Just as the physical earth is only the physical expression of a soul-spirit organism, so is that the case with every other celestial body. The supersensible observer does not intend to designate merely the physical

planet by the name earth, not merely the physical fixed star by sun, but he has in mind a much wider spiritual connotation; this is also true when he speaks of Jupiter, Mars, and the other planets. The celestial bodies have changed essentially in regard to their configuration and task since the time spoken of here; in a certain respect, even their location in heavenly space has changed. Only someone who has traced back, with the penetration of supersensible knowledge, the evolution of these heavenly bodies right into the distant primeval past is capable of recognizing the connection between the present-day planets and their ancestors.) The souls described evolved further on Jupiter, and later on, as the earth showed an increasing tendency to become more solidified, still another dwelling place had to be fashioned for souls who, although they found it possible to inhabit these solidifying bodies for a certain length of time, could no longer do so when the solidification had advanced too far. For these a place on Mars was provided for their further evolution. Even at the time when the Earth was still bound to the sun and its air element had been inserted into its constitution, it became evident that certain souls proved to be unfit to participate in Earth evolution. They were too strongly affected by the earthly body configuration. Thus, even at that time they had to be withdrawn from the direct influence of the sun forces. The latter had to act on them from without. For these souls, a place on Saturn was created for their further development. Thus, in the course of Earth evolution the number of human shapes diminished; configurations appeared in whom human souls did not incarnate. They could receive only astral bodies in the same way the human physical and life bodies had received them on the ancient Moon. While the earth became a waste in regard to its human inhabitants, these beings colonized it. All human souls would have been compelled to forsake the earth finally, had not the withdrawal of the moon from the earth made it possible for the human forms — in which human souls at that time were still able to incarnate — to withdraw the germinal human being during their earth life from the influence of the moon forces that came directly from the earth and to let it mature within themselves as long as necessary until it could be surrendered to these moon forces. As long as the germinal human being then shaped itself within the inner human nature, it came under the influence of the beings who had, under the guidance of their mightiest companion, separated the moon from the earth in order to carry the evolution of the latter over a critical point.

After the Earth had developed the air element within itself, there were astral beings, as described above, left over from the ancient Moon, who were greater laggards in evolution than the lowest human souls. These became the souls of the forms that had to be forsaken by human beings even before the separation of the sun from the Earth. These beings are the ancestors of the present animal kingdom. In the course of time, they developed the organs especially that were present in the human being only as appendages. Their astral body had to affect the physical and ether bodies in the same way that this was the case for human beings on the ancient Moon. The animals thus created had souls that could not reside in the individual animal. The soul extended its nature upon the inheritors of the forebear's form. The animals originating from a single configuration have a common soul. Only when the descendant under especial influences departs from the form of its forebear does a new animal soul commence its

embodiment. We may speak in this sense in spiritual science in regard to animal souls of a species or group soul.

Something similar occurred at the time of the separation of the sun from the Earth. Forms emerged from the watery element that were no further evolved than the human being prior to evolution on the ancient Moon. They were able to receive the effect of the activity of an astral element only when this influenced them from outside. That could only occur after the separation of the sun from the Earth. With every repetition of the sun period of the Earth, the sun's astral element animated these forms in such a way that they constructed their life bodies from the Earth's etheric element. When the sun again turned away from the Earth, this life body dissolved into the common body of the Earth. As a result of the co-operation of the astral element of the sun with the ether element of the Earth there emerged from the watery element the physical structures that formed the ancestors of the present-day plant kingdom.

Upon the earth the human being has become an individualized soul-being. The astral body, which had flowed into him through the Spirits of Motion during the Moon evolution, became tripartite as sentient soul, intellectual soul, and consciousness soul upon the earth. When his consciousness soul had advanced far enough so that during earth life it could form a body fit to receive it, the Spirits of Form endowed the human being with a spark of their own fire. The ego, the I, was enkindled within him. Every time the human being left the physical body he found himself in the spirit world in which he encountered beings who had given him his physical body, his life or ether body, and his astral body during the Saturn, Sun, and Moon evolutions and had brought them up to the level of the Earth evolution. Since the enkindling of the fire spark of the ego during earth life, a change had taken place also for the body-free life. Prior to this point in the evolution of his nature, man had no independence in regard to the spirit world. Within this spirit world he did not feel himself as an individual, but as a member of an exalted organism composed of the beings standing above him. The ego experience on earth now extends itself also into the spirit world. Man feels himself now to a certain degree as a unity in this world, but he feels also that he is constantly united with the same world. In the body-free state he finds again in a higher configuration the Spirits of Form whom he had perceived on earth in their manifestation through the spark of the ego.

With the separation of the moon from the earth, experiences that were connected with that separation developed also for the body-free soul in the spirit world. Only because a part of the shaping forces had been transferred from the earth to the moon was it possible to reproduce, on the earth, the human shapes that were able to receive the individuality of the soul. Through this fact the human individuality entered the sphere of the moon beings. The reflection of the earth individuality could only be effective in the body-free state through the fact that in this state also the soul remained in the sphere of the mighty spirits who had caused the moon separation. The process took place in such a way that immediately after the soul had forsaken the earth body it could perceive the exalted sun beings only in the reflected splendor of the

moon beings. It was only after gazing at this splendor for a considerable length of time that the soul was sufficiently prepared to behold the sublime sun beings themselves.

The earth's mineral kingdom also came into existence through having been expelled from the general evolution of mankind. Its structures are what remained solidified when the moon separated from the earth. Only that part of soul nature felt itself attracted to these forms that had remained on the Saturn stage and is thus fit only to fashion physical forms. All events under consideration here and in the following pages occurred in the course of vast lengths of time. We cannot, however, enter here into a discussion of chronology.

The events described here present Earth evolution from the external side. When observed spiritually it can be said that the spiritual beings who withdrew the moon from the earth and united their own existence with it, thus becoming earth-moon beings, caused a certain configuration of the human organism to take place by sending forces from this cosmic body down upon the earth. Their activity was directed upon the ego acquired by the human being. This activity made itself felt in the interplay between this ego and the astral body, ether body, and physical body. As a result it became possible for man to reflect within himself consciously the wisely fashioned configuration of the world, to reflect it as though in a mirror of knowledge. It may be remembered in our description how, during the ancient Moon period, the human being acquired through the separation of the sun at that time a certain independence in his organism and a less restricted degree of consciousness than could be derived directly from the sun beings. This free, independent consciousness reappeared during the characterized period of Earth evolution as a heritage of the ancient Moon evolution. But this very consciousness, brought again into harmony with the cosmos through the influence of the earth-moon beings referred to above, could be made into a copy of it. This would have happened had no other influence made itself felt. Without such an influence man would have become a being in whom the content of consciousness would not have reflected the cosmos in the images of cognitional life through his own free volition, but as a necessity of nature. This did not occur. Certain spiritual beings took an active part in the evolution of mankind just at the time of the moon separation, beings who had retained so much of their Moon nature that they could not participate in the separation of the sun from the earth; they were excluded also from the activity of the beings who, from the earth-moon, directed their activity upon the earth. These beings with the ancient Moon nature were confined with their irregular development to the earth. In their Moon nature lay the cause of their rebellion during the ancient Moon evolution against the sun spirits, a rebellion that was at that time beneficial to the human being by its having led him to an independent state of consciousness. The consequences of the peculiar development of these beings during the Earth epoch entailed their becoming — during that time — enemies of the beings who, from the moon, wished to turn human consciousness into a universal mirror of knowledge under the compulsion of necessity. What on the ancient Moon had helped man to a higher state proved to be in opposition to the possibilities that had

developed through Earth evolution. The opposing powers had brought with them, out of their Moon nature, the force to work on the human astral body, namely, in the sense of the above descriptions, to make it independent. They exercised this force by giving the astral body a certain independence now also for the earth period — in contrast to the compelled (unfree) state of consciousness that was caused by the beings of the earth-moon. It is difficult to express in current language how the activity of the characterized spiritual beings affected human beings in the indicated primeval period. We may neither think of this activity as something like a present-day nature force, nor as something like the action of one man upon another when with words the first man calls forth in the second inner forces of consciousness, through which the second learns to understand something or is stirred to perform a moral or immoral deed. The effect described as taking place in the primeval age was not a nature effect but a spiritual influence, having spiritual effects, transferring itself spiritually from the higher beings to the human being in accordance with his state of consciousness at that time. If we think of this matter as a nature activity then we miss entirely its true, essential character. If we say, on the other hand, the beings endowed with the ancient Moon nature approached the human being in order to “seduce” him for their own ends, we employ a symbolic expression that is good as long as we remain conscious of its symbolical character and are at the same time clear in our own minds that behind the symbol stands a spiritual fact, a spiritual reality.

The effect that proceeded from the spiritual beings who had remained behind in their ancient Moon state had a twofold consequence for man. His consciousness was divested of the character of a mere reflector of the cosmos, because the possibility was aroused in the human astral body to regulate and control, by means of it, the images arising in the consciousness. Man became the master of his knowledge. On the other hand, it was just the astral body that became the starting point of this control, and the ego, set above this body, became thus steadily dependent upon it. As a result the future human being was exposed to the continuous influences of a lower element in his nature. It was possible for him during his life to sink below the height at which he had been placed by the earth-moon beings in the course of world events. The continuous influence of the characterized irregularly developed Moon beings remained with him throughout the subsequent periods. These moon beings, in contrast to the others who from the earth-moon satellite fashioned human consciousness into a cosmic mirror but gave no independent will, may be called Luciferic spirits. These spirits brought to the human being the possibility of unfolding a free activity in his consciousness, but at the same time also the possibility of error, of evil.

The consequence of these processes was that man came into quite a different relationship with the sun spirits from the one for which he was predestined by the earth-moon spirits. The latter wished to develop the mirror of his consciousness in such a way that the influence of the sun spirits would be the dominant one in the whole of human soul life. These processes were thwarted, and in the human being the contrast was created between the sun spirit influence and the influence of the spirits with an irregular Moon evolution. Through this contrast the human being became unable to recognize the physical sun activity as such; it remained

concealed behind the earthly impressions of the outer world. The astral nature of man filled by these impressions was drawn into the sphere of the ego. This ego, which otherwise would have felt only the spark of fire bestowed on it by the Spirits of Form, and in everything that concerned the outer fire would have subordinated itself to the commands of these spirits, this ego now — because of the astral element injected into it — exerted its influence also upon the outer heat phenomena. Through creating a bond of attraction between itself and the earth fire, the ego entangled man in earthly matter more than was predestined for him. Whereas previously he had a physical body, which in its principal parts consisted of fire, air, and water, and to which was added only something like a shadowy semblance of earth substance, now the body became denser because of the presence of earth substance. Whereas man existed previously like a finely organized being swimming, hovering over the solid earth surface, he was compelled now to descend from the earth's environment down upon such parts of the earth as were already more or less solidified.

That such physical effects could result from the above described spiritual influences becomes comprehensible through the fact of their being of the sort described above. They were neither nature influences nor soul influences acting from one human being upon another. The latter do not extend their effects as far into the bodily nature as do the spiritual forces that are here under consideration. Because the human being exposed himself to the influences of the outer world through his own visualizations subject to error, because he lived under the impulsion of desire and passion that did not permit of regulation by higher spiritual influences, the possibility of disease appeared. A special effect of the Luciferic influence, however, was that man could now no longer feel his single earth life as a continuation of the body-free existence. He received now earth impressions that could be experienced through the inoculated astral element and that united themselves with the forces destroying the physical body. Man felt this as the dying out of his earth life, and through it death, caused by human nature itself, made its appearance. With this a significant mystery in human nature is indicated, namely, the connection of the human astral body with sickness and death.

Special relationships now appeared for the human life body. It was placed in a relationship to the physical and astral bodies that, in a certain sense, deprived it of the faculties the human being had acquired through the Luciferic influence. A part of this life body remained outside the physical body, so that it could not be controlled by the human ego, but only by higher beings. These higher beings were the same who, at the time of the sun separation, had forsaken the earth under the leadership of one of their exalted companions in order to take up another dwelling place. If the characterized part of the life body had remained united with the astral body, man would have put supersensible forces to his own use that formerly were his own. He would have extended the Luciferic influence also to these forces. As a result man would have thus gradually separated himself entirely from the sun beings, and his ego would have become completely an earth-ego. Consequently, after the death of the physical body — indeed even during its deterioration — this earth-ego would have been obliged to inhabit another physical body — the body of a descendant — without going through a union with higher spiritual beings

in a body-free condition. Man would have become conscious of his ego, but only as an earth-ego. This was averted by the above-mentioned event, involving the life body, caused by the earth-moon beings. The actual individual ego was released from the mere earth-ego to such a degree that man felt himself only partially as his own ego during earth life; at the same time he felt that his own earth-ego was an extension of the earth-ego of his forebears throughout the generations. In earth life the soul felt the existence of a sort of group ego right back to the earliest ancestor and man felt himself as a member of the group. Only in the body-free state was the individual ego able to feel itself as an independent being. But this state of separateness was impaired because the ego was afflicted with the memory of the earth consciousness, the earth-ego. This darkened the vision of the spirit world, which began to cover itself with a veil between death and birth as was the case for physical vision on earth.

The physical expression of all the changes that occurred in the spirit world while human evolution went through the described conditions was the gradual regulation of the reciprocal relationships of sun, moon, and earth, and in a broader sense also of the other heavenly bodies. The alternation of day and night can be emphasized as being one consequence of these relationships. (The movements of the heavenly bodies are regulated by the beings inhabiting them. The movement of the earth through which day and night occur was caused by the reciprocal relationships of the various spirits standing above man. In like manner also the movement of the moon was caused, in order that after its separation from and the revolving around the earth the Spirits of Form could act in the right way, with the right rhythm, upon the physical human body.) During the day the human ego and astral body worked in the physical and life bodies. At night this activity ceased. The ego and astral body left the physical and life bodies. They entered during this period entirely into the realm of the Sons of Life (the Angels), of the Spirits of Fire (the Archangels), of the Spirits of Personality, and the Spirits of Form. Besides the Spirits of Form, the Spirits of Motion, the Spirits of Wisdom, and the Thrones included at that time the physical and life bodies in their sphere of action. It was thus possible that the injurious influences, which during the day were exercised upon the human being through the errors of the astral body, could be repaired.

As the human beings now multiplied again on earth, there was no longer any reason why human souls should not have incarnated in their descendants. The influence of the earth-moon forces of that time permitted human bodies to develop, that were thoroughly fit to embody human souls. The souls who previously were removed to Mars, to Jupiter, and to other planets, were led to the earth. There was in consequence a soul present for every human descendant born within the cycle of generations. This continued through long periods, so that the soul migrations to the earth corresponded to the increase in the number of human beings. The souls who left the body at death retained in the body-free state the echo of the earthly individuality like a memory. This memory acted in such a way that when bodies corresponding to the souls were born on earth, they reincarnated in them. As time went on, there were among the human offspring human beings who had souls coming from the outside, who had for the first time since the earliest ages of the Earth appeared again upon it, and there were others having

earthly-reincarnated souls. In the subsequent period of the Earth evolution, there were fewer and fewer of the young souls appearing for the first time and more and more of the reincarnated souls. Nevertheless, for long ages the human race consisted of the two kinds of human beings resulting from these facts. On earth, man felt more united by a common group-ego with his forebears. The experience of the individual ego was, however, all the stronger in the body-free state between death and a new birth. The souls who came from celestial space and entered human bodies were in a different position from those who already had one or more earth lives behind them. The former brought along with them for the physical earth life only the conditions to which they were subjected by the higher spiritual world and by their experiences made outside the earth region. The others had themselves in previous lives added new conditions. The destiny of the former souls was determined only by facts that lay outside the new earth relationships. The destiny of the reincarnated souls was also determined by what they themselves had done in previous lives under earthly conditions. With reincarnation there appeared at the same time individual human karma. — Through the fact that the human life body was withdrawn from the influence of the astral body, in the manner indicated above, the conditions of reproduction also were not within the scope of human consciousness, but were subject to the dominion of the spiritual world. If a soul was to sink down to the sphere of the earth, the reproductive impulses of the human earth being appeared. To earthly consciousness the entire process was to a certain degree enveloped in a mysterious obscurity. — But the consequences of this partial separation of the life body from the physical appeared also during earth life. The capabilities of this life body could be easily increased by means of spiritual influence. In the life of the soul this expressed itself through an especial perfection of memory. Independent, logical thinking was at this period only in its very beginnings. The capacity of memory was, on the other hand, almost limitless. Externally, it was evident that the human being had direct knowledge — tinged with feeling of the active forces of every living thing. He was able to employ in his service the forces of life and reproduction of animal nature, and chiefly those of plant nature. He could extract, for example, the force that causes plant growth and employ it in much the same way that the forces of inanimate nature are used at the present time, for example, the way the forces slumbering in coal are extracted and employed to set machines in motion. — Also the inner soul life of man was changed through the Luciferic influence in the most manifold way. Many examples of feelings and sensations due to it could be given. Only a few instances, however, will be described. Prior to the advent of the Luciferic influence, the human soul carried out all its activities in line with the intentions of higher spiritual beings. The plan of all that should be accomplished was determined from the beginning, and to the degree that human consciousness was developed it could foresee how, in the future, evolution would be compelled to proceed in accordance with the preconceived plan. This prophesying consciousness was lost when the veil of earthly perceptions was woven over the manifestation of higher spiritual beings and the real forces of the sun nature concealed themselves in these perceptions. The future now became uncertain. With this uncertainty, the possibility of the sense of fear implanted itself in the soul. Fear is the direct result of error. — But we also see how under the Luciferic influence man became independent of certain forces to

which he previously submitted himself without will. Now he could make decisions by himself. Freedom is the result of this influence, and fear and similar feelings are only the accompanying phenomena of the progress of man to freedom.

Seen spiritually, the way fear appears indicates that within the earth forces — under the influence of which the human being had come through the Luciferic powers — other powers were active that had followed an irregular course in evolution much earlier than the Luciferic powers. With the earth forces man absorbed the influence of these powers into his being. They gave the character of fear to feelings that would have manifested quite differently without the presence of these powers. These beings may be called “Ahrimanic.” They belong to the category called, in the Goethean sense, “Mephistophelian.”

Although the Luciferic influence made itself felt at first only in the most advanced individuals, it soon spread out also to others. The descendants of these advanced human beings intermingled with the less advanced described above. By this means the Luciferic power injected itself also into the latter. But the ether body of the souls returning from the planets could not receive the same degree of protection enjoyed by the ether body of the descendants of those who had remained on earth. The protection of these latter life bodies came from an exalted Being in whose hands rested the leadership of the cosmos at the time the sun withdrew from the Earth. This Being appears in the realm here under consideration as ruler of the kingdom of the sun. With Him exalted spirits who through their cosmic evolution had attained the necessary maturity migrated to the sun abode. There were, however, other beings who had not, at the time of the sun separation, attained such heights. They were compelled to seek other abodes. It was through these very beings that Jupiter and the other planets broke loose from the common world substance that originally composed the physical Earth organism. Jupiter became the dwelling place of the beings who had not reached maturity enough to attain the heights of the sun. The most advanced of these became the leader of Jupiter. In just the same way that the leader of the sun development became the higher ego that was active in the life body of the descendants of the human beings who had remained on earth, this Jupiter leader became the higher ego that permeated, as a common consciousness, the human beings who had originated from an interbreeding of the offspring of those who had remained on the earth and those other human beings who, in the way described above, had appeared upon the Earth only at the time of the advent of the air element and who had then gone over to Jupiter as a dwelling place. These human beings are designated by spiritual science as “Jupiter men.” They were human descendants who in that ancient time still had received human souls into their nature, but who at the beginning of Earth evolution were not mature enough to come in contact with the fire. They were souls standing at the stage midway between the realm of human and animal souls. There were also beings who under the leadership of one of their most exalted members had separated Mars from the common world substance as a suitable dwelling place. They exerted their influence upon a third kind of man, who had come into existence through interbreeding,

the “Mars man.” (From this knowledge a light is thrown upon the origin of the planets of our solar system. For, all bodies of this system have originated through the various stages of maturity of the beings dwelling on them. It is, however, not possible here to enter into a discussion of all the details of cosmic organization.) The human beings who, in their life body, perceived the presence of the lofty Sun Being Himself may be designated “sun men.” The Being Who lived in them as “Higher Ego” — naturally only in the whole race, not in the individual — is the One to Whom later, when man acquired a conscious knowledge of Him, various names were given. He is the Being in Whom the relationship that the Christ has to the cosmos manifests itself to the human beings of our time. We can, in addition, distinguish “Saturn men.” With them there appeared a being as higher ego who with his associates had been compelled to forsake the common world substance prior to the sun separation. In this species of human being not only the life body had remained partly untouched by the Luciferic influence, but also the physical body.

In the case of the inferior kinds of human beings, however, the life body was not sufficiently protected to enable it to withstand the Luciferic influence. These human beings could extend the unruly power of their ego's fire spark to such a degree that they were able to call forth in their environment powerful, destructive fire effects. The consequence was a tremendous terrestrial catastrophe. The fire storms caused a large part of the inhabited earth of that time to perish and with it the human beings who had lapsed into error. Only the smallest part who had remained partly untouched by error was able to escape to a district of the earth that had remained until then protected from corrupting human influence. Such a dwelling place, which was especially appropriate for the new mankind, appeared in the land that existed on the spot of the earth now covered by the Atlantic Ocean. It was to this place those human beings withdrew who were most untouched by error. Only scattered human groups inhabited other regions of the earth. The earth region existing at that time, situated between modern Europe, Africa, and America, is called “Atlantis” by spiritual science. (In the corresponding literature reference is made, in a certain way, to the phase of human evolution characterized above that precedes the Atlantean period. The name “Lemurian age” is given to the period of the earth that preceded the Atlantean age. On the other hand, the age in which the moon forces had not yet unfolded their chief activity is designated the “Hyperborean.” Preceding this age there was still another that coincides with the very first period of the physical Earth evolution. In the biblical tradition, the period before the influence of the Luciferic beings was active is described as the age of Paradise, and the descent of the human being out of this region to the earth, and his subsequent entanglement in the world of the senses, as the expulsion from Paradise.)

Evolution on Atlantis is the time of the actual separation of mankind into the Saturn, Sun, Jupiter, and Mars men. Before that, there had been only the predisposition toward this separation. The division into waking and sleeping states had special consequences for the human being that appeared especially in Atlantean humanity. During the night, man's astral body and ego were in the realm of the beings standing above him — right up to the realm of the Spirits of Personality. By means of that portion of the life body not united with the physical

body, the human being was able to have a perception of the Sons of Life (the Angels), and the Spirits of Fire (the Archangels). For he was able to remain united during sleep with the part of the life body not permeated by the physical body. The perception of the Spirits of Personality remained indistinct because of the Luciferic influence. Beside the Angels and Archangels, other beings also became visible to man when in the state described above, beings who, having remained behind on the sun and moon, could not enter earth existence. They had to remain in the world of soul and spirit. Man, however, drew them — by means of the Luciferic nature — into the realm of his soul that was separated from the physical body. Thus he came in contact with beings who worked upon him in a corrupting way. They increased the urge toward error in his soul, especially the urge toward the misuse of the forces of growth and reproduction that were under his control through the separation of the physical and life body.

It was possible, however, for individual men of the Atlantean period to entangle themselves to a small degree in the realm of the senses. Through them the Luciferic influence was transformed from an obstacle to human evolution into an instrument of higher advancement. Through this Luciferic influence they were in the position of unfolding the knowledge of earthly things earlier than would otherwise have been possible. In doing so, these human beings sought to remove erroneous ideas from their thought life, and through the phenomena of the world to fathom the original purposes of spirit beings. They kept themselves free from the impulses and desires of the astral body, which were only inclined toward the world of the senses. In this way they became ever freer from the errors of the astral body. This produced conditions in them by means of which they perceived only with that part of the ether body that was separated from the physical body in the manner described. In these conditions the physical body's power of perception was practically extinguished and the body itself was as though dead. These human beings were then completely united through the ether body with the realm of the Spirits of Form and were able through them to learn how they were being led and guided by the exalted Being Who held the leadership at the time of separation of sun and Earth. Later, through this exalted Being an understanding of the Christ unfolded itself in human beings. Such men were initiates. But since the individuality of man had, as already described above, entered the region of the moon spirits, these initiates also remained, as a rule, untouched directly by the Spirit of the Sun. He could be shown to them only by the moon spirits as though in a reflection. Thus they did not see the Being of the Sun directly, but saw only His splendor. They became the leaders of the other portion of mankind to whom they could communicate the mysteries they beheld. They trained disciples to whom they indicated the paths leading to the state resulting in initiation. The knowledge, previously revealed through Christ, could be attained by human beings only who belonged — in the way described — to the order of “sun men.” They cultivated their mysterious wisdom and the functions leading to it in a special place on the earth, which will be called here the Christ or Sun oracle-oraculum meaning the place where the purposes of spiritual beings are heard. What is said here about the Christ will only be understood if we keep in mind the fact that supersensible knowledge perceives in His appearance on earth an event that was foreseen for ages by wise men as taking place at some

future time, wise men who were familiar, long before this event, with the meaning of Earth evolution. We would be in error were we to presuppose in the case of these initiates a connection with the Christ that was made possible only through this event. But they could comprehend prophetically and make their disciples understand that whoever is touched by the power of the Sun Being sees the Christ approaching the earth.

Other oracles came into being through the members of the Saturn, Mars, and Jupiter humanities; their initiates directed their vision only up to the beings who could reveal themselves in their ether bodies as the corresponding higher egos. There thus arose adherents of Saturn, Jupiter, and Mars wisdom. Besides these methods of initiation, there were others for human beings who had acquired too much of the Luciferic nature to allow as large a portion of their ether body to be separated from the physical body as was the case with the sun men. Their astral body retained a greater part of the life body in the physical body, nor could they be brought, by means of the described state of initiation, to a prophetic revelation of the Christ. On account of their astral body, which was considerably influenced by the Luciferic principle, they were compelled to go through more complicated preparations, and then, in a less body-free state than the others, they were unable to behold the manifestation of the Christ Himself, but only that of other higher beings.

There were certain spiritual beings who at the time of the sun separation had forsaken the Earth, but who had not yet attained a sufficiently high development to enable them to participate permanently in the sun evolution. After the separation of sun and Earth they withdrew a portion of the sun as a dwelling place. This we know as Venus. The leader of these spiritual beings became the higher ego of the above described initiates and their adherents. Something similar occurred in regard to the leading spirit of Mercury for another kind of human being. In this way the Venus and Mercury oracles had their origin. Certain human individuals who were affected most by the Luciferic influence were able to reach up only to a certain being who, with his associates, had been the earliest to be expelled from the sun development. This being has not a special planet in the cosmos, but lives in the environment of the earth itself, with which he has been again united since his return from the sun. The human beings to whom this being manifested himself as higher ego may be called members of the “**Vulcan** oracle.” Their eyes were turned more toward earth phenomena than was the case with the other initiates. They laid the first foundation for what appeared later on among human beings as “science” and “art.” The Mercury initiates, on the other hand, laid the basis for the knowledge of the more supersensory things, and to a still higher degree, this was done by the Venus initiates. The **Vulcan**, Mercury, and Venus initiates distinguished themselves from the Saturn, Jupiter, and Mars initiates through the fact that the latter received their mysteries more as a revelation from above, in a more finished state, whereas the former received their knowledge revealed more in the form of their own thoughts, of their own ideas. In the middle stood the Christ initiates. They received, together with the direct revelation, the ability to clothe their mysteries in the form of human concepts. The Saturn, Jupiter, and Mars initiates had to express

themselves by way of symbols; The Christ, Venus, Mercury, and **Vulcan** initiates were able to make their communications in the form of definite concepts.

What was attained in this manner by the Atlantean humanity came about in an indirect way through the initiates. But the rest of humanity also gained special abilities through the Luciferic principle, because through the lofty cosmic beings certain faculties, which might otherwise have led to disaster, were transformed into a blessing. One such faculty is speech. It was bestowed upon man through his solidification within physical matter and through the separation of a part of his ether body from the physical body. During the time after the moon separation the human being felt himself at first united to his physical forebears through the group ego. This common consciousness, however, which united descendants with forefathers, was gradually lost in the course of generations. The later descendants had then an inner memory reaching back only to a not very distant ancestor, not any longer to the earlier forebears. Only in a state similar to sleep, in which the human beings came in touch with the spiritual world, did the picture of this or that ancestor emerge again in memory. Human beings, in certain instances, then felt themselves at one with this ancestor whom they believed had reappeared in them. This was an erroneous concept of reincarnation, which emerged chiefly in the last part of the Atlantean period. The true teaching about reincarnation could only be learned in the schools of the initiates. These latter perceived how, in the disembodied state, the human soul passes from one incarnation to another, and they alone could impart the truth about it to their disciples.

The physical form of man was, in the primeval past that is under discussion here, still widely different from the present human shape. It was to a high degree still the expression of soul faculties. The human being consisted of a finer, softer substance than the one he acquired later. What today is solidified was in the limbs soft, supple, and easily molded. A human being who expressed more intensely his soul and spiritual nature had a delicate, active and expressive body structure. Another with less spiritual development had crude, immobile, less easily molded bodily forms. Advancement in soul qualities contracted the limbs; the figure remained small. Retardation in soul development and entanglement in the world of the senses expressed itself in gigantic size. While man was in the period of growth, the body, in accordance with what occurred in the soul, assumed forms of a certain kind that to the present-day human mind must appear fabulous, indeed, fantastic. Moral corruption through passions, impulses, and instincts resulted in an enormous increase in the material substance in man. The present-day human physical form has come into existence through contraction, condensation, and solidification of the Atlantean; whereas before the Atlantean age the human being was a faithful copy of his soul nature, the processes of the Atlantean evolution bore the causes in themselves that led to the post-Atlantean human being who in his physical shape is solid and little dependent on soul qualities. (The animal kingdom became denser in its forms at much earlier periods of the earth than the human being.) The laws that lie at present at the foundation of form-fashioning in the kingdoms of nature are not valid under any circumstances for the more distant past.

Toward the middle of the Atlantean period of evolution a great evil gradually began to manifest itself within mankind. The mysteries of the initiates ought to have been carefully guarded from individuals who had not purified their astral bodies of error through preparation. When such human beings acquire a certain insight into mystery knowledge, into the laws by which the higher beings guide the forces of nature, they then place these laws at the service of their perverted needs and passions. The danger was all the greater, since human beings, as already described, came into the realm of lower spiritual beings who, unable to carry out the regular Earth evolution, acted contrary to it. These spiritual beings influenced human beings constantly by arousing in them interests that were, in truth, directed against the welfare of mankind. But human beings had still the ability to use the forces of growth and reproduction of animal and human nature for their own purposes. — Not only ordinary human beings, but also a number of the initiates succumbed to the temptations of lower spiritual beings. They went so far as to use the described supersensible forces in a way that ran counter to the development of mankind, and for this activity they sought associates who were not initiated and who — for lower ends — seized upon the mysteries of the supersensible working of nature. The consequence was a great corruption of mankind. The evil spread further and further, and since the forces of growth and reproduction, when diverted from their natural functions and used independently, stand in a mysterious connection with certain forces that work in air and water, mighty, destructive nature forces were unfettered by human deeds. This led to the gradual destruction of the Atlantean region through terrestrial catastrophes of air and water. The Atlantean humanity — insofar as it did not perish in the storms — was compelled to emigrate. At that time the earth received through these storms a new face. On the one side, Europe, Asia, and Africa received gradually the shapes they bear today. On the other side, America. To these lands went great migrations. For our present day the most important of these migrations were those that went eastward from Atlantis. What is now Europe, Asia, Africa, became gradually colonized by the descendants of the Atlanteans. Various folk established their abode in these continents. They stood at varying degrees of development, but also at varying degrees of depravity. In the midst of these migrating peoples marched the initiates, the guardians of the oracle mysteries. These guardians founded in various regions of the earth institutions in which the services of Jupiter, Venus, and other oracles were cultivated in a good, but also in an evil manner. The **betrayal** of the **Vulcan** mysteries exercised an especially adverse influence, because the attention of their adherents was chiefly directed toward earthly matters. Mankind, through this betrayal, was made dependent upon spiritual beings who, in consequence of their previous development, held a negative attitude toward everything that came from the spiritual world, which had evolved through the separation of the Earth from the sun. According to the capacity thus developed, they acted in the element that was formed in the human being through his having perceptions of the sense world, behind which the spirit is concealed. These beings acquired henceforth a great influence over many human inhabitants of the earth, and this influence made itself evident through the fact that the human being was more and more deprived of the feeling for the spirit. Since in these times the size, form and flexibility of the human physical body was still affected to a large degree by the qualities of the soul, the consequence of this

betrayal of the mysteries came to light in changes in the human race in this respect also. Where the corruption of the human beings became especially evident through the placing of supersensible forces at the service of lower impulses, desires, and passions, grotesque human shapes were created, monstrous in size and structure. These were not able to continue in existence beyond the Atlantean period. They died out. The post-Atlantean humanity has fashioned itself physically after the model of the Atlantean ancestors in whom already such a solidifying of the bodily shape had taken place that this did not surrender to the influence of soul forces that had become contrary to nature. — There was a certain period of time in the Atlantean evolution in which, through the laws holding sway in and around the earth, conditions prevailed for the human form under which it had to solidify itself. To be sure, the human racial forms that had solidified prior to this period were able to reproduce themselves for a long time; nevertheless, the souls incarnating in them gradually became so narrowly confined that such races had to die out. Many of these racial forms, however, continued in existence on into the post-Atlantean period; certain forms that had remained sufficiently supple continued to exist in a modified form for a long time. Human forms that had remained flexible beyond the characterized period now became chiefly the bodies for souls that experienced intensively the detrimental influence of the betrayal of the **Vulcan** mysteries as already indicated. They were destined to die out quickly.

Thus, since the middle of the Atlantean period of evolution, beings had asserted themselves within the realm of human development whose activity affected mankind in such a way that it became acquainted with the physical sense world in a non-spiritual manner. In certain instances this went so far that instead of the true shape of this world manifesting itself, it appeared to the human being in phantoms, chimeras and illusions of all sorts. Not only was man exposed to the Luciferic influence, but also to the influence of the other beings about whom we have spoken above, and whose leader may be called Ahriman in accordance with the designation he received later on in the Persian cultural period. (Mephistopheles is the same being.) After death man came through this influence under powers that allowed him to appear also in that realm only as a being who is inclined toward earthly-sensory conditions. The free view into the processes of the spiritual world was by degrees taken away from him. He was obliged to feel himself in the power of Ahriman and to a certain degree had to be excluded from union with the spiritual world.

Of special significance was one oracle sanctuary that in the universal decline had preserved the ancient cultus in its purest form. It belonged to the Christ oracles, and on account of this it was able to preserve not only the Christ mystery itself, but also the mysteries of the other oracles. For through the manifestation of the most exalted Sun Spirit, the regents of Saturn, Jupiter, and other oracles, were also revealed. The sun oracle knew the secret of producing, for this or that individual, the kind of human ether bodies that were possessed by the highest initiates of Jupiter, Mercury, and other oracles. With the means at their disposal, which are not to be discussed any further here, counterparts of the most perfect ether bodies of the ancient initiates were preserved and later implanted into the individuals best fitted for the purpose.

Through the Venus, Mercury, and **Vulcan** initiates, such processes could take place also for the astral bodies. There came a time when the leader of the Christ initiates found himself isolated with some of his associates to whom he was able to communicate the mysteries of the world only to a very limited degree. For the associates were the kind of human beings upon whom nature had bestowed physical and etheric bodies with the least degree of separation between them. Such men were the best suited, in this epoch, for the further advancement of mankind. Gradually they had fewer and fewer experiences in the realm of sleep. The spiritual world had become more and more closed for them. But they were also lacking the understanding for all that had unveiled itself in ancient times when man was not in his physical but only in his ether body. The human beings in the immediate neighborhood of this leader of the Christ oracle were the most advanced in regard to the union of the physical body with that part of the ether body that previously had been separated from it. This union appeared by degrees in mankind in consequence of the transformation of Atlantis and the earth generally. The physical and ether bodies of human beings coincided more and more with one another. As a result, the previous unlimited faculty of memory was lost and human thought life began. The part of the ether body bound to the physical body transformed the physical brain into the actual organ of thought, and only from that time onward did the human being feel his ego in the physical body. Only then did self-consciousness awake. At the outset, this was the case with a small portion of mankind only, chiefly with the immediate companions of the leader of the Christ oracle. The other groups of human beings who were scattered over Europe, Asia, and Africa, preserved in the most varied degrees the remnants of the ancient states of consciousness. They, therefore, experienced the supersensible world directly. — The companions of the Christ initiate were human beings with highly developed intelligence, but of all human beings of that time their experiences in the realm of the supersensible were the least. With them, this Christ initiate migrated from west to east, toward a certain region in inner Asia. He wished to protect them from coming in contact with the people of less advanced states of consciousness. He educated these companions in accordance with the mysteries revealed to him, and chiefly worked in this way upon their descendants. Thus he trained a host of human beings who had received into their hearts the impulses that corresponded to the mysteries of the Christ initiation. From this host he chose the seven best in order that they might have ether and astral bodies corresponding to the counterparts of the ether bodies of the seven greatest Atlantean initiates. He thus trained initiates to be the successors of the Christ initiate, of the Saturn, of the Jupiter, and of the other oracle initiates. These seven initiates became the teachers and leaders of the people who in the post-Atlantean epoch had settled in the south of Asia, chiefly in ancient India. Since these great teachers were endowed with the counterparts of the ether bodies of their spiritual ancestors, what was contained in their astral bodies, that is to say, their own self-wrought knowledge and understanding, did not extend to what was revealed to them through their ether body. They had to silence their own knowledge and understanding when these revelations strove to manifest in them. Then out of them and by means of them the high beings spoke who had spoken also for their spiritual ancestors. Except during the periods when these

high beings spoke through them, they were simple men gifted with the degree of understanding and sympathy that they themselves had acquired.

In India there lived at that time a kind of human being which had preserved chiefly a living memory of the ancient soul state of the Atlanteans, a state which permitted experiences in the spiritual world. In a large number of these human beings there was also present a tremendous urge of the heart and mind to experience this supersensible world. Through the wise guidance of destiny, the main body of this kind of men, representing the best sections of the Atlanteans, had reached South Asia. Besides this main body, other sections had settled there at various times. The Christ initiate already mentioned appointed his seven great disciples as teachers for this assemblage of human beings. They gave their wisdom and their laws to this people. For many of these ancient Indians little preparation was needed to arouse in them the scarcely extinct faculties that led to a perception of the supersensible world. For the longing for this world was a fundamental mood of the Indian soul. The Indian felt that in this supersensible world was the primeval home of mankind. From it he was removed into a world that is revealed only through the perceptions of the outer senses and grasped by the intellect bound to these perceptions. He felt the supersensible world as the true one and the sensory world as a deception of human perception, an illusion (Maya). By all possible means the human being strove to gain insight into the true world. He was unable to develop any interest in the illusory sense world, or at least only insofar as it proved to be a veil over the supersensible world. It was a mighty power that the seven great teachers exercised upon such people. What could be revealed through this power penetrated deeply into the Indian souls. Since the possession of the transmitted life and astral bodies endowed these teachers with sublime powers, they were able to act magically upon their disciples. They did not actually teach. They produced their effects from person to person as though through magic powers. Thus, a culture arose that was completely permeated by supersensible wisdom. What is contained in the books of wisdom of India — in the Vedas — is not the original form of the exalted wisdom, which in the most primeval ages was fostered by the great teachers; it is but a feeble echo of this wisdom. Only supersensible retrospection can discover an unwritten primeval wisdom behind the written records.

A particular characteristic of this primeval wisdom is the harmonious concordance of the wisdom of the various oracles of the Atlantean age. For each of these great teachers was able to unveil the wisdom of one of these oracles, and the different aspects of wisdom produced a perfect concordance because behind them stood the fundamental wisdom of the prophetic Christ initiation. The teacher, however, who was the spiritual successor of the Christ initiate did not present what this Christ initiate himself was able to reveal. The latter had remained in the background of evolution. At the outset, he could not transmit his high office to any member of the post-Atlantean civilization. The difference between the Christ initiate of the seven great Indian teachers and the Christ initiate of the Atlantean sun oracle was that the latter had been able to transform completely his perception of the Christ mystery into human concepts, whereas the Indian Christ initiate could only represent a reflection of this mystery in signs and

symbols. This was so because his humanly acquired conceptual life did not extend to this mystery. But the result of the union of the seven teachers was a knowledge of the supersensible world, presented in a great panorama of wisdom, of which in the ancient Atlantean oracles only the various parts could be proclaimed. Now the great regencies of the cosmic world were revealed, and the one great Sun Spirit, the “Concealed One,” was gently alluded to — He Who was enthroned above those other regents who were revealed by the seven teachers.

What is meant here by the “ancient Indians,” is not what is usually understood by the use of that term. There are no external documents of that period of which we are speaking here. The people usually designated as Indian corresponds to an evolutionary stage of history that came into existence a long time after the period under discussion here. We are able to recognize a primal post-Atlantean epoch in which the characterized Indian culture was dominant. Then a second post-Atlantean epoch began in which the dominant culture, as spoken of in this book, was the ancient Persian; still later, the Egypto-Chaldean culture evolved; both of these have still to be described. During the unfolding of these second and third post-Atlantean cultural epochs, ancient India also experienced a second and a third cultural period. What is usually spoken of as ancient India originated in this third epoch. Therefore, what is presented here should not be confused with the ancient India of history.

Another aspect of this ancient Indian culture is what later led to a division of men into castes. The inhabitants of India were the descendants of Atlanteans who belonged to various human races: Saturn men, Jupiter men, and other planetary men. By means of supersensible teaching it was understood by these ancient Indians that it was not by accident that a soul was placed in this or that caste, but rather by self-determination. Such a comprehension of the supersensible teaching was facilitated especially through the fact that many human beings could arouse the above characterized inner remembrance of their ancestors, which, however, led easily to an erroneous idea of reincarnation. Just as in the Atlantean period the true idea of reincarnation could be acquired only by coming in contact with the initiates, in the most ancient India it could be obtained only by becoming in direct contact with the great teachers. The above-mentioned erroneous idea of reincarnation was spread most widely among the peoples who, as a result of the submergence of Atlantis, were scattered over Europe, Asia, and Africa, and because certain initiates, who during the Atlantean evolution had followed false paths, had also communicated this mystery to immature disciples, human beings mistook more and more the false doctrine for the true. In many instances these human beings retained a sort of dreamlike clairvoyance as an inheritance of the Atlantean period. Just as the Atlanteans entered the region of the spiritual world during sleep, so their descendants experienced this spiritual world in an abnormal intermediate state between waking and sleeping. Then there arose in them images of an ancient time to which their ancestors had belonged. They considered themselves reincarnations of human beings who had lived in such an age. Teachings about reincarnation that were in contradiction to the true ideas of the initiates spread over the whole earth.

In the regions of the Middle East a community of people had settled as a result of the long continued migrations that had spread from the west eastward since the beginning of the destruction of Atlantis. History knows the descendants of these people as the Persians and their related tribal branches. Supersensible knowledge, however, must go back much further than the historical periods of these people. At the outset we have to consider the earliest ancestors of the later Persians, from whom — after the Indian — the second great cultural period of the post-Atlantean evolution arose. The peoples of this second period had a different task from the Indian. In their longings and inclinations they did not turn merely toward the supersensible; they were eminently fitted for the physical-sensory world. They grew fond of the earth. They valued what the human being could conquer on the earth and what he could win through its forces. What they accomplished as warriors and also what they invented as a means of gaining the earth's treasures is related to this peculiarity of their nature. Their danger did not lie in the fact that because of their love of the supersensible they might turn completely away from the “illusion” of the physical-sensory world, but because of their strong inclination toward the latter they were more likely to lose their soul connection with the supersensible world. Also, the oracle establishments that had been transplanted into this region from their homeland, ancient Atlantis, carried in their methods the general character of the Persians. By means of forces, which man had been able to acquire through his experiences in the supersensible regions and which he was still able to control in certain lower forms, the phenomena of nature were employed to serve personal human interests. This ancient people still possessed, at that time, a great power with which it controlled certain nature forces that later were withdrawn from all connection with the human will.

The guardians of the oracles controlled inner powers that were connected with fire and other elements. They may be called Magi. What they had preserved for themselves from ancient times as heritage of supersensible knowledge and power was, to be sure, insignificant in comparison with what the human being had once been able to do in the far distant past. It took on, nevertheless, all sorts of forms, from the noble arts whose purpose was only the welfare of mankind, to the most abominable practices. In these people the Luciferic nature ruled in a special manner. It had brought them into connection with everything that led the human being away from the intentions of higher beings who, without the Luciferic influence, would have simply advanced human evolution. Those sections of this people who were still endowed with the remnants of ancient clairvoyance — that is to say, with the remnants of the above described intermediate state between waking and sleeping — felt themselves also much attracted to the lower beings of the spiritual world. To this people a special spiritual impetus had to be given that counteracted these characteristics. A leadership was given to this people from the same source from which the ancient Indian spiritual life had also sprung, that is, from the guardian of the mysteries of the sun oracle.

The leader of the ancient Persian spiritual culture who was chosen by the guardian of the sun oracle for the people now under consideration may be called by the same name that history knows as Zarathustra or Zoroaster. But it must be emphasized that the personality designated

here belongs to a much earlier age than the historical bearer of this name. It is not a question here of outer historical research but of spiritual science, and whoever must think of a later age in connection with the bearer of the name Zarathustra, may reconcile this fact with spiritual science by realizing that the historical character represents a successor to the first great Zarathustra whose name he assumed and in the spirit of whose teaching he worked. — Zarathustra gave his people an impulse by pointing out that the physical world of the senses is not merely something devoid of spirit that confronts man when he comes under the exclusive influence of the Luciferic being. Man owes to this being his personal independence and his sense of freedom, but this Luciferic being should work within him in harmony with the opposing spiritual being. It was important for the prehistoric Persian to be aware of the presence of this spiritual being. Because of the Persian's inclination toward the physical sense world he was threatened by a complete amalgamation with the Luciferic beings. Zarathustra, however, had been initiated by the guardian of the sun oracle and through this initiation the revelations of the exalted sun beings could be imparted to him. In exceptional states of consciousness, into which his training had brought him, he was able to perceive the leader of the sun beings who had taken under his protection the human ether body in the previously described manner. He knew that this Being directs human evolution, but also that He could descend to the earth from cosmic space only at a certain point in time. In order that this might come about it was necessary that He should affect the astral body of a human being to the same degree that He affected the human ether body since the beginning of the interference of the Luciferic being. For that purpose a human being had to appear on earth who had retransformed the astral body to a condition to which this body, without Lucifer, would have attained in the middle of the Atlantean evolution. Had Lucifer not appeared, the human being would have attained this same condition much earlier, but without personal independence and without the possibility of freedom. Now, however, despite these characteristics the human being was to regain this same high condition. Zarathustra was able to foresee by means of his clairvoyance that in the future of mankind's evolution it would be possible for a definite human personality to possess such a required astral body. He knew also that it would be impossible to find the spiritual sun powers on earth prior to this future age, but that it was possible for supersensible perception to behold them in the region of the spiritual sun. He was able to behold these powers when he directed his clairvoyant glance toward the sun, and he divulged to his people the nature of these powers that, for the time being, were to be found only in the spiritual world and that later were to descend to the earth. This was the proclamation of the sublime Sun or Light Spirit — the Sun Aura, Ahura Mazda, Ormuzd. This Spirit of Light reveals Himself to Zarathustra and his followers as the Spirit who turns His countenance from the spiritual world toward mankind and who prepares the future within mankind. It is the Spirit who points to the Christ before His advent on earth, whom Zarathustra proclaims as the Spirit of Light. On the other hand, Zarathustra represents in Ahriman — Angra Mainju — a power whose influence upon the life of the human soul causes the latter's deterioration when it surrenders itself one-sidedly to it. This power is none other than the one previously characterized who, since the betrayal of the **Vulcan** mysteries, had gained especial domination over the earth. Besides the evengel

concerning the Spirit of Light, Zarathustra also proclaimed the doctrine of the spiritual beings who become manifest to the purified sense of the seer as the companions of the Spirit of Light and to whom a contrast was formed by the tempters who appeared to the unpurified remnants of clairvoyance that was retained from the Atlantean period. Zarathustra strove to make clear to the prehistoric Persian how the human soul, as far as it was engaged in the activities and strivings of the physical-sensory world, was the field of battle between the power of the Light God and His adversary and how the human being must conduct himself so as not to be led into the abyss by this adversary but whose influence might be turned to good by the power of the Light God.

A third post-Atlantean cultural period began with the peoples who, by participation in the migrations from Atlantis, had finally assembled in the Middle East and North Africa. Among the Chaldeans, Babylonians, Assyrians on the one hand and the Egyptians on the other, this culture was developed. Among these peoples the understanding for the physical world of the senses was evolved in a way different from that of the prehistoric Persians. They had developed, much more than others, the spiritual capacity that is the foundation for the ability to think, for intellectual endowment, which had come into existence since the last Atlantean epochs. It was the task of the post-Atlantean humanity to unfold in itself the soul faculties that could be gained through the awakened powers of thought and feeling that are not directly stimulated by the spiritual world, but come into existence by man's observation of the sense world, by becoming familiar with it, transforming it. The conquest of this physical-sensory world by means of these human faculties must be considered the mission of post-Atlantean humanity. From stage to stage this conquest advances. Although in ancient India the human being was directed toward this world by means of his soul state, he still considered this world an illusion and his spirit was turned toward the supersensible world. In contrast to this, there arose in the prehistorical Persian people the desire to conquer the physical world of the senses, but this was attempted, to a large measure, with the powers of soul that had remained as heritage of a time when man could still reach up directly into the supersensible world. In the peoples of the third cultural epoch the soul had lost to a large degree its supersensible faculties. It had to investigate the revelations of the spirit in the sensory surroundings and by means of discovery and invention of the cultural means, springing from this world, develop itself. Human sciences arose by means of research within the physical sense world into the spiritual laws standing behind it; human technique and artistic activities and the tools and instruments used to advance them were developed by recognizing the forces of this world and the need of employing them. For the human being of ancient Chaldea and Babylonia the sense world was no longer an illusion, but with its nature kingdoms, its mountains and seas, its air and water, it was a revelation of the spiritual deeds of powers standing behind these phenomena, whose laws he endeavored to discover. To the Egyptian the earth was a field of activity given to him in a condition which he had to transform through his own intellectual capacity, so that it bore the imprint of human power. Oracle establishments of Atlantis, originating chiefly from the Mercury oracle, had been transplanted into Egypt. There were, however, others also, for

example, the Venus oracle. A new cultural germ was planted into what could thus be fostered in the Egyptian people through these oracle establishments. It originated with a great leader who had undergone his training within the Persian Zarathustra mysteries. He was the reincarnation of a personality who had been a disciple of the great Zarathustra himself. If we wish to adhere to a historical name, he may be called "Hermes." By absorbing the Zarathustra mysteries, he could find the right path on which to guide the Egyptian people. This folk, in earth life between birth and death, directed its mind to the physical sense world in such a way that although it could behold the spiritual world behind the physical only to a limited degree, it recognized in the physical world the laws of the spiritual world. Thus, the Egyptian could not be taught that the spiritual world was a world with which he could become familiar on earth. But he could be shown how the human being would live in a body-free condition after death with the world of the spirits who during the earth period appear through their imprint in the realm of the physical-sensory. Hermes taught that to the degree the human being employs his forces on earth in order to act within it according to the aims of spiritual powers, it is possible for him to be united after death with these powers. Especially those who have been most zealously active in this direction during life between birth and death will become united with the exalted Sun Being — with Osiris. On the Chaldean-Babylonian side of this cultural stream the directing of the human mind to the physical-sensory was more marked than on the Egyptian side. The laws of this world were investigated and from the sensory counterparts, perception was directed to the spiritual archetypes. The people, nevertheless, remained stuck fast in the world of the senses in many respects. Instead of the spirit of the star, the star itself, and instead of other spiritual beings, their earthly counterparts were pushed into the foreground. Only the leaders acquired really deep knowledge of the laws of the supersensible world and their interaction with the sense world. Here a contrast between the knowledge of the initiates and the erroneous beliefs of the people came into evidence more strongly than anywhere else.

Quite different conditions prevailed in Southern Europe and Western Asia where the fourth post-Atlantean cultural epoch flourished. We may call this the Greco-Latin cultural epoch. In these countries the descendants of human beings of the most varied regions of the ancient world had gathered. There were oracle establishments that followed the example of the various Atlantean oracles. There were men who possessed, as a natural faculty, the heritage of ancient clairvoyance, and there were some who were able to attain to it with comparatively little training. In special places the traditions of the ancient initiates were not only preserved, but there arose worthy successors who trained pupils capable of raising themselves to exalted stages of spiritual perception. Simultaneously, these people bore the impulse in themselves to create a realm within the sense world that expressed in perfect form the spiritual within the physical. Beside much else, Greek art is a consequence of this impulse. One need only penetrate into the Greek temple with spiritual vision to recognize that in such a marvel of art the physical material is transformed by the human being in such a way that every detail is an expression of the spiritual. The Greek temple is the "dwelling place of the spirit." In its forms is to be seen what otherwise only the spiritual vision of supersensible perception can recognize. A

Zeus or Jupiter temple is shaped in such a way that for the physical eye it represents a worthy abode for what the guardian of the Zeus or Jupiter initiation perceived with the spiritual eye. Thus, it is with all Greek art. In mysterious ways the wisdom of the initiates poured into poets, artists, and thinkers. In the cosmogonies of the ancient Greek philosophers we find again the mysteries of the initiates in the form of concepts and ideas. The influence of spiritual life and the mysteries of the Asiatic and African centers of initiation flowed into these peoples and their leaders. The great Indian teachers, the companions of Zarathustra, and the adherents of Hermes had trained their pupils. These or their successors now founded initiation centers in which the ancient knowledge was revived in a new form. These are the mysteries of antiquity. Here the pupils were prepared to reach states of consciousness through which they were able to attain a perception of the spirit world.⁵ From these initiation centers wisdom flowed to those who fostered spiritual impulses in Asia Minor, in Greece, and Italy. (In the Greek world the important initiation centers of the Orphic and Eleusinian mysteries arose. In the Pythagorean school of wisdom, the after-effects of the great doctrines and methods of the wisdom of primeval ages appeared. In his wide journeying Pythagoras had been initiated into the secrets of the most varied mysteries.)

Footnotes:

1. The early stage of our present sun, now spelt with small s. (Tr.)
2. Earth spelt thus, with a capital E, means the cosmic body containing the moon and other planets after the sun separation. (Tr.)
3. The early stage of our present moon, hereafter spelt with small m. (Tr.)
4. The early stage of our present earth, hereafter spelt with a small e. (Tr.)
5. More detailed descriptions of these mysteries of antiquity are to be found in my book, Christianity as Mystical Fact. More on this subject is given in the last chapter of this book.

Who is Vulcan?

Rudolf Steiner describes six planetary conditions that conclude with one whose esoteric name is Vulcan. The sequence is as follows: [Old] Saturn, Sun, Moon, Earth [composed of Mars in the first half and now Mercury], Jupiter, Venus, and lastly Vulcan. You can see that these names also follow the names of the days of the week. These names correspond to gods from ancient mythology. One can ask, why these gods? The answer is that these names also correspond to the planets of the solar system. There are three inner 'planets' and three outer ones with the earth and sun having special roles. With the earth as the home for humanity, we can legitimately examine these planets from the perspective we have while on the earth, that is, a geocentric model. This model pertains not only to one's experience while alive, but also to the spheres one passes through between death and rebirth. This sequence goes: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn. This is the same sequence as before only the prior sequence

alternated between inner and outer. [Obviously, the Moon is not a planet but it joins this list as one of the heavenly bodies that pass across the nighttime sky, one of the moving 'stars'].

Hephaestus was the Greek god of blacksmiths, sculptors, metallurgy, fire and volcanoes; thus, he is symbolized with a hammer, an anvil and a pair of tongs.

According to Homer's epics, the Iliad and the Odyssey, he was the son of Zeus and Hera. However, Hesiod informs us that Hera bore Hephaestus alone. According to an account, after Hephaestus was born, Hera threw him from Olympus because he was crippled; he fell into the ocean and was raised by Thetis and Eurynome. Another myth has it that he once tried to protect his mother from Zeus' advances and as a result, the father of the Gods flung him down from Olympus, which caused his physical disability; he fell on the island of Lemnos where he became a master craftsman. He was later accepted back to Olympus, and became the craftsman of the gods, creating majestic armors, shields and weapons.

He was married to Aphrodite; after he learned his wife had an affair with her brother, Ares, he devised a plan with which he humiliated both lovers to the other gods.

Hephaestus is also called Vulcan.

EPHAISTOS (Hephaestus) was the Olympian god of fire, smiths, craftsmen, metalworking, stonemasonry and sculpture. He was depicted as a bearded man holding a hammer and tongs--the tools of a smith--and sometimes riding a donkey.

Myths

Some of the more famous myths featuring the god include:

- His fall from Olympus in which he was cast away by Hera at birth. <<More>>
- The capture of Hera in a cursed throne and his return to Olympus. <<More>>
- The adultery of his wife Aphrodite who was trapped with Ares in a golden net. <<More>>
- The crafting of Pandora, the first woman, at the command of Zeus. <<More>>
- The attempted violation of Athena which resulted in the impregnation of Earth and the birth of Erichthonios (Erichthonius). <<More>>
- The crafting of the cursed necklace of Harmonia which doomed her descendants to a cycle of tragedy. <<More>>
- The Trojan War in which he fought the river-god Skamandros (Scamander) with fire. <<More>>
- The crafting of the armour of Akhilleus (Achilles) at the request of the hero's mother Thetis.

[From Wikipedia]

HEPHAESTUS (Hêphaistos), the god of fire, was, according to the Homeric account, the son of Zeus and Hera. (Il. i. 578, xiv. 338, xviii. 396, xxi. 332, Od. viii. 312.) Later traditions state that he had no father, and that Hera gave birth to him independent of Zeus, as she was jealous of Zeus having given birth to Athena independent of her. (Apollod. i. 3. § 5; Hygin. Fab. Praef.) This, however, is opposed to the common story, that Hephaestus split the head of Zeus, and thus assisted him in giving birth to Athena, for Hephaestus is there represented as older than Athena. A further development of the later tradition is, that Hephaestus sprang from the thigh of Hera, and, being for a long time kept in ignorance of his parentage, he at length had recourse to a stratagem, for the purpose of finding it out. He constructed a chair, to which those who sat upon it were fastened, and having thus entrapped Hera, he refused allowing her to rise until she had told him who his parents were. (Serv. ad Aen. viii. 454, Eclog. iv. 62.) For other accounts respecting his origin, see Cicero (de Nat. Deor. iii. 22), Pausanias (viii. 53. § 2). and Eustathius (ad Hom. p. 987).

Hephaestus is the god of fire, especially in so far as it manifests itself as a power of physical nature in volcanic districts, and in so far as it is the indispensable means in arts and manufactures, whence fire is called the breath of Hephaestus, and the name of the god is used both by Greek and Roman poets as synonymous with fire. As a flame arises out of a little spark, so the god of fire was delicate and weakly from his birth, for which reason he was so much disliked by his mother, that she wished to get rid of him, and dropped him from Olympus. But the marine divinities, Thetis and Eurynome, received him, and he dwelt with them for nine years in a grotto, surrounded by Oceanus, making for them a variety of ornaments. (Hom. Il. xviii. 394, &c.) It was, according to some accounts, during this period that he made the golden chair by which he punished his mother for her want of affection, and from which he would not release her, till he was prevailed upon by Dionysus. (Paus. i. 20. § 2; Hygin. Fab. 166.)

Although Hephaestus afterwards remembered the cruelty of his mother, yet he was always kind and obedient towards her, nay once, while she was quarrelling with Zeus, he took her part, and thereby offended his father so much, that he seized him by the leg, and hulled him down from Olympus. Hephaestus was a whole day falling, but in the evening, he came down in the island of Lemnos, where he was kindly received by the Sintians. (Hom. Il. i. 590, &c. Val. Flacc. ii. 8.5; Apollod. i. 3. § 5, who, however, confounds the two occasions on which Hephaestus was thrown from Olympus.) Later writers describe his lameness as the consequence of his second fall, while Homer makes him lame and weak from his birth.

After his second fall he returned to Olympus, and subsequently acted the part of mediator between his parents. (Il. i. 585.) On that occasion he offered a cup of nectar to his mother and the other gods, who burst out into immoderate laughter on seeing him busily hobbling through Olympus from one god to another, for he was ugly and slow, and, owing to the weakness of his legs, he was held up, when he walked, by artificial supports, skilfully made of gold. (Il. xviii. 410,

&c., Od. viii. 311, 330.) His neck and chest, however, were strong and muscular. (Il. xviii. 415, xx. 36.)

In Olympus, Hephaestus had his own palace, imperishable and shining like stars: it contained his workshop, with the anvil, and twenty bellows, which worked spontaneously at his bidding. (Il. xviii. 370, &c.) It was there that he made all his beautiful and marvellous works, utensils, and arms, both for gods and men. The ancient poets and mythographers abound in passages describing works of exquisite workmanship which had been manufactured by Hephaestus. In later accounts, the Cyclopes, Brontes, Steropes, Pyracmon, and others, are his workmen and servants, and his workshop is no longer represented as in Olympus, but in the interior of some volcanic isle. (Virg. Aen. viii. 416, &c.)

The wife of Hephaestus also lived in his palace: in the Iliad she is called a Charis, in the Odyssey Aphrodite (Il. xviii. 382, Od. viii. 270), and in Hesiod's Theogony (945) she is named Aglaia, the youngest of the Charites. The story of Aphrodite's faithlessness to her husband, and of the manner in which he surprised her, is exquisitely described in Od. viii. 266-358. The Homeric poems do not mention any descendants of Hephaestus, but in later writers the number of his children is considerable. In the Trojan war he was on the side of the Greeks, but he was also worshipped by the Trojans, and on one occasion he saved a Trojan from being killed by Diomedes. (Il. v. 9, &c.)

His favourite place on earth was the island of Lemnos, where he liked to dwell among the Sintians (Od. viii. 283, &c., Il. i. 593; Ov Fast. viii. 82); but other volcanic islands also, such as Lipara, Hieria, Imbros, and Sicily, are called his abodes or workshops. (Apollon. Rhod. iii. 41; Callim. Hymn. in Dian. 47; Serv. ad Aen. viii. 416; Strab. p. 275; Plin. H. N. iii. 9; Val. Flacc. ii. 96.)

Hephaestus is among the male what Athena is among the female deities, for, like her, he gives skill to mortal artists, and, conjointly with her, he was believed to have taught men the arts which embellish and adorn life. (Od. vi. 233, xxiii. 160. Hymn. in Vaulc. 2. &c.) But he was, nevertheless, conceived as far inferior to the sublime character of Athena. At Athens they had temples and festivals in common. (See Dict of Ant. s. v. Hêphaisteia, Chalkeia.) Both also were believed to have great healing powers, and Lemnian earth (terra Lemnia) from the spot on which Hephaestus had fallen was believed to cure madness, the bites of snakes, and haemorrhage, and the priests of the god knew how to cure wounds inflicted by snakes. (Philostr. Heroic. v. 2; Eustath. ad Hom. p. 330; Dict. Cret. ii. 14.)

The epithets and surnames by which Hephaestus is designated by the poets generally allude to his skill in the plastic arts or to his figure and his lameness.

He was represented in the temple of Athena Chalcoecus at Sparta, in the act of delivering his mother (Paus. iii. 17. § 3); on the chest of Cypselus, giving to Thetis the armour for Achilles (v. 19. § 2); and at Athens there was the famous statue of Hephaestus by Alcamenes, in which his lameness was slightly indicated. (Cic. de Nat. Deor. i. 30; Val. Max. viii. 11. § 3.) The Greeks frequently placed small dwarf-like statues of the god near the hearth, and these dwarfish

figures seem to have been the most ancient. (Herod. iii. 37; Aristoph. Av. 436; Callim. Hymn. in Dian. 60.) During the best period of Grecian art, he was represented as a vigorous man with a beard, and is characterised by his hammer or some other instrument, his oval cap, and the chiton, which leaves the right shoulder and arm uncovered.

The Romans, when speaking of the Greek Hephaestus, call him Vulcanus, although Vulcanus was an original Italian divinity.

Hephaestus ([/hiˈfiːstəs/](#), [/həˈfɛstəs/](#) or [/hɪˈfɛstəs/](#); [eight spellings](#); [Ancient Greek](#): Ἥφαιστος *Hēphaistos*) is the [Greek god](#) of [blacksmiths](#), [craftsmen](#), [artisans](#), [sculptors](#), [metals](#), [metallurgy](#), [fire](#) and [volcanoes](#).^[1] Hephaestus' [Roman](#) equivalent is [Vulcan](#). In Greek mythology, Hephaestus was the son of [Zeus](#) and [Hera](#), the king and queen of the gods. In another version, he was Hera's [parthenogenous](#) child, rejected by his mother because of his deformity and thrown off Mount Olympus and down to earth.^[2]

As a smithing god, Hephaestus made all the weapons of the gods in Olympus. He served as the blacksmith of the gods, and was worshipped in the manufacturing and industrial centers of Greece, particularly [Athens](#). The cult of Hephaestus was based in [Lemnos](#).^[1] Hephaestus' symbols are a smith's [hammer](#), [anvil](#), and a pair of [tongs](#).

Hephaestus had his own palace on Olympus, containing his workshop with anvil and twenty bellows that worked at his bidding.^[11] Hephaestus crafted much of the magnificent equipment of the gods, and almost any finely wrought metalwork imbued with powers that appears in Greek myth is said to have been forged by Hephaestus. He designed [Hermes](#)' winged helmet and [sandals](#), the [Aegis breastplate](#), [Aphrodite](#)'s famed [girdle](#), [Agamemnon](#)'s staff of office,^[12] [Achilles](#)' armor, [Heracles](#)' bronze [clappers](#), [Helios](#)'s chariot, the shoulder of [Pelops](#), and [Eros](#)'s bow and arrows. In later accounts, Hephaestus worked with the help of the [chthonic Cyclopes](#)—among them his assistants in the forge, Brontes, Steropes and Pyracmon.^{[13][14]}

Hephaestus built [automatons](#) of metal to work for him. This included tripods that walked to and from [Mount Olympus](#). He gave to the blinded [Orion](#) his apprentice [Cedalion](#) as a guide. In some versions of the myth^[citation needed], [Prometheus](#) stole the fire that he gave to man from Hephaestus's forge. Hephaestus also created the gift that the gods gave to man, the woman [Pandora](#) and her [pithos](#). Being a skilled blacksmith, Hephaestus created all the thrones in the Palace of Olympus.^[13]

The Greek myths and the [Homeric](#) poems sanctified in stories that Hephaestus had a special power to produce motion.^[15] He made the golden and silver lions and dogs at the entrance of the palace of [Alkinoos](#) in such a way that they could bite the invaders.^[16] The Greeks maintained in their civilization an animistic idea that statues are in some sense alive. This kind of art and the animistic belief goes back to the [Minoan](#) period, when [Daedalus](#), the builder of the [labyrinth](#) made images which moved of their own accord.^[17] A statue of the god was somehow the god himself, and the image on a man's tomb indicated somehow his presence.^[18]

Parentage

[Homer's *Odyssey*](#) and [Iliad](#) have Hephaestus being born of the union of Zeus and Hera.^[19] In another tradition, attested by Hesiod, Hera bore Hephaestus alone.^[20] In [Hesiod's](#) Zeus-centered cosmology, Hera gave birth to Hephaestus as revenge for Zeus giving birth to [Athena](#) without her. Several later texts follow Hesiod's account, including [Bibliothèque](#),^[21] [Hyginus](#), and the preface to [Fabulae](#). In the account of Attic vase painters, Hephaestus was present at the birth of Athena and wields the axe with which he split Zeus' head to free her. In the latter account, Hephaestus is there represented as older than Athena, so the mythology of Hephaestus is inconsistent in this respect.

Fall from Olympus

In one branch of Greek mythology, Hera ejected Hephaestus from the heavens because he was "shrivelled of foot". He fell into the ocean and was raised by [Thetis](#) (mother of Achilles) and the [Oceanid Eurynome](#).^[22]

In another account, Hephaestus, attempting to rescue his mother from Zeus' advances, was flung down from the heavens by Zeus. He fell for an entire day and landed on the island of [Lemnos](#), where he was cared for and taught to be a master craftsman by the [Sintians](#)—an ancient tribe native to that island.^[23] (Hom. Il. i. 590, &c. Val. Flacc. ii. 8.5; Apollod. i. 3. § 5, who, however, confounds the two occasions on which Hephaestus was thrown from Olympus.) Later writers describe his lameness as the consequence of his second fall, while Homer makes him lame and weak from his birth.

Return to Olympus

Hephaestus was the only Olympian to have returned to Olympus after being exiled.

In an archaic story,^[24] Hephaestus gained revenge against Hera for rejecting him by making her a magical golden throne, which, when she sat on it, did not allow her to stand up.^[25] The other gods begged Hephaestus to return to Olympus to let her go, but he refused, saying "I have no mother".^[26]



The western face of the Doric [temple of Hephaestus](#), [Agora of Athens](#).

At last, [Dionysus](#) fetched him, intoxicated him with wine, and took the subdued smith back to Olympus on the back of a mule accompanied by revelers—a scene that sometimes appears on painted pottery of Attica and of Corinth.^[27] In the painted scenes, the padded dancers and phallic figures of the Dionysan throng leading the mule show that the procession was a part of

the [dithyrambic](#) celebrations that were the forerunners of the [satyr plays](#) of fifth century Athens.^[28]

The theme of the *return of Hephaestus*, popular among the Attic vase-painters whose wares were favored among the [Etruscans](#), may have introduced this theme to Etruria.^[29] In the vase-painters' portrayal of the procession, Hephaestus was mounted on a mule or a horse, with Dionysus holding the bridle and carrying Hephaestus' tools (including a [double-headed axe](#)).

The traveller [Pausanias](#) reported seeing a painting in the temple of Dionysus in Athens, which had been built in the 5th century but may have been decorated at any time before the 2nd century CE. When Pausanias saw it, he said:

There are paintings here – Dionysus bringing Hephaestus up to heaven. One of the Greek legends is that Hephaestus, when he was born, was thrown down by Hera. In revenge he sent as a gift a golden chair with invisible fetters. When Hera sat down she was held fast, and Hephaestus refused to listen to any other of the gods except Dionysus – in him he reposed the fullest trust – and after making him drunk Dionysus brought him to heaven. — *Pausanias*, 1.20.3

Consorts and children

According to most versions, Hephaestus's consort is [Aphrodite](#), who is unfaithful to Hephaestus with a number of gods and mortals, including [Ares](#). However, in Book XVIII of Homer's *Iliad*, the consort of Hephaestus is a lesser Aphrodite, [Charis](#) "the grace" or [Aglaia](#) "the glorious" —the youngest of the [Graces](#), as [Hesiod](#) calls her.^[30]



[Athena](#) Scorning the Advances of Hephaestus, [Paris Bordone](#), between c. 1555 and c. 1560

In [Athens](#), there is a [Temple of Hephaestus](#), the *Hephaesteum* (miscalled the "Theseum") near the [agora](#). An Athenian [founding myth](#) tells that the city's patron goddess, [Athena](#), refused a union with Hephaestus because of his unsightly appearance and crippled nature, and that when he became angry and forceful with her, she disappeared from the bed. His ejaculate fell on the earth, impregnating [Gaia](#), who subsequently gave birth to [Erichthonius of Athens](#).^[31] A surrogate mother later gave the child to Athena to foster, guarded by a [serpent](#).

On the island of Lemnos, Hephaestus' consort was the sea [nymph Cabeiro](#), by whom he was the father of two metalworking gods named the [Cabeiri](#). In Sicily, his consort was the nymph [Aetna](#),

and his sons were two gods of Sicilian [geysers](#) called [Palici](#). With [Thalia](#), Hephaestus was sometimes considered the father of the [Palici](#).

Hephaestus fathered several children with mortals and immortals alike. One of those children was the robber [Periphetes](#).

This is the full list of his consorts and children according to the various accounts:

1. [Aphrodite](#)
2. [Aglaea](#)
 1. [Eucleia](#)
 2. [Euthenia](#)
 3. [Eupheme](#)
 4. [Philophrosyne](#)
3. [Aetna](#)
 1. The [Palici](#)
4. Cabeiro
 1. The [Cabeiri](#)
5. [Gaia](#)
 1. [Erichthonius](#)
6. Anticleia
 1. [Periphetes](#)
7. by unknown mothers
 1. Ardalus
 2. [Cercyon](#) (possibly)
 3. [Olenus](#)
 4. Palaemonius, [Argonauts](#)
 5. Philottus
 6. Pylius
 7. Spinter

In addition, the Romans claim their equivalent god, Vulcan, to have produced the following children:

1. [Cacus](#)
2. [Caeculus](#)

Hephaestus and Aphrodite



Mars and Venus Surprised by Vulcan, Alexandre Charles Guillemot, 1827

Though married to Hephaestus, Aphrodite had an affair with Ares, the god of war. Eventually, Hephaestus discovered Aphrodite's promiscuity through [Helios](#), the all-seeing Sun, and planned a trap during one of their trysts. While Aphrodite and Ares lay together in bed, Hephaestus ensnared them in an unbreakable chain-link net so small as to be invisible and dragged them to Mount Olympus to shame them in front of the other gods for retribution.

However, the gods laughed at the sight of these naked lovers, and [Poseidon](#) persuaded Hephaestus to free them in return for a guarantee that Ares would pay the adulterer's fine. Hephaestus states in *The Odyssey* that he would return Aphrodite to her father and demand back his bride price.

The [Thebans](#) told that the union of Ares and Aphrodite produced [Harmonia](#). However, of the union of Hephaestus with Aphrodite, there was no issue unless [Virgil](#) was serious when he said that [Eros](#) was their child.^[32] Later authors explain this statement by saying the love-god was sired by Ares but passed off to Hephaestus as his own son.

Hephaestus was somehow connected with the archaic, pre-Greek [Phrygian](#) and [Thracian](#) mystery cult of the [Kabeiroi](#), who were also called the *Hephaistoi*, "the Hephaestus-men", in Lemnos. One of the three Lemnian tribes also called themselves Hephaestion and claimed direct descent from the god.

Hephaestus and Athena

Hephaestus is to the male gods as Athena is to the females, for he gives skill to mortal artists and was believed to have taught men the arts alongside Athena.^[33] He was nevertheless believed to be far inferior to the sublime character of Athena. At Athens they had temples and festivals in common.^[note 1] Both were believed to have great healing powers, and Lemnian earth (terra Lemnia) from the spot on which Hephaestus had fallen was believed to cure madness, the bites of snakes, and haemorrhage, and priests of Hephaestus knew how to cure wounds inflicted by snakes.^[34]

He was represented in the temple of Athena Chalcioecus (Athena of the Bronze House^[35]) at Sparta, in the act of delivering his mother;^[36] on the chest of Cypselus, giving Achilles's armour to Thetis;^[37] and at Athens there was the famous statue of Hephaestus by Alcamenes, in which his lameness was only subtly portrayed.^[38] The Greeks frequently placed small dwarf-like statues of Hephaestus near their hearths, and these figures are the oldest of all his representations.^[39] During the best period of Grecian art he was represented as a vigorous man with a beard, and is characterized by his hammer or some other crafting tool, his oval cap, and the [chiton](#).

Volcano god

Hephaestus was associated by Greek colonists in southern [Italy](#) with the [volcano](#) gods [Adranus](#) (of [Mount Etna](#)) and [Vulcanus](#) of the [Lipari](#) islands. The first-century sage [Apollonius of Tyana](#) is said to have observed, "there are many other mountains all over the earth that are on fire, and yet we should never be done with it if we assigned to them giants and gods like Hephaestus".^[40]

Other mythology

In the Trojan war, Hephaestus sided with the Greeks, but was also worshiped by the Trojans and saved one of their men from being killed by Diomedes. (Il. v. 9, &c.) Hephaestus' favourite place in the mortal world was the island of [Lemnos](#), where he liked to dwell among the Sintians (Od. viii. 283, &c., Il. i. 593; Ov Fast. viii. 82), but he also frequented other volcanic islands such as Lipara, Hieria, Imbros and Sicily, which were called his abodes or workshops. (Apollon. Rhod. iii. 41; Callim. Hymn. in Dian. 47; Serv. ad Aen. viii. 416; Strab. p. 275; Plin. H. N. iii. 9; Val. Flacc. ii. 96.)

The epithets and surnames by which Hephaestus is known by the poets generally allude to his skill in the [plastic arts](#) or to his figure or lameness. The Greeks frequently placed small dwarf-like statues of Hephaestus near their hearths, and these figures are the oldest of all his representations. (Herod. iii. 37; Aristoph. Av. 436; Callim. Hymn. in Dian. 60.)

Hephaestus was sometimes portrayed as a vigorous man with a beard and was characterized by his hammer or some other crafting tool, his oval cap, and the [chiton](#).

Symbolism

Hephaestus is reported in mythological sources as "lame" (cholōs), and "halting" (ēpedanos).^[41] He was depicted with crippled feet and as misshapen, either from birth or as a result of his fall from Olympus. In vase paintings, Hephaestus is usually shown lame and bent over his anvil, hard at work on a metal creation, and sometimes with his feet back-to-front: *Hephaistos amphigyēis*. He walked with the aid of a stick. The [Argonaut](#) Palaimonius, "son of Hephaestus" (i.e. a bronze-smith) was also lame.^[42]

Other "sons of Hephaestus" were the [Cabeiri](#) on the island of [Samothrace](#), who were identified with the [crab](#) (*karkinos*) by the lexicographer [Hesychius](#). The adjective *karkinopous* ("crab-footed") signified "lame", according to Detienne and Vernant.^[43] The Cabeiri were also lame.

In some myths, Hephaestus built himself a "wheeled chair" or chariot with which to move around, thus helping him overcome his lameness while demonstrating his skill to the other gods.^[44] In the *Iliad* 18.371, it is stated that Hephaestus built twenty bronze wheeled tripods in order assist him in moving around.^[45]

Hephaestus's ugly appearance and lameness is taken by some to represent [arsenicosis](#), an effect of high levels of [arsenic](#) exposure that would result in lameness and [skin cancers](#). In place of [less easily available tin](#), arsenic was added to [copper](#) in the [Bronze Age](#) to harden it; like the [hatters](#), [crazed](#) by their exposure to [mercury](#), who inspired [Lewis Carroll](#)'s famous character of the [Mad Hatter](#), most smiths of the [Bronze Age](#) would have suffered from chronic poisoning as a result of their livelihood. Consequently, the mythic image of the lame smith is widespread. As Hephaestus was an iron-age smith, not a bronze-age smith, the connection is one from ancient folk memory.^[46]

Comparative mythology

Parallels in other mythological systems for Hephaestus's symbolism include:

- The [Ugarit](#) craftsman-god [Kothar-wa-Khasis](#), who is identified from afar by his distinctive walk—possibly suggesting that he limps.^[47]
- As [Herodotus](#) was given to understand, the [Egyptian](#) craftsman-god [Ptah](#) was a dwarf, naked, and deformed.^[48]
- In Norse mythology, [Weyland the Smith](#) was a lame bronzeworker.

Vulcan SuperMen and Their Inspirations

from an article that appeared in the MysTech Journal

For many who once knew a simpler time, technology is changing life for the worse. Human encounters are trending away from reality into interactions occurring through the veneer of virtual reality that gives each one an imaginary, typically pleasant, persona. Relationships become superficial. And the electronic social interactions often devolve into unpleasant, derogatory word-wars. It appears that humanity is addicted to addictions and can no longer find its worthiness in being human. The will of the human soul seems weak. And now we are about to face one of the three most significant events in the history of humanity, the human incarnation of the spiritual being known in Anthroposophy as Ahriman! The other two prior events were:

1. The human incarnation of Lucifer around 3000 BCE,
2. The incarnation of the Christ at the baptism into the body of Jesus, and

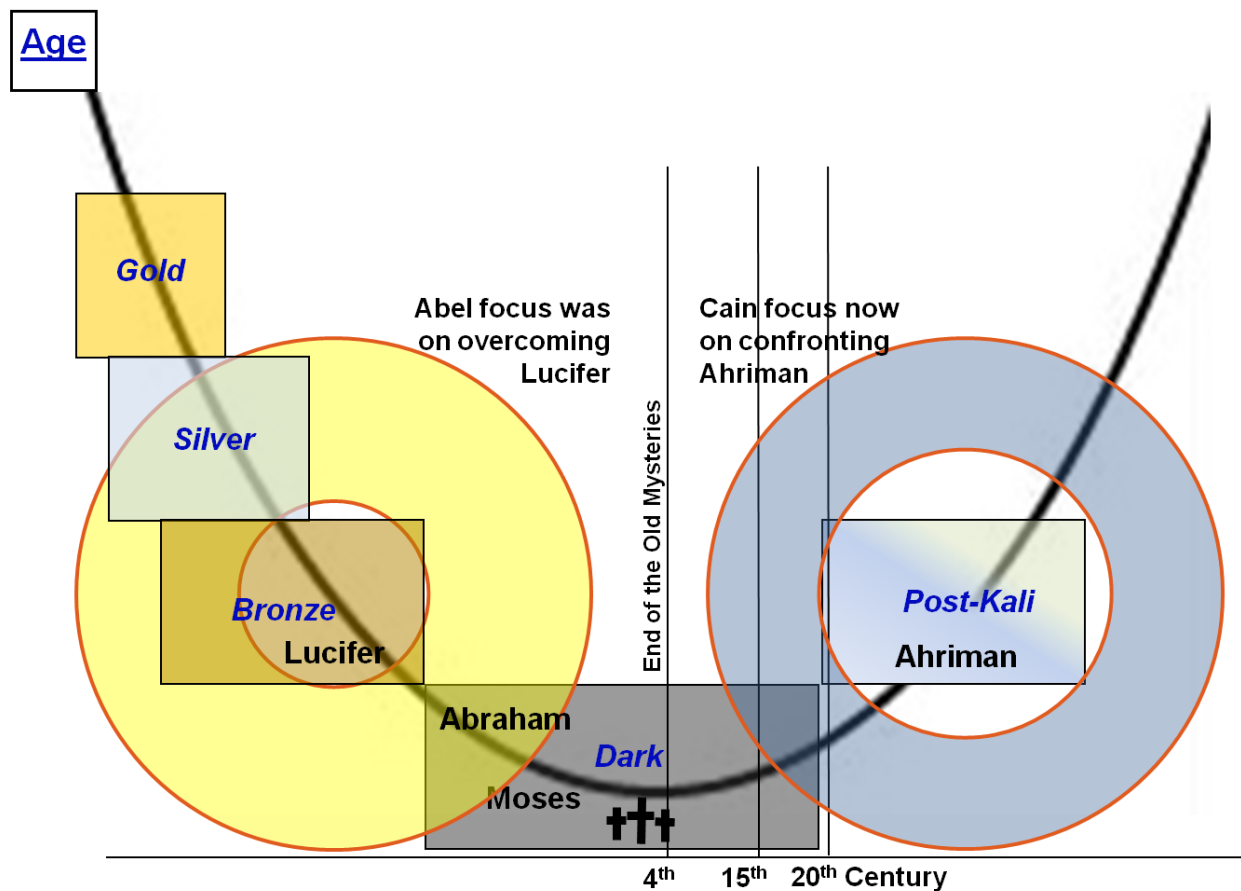


Figure 3, Descent and Ascent

Higher spiritual beings prepared humanity for each of these incarnations. With Lucifer's incarnation, humanity passed through this event in an unconscious, sleep state. With Christ's incarnation, humanity passed through it in a dreamlike state. Now, for Ahriman's incarnation, we need to become fully awake in order to not only successfully confront, but also to glean from Ahriman what we will need for our future work. Each of these incarnations have come with gifts for our evolution.

In preparation for Ahriman's incarnation, we must become aware of what can as well as what cannot be achieved by physical life alone. We need to be alert in every domain to recognize those trends in life that will lead toward this Ahrimanic incarnation. Only through spiritual science will we be able to find the key to understanding life so that we are able to recognize and to learn how to control the currents leading toward the incarnation of Ahriman.

In this Age of Technology, one who is aware of this coming incarnation, may feel all alone here, inadequate to face such a dire future. But Rudolf Steiner has implored us to realize that the spiritual world has not abandoned us. Once, in the past when we still could perceive beings whose lowest body was their etheric body, Moon beings taught us and guided us. But, for us to have received the impetus towards Freedom that we now can take hold of, such divine beings had to withdraw. Now, similarly to the past, there are present, albeit not in physical bodies, beings from two realms that are here to help us prepare for this challenging future. In our time, such beings will not overshadow us; they will not impinge on our nascent freedom. But if one rises up to them, they will offer wisdom that we can use to guide our development and preparations. These two beings are:

1. **The Moon beings.** These Great Teachers during Lemurian times, departed with the Moon but continued to work from there upon humanity and our evolution.
2. **The Vulcan SuperMen.** They are from a realm between the Moon and Mercury (note: when the geocentric model fell to the heliocentric, the planets Venus and Mercury were switched. What we call Venus is in esoteric traditions actually Mercury. One can see this if you follow the inner-outer sequence of the days of the week, i.e. Mercury-day follows Mars-day and Venus-day follows Jupiter-day). These Vulcan SuperMen want to, in fact need to for their own development, become involved in what will transpire in Earth evolution. Rudolf Steiner mentions that much of the content for Spiritual Science during the time of the Christmas Foundation Meeting came from these beings!

What is Vulcan? This is the Latin term for the God of Blacksmithing and Technology. In Greek it is Hephaestus. This god has a malformed foot. His mother, Hera, could not bear this ugliness. All gods were beautiful, fitting for their role. But Hephaestus, of the new generation of gods, did not stand on Olympus like the other gods. So his mother cast him off of Olympus and he lands on the island of Lemnos where he builds his knowledge of fire in the earth, of metals, and comes to build automatons with the most famous one being Pandora as requested by Zeus. It is also Hephaestus who builds the chains that hold Prometheus to the mineral kingdom. This is a

picture of our present day. Our soul life is indeed chained to the mineral kingdom. How do we break these chains? The answer is through our free choice to become a Heracles within. But this will not be enough. We also need to sacrifice our animality as depicted by the Centaur Chiron.



Artists since the start of the 20th Century, have had a feeling for the presence of these Vulcan SuperMen. It has given rise to the super-heroes in our comic books and more lately in our sci-fi movies. These Vulcan beings know about technology and how its proper use can serve the future evolution of humanity. Here are five quotes from Rudolf Steiner concerning these so-called Vulcan beings:

From "Occult Science": *Certain human individuals who were affected most by the Luciferic influence were able to reach up only to a certain being who, with his associates, had been the earliest to be expelled from the sun development. This being has not a special planet in the cosmos, but lives in the environment of the earth itself, with which he has been again united since his return from the sun. The human beings to whom this being manifested himself as higher ego may be called members of the "Vulcan oracle." Their eyes were turned more toward earth phenomena than was the case with the other initiates. They laid the first foundation for what appeared later on among human beings as "science" and "art." The Mercury initiates, on the other hand, laid the basis for the knowledge of the more supersensory things, and to a still higher degree, this*

was done by the Venus initiates. The Vulcan, Mercury, and Venus initiates distinguished themselves from the Saturn, Jupiter, and Mars initiates through the fact that the latter received their mysteries more as a revelation from above, in a more finished state, whereas the former received their knowledge revealed more in the form of their own thoughts, of their own ideas. In the middle stood the Christ initiates. They received, together with the direct revelation, the ability to clothe their mysteries in the form of human concepts. The Saturn, Jupiter, and Mars initiates had to express themselves by way of symbols; The Christ, Venus, Mercury, and Vulcan initiates were able to make their communications in the form of definite concepts.

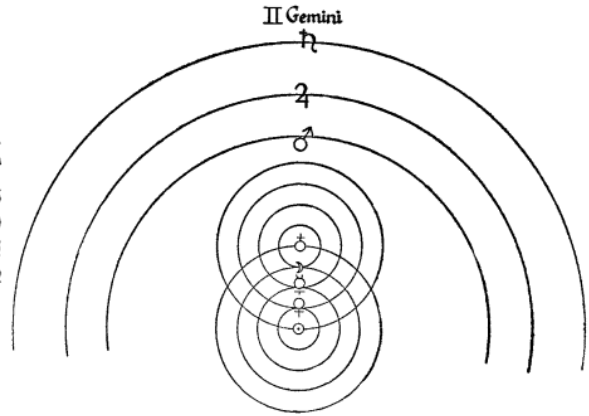
From "Evolution Of Human Freedom And Personal

Consciousness": *These Vulcan*

Beings, from between the Moon and Mercury [what we call Venus today], are trying to obtain a foothold in earthly existence. They seek to be the fore-runners of the end of the earth and the return of the moon. Our shadowy intellectual understanding must be re-animated

by the pictures of Spiritual Science. Shock after shock will arise and the earth will dissolve into chaos if these Beings meet with opposition from humanity.

Saturn	=	♄
Jupiter	=	♃
Mars	=	♂
Earth	=	♁
Moon	=	♁
Mercury	=	♿
Venus	=	♀
Sun	=	☉



Comment: During Atlantean (and beginning in Lemurian) times, nearly all humans left Earth for development on other planetary spheres, including a Vulcan sphere. These were the Vulcan-men who, after Adam and Eve of Atlantean times, returned to life on Earth. The Vulcan Supermen are those who were the teachers there during Atlantean times and they are here now helping prepare the merging with the mechanical. It is these beings that were represented by Vulcan or Hephaestus in mythology. Vulcan is the Latin name for the Greek word Hephaestus who is the god of blacksmiths and technology. He is the only god who understands the earth and its inner mysteries because as an infant his mother, Hera, threw him off of Olympus because he was the first imperfect god - something is odd about his feet (translators have assumed this meant he was lame but perhaps it was because he had goat-like feet).

From "Cosmic Christianity and the Impulse of Michael": Here we find Steiner stating that inspiration for the Anthroposophical content at the Christmas Foundation Meeting came largely from these Vulcan Beings. *The fortunate one for the progress of the Movement has actually come about. It may now be said that ever since the new Foundation of the Anthroposophical Society at the Goetheanum last Christmas, those Spiritual Powers [he is speaking about these Vulcan beings] from whom our revelations are received have showered upon us even greater grace than before.* (published in Appendix, 1953).

From "A Picture of Earth-Evolution in the Future": "Whereas in the days of old Atlantis human beings came down to the earth from Saturn, Jupiter, Mars, and so on — that is to say, beings of soul were drawn into the realm of earth-existence — since the end of the seventies of last century, other Beings — not of the human order — have been descending to the earth for the purposes of their further development. From cosmic realms beyond the earth they come down to the earth and enter into a definite relationship with human beings. Since the eighties of the nineteenth century, super-earthly Beings have been seeking to enter the sphere of earth-existence. Just as the Vulcan-men were the last to come down to the earth, so now Vulcan Beings are actually coming into the realm of earthly existence. Super-earthly Beings are already here, and the fact that we are able to have a connected body of Spiritual Science at all today is due to the circumstance that Beings from beyond the earth are bringing the messages from the spiritual world down into earth-existence. ... These Beings of whom I have spoken will gradually come down to the earth. Vulcan Beings, 'Supermen' of Vulcan, 'Supermen' of Venus, of Mercury, of the Sun, will unite with this earth-existence. But if human beings persist in nothing but opposition to them, earth-existence will pass over into chaos in the course of the next few thousand years."

Now that we've gotten to know these beings who can help us bring about the mysteries of technology in a way fitting for human evolution, what did Rudolf Steiner have to say about this relationship for us with the mechanical nature of technology?

From "Individual Spirit Beings and the Undivided Foundation of the World: Part 3": *The welding together of the human nature with the mechanical nature will be a problem of great significance for the remainder of earthly evolution.*"

Discussion: There are several statements herein that pertain powerfully to our times and the subject of Technology. These Vulcan or Hephaestus Supermen are here for their own evolution but this involves properly preparing humanity to deal properly with the mechanical so that we are able to hold our humanity through the coming incarnation of Ahriman. The Greek myths of Hephaestus and Prometheus are about our current times when our soul life is chained to the mineral kingdom. Indeed, there is much more depth to this than possible in this article but one who is interested should read Rudolf Steiner's lectures contained in the book *The Temple Legend*.



Figure 4: Hephaestus Toledo Museum of Art 5th C BC



Figure 5: Pietro Lorenzetti Assisi Lower Basilica San Francesco 1320

One can ask, was there a relationship between Christ and the related Myths of Hephaestus and Prometheus. On Palm Sunday, Christ rides triumphantly into Jerusalem on a donkey. When Hephaestus is welcomed back to Olympus, he chooses to ride on a donkey. And while Prometheus is chained to the mineral kingdom, it is his liver that is gnawed up daily. When the Mystery of Golgotha takes place, a Roman soldier seeking to answer the question is Jesus is dead yet, thrusts his spear into Jesus' liver from whence flowed blood and water. These stories are connected not only to the three years of Christ-Jesus but

also to Christ in our current age.

Conclusion: Vulcan-supermen could also be called Hephaestus-supermen. They are with us to assist us with, "the welding together of the human nature with the mechanical nature [that] will be a problem of great significance for the remainder of earthly evolution."²¹ They bring the skills that we need to perform this welding together properly for the benefit of human evolution and as preparation for the incarnation of Ahriman. This is a call for spiritual science which alone can bring the right working relationship with these Vulcan beings that are so critical for our current stage of evolution, so as to introduce their technology in the proper way.

I'll go out on a limb here and suggest that the Vulcans were those beings who were on the human stage of Saturn but are those who did not finish their full development then. During Old Sun, they did get their "degree" but they remain a step behind the Archai.

Commentary

The following was written as an answer to a question of Facebook.

"Whereas in the days of old Atlantis human beings came down to the earth from Saturn, Jupiter, Mars, and so on — that is to say, beings of soul were drawn into the realm of earth-existence — since the end of the seventies of last century, other Beings — not of the human order — have been descending to the earth for the purposes of their further development." What Steiner is describing is that during Lemuria, humans found it far too difficult to incarnate into the androgynous physical bodies, so they left to carry on their evolution on other planets. During Atlantean Epoch, many descended and brought with them the oracles from those planets. Occult Science describes how the Vulcan oracle was betrayed. Now, and since 1880, actual Vulcan beings, not humans who lived on Vulcan (which is only a sphere and not a physical planet), are now descending to earth to carry on their evolution here. They must.

²¹ Rudolf Steiner, *Individual Spirit Beings and the Undivided Foundation of the World*: Part 3, 25Nov1917, GA 178

Steiner goes on to say that we do not welcome them. Without humans, through meditation, rising up to their level to work with them, then they must shake us, so to speak, through strife.

Steiner mentioned that the content for the Christmas Foundation Meeting came from these Vulcans. We must meet them and work with them, for our evolution and for theirs.

It is a wonderful study to look at the outer planets and the inner planets. There are 3 outer planets, but only 2 inner ones. The moon belongs to the earth but it was able to be a moon and hence a sphere because the Vulcan sphere had no planet. Vulcan is the 3rd inner entity that balances the 3 outer planets. We might even say that the Vulcan beings are homeless.

Originally, they went with the six Exusiai and other beings to form and evolve upon the sun. But they had such a strong interest in the affairs of the earth that they were the first to be evicted from the sun's development. Thus, their sphere is between esoteric Mercury (now called Venus) and the Moon sphere.

Cain, Crime, and Forgiveness

Rudolf Steiner's lectures on the Temple Legend picture for us a time of major transition, that is, from the realm where Eden existed to the physical Earth. Original humans, existed as beings of



the astral plane²² who had an etheric body that was used as one's vehicle for earthly existence, similarly to how one uses a car today. Although a physical world was forming down below, humanity was, at this time, destined for an evolution that stayed above the physical. At least that was the intention of Yahweh and the Elohim working with him. But another spiritual being whom we call Lucifer, as an Elohim also wanted to participate in this evolution. Through the Temptation, humanity received through Lucifer the impulse to develop freedom. During the course of human evolution, the Divine beings were able to turn this crime of humanity into something *potentially* good.

By consuming of the fruits of the Tree of Knowledge, humanity had to change to compensate. The fruit of this acquired godly knowledge would become our freedom. But how could real freedom come about when each human was surrounded by the spiritual world that was working into each human? The Divine had to cause humanity to Fall into a world where there would be separation, where eventually mankind would no longer experience the spiritual world. For real freedom to develop as the gift of Lucifer, the spiritual world would need to gradually withdraw from humanity's everyday experience. Human consciousness, therefore, would need to descend from the realm of the consciousness of divine beings to a newly created realm wherein humans would eventually reach an awake consciousness of its separated world, a world experienced through sensory perception. Into matter we fell and into physical bodies where no two bodies could occupy the same space.

At the time of the Fall, the physical world needed more time to develop and to harden so that we could stand upright upon it. All beings associated with humanity also had to fall into matter. Into a fiery world at the time of Eden we descended. Over time, this fiery world would need to cool to where first air could appear, then water, then solid matter. All living creatures were present during all of these cooling ages. The lifeless, in this creation story, precipitates out of the living. There is no special moment where a chemical accident occurred and life somehow arose within a mineral substance. Further, there is no need for another special moment when, without spiritual intervention, some living organism was bequeathed consciousness. Here, consciousness is the origin of earthly existence.

There is Legend of the Battle of Darkness with Light that is attributed to Mani²³ who brought a form of Christianity to the East, especially Persia in the 3rd century. Mani was known as the Son of the Widow. This Manichean legend illustrates their spiritual current to deal with evil according to Christian principles.

²² In most esoteric traditions, the human being is seen as composed of pneuma (spirit), psyche (soul), and body (soma) with the members of the body being physical, etheric or life body (aka prana and chi or qi), astral, and Ego or I. With these, each human is related to the four kingdoms: mineral, plant, animal, and human.

²³ Mani [216 Ctesiphon, Iraq – 274 Gundeshapur, Iran] was the prophet and the founder of Manichaeism, a Christian religion strongly influenced by Gnosticism. It spread widely from China to France but its members were brutally exterminated from the 3rd century into the Middle Ages.

It tells us that in a time long ago the Spirits of Darkness wanted to take the Kingdom of Light by storm. Darkness reached the borders of the Kingdom of Light. They hoped to conquer it but they failed to achieve anything.

Now it fell upon the Kingdom of Light to administer appropriate punishment. But in this realm, there was nothing which was in any way evil for all of it was only good. Thus, the beings of Darkness could only have been punished with something that was good. The Spirits of Light took a part of their own kingdom and mixed it with the materialized Kingdom of Darkness! When the mingling of a part of the Kingdom of Light with the Kingdom of Darkness, a leaven came to be in the Kingdom of Darkness. This ferment produced a chaotic whirling vortex. Into this swirling vortex, fell Death. Therefore, it continually consumes itself and carries within itself the germ of its own destruction.

Because of this battle, mankind was brought into existence. Primeval man is what was sent down from the Kingdom of Light to be mixed with the Kingdom of Darkness. Thus, mankind is a mixture of Light and Darkness. It is for Mankind to conquer, through death, what should not have been there; to conquer the Darkness within his own being. This legend is reflected in the opening lines of John's gospel where it says "In Him was life and this life was the light of mankind. This light shines in the darkness of each soul, and this darkness comprehends it not." [John 1:4-5]

To assist humanity in its future home upon the physical earth, divine beings brought into human evolution other beings who knew about the physical, who were within their own evolution in the physical and sub-physical. It would be their task to cool down the physical earth, to harden it, to bring death into the teeming life state of the early earth so that rock could form upon which we could stand as upright beings.

We see their intended archetype in this uprightness. Our heads were to be directed to towards the heavens from where we could receive our thoughts and then apply them upon the earth through the work of our hands, an earth that we do not sink into but stand upon. These beings called upon to assist humanity's descent to the physical earth are known as Ahrimanic²⁴ beings in Anthroposophy²⁵ or Mephistopheles²⁶ beings in some other traditions²⁷. Just as each of us has a guardian angel, each of us also has an Ahrimanic double. Through this double, our body was

²⁴ Ahriman is a name from Zoroastrian-Persian lore of the prince of darkness who opposes the Christ or the Sun being

²⁵ Anthroposophy is a spiritual scientific society organized originally by Rudolf Steiner in 1913 and reorganized in 1923 after its center, the Goetheanum was burned by an arsonist associated with a group known as the Thules who were the spiritual foundation for the Nazi party.

²⁶ Mephistopheles is the name Johann Wolfgang von Goethe gave to this class of beings

²⁷ In Christian traditions, Lucifer and Satan were once separate spiritual beings but by the 5th century they were combined into one devil to oppose the Trinity. For early Christians, Satan would be equivalent to Ahriman

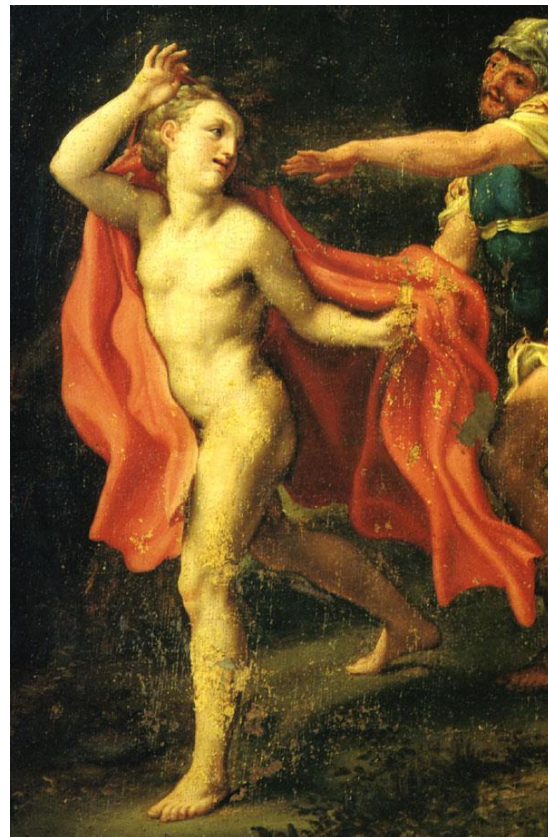
outfitted with nerves that transmit electricity and can react to a hot surface without us first having to think “ouch, that’s very hot” before we move our hand away. Our double joins us just before birth and stays with us all through our life, leaving only just before death.²⁸

When one who is very old and near death has suddenly become lucid, it likely is because their double has fled. Such a person will typically die within a day. The double flees from impending death. When one has a near-death experience (NDE), the double has separated from the physical body as well.

Thus, the double has served our evolution. It brought into human evolution to help us deal with our new home, the physical earth. It is of Ahrimanic-double’s nature to desire to make body more and more mechanical. It delights in robots and prosthetic limbs for amputees. One day, in another two thousand years, human bodies will have succumbed to climate change, poor nutrition, to poor water, to poor air, to poor light, so that our limbs will wither. Teens young adults of this future time will opt for prosthetic limbs that will give them super-human strengths rather than to continue with their paltry arms or legs. Our double will rejoice.

Within the next five thousand years, we’ll separate from our double who will, by then, have its desired earthly body prepared for itself. While we will return to a life similar to when we descended from Eden; that is, a life where our lowest member is our etheric body. Then, our double will move on to an independent existence, one with intelligence but one without a life body. By that time, they will be able to mechanically clone themselves to attain a kind of immortality. By then, we may have found a way to give them some semblance of life, but a life that would be less than the life of a plant, a life somewhere between the mineral kingdom and the plant kingdom.

Hopefully, we will be able, by then, to ascend: to leave behind the physical so that our lowest member will be our etheric or life body. But for that to happen, we’ll need to cleanup our karma. Karma can only be resolved here in the physical while we are incarnated on the earth.



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²⁸ Some Christian traditions called the young man who, naked, escapes capture in the Garden of Gethsemane when Judas brings Roman soldiers to capture Christ-Jesus via a kiss.

But how many more lifetimes might I have to fix my karma? If we assume the modern sequence of about 700 years per incarnation, then one has about six or seven incarnations left to seek this resolution and forgiveness.²⁹ The task to cleanup all of one's karma with so few incarnations left may seem overwhelming!

One of the crimes during the transition from Eden to Earth was the fratricide of Cain. Both Cain and Abel were born of Eve. We learn in Rudolf Steiner's lecture cycle *The Temple Legend* that Abel was born of a non-sexual union³⁰ of Adam with Eve while Cain was born of a non-sexual union of Eve with her creator, another unnamed Elohim.³¹ Adam here means mankind. Thus, Abel arose through Adam while Cain arose through the act of a god, a member of the Elohim. Humans at this time were androgynous. Union did not mean sexual intercourse but a spiritual intercourse and thus the expression "he knew her and she conceived." Steiner points out that the sexes do not separate until after the moon had separated from the earth. This separation of the moon occurs during this transition phase from Eden to Earth that Steiner calls the Lemurian Epoch.³² The first human born out of sexual procreation will not occur until the Atlantean Epoch. This will be Seth who becomes the replacement for Abel who was killed by his half-brother Cain.

The Temple Legend describes how both the Cain and the Abel androgynous lines continued into the next Epoch called the Atlantean Epoch when new humans began to emerge from sexual procreation as a mix of their parents. Eventually, even the Cain and the Abel lineages would separate in male and female as sexual procreation overtook all of humanity. The bloodline, that had already been important, now determined one's profession. Although one of the Cainites had killed one of those of the Abel lineage, the karma fell on the whole lineage since they each shared the blood of their ancestors – they were essentially clones!

Then, during the Atlantean Epoch, the Abel lineage, according to the Bible, looked upon the daughters of Cain and found them fair and took for them wives. Again, a decree from Yahweh was violated; the Cain and Abel bloodlines were not to have been mixed. The result of the sexual union of the Sons of God with the Daughters of Men were the Nifhilim, the giant men. This led to black magic and eventually to the destruction of Atlantis.

Yet evolution continued. Post-Atlantean culture arose in a much different world. The rainbow was the sign of the change to the earth, its waters, and its atmosphere. Now nations arise with ethnic groupings. Cultural ages succeed cultural ages. At some point, the great wisdom concerning the past and the future of the human being is grasped by King Solomon who could

²⁹ This calculation is based on the decline of birth rates and esoteric laws that place the end of sexual procreation just before the year 6000 AD.

³⁰ It was not until Seth was born that sexual procreation began. Before this existed the four androgynous lineages of Adam, of Eve, of Cain, and of Abel.

³¹ This author reasons that this other Elohim likely was Lucifer

³² Modern science has recently come to the conclusion that the moon did evolve with the earth as one body and later separated about 4 billion years ago. Some scientists claim that a foreign body they call Theia, collided with the earth to cause the moon to separate.

envision how to express this in the form of a Temple. Solomon received the “blueprint” but had no experience, no knowledge on how to build such a temple. Nearby was a master builder of mythical proportions, Hiram Abiff. Solomon sent for Hiram and Hiram came with his master builders. While the temple is being built, Balkis, the Queen of Sheba comes to witness this construction. The Ethiopians traditionally have claimed Balkis as one of their own. She marveled at the temple and at the beauty of King Solomon. She agreed to marry him.

Balkis then asked to meet the builder of the temple. When her eyes met those of Hiram, a fire was lit in their blood. Their mutual sexual desire was interwoven with a beholding of greatness, of stature in regards to earthliness. We may see in Balkis the human soul symbolically portrayed as the six-pointed star of David with one upward-pointing triangle devoted to the wisdom of Solomon and of the spirit while the other downward-pointing triangle indicating the fiery passion of the human will for working upon the earth. The latter represented by Hiram’s masonic knowledge. One night, when Solomon got drunk, Balkis slipped off her wedding ring and ran to meet Hiram. They spent the night together. She returned just before dawn. The next day, Hiram was killed by three of his apprentices who Hiram had found lacking and had not promoted. Earlier these three had maliciously added substances to what would be a mix of metals to form the Molten Sea. As this became a ruinous fire, Hiram was called to step into the fire where he was taken to the center of the earth by Tubal Cain. There Hiram met Cain. He was told that he would have a son and this son would be a leader for future humanity. Hiram was given tools with which he would repair the damage to the Molten Sea. But we are not told about who his son was. It is my conjecture that Rehoboam, who succeeded Solomon, was actually the son of Hiram with Balkis.

Now we come to the Christmas stories of Matthew and Luke that each describe a birth of a boy named Jesus. Traditional Christianity has long thought these were different tellings of the same story. But on closer examination, one finds that the families are quite different, even from different towns. In Matthew, all children two and younger are slaughtered per order of King Herod while in Luke there is no mention of this tragedy. The story in Luke is traced back through David’s son Nathan who was a priest. It is shepherds who come to welcome the child. In Matthew, the lineage is traced through David’s son Solomon and his son Rehoboam who, as we’ve seen, were kings. In Matthew, it is the three magi who come to welcome this child. Matthew’s lineage is traced back to Abraham while Luke’s goes back through Seth to Adam who was a Son of God – and, as we’ve seen, this was the Abel lineage! The Matthew story gave us the Cain lineage!

Before Christ could become a human for all of humanity, the karma of the fratricide of Cain had to be resolved. This required a human act. When the Luke Jesus was twelve, he was accidentally left behind in Jerusalem. There, in the Holy of the Holies, behind its curtain, the two Jesus boys met and merged. The spiritual members of the Matthew Jesus joined with the Abel lineage’s physical body of the Luke Jesus. That is why, when his parents found him, they were so amazed at his knowledge that he was sharing with the doctors of the temple. This was a profound

example of forgiveness. The Luke Jesus 'died' again but now the Cain spirit of the Matthew Jesus took on the destiny of this Jesus to become Jesus of Nazareth. Later, at age thirty, the Christ would be born into this body at the baptism.

This was known to Early Christians but was lost by the fourth century. The Essenes expected two messiahs, one priestly and one kingly. The Gnostic texts of Nag Hammadi also spoke of two messiahs. This knowledge came to Leonardo da Vinci through the texts and teaching of one of the most remarkable people of the early Renaissance, George Gemistus Plethon. Plethon came to Florence in 1438 as an envoy to a council that was asking for military help for Constantinople. The assistance was not given but Plethon offered a trunk of texts and a series of lectures that led to the forming of the Platonic Academy in Florence. Here Leonardo, when he was 29 and busily painting his *Adoration of the Magi*, likely received knowledge of the two Jesus boys as well as Cain and Abel. Perhaps Leonardo received an initiation there. As a result of understanding the profound wisdom of the two Jesus boys, the Temple Legend, and the understanding of Cain and Abel, Leonardo had to abandon his painting and went on to develop his masterpiece, the *Virgin of the Rocks*. In this next painting, Leonardo revealed this mystery. But because this was an age where the Inquisition was still putting heretics to death, Leonardo had to be crafty to reveal this secret. He not only includes it in his painting but he also worked it through the paintings of his students!

Now you too know the human mystery that enabled the Christ being to enter human evolution for all of humanity. Human freedom was not trampled in the resolution of Cain and Abel karma. Human freedom becomes the basis for the resolution of karma. Christ is now the Lord of Karma through whom the wisdom needed for each karmic situation is given. Through Him, the Truth shall make you Free. In our age, your physical body is your temple. Your Holy of the Holies is hidden within. Your soul is Balkis and the two triangles make the six-pointed star, the symbol of the holy grail. May, at this Christmas, be born in you, both the Luke and the Matthew Jesus boys so that through strength, wisdom, and love your karma and the karma of those you love may come to be resolved.

The pictures that now follow tell this story via paintings. Now you can read this story told in art.



The original Virgin of the Rocks by Leonardo da Vinci now hangs at the Louvre in Paris. Modern art historians as well as Leonardo's contemporaries, lacking the knowledge you now possess, determined that the child on the right was the Christ child (even though Christ would not be 'born' until the Baptism) while the boy on the left must be John the Baptist as an infant.

The next painting is by Leonardo's student Bernardino de Conti. Clearly he was quite aware of the first painting as he copied the background. But here, the children are embracing! Look closely at their haloes. The child on the left is the same child who is on the right in *Virgin of the Rocks*. This is confirmed by the hand just above his head; the gesture of this hand is identical to that of the central figure of *Virgin of the Rocks*. With more space we can find that many of Leonardo's students painted this embracing scene of two boys. Where did this scene come from? Nothing in the New Testament has such a

scene. But in the Gnostic text Pistis Sophia we find a scene of two boys, both with mothers named Mary, who embrace and kiss but in this text the boys are twelve.



Our next image compares the *Virgin of the Rocks* with a Madonna painting by Bernardino Luini, another one of Leonardo's students. Here we again see similar hand gestures of the central feminine figure. We see her head has the exact same tilt. But,

instead of the two boys on separate sides of the Madonna, they are in the exact embrace of the above paintings.



These students of Leonardo knew of his masterpiece, Virgin of the Rocks. They also knew the secret of who was depicted in the painting and they conspired to reveal it without being caught by the Inquisition.

This becomes obvious in the next painting again by

Bernardino de Conti called the Three Children. Here we see the two children from Virgin of the Rocks with the boy in the middle claiming, by virtue of his staff, to be John the Baptist. The boy on our left has royal robes behind him as he kneels. The boy on the right has the two long nails through his head as his halo. This clearly claims that it will be this child who is nailed to the cross. By placing John the Baptist in this painting Conti is telling us that the boy on our left cannot be John.



The next painting by Leonardo's student Bernardino di Betto, who was known as Pinturicchio, shows the scene after the merging of

the two boys. We see Joseph and Mary weeping for their child entering from our right. The doctors of the Temple have thrown their books of knowledge on the ground as the child in the middle surpasses their wisdom. On the left, we see the other child, with socks on his feet, being led away. The child in the middle stands directly on the earth, full of the earthly wisdom attained

through Cain coupled now with that from Abel. We also see the hierophant in purple and



standing with him are four each symbolic of the four members of the human being who just participated in this merging.

Our last image is not a painting but a mosaic from the 5th century done by a branch of Christianity that followed the teachings of Arius. Their belief was that Christ entered the body of Jesus of Nazareth at the baptism in the form of a dove. With Jesus are John the Baptist and the God of the river Jordan.

A renewal of Christianity has begun. Evolution marches on. Our crimes are many, our karma runs deep. But Christ's love for

each of us, offering us wisdom and strength, is present in our age.

Christ, more than any being, respects our freedom, but if you open the door and invite him, he will enter your life.



The profound thought which lies in this is that the kingdom of darkness has to be overcome by the kingdom of light, not by means of punishment, but through mildness; not by resisting evil, but by uniting with it in order to redeem evil as such. Because a part of the light enters

into evil, the evil itself is overcome.

Underlying that is the interpretation of evil which I have often explained as that of theosophy. What is evil? Nothing but an ill-timed good. To cite an example which has often been quoted by me, let us assume that we have to do with a virtuoso pianist and an excellent piano technician, both perfect in their sphere. First of all the technician has to build the piano and then hand it over to the pianist. If the latter is a good player he will use it appropriately and both are equally good. But should the technician go into the concert hall instead of the pianist and start hammering away he would then be in the wrong place. Something good would have become something bad. So we see that evil is nothing else than a misplaced good.

When what is especially good at one time or another strives to be preserved, to become rigid and thus curb the progress of further development, then, without doubt, it becomes evil, because it opposes the good. Let us suppose that the leading powers of the lunar epoch, though perfect in their way and in their activity, were to continue to intermingle with evolution though they ought to have ceased their activity, then they would represent something evil in earth evolution. Thus evil is nothing else than the divine, for, at that other time, what is evil when it comes at the wrong season, was then an expression of what is perfect, what is divine.

We must interpret the Manichean views in this profound sense, that good and evil are fundamentally the same in their origin and in their ending. If you interpret it in this way you will understand what Mani really intended to bring about. But, on the other hand, we still have to explain why it was that Mani called himself the ‘Son of the Widow’ (Note 13) and why his followers were called the ‘Sons of the Widow’.

When we turn back to the most ancient times, before our present Root Race, the mode in which mankind acquired knowledge was different. You will perceive from my description of Atlantis — and also, when the next issue of Luzifer appears, you will see from my description of Lemuria (Note 14) — that at that time, and to a certain extent up to the present day, all knowledge was influenced by what is above mankind. I have often mentioned that that Manu (Note 15) who will appear during the next Root Race will for the first time be a real brother to his fellow men, whereas all earlier Manus were superhuman, divine beings of a kind. Only now is man becoming ripe enough to have one of his brother men as his Manu, who has passed through all stages with him since the middle of Lemuria. What is really taking place then, during the evolution of the fifth Root Race? This, that the revelation from above, the guidance of the soul from above, is gradually being withdrawn, so that man is left to go his own way and become his own leader.

The soul was always known as the ‘mother’ in all esoteric (mystical) teachings; the instructor was the ‘father’. Father and mother, Osiris and Isis, those are the two forces present in the soul: the instructor, representing the divine which flows directly into man, Osiris, he that is the father; the soul itself, Isis, the one who conceives, receives the divine, the spiritual into itself, she is the mother. During the fifth Root Race, the father withdraws. The soul is widowed. Humanity is thrown back onto itself. It must find the light of truth within its own soul in order to act as its own guide. Everything of a soul nature has always been expressed in terms of the feminine. Therefore the feminine element — which exists only in a germinal state today and will later be fully developed — this self-directing feminine principle which is no longer confronted by the divine fructifier, is called by Mani the ‘Widow’. And therefore he calls himself ‘Son of the Widow’.

Mani is the one who prepares that stage in man's soul development when he will seek for his own soul-spirit light. Everything which comes from Mani is an appeal to man's own spirit light of soul, and at the same time is a definite rebellion against anything which does not come out of man's own soul,

We have still, in all that we experience in our own souls as longing, a legacy from the bygone events on ancient Moon when those Beings found their sacrifice rejected. In a spiritual sense the whole character of the ancient Moon-evolution, its whole spiritual atmosphere, may be described in many respects by saying that Beings were present there who desired to offer sacrifice, but found that this sacrifice was not accepted because the higher Beings resigned it. The peculiar feature of the spiritual atmosphere of ancient Moon was: the rejected sacrifice. And the rejection of the sacrifice offered by Cain, which symbolically represents one of the starting points of the evolution of earthly humanity, appears as a kind of recapitulation of this peculiar feature of the ancient Moon evolution taking place in the soul of Cain, who sees that his sacrifice is not accepted.

Now suppose that the Beings of the lesser planet wished to make sacrifice to the greater planet — to the Sun, and that the Sun refused to accept it; the substance of the sacrifice must remain in the Beings whose sacrifice was not accepted. Then in their loneliness, their isolation fills their being with longing. Now the Spirits of Movement bring them into the periphery of the more exalted Beings; this makes it first possible for them, in place of the direct upward flow of their sacrificial substance, to set that substance itself in motion and thereby to bring it into connection with the higher Beings. This is exactly like a man who cannot be contented within himself by means of a single great satisfaction, but experiences a number of partial satisfactions; the result of these different experiences being to set all his feelings in motion.

Death is none other than that which necessarily enters the universe with the rejection of the sacrificial substance of those Beings who then had to retain it within themselves. Thus we advance from the resignation, the renunciation of what has been rejected by the higher Beings — which we encounter at the third stage of evolution — to Death.

And in the course of our studies this winter we shall further show that neither among the Higher Beings can there be a question of death; only of change, metamorphosis, transformation. Only with regard to man can we speak of the incision into life that we call “death.” Man can only experience this death on the physical plane. If man had never descended to the physical plane, he would know nothing of death; for no being who has not trodden the physical plane knows anything of death. In other worlds there is no such thing as that which we call death, nothing but transformation, metamorphosis. Would Christ undergo death He must descend to the physical plane! There alone could He experience it.

We have tried to trace the world of Maya back to reality and in doing so we have shown that all Fire is sacrifice, everything of the nature of Air is the generous flowing virtue of giving, and Fluid the result of renunciation and resignation. To these three truths we have to-day added the fact that the true nature of the Earth or solid matter is death, the cutting off of any substance from its cosmic purpose. Because this severing has entered, death itself enters the world of Maya or illusion as a reality. Even the Gods themselves could not taste death at all without descent into the physical world in order to comprehend death in the physical world, the world of Maya, or illusion.

From Inner Realities of Evolution. Fantastic lecture cycle.



1

The question I tried to raise has to do with offering up prosthetic limbs as a sacrifice to something higher (to what?) rather than treating as a product for profit. In fact, all of technology can be seen as a result of Cain. How is Cain and Technology redeemed? The story of Heracles and Prometheus give some pictures. Your thoughts?

4:11 PM

In the mystical Tau sign lie the forces which the Sons of Cain use to work on the physical plane.

Before his death, he breathes out a word, which he inscribes on a golden triangle, and buries. No one understands the word; it is the Lost Word of the Freemasons. Hiram is buried and an acacia twig is planted on his grave. The triangle is dug up again, but no one knows its worth. It is buried again and a cube set up, on which the Ten Commandments are inscribed.

The occult tradition which is embodied in Freemasonry works to bring about the re-establishment of the Lost Word. It works to enable the introduction of the active into the passive male element; so that it can regain the procreative [force] in the spirit, to turn what is passive into something active, so that the Sons of Cain can produce out of themselves.

There will come a time, however, when sexlessness will again be re-established and the struggle is about which of the two sexes will first attain this state of sexlessness. Hence Freemasonry endeavours to make the male sex — or, to express it better, the male spirit — outlast the female and attain to the state of sexlessness.

Theosophy is truly male-female wisdom, wisdom which is equally valid for both sexes. Through the teaching of reincarnation one recognises that what comes to expression in every new earth life is not the personality of that particular earth life, but that the causal body, the entelechy, creates itself asexually. When we become aware of this we are spiritually quickened with what is higher than the sexual, with what is independent of the causes of conflict between the two currents. Thus theosophy is the balancing movement; and it alone can bring about the balance. Only in theosophy can one speak about an occultism which applies equally to both sexes; only from this source can one think of a real balance between the two sexes. Everything else is an after-effect of the previous dual sexuality.

o we have two modern currents. The one has brought the old into the present and seeks to check progress with all its might. The other has surrounded the old Cross with roses. It has grafted a new shoot — the Cross entwined with roses. These two currents run parallel with each other, the one order having a Cross without roses, and the other, which reveres the roses on a new Cross, which must come. These are the Rosicrucians. The theosophical movement grew out of this current; it springs from the newly flourishing scion of the rose, which must mature in the future.

<https://wn.rsarchive.org/Lectures/GA093/English/RSP1985/19051023p02.html>

Temple Legend: Lecture 18: Freemasonry and Human Evolution II

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Male and female used to be in one individual. And when these two separated themselves, an unfolding of today's individual took place. The upper part [of the human being] was formed. What [today] is the upper part was at that time combined with the sexual organs. The sexual organs of today are only half of the then [procreative] force. The power in the larynx is indeed the other half. Speech is not as yet creative, today. It has to be penetrated by the wisdom of Cain first, and then it must produce. When man has attained the power for his larynx so to develop that his word will be creative, so that he will produce his own kind through the Word, then the whole of the productive force will be transferred to the male. Then [the work of creation] which was once done by the gods, will be given over to man. When did the word come to be lost? When the system of two sexes originated. It was buried, hidden. The Sons of Cain had it only through the original father of their race. Hiram-Abiff was at least to have received the prophecy about it. However, he was killed immediately afterwards.

The Word lies buried, but it is still there. If it were not buried, man would be self-creative, just as the Elohim are self-creative. Therefore the 'Word,' of present-day Freemasonry is not the true Word but the false one. The true Word is concealed. The Ten Commandments are inscribed on the stone which contains the hidden Word. What are the Ten Commandments? They are the laws of the moral world order. They regulate the outer intercourse [of mankind], just as it now is — subject to the influence of a race having two sexes. Such laws will not be needed, when there are no longer two sexes. They are that human code which originated in the context of two sexes.

The matter rests thus, that a part of what came to be accomplished by the Order of Freemasons had naturally to be taken over again from the old priestly wisdom. So, once again, we have an intermingling of womanly wisdom and male striving. In essence, the secret of Freemasonry is something which has not yet been revealed, which is not even there yet, so that it cannot be revealed, precisely because it does not yet exist. It is something which will be uttered when the word is once more imbued with productive force.

But that is, after all, quite natural; as materialism developed itself, then the priestly wisdom did indeed have to fade away. What can happen now? The old wisdom has gone away. We have to live in the external. What follows from that? This — that something better can come along again, only when a wisdom arrives which is again asexual, which is connected neither with the male nor with the female wisdom, neither with the female Bible, nor with the male Temple Legend. We find this wisdom in theosophy. In this wisdom both sexes understand each other. In it, the man that is in woman is at work on woman, and what is once more asexual is working on man. Male and female meet each other there in the knowledge of higher planes. It is therefore quite natural that the proper occult basis has come about in Freemasonry, and that a new start has been made. Something such as this is called a 'vortex:'

How does this work together in our Root Race? Our Root Race recapitulates what already was there before. It brings the antithesis of what was already there in Lemurian times to meaningful expression in the spiritual realm. An opposition had therefore to come about, because the female sex was there originally, and follows a falling curve, whereas the male sex is in a rising curve, and is seeking in itself the procreative force which the female already has. When we remain in lower spheres, we have to make an exact distinction, through occultism: Whoever is racially an Atlantean man, need not also be Atlantean in his soul [qualities]. Hence, the soul is not tied to [a particular] sex either. The souls of the female gender work themselves through [this] until they can live equally with men in the bodies the latter have made out of and for themselves, and there will [then] be one sex on earth.

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Temple Legend: Lecture 17: Freemasonry and Human Evolution I

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7:13 PM

I've been saying this in my lectures for several years

Chat Conversation End

Type a message...

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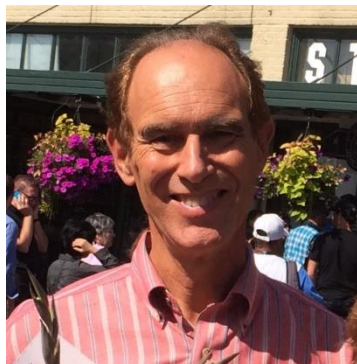
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About the Author

Andrew Linnell is a retired veteran of the computer industry. He was CTO for OmegaBand in Austin, TX. and worked for EMC, DEC, HP, Wang Labs, and IBM. He is founder of MysTech for the mysteries of technology. He has MSE ('73) and BSE ('72) in Computer Engineering from the University of Michigan. His personal path has led him to deep studies of Theology, Anthroposophy, and early Christian Mysteries. His work has been published in *New View*, *Numinous*, and *Being Human*. As a computer scientist, Andrew has been working on the effects of technology on society through study of Masonic, Templar, and

other so-called heretical Christian streams. His studies led him to the discovery he has described in this paper.

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¹ Lockley, Martin

² McGinn

³ Welburn

⁴ Campbell,

⁵ Esotericism

⁶ Greco-Roman Mysteries

⁷ Steiner, Rudolf

⁸ Rosenblum

⁹ Lanza

¹⁰ Akashic Record

¹¹ Steiner, Rudolf

¹² Steiner, Rudolf

¹³ Bertman

¹⁴ Crossan,

¹⁵ Ruck

¹⁶ Lockley

¹⁷ Steiner

¹⁸ Steiner

¹⁹ Steiner

²⁰ Lockley

²¹ McGilchrist

²² Steiner

²³ Minton

²⁴ Clement of Alexandria

²⁵ Collins

²⁶ Ehrman

²⁷ Worthington

²⁸ Kusch

²⁹ Steiner, Rudolf

³⁰ Steiner, Rudolf

-
- ³¹ Steiner, Rudolf
³² Crystal
³³ Greyson
³⁴ Steiner, Rudolf
³⁵ Shelley, Mary
³⁶ Sexbots weblink
³⁷ Steiner, Rudolf
³⁸ Bellah
³⁹ Fogelman
⁴⁰ Walker
⁴¹ Weisman
⁴² Steiner, Rudolf
⁴³ Geek, jobs lost to robots
⁴⁴ Steiner, Rudolf
⁴⁵ Jaynes
⁴⁶ Steiner, Rudolf
⁴⁷ Steiner, Rudolf
⁴⁸ Steiner, Rudolf

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About the Author

Andrew Linnell is a 42-year veteran of the computer industry. Now retired, he reached the position of CTO in 2002. Andrew joined the Anthroposophical Society in 1979 and is currently the president of the Boston Branch and member of the School for Spiritual Science. A faculty member for the Village University of Concord, he has spoken to groups and libraries throughout the USA and abroad on various topics, from Dangers with Nanotechnology, to Christian Mysticism to, Art History. Mythology, especially as it relates to technology, became a keen interest for him about 15 years ago. Andrew is a graduate of the University of Michigan (BSE '72, MSE '73) and Emerson College, England ('79). He is married, has 3 adult offspring and 2 foster teens, and resides in Massachusetts.
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