



Ahriman

OCCULT ANNIHILATION OF THE SOUL

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“The time of decision is around the end of the Twentieth Century when we will either stand at the grave of civilization in a War of All against All or turn toward a spiritualized culture.”

Rudolf Steiner GA 240

We live in grave times. Reading the news headlines on any particular day, one can easily feel overwhelmed with the impending collapse of cultures, countries, financial markets, common decency, law and order, education, and spiritual and moral impulses. One crisis after another, whether real or false flags, are used to chisel away our personal freedoms and liberties, leading us into an Orwellian world of global governance and the complete annihilation of all that is divine in the world. We hold on to threadbare strands of hope, praying for mercy and divine intervention in a global quagmire that seems unsolvable.

Where is the Christ that was to come? Where is the path to Shamballa? Where is the otherworldly exit door to all of this worldly madness?

If you are new to anthroposophy you may not be aware that Rudolf Steiner spoke of these matters at great length. For those that have studied anthroposophy, you will recall that Steiner wrote of the *War of All against All*, a time in a distant future that is the transition to the future Earth. But what many may not be aware of is that this struggle can take place at any cultural period either in a microcosmic form or in a full-fledged battle between the Moon and Earth.

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In order to be victorious in this struggle--whether now or at the end of the Seventh Epoch, whether personally or globally—one must meet evil in its luciferic and ahrimanic forms with courage to see through their terrifying and daunting spectres of fear, hatred and doubt, embracing in their place a spirit full of faith, love, and wisdom. To do so is to wield the sword of Michael and slay the fiery dragon. But, first, one must become aware of evil and, like the miller’s daughter in Rumpelstiltskin, call out his name in full recognition of the devil he is.

Rudolf Steiner (1861-1925) wrote and lectured extensively on these beings—Lucifer and Ahriman—as well as the Being of Christ who incarnated in Palestine and is the second person in the Holy Trinity. What may be a surprise for readers new to anthroposophy is that on each side of Christ there are two beings, a left hand and right hand path of evil. Those two beings of evil are Lucifer, the tempter, the left hand path of evil, and Ahriman, the father of lies, the right hand path of evil. Lucifer is the fallen angel we know from the Bible. Ahriman, whose name is taken from Ancient Persia where he was seen as the polar opposite of the sun god, is also known as Satan.

Another surprise comes from the teachings of Steiner that both Lucifer and Ahriman actually incarnate once as a human being, Lucifer in 2000 BC and Ahriman in 2000 AD, and that Christ balances them by incarnating in the middle. There is another being of evil that directly opposes Christ known as Sorath or Sorat the Sun-Demon who incarnates in the distant future as an assault against the development of the human ego. His incarnation is now being prepared by Ahriman. These four beings and their physical incarnations are part of the plan of spiritual evolution, and each being, even though deemed evil, has important functions in the evolution of the free human being who must develop discernment to know the difference between each of these beings. As hopeless as the world may seem at times, we can have comfort in knowing that the spirits of opposition are an important part of the divine plan.

Christ's incarnation created *the turning point of time* as all evolution revolves around this central event. Christ incarnated once to defeat the existing effects of Lucifer's human incarnation in China and prepare for the incarnation of Ahriman in North America. Christ conquered the temptations of Lucifer as He will conquer the lies of Ahriman, as He will, by donating the form of the human ego (I consciousness) to man at the turning point of time, conquer Sorat's anti-ego influence in the distant future. Because of the Deed of Christ at the Mystery of Golgotha, Christ's perfected ego now exists in an etheric form in the realm of the super-etheric and can replicate itself for those who wish to take on this perfected form. Although it will take humanity as a whole quite some time to take on the perfected vehicle of Christ consciousness, there are some advanced souls, and you may be one, who have or will accomplish this wonder and bring teachings that align with the perfected vehicles of Christ.

In order to become conscious of evil so that we can ascend to Christ consciousness, we must know its many faces and manifestations. We must recognize their physical incarnations. The time has passed for recognizing the incarnations of Lucifer and Christ, and Sorat does not come until a distant future. Our task today is to understand the incarnation of Ahriman. No one has written more extensively of Ahriman than Rudolf Steiner, so it would seem only logical to read what he has written and lectured about the subject. The purpose of this paper, *Ahriman's Incarnation and the Future*, is to provide the initiate with a compilation of Steiner's descriptions of Ahriman, and where those descriptions are not easily quoted, provide the reader with a summation of Steiner's indications for the particular topic.

Passages that come directly from Steiner are referenced with their GA number (collected works) and title reference, along with a reduced font size. Summations by the author remain in the font size of the manuscript and are designated with the initials "DG."



The Incarnations of Lucifer, Christ, Ahriman (RS)

THE AHRIMANIC DECEPTION, ZURICH, OCTOBER 27, 1919, GA 193

The impulses entering humanity from a luciferic source sank down gradually into the soul. The ahrimanic, is growing stronger and stronger in modern times. It will become increasingly strong in the near future and on into future ages. The ahrimanic impulse proceeds from a super-sensible Being different from the Being of Christ or of Lucifer. The influence of this Being becomes especially powerful in the fifth post-Atlantean epoch. If we look at the confused conditions of recent years we shall find that men have been brought to such chaotic conditions mainly through the ahrimanic powers.

Just as there was an incarnation of Lucifer at the beginning of the third pre-Christian millennium, as there was the Christ Incarnation at the time of the Mystery of Golgotha, so there will be a Western incarnation of the Ahriman being in the third post-Christian millennium. At the one pole stands a luciferic incarnation, in the center, the incarnation of Christ, and at the other pole the ahrimanic incarnation. Lucifer is the power that stirs up in man all fanatical, all falsely mystical forces, all that physiologically tends to bring the blood into disorder and so lift man above and outside himself. Ahriman is the power that makes man dry, prosaic, philistine - that ossifies him and brings him to the superstition of materialism. And the true nature and being of man is essentially the effort to hold the balance between the powers of Lucifer and Ahriman; the Christ Impulse helps present humanity to establish this equilibrium.

Viewed historically, we find that the luciferic preponderated in certain currents of cultural development of the pre-Christian age and continued into the first centuries of our era. On the other hand, the ahrimanic influence has been at work since the middle of the fifteenth century and will increase in strength until an actual incarnation of Ahriman takes place among Western humanity.

Ahrimanic powers prepare the evolution of mankind in such a way that it can fall a prey to Ahriman when he appears in human form within Western civilization as once Lucifer appeared in human form in China, as once Christ appeared in human form in Asia Minor. Ahriman will appear in human form and the only question is, how he will find humanity prepared. Will his preparations have secured for him as followers the whole of mankind that today calls itself civilized, or will he find a humanity that can offer resistance. Disregard of truth is precisely what will build Ahriman the best bridge to the success of his incarnation.

Ahriman stirs up all the emotions that split men up into small groups - groups that mutually attack one another. Ahriman also makes use of what develops from the old conditions of heredity which man has really outgrown in the fifth post-Atlantean epoch. The ahrimanic powers use all that is derived from old circumstances of heredity in order to set men against each other in conflicting groups. All that comes from old differences of family, race, tribe, peoples, is used by Ahriman to create confusion.

Ahriman skillfully prepares his goal beforehand; ever since the Reformation and the Renaissance, the economist has been emerging in modern civilization as the representative governing type. Since that time the economist has been in command. Rulers are in fact merely the handymen, the understrappers of the economists.

We know very well that we have no occasion either to hate Ahriman or to fear Lucifer, since their powers are inimical only when they are working outside the realm where they belong. Luciferic activity has the result of making the will young. When the activity of our soul is streamed through by luciferic activity the result is will. When the luciferic influence predominates, when Lucifer makes his forces felt in the soul, then will is active in us. Lucifer has a rejuvenating influence on the whole stream of our soul-activity.

When Ahriman brings his influence to bear on our soul-activity, he hardens it, it becomes old, and thinking is the result. The etheric body has actually this appearance; one can perceive in it luciferic light and ahrimanic hardness. But there are places where the etheric body seems to be quite non-transparent, as if it had ice tracings in it. This freezing of the etheric body at certain places is due to Ahriman; his forces have found entry there by means of thought. There are also places which seem to be full of light. Here the etheric body is transparent and gleams and glows with light. It is Lucifer who sends his rays into the etheric body of man and makes there centers of will. Then there are regions in between, where the etheric body is in perpetual movement and activity. Here you see at one moment hardness - and then suddenly the hardness is caught by a ray of light and melts right away. Hardening and dissolving, in perpetual alternation - such is the expression of the activity of feeling in the etheric body.

When the ahrimanic forces gain the upper hand, we have an expression of thinking; when the luciferic forces are in ascendance, we have an expression of willing; and when they are in mutual conflict one with the other, we have an expression of feeling.

Ahriman has great power over our waking consciousness. In sleep consciousness, Lucifer has the upper hand. They are in equilibrium only when we dream; there they pull with equal force, they strike a balance between them. The ideas which are called forth by Ahriman in day consciousness and which he causes to harden and crystallize, are dissolved and made to disappear under the influence of Lucifer.

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Thus we are truly, in a certain connection, redeemers of Lucifer. When we begin to be able to love our duty, then the moment has come when we can help towards the redemption and release of the luciferic powers; we set free the Lucifer forces which are held in us as by a charm, and lead them forth to fight with Ahriman. We release the imprisoned Lucifer (imprisoned in self-love) when we learn to love our duty.

Calm and peace of mind have the coldness of Ahriman; in the quiet understanding of what is in the world, we unite our warmth and our understanding love with the coldness that is in the world outside. And then we release Ahriman, when we meet what has come about with understanding, when we do not merely demand our rights out of self-love but understand what has come about in the world. In the revolutionary stream lives Lucifer, in the conservative stream Ahriman, and man in his life of right lives in the midst between these two poles. This is the eternal battle that is waged between Lucifer and Ahriman.

Ahriman and Lucifer in the Modern World (DG)

In the modern world, ahrimanic shadow-thoughts rule the day. Our media devices are so alluring and addictive that children and adults seldom turn away from them for long.



Whether those platforms are television, smart phones, game systems, computers, or virtual reality, they are seductive distractions that draw our attention away from the spiritual to the materialism of an electronic sphere where Ahriman ensnares us in his spider web network of grey shadow thoughts. The ego of the unwitting devotee of Ahriman is entangled with Facebook, Twitter, Instagram, and a plethora of electronic prisons that fabricate a false version of ego – a digital-ego that appears to be connected with other human egos, but is, in fact, a complete mirage of one's true ego.

Any of us can appear to be clever as we access unlimited information from search engines, but this is hardly having knowledge that is earned by rigorous thinking and actual experience. Ahriman gives us the illusion of having all knowledge at our fingertips, but what we really have is so much information that we are overwhelmed with indigestible digital gobbledygook. It is hard to discern the pearls from the swill. In fact, Ahriman uses the ease of posting information on the digital platform to confuse us even more. An entire world of anti-knowledge and propaganda fills the digital world, drowning us in so much information that it is difficult to discern truth from fiction. Fake websites, false-flag events, photo-shopped images, propaganda, lies and deceit, and distractions continue to pour into the great fathom of the internet which is as unlimited as our cosmos. Ahriman's intent of destroying human intelligence and diverting us from pursuit of spiritual consciousness is accomplished when we are so overwhelmed by the digital world that we simply become absorbed in its electronic energy. Sadly, many of us don't have the consciousness to know that this has happened and any thought of spiritual beings and a world outside of materialism is not even considered.

An over-reaction to the influence of Ahriman might be to eschew all electronic platforms and anything that smacks of materialism. But Ahriman would not be in the world if he didn't have something to offer the initiate for spiritual evolution. Just as Lucifer gave man the capacity of thinking, Ahriman will give man the sacred magic of will power. It behoves the initiate to recognize Ahriman as he manifests in the world today so that his incarnation can be redeemed for a higher purpose in man.

The higher spiritual forces of Christ, the middle-path, are able to discern the good and ill that both Lucifer and Ahriman offer to the human soul at every moment of decision. There is no ultimate evil, just regressive beings who resist the progressive beings. These beings of evil will be redeemed in time but the soul of the individual is in the middle of a pitched battle for its ego. Lucifer would have us ascend into the spiritual world too quickly and Ahriman would have us forget our spiritual nature and be forever imprisoned in materialism.

Luciferic beings are regressive spiritual beings. There have been regressive beings involved in each of the planetary incarnations of Earth – Saturn, Sun, Moon, and Earth. Each set of regressive beings has a separate name and somewhat different ways of manifesting. The regressive beings of the Moon incarnation of Earth are called luciferic and are found working in the astral body of human beings. The regressive beings of the

Sun incarnation of Earth are called ahrimanic and are found working in the etheric body of the human being. The regressive beings of the Saturn incarnation of Earth are called asuric and work through the physical body of the human being.

In the astral body of the human being, the luciferic beings try to draw mankind away from the normal earth evolution to their own realm of light. In the human soul they inspire pride, egotism, disinterest in others, fiery emotionalism, subjectivity, fantasy, and hallucination. In the human intellect they inspire generalization, unification, hypothesizing, and the building of imaginative, fantastical pictures that are beyond reality. Human speech and thought were given by luciferic beings to humanity which developed into self-consciousness and the capacity for independent thinking.

When Lucifer incarnated in a human body, he brought about a revolution in human consciousness. Before then, humanity could not use the organs of intellect and lived by a kind of instinct. Lucifer was the first to comprehend through the human intellect the wisdom of the mysteries. The effects of Lucifer's incarnation inspired culture from the ancient Chinese through the teachings of the Gnostics, lingering into the early nineteenth century. The great initiates took it upon themselves to enter into the luciferic influence and turn it to the benefit of mankind. Only through the luciferic influence has mankind risen above the status of immaturity.

Ahriman, too, has his purpose for helping man evolve as this biography of Ahriman will illustrate.

Lucifer, Christ, and Ahriman (RS)

THINKING AND WILLING AS TWO POLES OF THE HUMAN SOUL-LIFE, DORNACH,
JULY 15, 1921, GA 205

Thus our life is poised mid-way between the annihilation of earthly existence and the building up of earthly existence, in other words, between Lucifer and Ahriman. Lucifer is concerned with the attempt to make us into non-corporeal beings; he would fain lift us right out of earthly existence. Lucifer, if he could, would spiritualise us, or shall we say de-materialize us. But Ahriman is his opponent. Ahriman works in such a way that he continually fills in what is hollowed out by Lucifer. If you wished to give plastic expression to Lucifer and Ahriman you could do it very well by merging your material in such a way that the figure of Ahriman was continually pressing into the hollows and curves of Lucifer, as though desirous of turning him inside out. And because these hollows and cavities are actually present within us they must be pushed outwards, they must, as it were, be turned inside out. Ahriman and Lucifer are two opposing forces, and both work in the human being. Equilibrium lies between them. The result of Lucifer's persistent efforts at dematerialization is: Materialization. When we perceive: Lucifer. When we think over that which we have perceived: Ahriman. When we form ideas with regard to our desires and wishes: Lucifer. When we really bring our will-forces into play on the earth: Ahriman. Thus we stand midway between them both. As human beings we are placed in the most intimate relationship with the



ahrimanic and luciferic powers, and we learn to understand man only when we consider him in connection with these polar opposites. Christ stands there as the Balance between Lucifer and Ahriman.

The Incarnation of Ahriman (DG)

The being of Ahriman will use all aspects of scientific materialism to bring a form of mechanical occultism to his followers. He will appear as a type of anti-Christ who his disciples will confuse as another incarnation of Christ. There will be no love in Ahriman and his cold heart will not be able to help freedom and love develop, only fear and hatred. Christ will antidote this evil by appearing in the etheric realm in what is commonly called the *second coming of Christ in the etheric*. This etheric clairvoyance will be the opposite of the mechanical occultism clairvoyance which Ahriman will grant his followers. Ahriman's clairvoyance will lead to dead ends and will not help the initiate advance to the astral light vision of Christ in the etheric realm.

Ahriman's followers will have different visions that will not coincide with one another. Instead of connecting humans to one another and to divine beings, Ahriman separates humans from each other and anything spiritual. When you see a world divided into countless factions, battling one another with angry words or devastating wars, you see the manifestation of Ahriman. Basically, this is a pre-figuring of the War of All against All that will come in the distant future, or, if we don't become spiritually vigilant, may come to pass in our time.

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Ahriman has been working to steal human intelligence since printing was invented. The printed word, book, or library gives the reader the illusion that the knowledge in print, the book in his hand, is his personal knowledge. This concept explodes infinitely with the invention of the internet, giving any user information of all time, all cultures, and any subject. It takes spiritual work and effort to embody knowledge, as any ardent student of Steiner will attest. Knowledge is not obtained by surfing, clicking, and scanning web pages. Knowledge must ripen with time and grow into wisdom before it is infused by Christ in the free human soul.

Ahriman amplifies information to the point that anything of spiritual value is muted. He then has been effective in keeping humanity from knowing its spiritual origins and future. This conflagration of digital information may provide endless knowledge, but without the integration of human warmth, it will not be imbued with wisdom. Ahriman and Lucifer will give us plenty of information and cleverness, but without Christ, knowledge cannot yield wisdom.

Anthroposophically speaking, Ahriman is a retarded or regressive hierarchical spiritual being of the rank of the Spirits of Form from the Sun Incarnation of Earth. He works in the

realm of the Archai (Spirits of Time) and can be found active in the etheric body of the human being. Ahriman's ultimate intent is to foil the goals of human spiritual evolution.

He and his hosts wish to freeze the earth into complete rigidity, so that it will not pass over to the Jupiter, Venus, and Vulcan incarnations of Earth, and to make the human being into an entirely earthly being who is not individualized, a slave to materialism, and divorced from the divine. He wants to materialize, crystallize, darken, silence, and kill the living spirit. Ahriman promotes the illusion, the lie, that matter is primary reality, or the only reality.

The modern scientific revolution, since the fifteenth century, has been inspired largely by Ahriman. He is the inspirer of amoral, atheistic, mechanistic materialism. He wants humanity to live from unconscious instincts as a member of a collective herd. Ahriman teaches that humanity is derived from animals and is little better.

Scientific materialistic thinking is hardly conscious or all-encompassing at all. Each scientific area is a silo of its own, rarely exploring fields afar or integrating whole living processes in its investigations. Ahriman wants humanity to be part of a herd, a general species of pseudo-humans who are clever, earth-bound animals that experience the world through narrow vision and are not conscious of their life beyond the borders of birth and death.

Ahriman believes there is no spirit or soul in the world but that life itself is a mechanical process, a machine of sorts. He is more apt to liken the body to a machine than to an angel. He works through subconscious instincts, inspiring fear, hatred, lust for power, and destructive sex impulses. He inspires rigid, automatic thinking that is hard and literal, not soaring and imaginative.

Ahriman uses hollow words to separate language from meaning and reality. Language becomes dead under his rulership and human warmth is withdrawn from conversation. Eventually ahrimanic thinking leads us to thoughts devoid of spirit. Only by consciously imbuing our thoughts, conversations, and writings with human warmth are we able to counter the death of spirit in our language.

Another tendency of ahrimanic thinking is nationalism based on ethnicity with dogmatic party politics breeding hatred for others, destroying cultural, political, and economic life. Ahriman promotes mechanization of the world bound by rigid laws everywhere, with little place for free human initiative. Philistinism, tedium, alienation, and lack of interest in one's work kill human intelligence and imagination.

In medicine, we find Ahriman entrenched in materialistic, mechanistic experimentalism and treatment, isolating symptoms of the patient from his whole physical health and environment in order to prescribe federally-approved allopathic drugs that better serve pharmaceutical companies than the patient. The ahrimanic cycle of the medical industry is quite disturbing. First poison the crops with irradiation, pesticides, and genetically



modified foods all in the name of growing better harvests, which, in turn, cause disease and illness, which then creates a life-long customer for the medical conglomeration.

Or vaccinate a child with massive inoculations, causing medical conditions immediately or in the future, and create another steady customer base for the medical industry. Process and pasteurize foods so that they are left without enzymes and are indigestible, causing further symptoms that create even more customers. Then create a medical system so that every symptom can be checked off an extensive list which has a corresponding government approved drug to treat the symptom. Punish any doctor that goes outside of these parameters because holistic approaches to healing do not bring repeat customers to the medical big business. Make sure alternative remedies are discouraged or outlawed by regulation or legislation.

This is an example of how Ahriman works in the world of money, power, greed, and the severance of man from his spiritual source until a human is nothing more than a cog in a medical industry wheel, our physical bodies used as economic food for others to feed upon. Similar analogies could be given for big business involved in education, war, politics, and organized religion.

For example, ahrimanic materialistic interpretations of the Gospels make Christ into a simple man with little spiritual connection to the modern human. Worship of the physical world leads humans to deny life after death and a struggle to find solace exclusively in the physical world. Once Ahriman closes off the spiritual world to humans, they can easily lose connection to morality, spirituality, and a virtuous life. Instead they begin a descent towards a more animal-like existence, spiralling downward through the seven deadly sins.

Instead of “feeding the gods” with our etherized blood, we feed Ahriman with physical bodies that have become diseased by Ahriman’s own mechanical processes that sabotage health, healing, and spiritual evolution. Instead of partaking in a reciprocal stream of spiritual nutrition between humans and angels that lifts us into higher dimensions of consciousness, we are tethered to an ahrimanic stream which galls us in a material prison that keeps us from knowing our spiritual future.

In this way, Ahriman hardens the etheric body in man so that it becomes a vehicle of automatic, intellectual thinking devoid of will, permanently shackling human etheric bodies in the region of the earth after death. Man would become clever, animalistic, ghostly, earth-bound creatures. The earth would become so hardened without the vibrancy of human etheric bodies that it could not pass over to the Jupiter incarnation of Earth. Ahriman’s followers seek a kind of “immortality” in the slag-earth that will surround the earth with Old Moon forces. It will be an immortality with egotistic, earthly consciousness instead of the cosmic consciousness of the individualized spiritual ego.

The old earth would be preserved and parts of humanity would become etheric ghosts, imprisoned in an etheric body made of earth substance that does not dissolve. Those

humans would not be able to ascend to spiritual heights but would remain chained to Earth as egoless soul beings. Ahriman will preserve dead thinking through a condensed etheric body of the Earth. In doing so, he darkens the etheric realm where Christ can be found and instead promises an ahrimanic immortality.

Despite these ominous descriptions of Ahriman, his incarnation need not be an evil event. His incarnation is necessary in human and earthly evolution, and can be turned toward the good if humanity meets it in the right way. Ahriman wants us to be unconscious; but it is our responsibility to strive to be more and more conscious, and to help inculcate consciousness in as many people as we can. We can become more aware of the meaning of our own lives and of the world by studying and filling ourselves with the modern form of cosmic wisdom given by spiritual science. Just as the ancient initiates entered into luciferic wisdom and rescued it for the good of mankind, now must mankind, with the consciousness gained from spiritual science and from the Etheric Christ, enter into ahrimanic knowledge and turn it to good purpose.

Ahrimanic knowledge will show what cleverness can, and cannot, produce from earthly forces. If we meet Ahriman consciously, we can acquire through him the realization that the earth is becoming old and must decline physically, eventually to die and enter the spiritual worlds, to be reborn as the Jupiter incarnation of Earth. Ahriman wishes to preserve, condense, and harden the old earth and its etheric body so that it will not evolve into the future Jupiter incarnation of Earth but will become a dwelling place for his beings, a new planet of his own making.

Ahriman is the false prince of the world who makes the claim that he is the one who guides and leads humanity. He is the mighty teacher of materialistic Darwinism and technology. His goal is to slay human awareness of spirituality in us and harden the ego. Ahriman wants to create a humanity that is a group soul of animals which thinks without using the vehicle of an ego, or human I consciousness. He tries to numb us to the fact that humans have the capacity to think angelic thoughts, spiritual thoughts.

Whereas Christ wishes to create a new spiritual Earth from the old one through love and human freedom, Ahriman wants to destroy the cosmic plan and be the god of his own world.

Ahriman's Incarnation in the West (RS)

THE INFLUENCES OF LUCIFER AND AHRIMAN, HUMAN RESPONSIBILITY FOR THE EARTH, DORNACH, 1919, GA 191

Just as there was an incarnation of Lucifer in the flesh and an incarnation of Christ in the flesh, so, before only a part of the third millennium of the post-Christian era has elapsed, there will be, in the West, an actual incarnation of Ahriman: Ahriman in the flesh. But what matters is that people



shall find the right vantage point from which to confront it. If Ahriman were able to slink into a humanity unaware of his coming, that would gladden him most of all.

Ahriman's impulse is clearly evident in the spread of the belief that the mechanistic, mathematical conceptions inaugurated by Galileo, Copernicus, and others, explain what is happening in the cosmos. The cosmos is permeated by soul and spirit. It is this knowledge that Ahriman, in preparing his earthly incarnation, wants to withhold. Whatever can separate people into groups, whatever can alienate them from mutual understanding the whole world over and drive wedges between them, strengthens Ahriman's impulse.

It was a pre-eminently luciferic culture that persisted until after the Mystery of Golgotha - a culture inspired by the incarnation of Lucifer in China in the third millennium B.C. Many influences of this incarnation continued to radiate and were still powerful in the early Christian centuries; indeed they are working to this day. Through Lucifer, human beings have acquired the faculty of using the organs of their intellect, of their power of intellectual discernment. It was Lucifer himself, in a human body, who was the first to grasp through the power of intellect what formerly could be imparted to humanity only through revelation, namely, the content of the Mysteries.

But now that we are facing an incarnation of Ahriman in the third millennium after Christ, Lucifer's tracks are becoming less visible, and Ahriman's activities in such trends as I have indicated are coming into prominence. The ahrimanic incarnation will be greatly furthered if people fail to establish a free and independent spiritual life and allow it to remain entangled in the economic or political life. To the ahrimanic power a free spiritual life would denote a kind of darkness, and people's interest in it, a burning, raging fire.

It should be realized that just as external science becomes ahrimanic, the higher development of our inner nature becomes luciferic if we give ourselves up to mystical experiences.

There is nothing more ahrimanic than this knowledge of the material world, for it is sheer illusion. Nevertheless if the fata morgana that arises out of chemistry, out of physics, out of astronomy and the like can fill us with fiery enthusiasm and interest, then through our interest - which is itself luciferic - we can wrest from Ahriman what is his own. Nothing does more to prepare the path for Ahriman's incarnation than to find this or that tedious, to consider oneself superior to one thing or another and refuse to enter into it.

The incarnation of Ahriman in human form may be able to mislead and corrupt humankind on earth to the uttermost. A task of humankind during the next phase of civilization will be to live toward the incarnation of Ahriman with such alert consciousness that this incarnation can actually serve to promote a higher, spiritual development, inasmuch as through Ahriman himself humanity will become aware of what can, or shall we say, cannot be achieved by physical life alone.

It must be realized that Ahriman will live among people on the earth, but that in confronting him people will themselves determine what they may learn from him, what they may receive from him. This, however, they will not be able to do unless, from now onward, they take control of certain spiritual and also unspiritual currents which otherwise are used by Ahriman for the purpose of leaving humankind as deeply unconscious as possible of his coming; then, one day, he will be able to appear on earth and overwhelm people tempting and luring them to repudiate earth evolution, thus preventing it from reaching its goal.



*The Representative of Man
by Rudolf Steiner*

In the future people will either receive spiritual knowledge consciously or consume the spirit unconsciously, thereby delivering it into the hands of the luciferic powers. This stream of spirit-and-soul-consumption is particularly encouraged by Ahriman because in this way he can lull humankind into greater and greater drowsiness, so that then, through his incarnation, he will be able to come among people and fall upon them unawares because they do not confront him consciously.

Everything that is developing as intellectual life without being suffused by warmth of soul, without being quickened by enthusiasm, directly furthers the incarnation of Ahriman in a way that is after his own heart. It lulls people to sleep. Chauvinism, perverted patriotism in every form - this is the material from which Ahriman will build just what he needs.

And those who believe they are being most truly Christian by rejecting any development of the conception of the Christ mystery, are, in their arrogance, the ones who do most to promote

Ahriman's aims. The denominations and sects are positively spheres of encouragement, breeding-grounds for Ahriman. Just as the materialistic attitude, rejecting the spiritual altogether and contending that the human being is a product of what people eat and drink, furthers Ahriman's aims, so are these aims furthered by the stubborn rejection of everything spiritual and adherence to the literal, "simple" conception of the Gospels. In their day, the Gospels were given as a necessary counterweight to the luciferic gnosis; but if no attempt is made to develop understanding of their content, the aims of Ahriman are furthered, not the progress of humankind.

If, in the future, people were to do nothing themselves toward acquiring a new wisdom, then, without their consciousness, the whole of culture would become ahrimanic, and it would be easy for the influences issuing from Ahriman's incarnation to permeate all civilization on the earth. Through certain stupendous acts he would bring to humanity all the clairvoyant knowledge which until then can be acquired only by dint of intense labor and effort. When Ahriman incarnates in the West at the appointed time, he would establish a great occult school for the practice of magic arts of the greatest grandeur, and what otherwise can be acquired only by strenuous effort would be poured over humankind. The clairvoyance of each individual would be strictly differentiated. What one person would see, a second and a third would not see. Human beings would succumb to Ahriman simply through not having acquired by their own efforts what Ahriman is ready and able to give them. The result would be the establishment of Ahriman's kingdom on earth and the overthrow of everything achieved hitherto by human culture.



Our concern is that the wisdom of the future - a clairvoyant wisdom - shall be rescued from the clutches of Ahriman. Again let it be repeated that there is only one book of wisdom, not two kinds of wisdom. The issue is whether this wisdom is in the hands of Ahriman or of Christ.

A good way of playing into Ahriman's hands is to exclude everything of the nature of knowledge from denominational religion and to insist that simple faith is enough. If people cling to this simple faith, they condemn their soul to stagnation and then the wisdom that must be rescued from Ahriman cannot find entry. The root of the matter is that for the wisdom of the future too, a struggle is necessary, a struggle similar to that waged against Lucifer by the ancient initiates through whose intermediary the faculties of speech and of thinking were transmitted to humanity. Just as it devolved upon the initiates of the primeval wisdom to wrest from Lucifer that which has become human reason, human intellect, so the insight which is to develop in the future into the inner realities of things must be wrested from the ahrimanic powers.

We have only to remember that it is the endeavor of the ahrimanic powers to reduce the earth to a state of complete rigidification. Their victory would be won if they succeeded in bringing earth, water, and air into this rigidified state. Were that to happen, the earth could not again acquire the Saturn warmth from which it proceeded and which must be regained in the Vulcan epoch; and to prevent this is the aim of the ahrimanic powers.

It must be realized that in very truth the human being is balanced as it were between the luciferic and the ahrimanic powers, and that the Christ has become a companion of human beings, leading them, first away from the battle with Lucifer, and then into the battle with Ahriman.

The Incarnation of Ahriman (RS)

THE COSMIC NEW YEAR, THE MYSTERY OF THE HUMAN WILL, LECTURE III,
DECEMBER 29, 1919, GA 195

When the incarnation of Ahriman takes place in the Western World we shall simply see inscribed in the local Register, the birth of John William Smith (of course, this will not be the name) and people will look upon the child as a citizen in comfortable circumstances like any other, and they will sleep through what has in reality taken place.

You must realize that there is no better way to prepare for the fact that Ahriman is endeavouring cunningly to capture the whole Earth for his evolution, than that man should continue to live an abstract life, steeping himself in abstractions, as he does in the social life of today. This is one of the ruses, one of the clever tricks, by which Ahriman prepares in his own way for his lordship over the earth.

But there is also another form of preparation for Ahriman which can happen through an erroneous view of the Gospels. The conception of the Gospels has gradually become completely materialized.

It is of the most extreme importance to Ahriman so to prepare his incarnation that through Spiritual Science man shall not follow this path of Imagination in the Gospels on to the Reality of

the Mystery of Golgotha. The incarnation of Ahriman, in a future not very far distant, can be helped on its way just as well by an obscured worship of the Gospels as by abstract thinking.

Sorat and the Asuras (DG)

The asuras remained behind in the Saturn incarnation of Earth and now work as regressive Archai who long to destroy the human ego, or I consciousness. The asuras work with the Sun-Demon Sorat (Sorath). Sorat is the Apocalyptic Beast 666 who also works with all ahrimanic forces and beings. If we identify the dragon of the Apocalypse as Sorat, we can picture Lucifer and Ahriman as the left and right hands of Sorat. Christ strives to hold Lucifer and Ahriman in balance so that they serve the good, while Sorat strives to keep them out of balance, so that they work for destruction. The asuras seek to destroy the ego itself, along with the earth.

The aims of the Western occult circles not only relate to the spiritual en-webbing of humanity but ultimately to the endeavor to put the whole undertaking into the service of Sorat who is the prime opponent of the ego principle in mankind. The en-webbing of humanity through artificial intelligence that has come “alive” will lead ultimately to the loss of the ego.

The ahrimanic powers serving Sorat work in opposition to this, especially after 1998 (3 x 666). Ahriman makes use of the forces of sub-nature to penetrate Michaelic intelligence with the artificial intelligence created by him, which includes the digitization of thought. This started with the fixation of human thoughts through the process of printing and continues now through digitization. The question becomes one of whether the human being controls the computer and the internet or they control the human being.

Ahriman and the Asuras (RS)

THE DEED OF CHRIST AND THE OPPOSING SPIRITUAL POWERS, LUCIFER, AHRIMAN, ASURAS. JANUARY 1, 1909, GA 107

In the Lemurian epoch it was the luciferic beings who intervened in man's evolution, in opposition to the Powers who at that time were striving to help him forward. In the Atlantean epoch, the Spirits opposing the progressive Powers were the Spirits of “Ahriman” or “Mephistopheles.” The ahrimanic or Mephistophelean spirits - to give the precise names - are those known in medieval times as the Spirits of “Satan” - who must not be confused with “Lucifer.”

The host of ahrimanic spirits has worked upon man since the middle of the Atlantean epoch onwards. They enticed him into regarding everything in his environment as material, with the result that he does not see through this material world to its true, spiritual foundations. Were man to have perceived the Spiritual in every stone, in every plant, in every animal, he would never have



fallen into error and therewith into evil. Karma was thus the indirect consequence of the deeds of Ahriman.

It was in the second soul-member, the intellectual soul - the transformed part of the ether-body - that Ahriman established his footing. From there he lures humanity to false conceptions and judgments of material things, leads them to error, to sin, to lying - to everything that originates in the intellectual or mind soul. In every illusion that matter is the sole reality, we must perceive the whispered promptings of Ahriman, of Mephistopheles.

In the course of the Earth-period man will cast away all the evil brought to him by the luciferic spirits together with the blessing of freedom. The evil brought by the ahrimanic spirits can be shed in the course of karma. But the evil brought by the asuric powers cannot be expunged in this way. Whereas the good Spirits instituted pain and suffering, illness and death in order that despite the possibility of evil, man's evolution may still advance, whereas the good Spirits made possible the working of karma to the end that the ahrimanic powers might be resisted and the evil made good, it will not be so easy to counter the asuric powers as earth-existence takes its course. For these asuric spirits will prompt what has been seized hold of by them, namely the very core of man's being, the Consciousness Soul together with the 'I', to unite with earthly materiality. Fragment after fragment will be torn out of the 'I', and in the same measure in which the asuric spirits establish themselves in the consciousness soul, man must leave parts of his existence behind on the earth. What thus becomes the prey of the asuric powers will be irretrievably lost. Not that the whole man need become their victim - but parts of his spirit will be torn away by the asuric powers.

These asuric powers are heralded today by the prevailing tendency to live wholly in the material world and to be oblivious of the reality of spiritual beings and spiritual worlds. True, the asuric powers corrupt man today in a way that is more theoretical than actual. Today, they deceive him by various means into thinking that his 'I' is a product of the physical world only; they lure him to a kind of theoretic materialism. But as time goes on - and the premonitory signs of this are the dissolute, sensuous passions that are becoming increasingly prevalent on earth - they will blind man's vision of the spiritual Beings and spiritual Powers. Man will know nothing nor desire to know anything of a spiritual world. More and more he will not only teach that the highest moral ideals of humanity are merely sublimations of animal impulses, that human thinking is but a transformation of a faculty also possessed by the animals, that man is akin to the animal in respect of his form and moreover in his whole being descends from the animal - but he will take this view in all earnestness and order his life in accordance with it.

The Beginning of Ahriman's Efforts (RS)

THE PRINCIPLE OF SPIRITUAL ECONOMY, RESULTS OF SPIRITUAL SCIENTIFIC INVESTIGATIONS OF THE EVOLUTION OF HUMANITY: LECTURE IV, ROME, MARCH 28, 1909, GA 109

According to the divine plan, human beings were not supposed to perceive the world with external sense organs before the middle of the Atlantean period, but the luciferic forces made this happen earlier, at a time when human instincts had not yet matured. That represents the "Fall" of mankind. Religious documents tell us that the snake opened man's eyes, but without the

interference of Lucifer the human body would not have become as firm as it now is and the Atlantean humanity would have been able to see the spiritual side of all things. Instead, man fell into sin, illusion, and error, and to make things worse, toward the middle of the Atlantean period he was also subjected to the influence of ahrimanic forces. The luciferic forces had worked on the astral body, but the ahrimanic forces worked on the etheric body, especially on the ether-head. By that, many human beings fell into the error of mistaking the physical world for the world of truth. The name “ahrimanic” comes from Ahriman, the name the Persians gave to this erroneous principle. Ahriman is identical with Mephistopheles and has nothing to do with Lucifer. Satan in the Bible is Ahriman too, not Lucifer.

Although the ahrimanic influence began in the Atlantean epoch, as we have said, it unfolded its full strength only later in human evolution. The ancient Indians were sufficiently protected against Ahriman; for them the physical world was never anything else but maya, illusion. Only in the most ancient Persian period of Zarathustra did people begin to place value on the physical world and thereby come into the power of Ahriman.

Lucifer and Ahriman during Atlantis and Post-Atlantean Times (RS)

MEMORY AND HABIT, THE SENSE FOR TRUTH, THE PHENOMENON OF METAMORPHOSIS IN LIFE, DORNACH, LECTURE I AUGUST 26, 1916, GA 170

The moment a luciferic activity sets in, the other side of the balance begins to operate: the ahrimanic impulse. While on the one side we memorise, calling Lucifer to our aid in this respect, on the other side we make more and more use of the ahrimanic support to memory, namely, we write things down. I have often said that it was a true conception in the Middle Ages which made men speak of printing as one of the ‘black arts.’

Man's task is to cultivate the position of balance and not to believe that he can simply escape from the clutches of Lucifer and Ahriman. Calmly and courageously he must admit to himself that both beings are necessary for world-evolution, that in his own development he needs both Lucifer and Ahriman in his active life, but that the balance must be maintained in every sphere of life.

At the beginning of the Old Testament there is a significant picture of the influx of the luciferic forces into world-evolution. Luciferic forces enter earthly evolution by way of the woman. This biblical picture symbolises the influx of the luciferic element which occurred in the age of old Lemuria.

Then, during the subsequent Atlantean age, there came the entrance of the ahrimanic element into earthly evolution. Just as during the fourth Post-Atlantean period human knowledge had to come to an understanding of the luciferic symbol, so now, during our fifth post-Atlantean epoch, it was necessary to place before the soul the opposite symbol. The figure of Faust has Ahriman at his side, as Eve has Lucifer. Lucifer approaches the woman, Eve; Ahriman approaches the man, Faust. And just as the man, Adam, was indirectly beguiled through Eve, so here, the woman, Gretchen, is deceived through the man, Faust. The seduction of Gretchen is the result of deception, because Ahriman is at work. Ahriman is the ‘Lying Spirit’ in contrast to Lucifer who is the ‘Tempter.’



Much exists in the world for the express purpose of guarding mankind from temptation by Lucifer: rules of conduct, maxims, moral precepts, instituted customs and so forth. But there is less to help man to protect himself in the right way from falling prey to the ahrimanic impulse - namely, untruthfulness.

All that is luciferic in man has to do with the emotions, the passions. On the other hand, the ahrimanic influence which asserts itself in human evolution has to do with lying, with untruthfulness.

Ahriman feels a certain satisfaction on account of the evil that is in the world. We must acquire the power to conquer Ahriman within us at every moment.

Ahriman throughout History (RS)

THE CHALLENGE OF THE TIMES, 1918, NOVEMBER 29, DORNACH, GA 189

If we look at the period of human evolution when mankind was approaching the Mystery of Golgotha, we find that the state of equilibrium between the luciferic and the ahrimanic forces was extraordinarily fluctuating, vacillating - no real balance was there. We have on one hand the stream of mankind which is moving towards the Mystery of Golgotha and manifests historically in the evolution of the Semitic peoples. This stream is particularly susceptible to the luciferic influence, whereby a strong ahrimanic activity is brought about in the subconscious.

On the other hand, the Greek nature is highly susceptible to the forces of Ahriman, and this brings about great luciferic activity in the subconscious. We can fully understand the Semitic and Greek cultures - polaric opposites of one another - only by keeping in mind this vacillation in human evolution between the ahrimanic and the luciferic. Precisely through the ahrimanic intervention experienced by the Greeks, and manifest as a luciferic element of their art, they had developed a lofty wisdom. And this wisdom took on a very individual, humanly individual, character. But fundamentally it was at its greatest where there still shone into it out of primeval times the teachings received from actual spiritual beings.

This ancient knowledge of man, however, was mediated by way of Lucifer, and men worked upon it with the aid of ahrimanic forces.

Now at the time when the ancient world was passing away and from the other side came the Mystery of Golgotha, the ahrimanic forces began to gain a slight ascendancy; they were then particularly strong. And since the sixteenth century something similar is happening again - a kind of renaissance of the ahrimanic forces. And through them man's life of soul was driven in the direction of the abstract - towards that abstraction which meets us in the thoroughly abstract nature of the Romans.

Through the incursion of the Mystery of Golgotha men were given from spiritual heights, which were no longer within their reach on earth, a renewed capacity for grasping themselves as persons. The Christ Impulse brought men the possibility of once more grasping their personalities, but now of doing so through inner forces. Christ Himself had to unite His cosmic destiny with mankind, so

that in the continual fluctuation of the balance between Ahriman and Lucifer men should not fall away from their onward path.

Lucifer turns men's hearts from interest in other men. Luciferic natures take very little interest in their fellows; they grow stiff and hard, considering as right only what they themselves think and feel, and they are not accessible to the opinions of others.

The ahrimanic is particularly revealed by a man not being willing to live among other men as a personality among other personalities, but wanting to develop power in the way I referred to yesterday - wanting to rule by exploiting the weaknesses of others.

Ahriman Influence on the Inner Planets (RS)

MAN'S LIFE ON EARTH AND IN THE SPIRITUAL WORLDS, LECTURE V, LONDON,
NOVEMBER 16, 1922, GA 218

Whilst the luciferic spirits build, as we said, their strongholds in the air, in order to fight for the moral - as against the earthly - element in man, the ahrimanic beings struggle to harden man; they want to make him like themselves. And their efforts, which have actually been going on for thousands of years, have in fact succeeded in producing a whole race of sub-human beings. They are there, in the elements of earth and water, a sub-human race. They draw out of a human being his instinctive nature and make of it an earth-and-water being. These earth-water beings inhabit the strata immediately below the surface of the earth. They are beings that have been snatched out of man in the moment of death.

The ahrimanic beings persist in believing they will ultimately be able in this way to entice such a vast number of human beings into their own race and that the earth will one day be peopled entirely with such ahrimanic sub-human beings. By this means they hope to make the earth itself immortal, so that the hour may never come for it to perish and be dispersed in cosmic space.

A fearful war is waged all the time between the air-fire beings and the earth-water beings; they fight to get possession of man. And it is important that man should be aware of this war that is perpetually being waged for him; he must not be blind to it.

Moon, Mercury, Venus, Jupiter, Mars and Saturn live at peace with one another and are held in balance by the Sun; they wage a double fight for the possession of man. First of all, there is the conflict that goes on between the ahrimanic and the luciferic beings; and then we have on the one hand, the fight that is put up by the luciferic beings against the planetary forces beyond the Sun, - the Mars, Jupiter, and Saturn influences - whilst on the other hand the ahrimanic forces are waging war on the influences that proceed from Moon, Venus and Mercury.

Luciferic and ahrimanic beings never relinquish the belief that they will one day achieve their ends, and they are therefore always ready to begin the fight over again. For, time after time, when they think they are on their way to success, they experience frustration and disappointment. This kind of being may indeed be said to live in a mood that oscillates between jubilation and triumph on the one side and constantly recurring disappointment on the other.



For when someone turns liar, - well, that can be ameliorated in the further course of karma; whereas if Lucifer were really to gain the victory he seeks, the earth would lose that human soul, it would soar right away above the earth. If, on the other hand, Ahriman were to conquer, or come near to conquering, in the ether body, then the person would become possessed - possessed by his own cleverness.

At the present time, when you cross the threshold, you find yourself only in the midst of the terrific conflict of which we have spoken, between beings of the upper planets who have remained behind in their evolution, - immature Mars, Jupiter and Saturn beings - and beings of the lower planets who have remained behind, - immature Moon, Mercury and Venus beings. The fight goes on with such fury that the Sun becomes first of all fiery and aflame, and then grows darker and darker, until at last it shows like a terrible black disk. Then we are guided to turn our eyes to the Christ, Christ stands before us, the Spirit Being who, through the Mystery of Golgotha, united Himself with the earth. And He says to us: Be not dismayed that the Sun has become black; it is black because I, the God of the Sun, am no longer in it; for I have come down and united myself with Earth.

And if, with inner devotion, and with quick and sensitive recognition of all that a knowledge of the Mystery of Golgotha can bring, we draw near to Christ, the Sun begins to make audible for us what Christ is saying to us. When therefore we speak of Christ today, we are speaking of One who can be at our side here on Earth as our Leader, guiding us out of the terrible conflict that the luciferic and ahrimanic powers are waging, - with one another and with the worlds of the upper and lower gods.

Ahriman and Error (RS)

MANIFESTATIONS OF KARMA, FORCES OF NATURE, VOLCANIC ERUPTIONS,
EARTHQUAKES AND EPIDEMICS IN RELATION TO KARMA, LECTURE 7, MAY, 1910,
GA 266

Our greed, egotism, ambition, pride, vanity, all qualities connected with this inflation of our Ego, this desire to be in the limelight, all this is the result of luciferic temptations in the astral body. If there were nothing else in life but the egotistical impulses and passions born of Lucifer, we should never be able to free ourselves from them.

When we fall into the power of Lucifer, there immediately intervenes a counteraction by powers antagonistic to the luciferic powers. These exercise an opposing force, whereby the luciferic influence may be actually driven out of us. And it is these forces, opponents of the luciferic powers, which add pain to the process resulting from Lucifer's influence. Thus, if the luciferic powers are evil, we must regard pain as something which is given us by benevolent forces, because through pain we escape from the clutches of these evil powers, and do not succumb to them again. Pain, which is the consciousness of the astral body in a wrong waking state, is also that which prevents us from ever again falling prey to the luciferic powers in that realm where we have already succumbed. Thus pain becomes our schoolmaster in regard to the temptations of the luciferic powers.

Just as we cannot see the world when we have imperfect eyes, so through luciferic influence we are prevented from seeing the external world as it really is. And because of man's incapacity to see the external world as it really is, the ahrimanic influence has been able to insinuate itself into this inaccurate picture. So it is the luciferic influence on man which has made Ahriman's approach possible. Subjected to the ahrimanic influence we can fall a prey not only to egotistical passions, urges, greeds, vanity and pride, and so forth, but now egotism can affect the human organism to such an extent as to develop organs through which we can see the external world distorted and inaccurate. Ahriman has insinuated himself into this inaccurate picture, and under his influence we succumb not only to inner temptations, but also to error. We fall into untruth in our judgement of the external world and our assertions concerning it. Thus Ahriman acts from outside; but we have made it possible for him to reach us.

The ahrimanic and luciferic influences are thus never separated. They always react upon one another, and in a certain sense keep a balance. Lucifer manifests outwards from within, Ahriman acts from without, and our picture of the world is formed between the two. And we oscillate between these two influences which lead us - the one to inner conceit, and the other to illusions about the external world.



The temptations from both sides must be especially resisted by anyone who is called to a spiritual development, and who wishes to penetrate into the spiritual world, whether by penetrating into that external spirituality which lies behind the phenomena of the external world, or whether by descending mystically into his own inner being. When we penetrate the world which lies behind the physical world, we always find those deceptive images which Ahriman conjures up. When a man tries to descend mystically into his own soul, he is exposed to the temptations of Lucifer in a special degree.

There is but one power before which Lucifer retreats, and that is morality which burns him like the most dreadful of fires. And there is no means by which to oppose Ahriman other than a power of judgement and discernment schooled by Spiritual Science. For Ahriman flees in terror from the wholesome power of judgement acquired upon Earth. In the main there is nothing to which he has a greater aversion than the qualities we gain from a healthy education of our Ego-consciousness. For we shall see that Ahriman belongs to a very different region far removed from that force of sound judgement which we develop in ourselves. The moment Ahriman encounters this, he receives a terrible shock, for this is something completely unknown to him, and he fears it. The more we apply ourselves in our life to develop this wholesome judgement, the more do we work in opposition to Ahriman. In fact, the best remedy against the particularly harmful diseases which result in visions and delusory voices induced by Ahriman is to make all efforts to induce the person to acquire a wholesome and rational judgement.

Lucifer has an aversion for humility and modesty in man and is repulsed if we have only such an opinion of ourselves as a wholesome judgement entitles us to hold. He is present whenever the qualities of vanity and ambition arise. All this and the illusions which we engender about ourselves, prepare us to receive Ahriman as well. Nothing can defend us against Ahriman unless we really



make an effort to think wholesomely, as life between birth and death teaches us to do. Certainly - but there is only one healthy path by which we can enter, and that is the morality that must be acquired upon earth, a morality in the highest sense of the word, which will keep us from over-estimation of ourselves, and will make us less subservient to our impulses, greed and passions, but which on the other hand will be an active, wholesome co-operation with the conditions of earth life, and not a desire to soar above such conditions.

Whatever is to be traced to ahrimanic influence is indirectly attributable to Lucifer; when, however, the luciferic influence has been so strong as immediately to call forth the ahrimanic influence, then this influence is the more malicious. It anchors itself not only in the transgressions of the astral body, but in those of the etheric body. It manifests itself in a consciousness lying deeper than our pain consciousness, causing damage not necessarily accompanied by pain, damage that renders useless the organ which it attacks.

A counteracting effect comes into play, however, just as we have the effect of pain counteracting the luciferic influence. This counteracting effect will operate in such a way that the moment there is any danger of our being linked too closely with the physical world of the senses, and of our losing the forces which lead us up into the spiritual world, in that moment the organ is destroyed; it will either be paralyzed or else rendered too weak to be effective. A process of destruction takes place. Thus if we see an organ approaching destruction, we must realize that we owe this to beneficial forces; the organ is taken from us so that we may find our way back into the spiritual world. When there is no alternative of escape, certain forces do in fact destroy our organs or weaken them so that we may not become too greatly entangled in Maya or illusion and may find our way back into the spiritual world.

The good we have attained through Lucifer is the possibility of discrimination between good and evil, the free faculty of discrimination, and our free will. All this we may attain only through Lucifer. Our greed, egotism, ambition, pride, vanity, all qualities connected with this inflation of our Ego, this desire to be in the limelight, all this is the result of luciferic temptations in the astral body. If there were nothing else in life but the egotistical impulses and passions born of Lucifer, we should never be able to free ourselves from them.

When we fall into the power of Lucifer, there immediately intervenes a counteraction by powers antagonistic to the luciferic powers. These exercise an opposing force, whereby the luciferic influence may be actually driven out of us. And it is these forces, opponents of the luciferic powers, which add pain to the process resulting from Lucifer's influence. Thus, if the luciferic powers are evil, we must regard pain as something which is given us by benevolent forces, because through pain we escape from the clutches of these evil powers, and do not succumb to them again. Pain, which is the consciousness of the astral body in a wrong waking state, is also that which prevents us from ever again falling prey to the luciferic powers in that realm where we have already succumbed. Thus pain becomes our schoolmaster in regard to the temptations of the luciferic powers.

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such an extent as to develop organs through which we can see the external world distorted and inaccurate. Ahriman has insinuated himself into this inaccurate picture, and under his influence we succumb not only to inner temptations, but also to error. We fall into untruth in our judgement of the external world and our assertions concerning it. Thus Ahriman acts from outside; but we have made it possible for him to reach us.

The ahrimanic and luciferic influences are thus never separated. They always react upon one another, and in a certain sense keep a balance. Lucifer manifests outwards from within, Ahriman acts from without, and our picture of the world is formed between the two. And we oscillate between these two influences which lead us - the one to inner conceit, and the other to illusions about the external world.

The temptations from both sides must be especially resisted by anyone who is called to a spiritual development, and who wishes to penetrate into the spiritual world, whether by penetrating into that external spirituality which lies behind the phenomena of the external world, or whether by descending mystically into his own inner being. When we penetrate the world which lies behind the physical world, we always find those deceptive images which Ahriman conjures up. When a man tries to descend mystically into his own soul, he is exposed to the temptations of Lucifer in a special degree.

There is but one power before which Lucifer retreats, and that is morality which burns him like the most dreadful of fires. And there is no means by which to oppose Ahriman other than a power of judgement and discernment schooled by Spiritual Science. For Ahriman flees in terror from the wholesome power of judgement acquired upon Earth. In the main there is nothing to which he has a greater aversion than the qualities we gain from a healthy education of our Ego-consciousness. For we shall see that Ahriman belongs to a very different region far removed from that force of sound judgement which we develop in ourselves. The moment Ahriman encounters this, he receives a terrible shock, for this is something completely unknown to him, and he fears it. The more we apply ourselves in our life to develop this wholesome judgement, the more do we work in opposition to Ahriman. In fact, the best remedy against the particularly harmful diseases which result in visions and delusory voices induced by Ahriman is to make all efforts to induce the person to acquire a wholesome and rational judgement.

Lucifer has an aversion for humility and modesty in man and is repulsed if we have only such an opinion of ourselves as a wholesome judgement entitles us to hold. He is present whenever the qualities of vanity and ambition arise. All this and the illusions which we engender about ourselves, prepare us to receive Ahriman as well. Nothing can defend us against Ahriman unless we really make an effort to think wholesomely, as life between birth and death teaches us to do. Certainly - but there is only one healthy path by which we can enter, and that is the morality that must be acquired upon earth, a morality in the highest sense of the word, which will keep us from over-estimation of ourselves, and will make us less subservient to our impulses, greed and passions, but which on the other hand will be an active, wholesome co-operation with the conditions of earth life, and not a desire to soar above such conditions.

Whatever is to be traced to ahrimanic influence is indirectly attributable to Lucifer; when, however, the luciferic influence has been so strong as immediately to call forth the ahrimanic influence, then this influence is the more malicious. It anchors itself not only in the transgressions of the astral body, but in those of the etheric body. It manifests itself in a consciousness lying



deeper than our pain consciousness, causing damage not necessarily accompanied by pain, damage that renders useless the organ which it attacks.

A counteracting effect comes into play, however, just as we have the effect of pain counteracting the luciferic influence. This counteracting effect will operate in such a way that the moment there is any danger of our being linked too closely with the physical world of the senses, and of our losing the forces which lead us up into the spiritual world, in that moment the organ is destroyed; it will either be paralyzed or else rendered too weak to be effective. A process of destruction takes place. Thus if we see an organ approaching destruction, we must realize that we owe this to beneficial forces; the organ is taken from us so that we may find our way back into the spiritual world. When there is no alternative of escape, certain forces do in fact destroy our organs or weaken them so that we may not become too greatly entangled in Maya or illusion and may find our way back into the spiritual world.

The good we have attained through Lucifer is the possibility of discrimination between good and evil, the free faculty of discrimination, and our free will. All this we may attain only through Lucifer.

Balancing Ahriman and Lucifer ^(RS)

THE BALANCE IN THE WORLD AND MAN, LUCIFER AND AHRIMAN, THE WORLD AS PRODUCT OF THE WORKING OF BALANCE, DORNACH, 20TH-22ND NOVEMBER, 1914, GA 158

Experiences deriving from the influences of Lucifer and Ahriman are all the time playing into human life. In this basic experience of man during the Fourth Post-Atlantean or Greco-Roman epoch, Lucifer's influence was the greater; in our own epoch, Ahriman is the predominant influence. Lucifer is connected with all those experiences which, lacking the definition imparted by the senses, remain undifferentiated and obscure.

Everything that is associated with questioning and doubt, with feelings of dissatisfaction caused when something in the world demands an answer and we are thrown back entirely upon our own resources - all this is connected with the luciferic powers. An over-exuberant, too widely extended ether-body gives rise to an excessively vigorous breathing process and this provides the luciferic forces with opportunity to work. The luciferic forces, then, can make their way into the human being when the ether-body has expanded beyond the normal. The luciferic forces also operate in the blood, permeating and surging through it.

The Sphinx is the being who brings doubts, who torments the soul with questions.

The ether-body is too small now, and this will become more marked as evolution proceeds. If it can be said that in the man of ancient Greece, the ether-body was too large, it can be said that in the man of modern times the ether-body is compressed and contracted, has become too small. The more human beings are led by materialism to disdain the Spiritual, the more will the ether-body contract and wither. The physical body too will always tend to dry up, to wither, if the contraction of the ether-body is excessive. Now into this dried-up ether-body, Ahriman can insinuate himself,

just as Lucifer can creep into an extended, diffuse ether-body. Ahriman will assume the form which indicates a lack of power in the ether-body.

Just as those etheric forces which tend towards the luciferic nature can only find easy access to the blood by way of the breath, so the etheric forces which tend towards the ahrimanic nature can only approach the nervous system. Ahriman is deprived of the possibility of penetrating into the blood because he cannot come near the warmth of the blood.

Just as the Greek confronted the Sphinx whose field of operation is the breathing system, so the man of the fifth post-Atlantean epoch confronts Mephistopheles who operates in the nerve-process, who is cold and scornful because he is bloodless, because he lacks the warmth that belongs to the blood. He is the scoffer, the cold, scornful companion of man.

Just as it was the task of Oedipus to get the better of the Sphinx, so it is the task of man in the fifth post-Atlantean epoch to get the better of Mephistopheles. The human being of the modern age is confronted by the fruits of intellect and cold reason, rooted as they are in the nerve-process.

Whereas the child in Greece was tormented by a flood of questions, the suffering awaiting the human being of our modern time is rather that of being in the grip of preconceptions and prejudices, of having as an incubus at his side a second "body" consisting of all these preconceived judgments and opinions.

The Mephistophelean nature is strengthened by all the prejudices and limitations of materialism, and a future can already be perceived when everyone will be born with a second being by his side, a being who whispers to him of the foolishness of those who speak of the reality of the spiritual world. Accompanied by this second being, he will feel the urge to think materialistic thoughts, to think, not through his own being, but through the second being who is his companion.

In an ether-body that has been parched by materialism, Mephistopheles will be able to dwell. The ether-body must be quickened in order that the human being may be able to take his rightful stand, fully cognizant of the nature of the being who stands at his side. If he does not understand the nature of this second being, he will be spellbound by him, fettered to him.

If adults whose task it is to educate children today do not know how to deal rightly with what comes to expression in the child, human nature itself will be impaired owing to a lack of understanding of the wiles of Mephistopheles.

When Ahriman is beside us, we are perpetually in danger of falling victim to him, of giving ourselves over to him to such an extent that we cannot get free. In face of the Sphinx, the human being is aware of something that penetrates into him and as it were tears him to pieces. In face of the Mephistophelean influence he feels that he must yield to it, bind himself to it, and succumb to it.

But just as it was the task of the Greek, through the development of conscious egohood, to conquer the Sphinx, so we, in our age, must get the better of Mephistopheles by enriching the Ego with the wisdom that can be born only from knowledge and investigation of the spiritual world, from Spiritual Science.



In their rightfully allotted place, Lucifer and Ahriman work beneficially; in their wrongful place - there they are injurious. The nerve-process - which works, not from without but from within the Ego, must here be strengthened. Thus is the ahrimanic power taken into the human being and put in its right place.

The man of the fifth post-Atlantean epoch, who confronts Ahriman-Mephistopheles, must take Lucifer into himself. Everything that the Ego accumulates in the head must be pressed down into the rest of man's nature.

The Ahriman-nature in Oedipus has to get the better of Lucifer; the Lucifer-nature in Faust has to help him to overcome Ahriman-Mephistopheles. Ahriman-Mephistopheles operates more in the external world, Lucifer more in the inner life.

In the man of the modern age, the Ego has become too strong and he must break free. But this he can only do by deepening his knowledge of spiritual happenings, of the world to which the Ego truly belongs. The Ego must know that it is a citizen of the spiritual world, not merely the inhabitant of a human body. This is the demand of the age in which we ourselves are living. The man of the Fourth Post-Atlantean epoch was called upon to strive with might and main for consciousness in the physical body; the man of the fifth post-Atlantean epoch must strive to become conscious in the spiritual world, so to expand his consciousness that it reaches into the spiritual world.

Ahriman and Lucifer Work Together ^(RS)

SECRETS OF THE THRESHOLD, LECTURE VIII, AUGUST 31, 1913, GA 147

Lucifer and Ahriman now are in league together in a kind of partnership in the outer world. Before these forces reach the human soul, they are knotted together externally. In ancient times the skeins of influence from Ahriman and Lucifer were quite separate, but nowadays we have them tangled and knotted together within the development of our civilization. It is extremely difficult for a human being to unravel the entanglement and find a way out of it. We need to be watchful of the chaotic entanglement of luciferic and ahrimanic threads. For no one today is more challenged to come to terms with these forces than he who is on the path of spiritual knowledge.

On the threshold, the luciferic impulses assert themselves strongly from within, and when the human soul tends to deaden its awareness, Lucifer immediately unites with Ahriman, with the result that the entrance to the spiritual world is barred.

At the very moment when we get rid of the results of our egoism, Lucifer and Ahriman have an easy game with the soul: in partnership, it is not at all difficult for them to lead the human soul into their special kingdom where they can produce all sorts of spiritual worlds, which the human being will take for the truly genuine one grounded in the cosmic order.

Ahriman in Meditation (RS)

ESOTERIC LESSONS, PART III: STOCKHOLM, 6-8-1913, GA 266

In a theosophical lecture everyone is called upon to be active; in a lecture with slides Ahriman is summoned to think for the people. Materialists are the greatest conjurers of spirits. Every materialistic gathering is nothing else than a conjuring of Ahriman, because basically people are afraid of the spirit in their soul.

Esoteric pupils often come and complain about thoughts that attack them during meditation. It's really a sign of progress that one senses these thoughts; it shows that we don't just have Lucifer and Ahriman in us anymore, but that we begin to see them outside us as powers, for thoughts that arise like this are entirely from Lucifer and Ahriman. If everything had remained as originally intended then after the luciferic temptation a man wouldn't have been able to forget his thoughts. He would always have had access to the Akashic records, but it would have been Lucifer and Ahriman who wrote up this chronicle for him. That's why the good Gods had to arrange things so that a man can also forget his thoughts. Everything that sinks into the unconscious like this is dead and Lucifer and Ahriman eat it up. They make it a part of their being and it comes out again in men's meditation as luciferic and ahrimanic things.

As soon as someone starts to meditate the hope arises in Lucifer: Maybe I'll be victorious in the world yet. And then he attacks the man with his discarded thoughts. A man really loves to go from one thought to another, and he doesn't love to remain filled with one thought-content in reflection. A man doesn't really love the spirit at all. He must force himself to keep certain thoughts in his soul for an extended period. A man really loves Lucifer and Ahriman.

Ahriman and Falsehood (RS)

MORALITY AND KARMA, NUREMBERG, NOVEMBER 12, 1910, GA 135

We know that the human soul passes through many incarnations and that there was a moment in the development of mankind when the tempters, Lucifer and Ahriman, crept into the human soul. Ahriman lives in the etheric body and Lucifer in the astral body of man.

Lucifer is a power that tempts the human soul by drawing it down morally and by leading it away from its origin. He casts us into the depths of earthly nature and we should beware of this. Lucifer is the power that draws us down into the depths of passion.

Ahriman, on the other hand, is the spirit of falsehood and error and he falsifies our judgments. Both Lucifer and Ahriman are powers which are hostile to human progress. Yet they get on very well with each other. Envy is a quality in which the luciferic power comes to expression. When a person first discovers that his soul is filled with envy, he begins to fight against Lucifer, the source of envy. What does Lucifer do in that case? He simply hands over the matter to Ahriman, and Ahriman darkens the human judgment.



When we fight against Lucifer in the astral body, Ahriman can easily insinuate himself into the etheric body, darkening our judgments on other people. This is falsehood and falsehood is an ahrimanic quality.

People also feel a strong dislike for falsehood and they try to fight against it. When we try to overcome falsehood, we can see that Ahriman hands over the sceptre to Lucifer, so that a quality creeps into the astral body which appears in the form of an extremely pronounced Egoism. Egoism is restrained falsehood.

These two qualities, falsehood and envy, are a crass expression of the way in which Lucifer and Ahriman work within the human soul.

Ahriman and Lucifer in Art (RS)

OLD AND NEW METHODS OF INITIATION, LECTURE I, DORNACH, 1 JANUARY 1922,
GA 210

Thus, in ordinary consciousness, we are on the whole unaware of the two dangers which can cause us to deviate from our state of balance towards one side or the other, towards the luciferic or the ahrimanic side.

When we are small, perhaps tiny, children, the youthful, luciferic forces predominate. But even then, deep down, are the ageing forces, the forces which eventually lead to the sclerosis of our body and, in the end, to death. It is necessary for both kinds of force to exist in the human body. Through the luciferic forces there is always a possibility of inclining towards, let me say, the phosphoric side, towards warmth. In the extreme situation of an illness this manifests in a fever, such as a pleuritic condition, a state of inflammation. This inclination towards fever and inflammation is ever-present and is only held in check or in balance by those other forces which want to lead towards solidified, sclerotic, mineral states. The nature of the human being arises from the state of balance between these two polar-opposite forces.

Organs, such as heart, lungs, liver, are seen to encompass polar opposites which incline them on the one hand towards dissolution into warmth and, on the other hand, towards consolidation into the mineral state. For instance, that at the change of teeth, around the seventh year, ahrimanic forces are setting to work in the head region; or that when the physical body starts to develop towards the warmth pole at puberty, this means that luciferic forces are at work; that in the rhythmical nature of the human being there are constant swings of the pendulum, physically too, between the luciferic and the ahrimanic aspect.

Turning now to the soul element, in a higher sense the second element of man's being, we find the ahrimanic influence at work in everything that drives the soul towards purely intellectual rigid laws. Our natural science today is almost totally ahrimanic. As we develop towards ahrimanic soul elements, we discard anything that might fill our concepts and ideas with warmth. We submit only to whatever makes concepts and ideas ice-cold and dry as dust. Also, when we imbue our soul with moral issues, the ahrimanic influence is found in everything that tends towards what is pedantic, stiff, philistine on the one hand; but also in what tends towards freedom, towards independence,

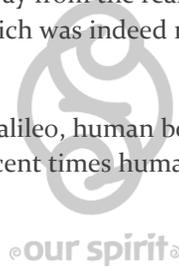
towards everything that strives to extract the fruits of material existence from this material existence and wants to become perfect by filling material existence.

The luciferic influence in the human soul is found in everything that makes us desire to fly upwards out of ourselves. This can create nebulous, mystical attitudes which lead us to regions where any thought of the material world seems ignoble and inferior. Thus we are led astray, misled into despising material existence entirely and into wanting instead to indulge in whatever lies above the material world, into wanting wings on which to soar above earthly existence, at least in our soul. This is how the luciferic aspect works on our soul. To the ahrimanic aspect of dull, dry, cold science is added a sultry mysticism of the kind that in religions leads to an ascetic disdain for the earth, and so on.

Luciferic forces endow human beings with the possibility of expressing the spirit in the semblance of sense-perceptible existence. It is for this that all art and all beauty are striving. Lucifer is the guardian of beauty and art. So in seeking the right balance between luciferic and ahrimanic influences we may allow art - Lucifer - in the form of beauty, to work upon this balance. There is no question of saying that human beings must guard against ahrimanic and luciferic influences. What matters is for human beings to find the right attitude towards ahrimanic and luciferic influences, maintaining always a balance between the two.

Lucifer strives to lead human beings away from the reality in which they find themselves between birth and death into a reality which was indeed reality in earlier times but which cannot be genuine reality for the present day.

During the period from Augustine to Galileo, human beings had to resist the luciferic element in their striving for balance. And in more recent times human beings have to resist the ahrimanic element in their striving for balance.



Ahriman in Art (RS)

SECRETS OF THE THRESHOLD, LECTURE VI, AUGUST 29, 1913, GA 147

We tried to show through the teachings of Benedictus (in the Mystery Dramas) how the luciferic, the ahrimanic and the middle condition work into the triad of thought, word and writing in the development of human culture.

Of the five arts, architecture and sculpture are those most particularly open to the ahrimanic impulse. To accomplish anything in architecture and sculpture we must find our way into the form element, which is dominant on the physical plane, for here the Spirits of Form are the ruling forces. To get to know them, one must plunge into their spiritual element, as I said before, when speaking figuratively of putting one's head into an ant hill. A person who has anything to do with sculpture must plunge his head into the living element of the Spirits of Form. In the realm of the physical world these Spirits work cooperatively with the ahrimanic element.

We should always realize that such beings as the luciferic and ahrimanic ones have their particular domains, where normally they live and work, and that bad effects come about only when



they overstep their boundaries. The ahrimanic impulses have their absolutely legitimate domain in architecture and sculpture.

On the other hand, we find that music and poetry are two arts where luciferic impulses are at work. Just as thought takes place in the solitude of the soul and thereby separates it from the rest of the world, the experience of music and poetry, too, belongs to our inner nature where these arts directly meet the luciferic impulse.

In architecture it is generally the case that the ahrimanic impulse is the stronger, but in sculpture the luciferic influence opposing Ahriman can be so strong that in some sculptural works Lucifer is more dominant than Ahriman. There can be luciferic sculpture and though poetry is chiefly under the influence of Lucifer, the ahrimanic influence can work very strongly on music, so that we can find music with more of Ahriman than of Lucifer.

In the realm of painting we are in the highest degree vulnerable to one or the other influence. The middle line is always the place where we have to bring about, in the very strictest sense of the word, the harmonious balance of polarities by means of human will and human action.

Ahriman and Mystery Wisdom (RS)

OCCULT SCIENCE - AN OUTLINE, CHAPTER IV, MAN AND THE EVOLUTION OF THE WORLD, GA 013

The more man turned his interest to the physical world, the greater was the possibility for Ahriman to find his way into the soul during earthly life, and then maintain his power over it after death. In Earthly life the power of Ahriman misleads man into regarding the sense-perceptible, physical existence as the one and only reality, thus shutting himself off entirely from any kind of outlook into a spiritual world. In the spiritual world, Ahriman brings man to complete isolation, leading him to center all his interest upon himself alone. Humans who at death are in the power of Ahriman are born again as egoists.

After the intervention of Ahriman another kind of initiation was added. Ahriman had, since the middle of the Atlantean epoch, veiled all that of the spiritual world which would, but for his intervention, have appeared behind the perceptions of the physical senses. This was now unveiled to the initiates. It was revealed to them that spiritual powers underlay the forces of nature. They could tell of spiritual beings behind outer nature. It was given them to behold the divine creative powers underlying the forces that are at work in the realms of Nature beneath man. All that had worked on from Saturn, Sun and Moon, forming man's physical body, life-body and astral body, as well as the mineral, plant and animal kingdoms of nature - all this made up the content of one kind of mystery-secrets. These were the secrets over which Ahriman held his hand. What had led, on the other hand, to the sentient soul, intellectual soul and spiritual soul, was made manifest in a second kind of mystery-secrets. But there was something of which the mysteries could only tell prophetically, namely that in the fullness of time a human being would appear with an astral body such that, in spite of Lucifer, the light-world of the spirit and the Sun would come to consciousness in him through the life-body, apart from any special states of soul. And the physical body of this human being would be such that for him the realms of the spiritual world which Ahriman is able to conceal until physical death occurs would become manifest.

Physical Description of Ahriman (RS)

KARMIC RELATIONSHIPS, AHRIMAN'S FIGHT AGAINST THE MICHAEL PRINCIPLE, THE MESSAGE OF MICHAEL, VOLUME III, LECTURE VIII, GA 237

The very strongest efforts are being made by Ahriman to acquire the Intelligence that has come into the hands of men. For if men once became possessed by Ahriman, Ahriman himself, in human heads, would be possessing the Intelligence. In Ahriman there stands before us a cosmic Being of the highest imaginable Intelligence, a cosmic Being who has already taken the Intelligence entirely into the individual, personal element.

To reproduce Ahriman in human Imaginations we should have to give him a receding forehead, a frivolously cynical expression, for in him everything comes out of the lower forces, and yet from these lower forces the highest Intelligence proceeds. If ever we let ourselves in for a discussion with Ahriman, we should inevitably be shattered by the logical conclusiveness, the magnificent certainty of aim with which he manipulates his arguments. Every Ahriman-being is over-endowed with personal Intelligence in the way I have now described; critical to a degree in the repudiation of all things illogical; scornful and contemptuous in thought.

Ahrimanic Possession (RS)

KARMIC RELATIONSHIPS, THE WORKING OF AHRIMAN INTO THE ONCE COSMIC AND NOW PERSONAL INTELLIGENCE, VOLUME III, LECTURE X, GA 237

We must understand that since Michael no longer draws out the soul-and-spirit from the physical bodily nature as in times past, Ahriman can play his game with the soul-and-spirit as it lives within the body. Above all when the soul-spiritual is highly gifted and is yet firmly fastened in the body, then especially it can be exposed to Ahriman. Precisely in the most gifted of men does Ahriman find his prey, - so as to tear the Intelligence from Michael, remove it far from Michael. The ahrimanic spirits, though they cannot incarnate, can incorporate themselves; temporarily they can penetrate human souls, permeate human bodies. In such moments the brilliant and overpowering spirit of an ahrimanic Intelligence is stronger than anything that the individual being possesses, - far, far stronger. Then, however intelligent he may be, however much he may have learned, and especially if his physical body is thoroughly taken hold of by all his learning, an ahrimanic spirit can for a time incorporate itself in him. Then it is Ahriman who looks out of his eyes, Ahriman who moves his fingers, Ahriman who blows his nose, Ahriman who walks.

Ahriman is a great and outstanding Intelligence, and Ahriman's purpose with earthly evolution is overwhelming and thorough. He makes use of every opportunity. If the Spiritual has implanted itself so strongly in the bodily nature of a human being, - if the bodily nature is taken hold of by the Spirit to such an extent that the consciousness is thereby in a measure stunned or lowered or impaired, - Ahriman uses this opportunity. And then it happens (for in our age this has become possible) then it happens that a brilliant spirit takes possession of the human being, overpowering the human personality; and such a spirit, dwelling within a human personality and overpowering him, is able to work upon earth - able to work just like a human being.



I have told you, my dear friends, of what will be fulfilled at the end of this century, with those who now come to the things of the Spirit and take them in full earnestness and sincerity. This is the time above all, which the ahrimanic spirits wish to use most strongly. This is the time they want to use, because human beings are so completely wrapped up in the Intelligence that has come over them. They have become so unbelievably clever. But of a truth, the cleverness which is thus cultivated is used by Ahriman. And when moreover the bodies are especially adapted to a possible lowering or diminution of consciousness, it may happen that Ahriman himself emerges, incorporated in human form. Twice already it can be demonstrated that Ahriman has thus appeared as an author.

For Ahriman by his brilliant gifts can find his way into everything - he can slip into the very style of a man. He has a way of approach to all things.



Christ as the Middle Way

Christ as Antidote to Ahriman (RS)

THE MICHAEL MYSTERY, MICHAEL'S TASK IN THE SPHERE OF AHRIMAN, CHAPTER IV, GA 26

What was thus accomplished five hundred years ago for Man's consciousness, had already taken place on a broader scale throughout his general being at the time when the Mystery of Golgotha entered upon its earthly manifestation. This was the time when human evolution began - imperceptibly as yet for the consciousness of most people of that period - to slide gradually down, out of a world where Ahriman has but little power, into one where he has very much. It was in the fifteenth century that this downslide, from one world-stratum into another, reached its final completion.

Here, in this world-stratum, it becomes possible for Ahriman to exert his influence upon Man, and with disastrous effects, because in this stratum the divine influences congenial to Man have died out. But there was no other possible way for Man to arrive at the development of his free will, save by withdrawing to a sphere in which those Divine Spirit-beings had no life, who were involved with him from his origin.

But these Divine Beings have sent Christ from the Sun to Earth. He, for the salvation of mankind, has united His own living Being with the deadness of divine existence in the kingdom of Ahriman. Mankind has thus the twofold possibility, which is the pledge of their freedom: Either to turn to Christ in that mind and spirit which was theirs subconsciously when they came down from the vision of super-sensible life in the Spirit until they could use Intelligence, - but to do this now in consciousness. Or else, in their detachment from Spirit-life, to seek to enjoy the sense of themselves - and thereby fall a prey to the Powers of Ahriman and be carried in the ahrimanic direction of evolution.

Whatever Michael performs, is performed in such a way as to exert no influence from his part upon man; but they are free to follow him, and so, in freedom, with the Christ-Power to find their way out again from Ahriman's sphere, which they entered of necessity.

Michaelic and Ahrimanic Thinking (RS)

THE MICHAEL MYSTERY, WORLD-THOUGHTS IN MICHAEL AND WORLD-THOUGHTS IN AHRIMAN, CHAPTER IX, GA 026

Ahriman acquired possession of the intellectual force at a time when he could not convert it into inward life. It remained in his being as a force that has nothing to do with the heart and soul. A chill and frosty, soulless cosmic impulse is the intellectual power as it streams from Ahriman.



Archangel Michael has never appropriated the power of intellect to himself. He administers it as a divine spiritual force, feeling himself in union with the divine spiritual powers. And this intellectual force, when Michael wields it, shews itself to be as well capable of being made an expression of the heart and soul, as of the head and mind. Michael reigns through the course of Time, bearing the light of the Cosmos as living being of his being, fashioning the warmth of the Cosmos as revelation of his own being. He wends as one Being like a World - affirming himself inasmuch only as he affirms the World - as though from all stations of the universe guiding forces to the earth below.

Ahriman, in his course, from time would wring Space. Around him is darkness, into which he projects the rays of his own light. The more he achieves his ends, the keener grows the frost about him. He moves like a world contracted into one single being - his own; affirming himself only by negating the world; he moves, as though he brought with him uncanny forces from the dark caverns of the earth.

When Man, in the enjoyment of his freedom, lets himself be seduced by Ahriman, he becomes caught up into the intellectual process as into a spiritual automatism, in which he is a bit of the machinery, no longer himself.

Defeating Ahriman with Sound Judgment ^(RS)

MANIFESTATIONS OF KARMA, KARMA OF THE HIGHER BEINGS, LECTURE 8, MAY 25, 1910, GA 120

Whilst acting upon us, the luciferic influences call forth the ahrimanic influences whose forces do not act from within, but from without, working upon and in us by means of all that confronts us externally. Thus it is Ahriman who is evoked by Lucifer, and we human beings are vitally involved in the conflict of these two principles. When we find ourselves caught in the clutches of either Lucifer or Ahriman, we must endeavor to progress by triumphing over the ill that has been inflicted upon us. This interplay of activity of the luciferic and ahrimanic powers around us can be understood quite clearly if we consider the case where the person succumbs to ahrimanic influence, whereby he experiences all kinds of deceptive images and illusions. He believes that knowledge of one thing or another has been specially imparted to him, or is in one direction or another making an impression upon him, while another person who had preserved a sound power of judgement would easily recognize that the person in question has succumbed to errors and delusions. There is no other or at least no more favorable defense against the delusions of false clairvoyants than a sound power of judgement acquired during our physical life between birth and death.

Christ between Lucifer and Ahriman (RS)

THE COSMIC NEW YEAR, THE MICHAEL PATH TO CHRIST, DECEMBER 25, 1919,
LECTURE II, GA 195

The more we seek to get rid of Lucifer, the more we are dominated by him, for it was necessary during thousands of years of human evolution to enter into the inheritance of the incarnated Lucifer. Then came the Mystery of Golgotha. And a time will come in the future when, just as Lucifer was incorporated in the East in an earthly personality, to prepare for Christianity among the heathen, so in the West there will take place an earthly incarnation of Ahriman himself. This time is approaching. Ahriman will appear, objectively, on the earth. Just as truly as Lucifer has walked the Earth, and as Christ has walked the Earth, objectively, in human form, so will Ahriman walk the Earth, bringing with him an extraordinary increase of power to earthly human understanding. We men have not the task of hindering in any way this incarnation of Ahriman, but it is our task so to prepare humanity beforehand, that Ahriman may be estimated in the right way. For Ahriman will have tasks, he will have to do this and that, and men must value rightly and make a right use of that which, through Ahriman, comes into the world. Men will only be able to do this if they are able to adjust themselves now in the right way to that which Ahriman is already sending to the Earth from the Worlds beyond in order that he may control the Economic life upon Earth without being noticed. This must not be. Ahriman must not control the Economic life on the Earth without his being noticed. We must thoroughly learn to know his particular qualities. We must be able to oppose him with full consciousness.

It is most important for man at the present time to place Christ in the center between Ahriman and Lucifer. The Christ power must permeate us. But as men we must always seek the balance between the mystic enthusiasm which tends to lift us above ourselves, and the materialistic understanding which by its bourgeois heaviness drags us down to earth. At every moment we must seek the balance between the luciferic impulses which lift us up, and the ahrimanic which drag us down. In the effort to gain this balance we find the Christ.

It is the great error of modern times that World-Evolution should be represented as a Duality, whereas it should be represented as a Trinity. One set of forces are the upward-striving luciferic forces which approach man in mysticism, in sentimentalism, in fantasy - in what in fantasy is degenerate, fantastic; these forces dwell in man's blood. The second are the ahrimanic forces which dwell in all that is dry, heavy, in the bony system. The Christ stands in the middle between these two. His is the third group of forces. Lucifer's is the first, Ahriman's the second, and in the center, between the two, is the Christ-force.



The Soul's Battle between Ahriman and Lucifer

Christ Uses Ahriman (RS)

EXOTERIC AND ESOTERIC CHRISTIANITY, DORNACH, APRIL 2, 1922, GA 211

Thus the Mystery of Golgotha meant this for the gods: a greater wealth of knowledge through the wisdom of death. If a god had not passed through death, the whole Earth would have become entirely intellectual, without ever reaching the evolution which the gods had planned for it from the very beginning.

Now the Christ taught his initiates that he came from a world where death was unknown; he learnt to know death, here on earth, and conquered death. If one understands this connection between the earthly world and the divine world, it will be possible to lead the intellect back again into spirituality. One must realize that he who understands the entire evolution of mankind knows that the gods have overcome Ahriman by using his forces for the benefit of the Earth, but his power has been broken because the gods themselves learnt to know death in the being of Christ. Indeed, the gods have placed Ahriman into the evolution of the earth, but, in making use of him, they have forced him to come down into the evolution of the earth without completing his own ruler-ship.

He who learns to know Ahriman since the Mystery of Golgotha and he who knew him before, knows that Ahriman has waited for the world-historic moment in which he will not only invade the unconscious and subconscious in man, as in the case since the days of Atlantis but will invade also man's consciousness. Ahriman has waited with longing for the moment in which to invade human consciousness with his power. His purpose was thwarted because he knew nothing of the divine plan whereby a being - the Christ - was to be sent to the Earth, a being who underwent death. Thus the intervention of Ahriman was possible, but the sharp edge was taken off his rule. Since then, Ahriman uses every opportunity to encourage men in the exclusive use of the intellect.

Special joy lives in Ahriman's soul since the period stretching from the forties of the 19th century until about the end of the 19th century; in the predominant sway of materialism Ahriman could cherish new hopes for his rule over the earth. In this time even theology becomes materialistic.

If Anthroposophy can again make clear to men the independence of the spirit-soul being which is not dependent on the bodily being, Ahriman will have to give up his hopes for the time. The battle of the Christ against Ahriman is again possible.

Ahriman has, as it were, been forced to enter the evolution of the earth. Without him, the gods could not have placed intellectualism into mankind and if they had not succeeded in taking off the sharp edge to Ahriman's rule through the Christ event, Ahriman would have rendered the whole earth intellectual from within and material from without.

Ahriman's Battle with Michael 1840-1879 (RS)

FALL OF THE SPIRITS OF DARKNESS, THE BATTLE BETWEEN MICHAEL AND 'THE DRAGON', LECTURE 9, DORNACH, OCTOBER 14, 1917, GA 177

Visualize a battle which continued for decades in the spiritual worlds, from the 1840s until the autumn of 1879. This may be called a battle which the spirits who are followers of the spirit belonging to the hierarchy of Archangels whom we may call Michael fought with certain ahrimanic powers. Please consider this battle to have been in the first place a battle in the spiritual world. Everything I am referring to at the moment relates to this battle fought by Michael and his followers against certain ahrimanic powers. The battle thus took place in the 40s, 50s, 60s and 70s and came to a conclusion in the autumn of 1879, when Michael and his followers won a victory over certain ahrimanic powers.

We may say that a particular crowd of ahrimanic spirits seek over and over again to bring something into world evolution, but they are always overcome. And so they also lost the battle in the autumn of 1879.

The late 1870s were a particular time when human souls became subject to ahrimanic powers with regard to certain powers of perception. Before this, these powers were active in the spiritual realms and therefore left human beings more in peace; when they were driven out of the spiritual realms they came upon human beings. And if we enquire into the nature of the ahrimanic powers which entered into human beings when they had to leave the realms of the spirit, the answer is, the ahrimanic materialistic view with its personal bias. We are thus able to say that due to the presence of these ahrimanic powers from 1879 onwards, personal ambitions and inclinations to interpret the world in materialistic terms came to exist in the human realm.

After one of these battles, for example, the crowd of ahrimanic spirits populated the earth with the earthly life-forms which the medical profession now calls bacilli. Everything which has the power to act as a bacillus, everything in which bacilli are involved, is the result of crowds of ahrimanic spirits being cast down from heaven to earth at a time when the dragon had been overcome. In the same way the ahrimanic, Mephistophelean way of thinking has spread since the late 1870s as the result of such a victory. Thus we are able to say that tubercular and bacillary diseases come from a similar source as the materialism which has taken hold of human minds.

Some individuals develop an irresistible hankering for intellectual materialism which arises from being in league with the fallen Ahriman. They gradually come to love the impulses which Ahriman raises in their souls and, indeed, consider them to be a particularly noble and sublime way of thinking. It is because the ahrimanic powers entered into us when Michael won his victory that we are gaining in human freedom. Everything is connected with this, for the crowd of ahrimanic spirits has entered into all of us. We gain in human freedom, but we must be aware of this. We should not allow the ahrimanic powers to gain the upper hand, as it were, and we should not fall in love with them.

This is tremendously important. There always is the danger of people continuing in materialism, in the materialistic, ahrimanic way of thinking, and carrying this on into ages when, according to the plan of things, it should have been overcome. The people who do not turn away from the ahrimanic, materialistic way of thinking and want to keep it, would then be in league with



everything which has come about through similar victories won over the dragon by Michael. They therefore would not unite with spiritual progress in human evolution but with material progress. And a time would come in the sixth post-Atlantean age when the only thing to please them would be to live in something which will have been brought about by bacilli, those microscopically small enemies of humanity.

Exactly because of its logical consistency, and indeed its greatness, the scientific way of thinking, too, is in great danger of sliding into the ahrimanic way of thinking. A time will come when those who cling to the materialistic way of thinking will unite with the moon powers and surround the earth, which will be a burnt-out corpse, together with the moon. For all they want is to hold on to the life of the earth and remain united with it; they do not want to take the right course, which is to progress from the earth's corpse to what will be the future soul and spirit of the earth.

Michael and Christ Defeat Ahriman (RS)

MICHAEL MYSTERY, MICHAEL'S EXPERIENCES IN THE FULFILLMENT OF HIS COSMIC MISSION, CHAPTER V, GA 26

Ahrimanic being's entire form predisposes them to absorb into themselves any kind of intelligence that becomes detached from the Gods. They are suited to assimilate into their own being the entire sum of intellectuality of every kind. Thereby they grow to be the greatest, the most comprehensive and most penetrating Intelligences in the whole Cosmos.

Michael puts the ahrimanic Powers beneath his feet, drives them constantly down into deeper regions, below the one where Man is pursuing his development. Michael, with his foot upon the Dragon, thrusting him into the abyss - such is the stupendous picture, as it lives within human consciousness, of these deeds in the super-sensible world.

Through Christ's great sacrifice He will live in the same sphere where Ahriman dwells. Man will have the choice between Christ and Ahriman. The world will be able in mankind's evolution to find the way of Christ.

The Ahrimanic Defeat (RS)

A PICTURE OF EARTH-EVOLUTION IN THE FUTURE, DORNACH, MAY 13, 1921, GA 204

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.

Spiritual Beings are seeking to come down into earth-existence and ought to be willingly received. Catastrophe after catastrophe must ensue, and earthly life will fall at length into social chaos, if opposition is maintained in human existence to the advent of these Beings. They desire nothing else than to be the advance-guards of what will happen to earth-existence when the moon is once again united with the earth.

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.

And from the earth there will spring forth a terrible brood of beings, a brood of automata of an order of existence lying between the mineral and the plant kingdoms, and possessed of an overwhelming power of intellect. This swarm will seize upon the earth, will spread over the earth like a network of ghastly, spider-like creatures, of an order lower than that of plant-existence, but possessed of overpowering wisdom. These spidery creatures will be all interlocked with one another, and in their outward movements they will imitate the thoughts that men have spun out of the shadowy intellect that has not allowed itself to be quickened by the new form of Imaginative Knowledge by Spiritual Science. All the thoughts that lack substance and reality will then be endowed with being.

The earth will be surrounded - as it is now with air and as it sometimes is with swarms of locusts - with a brood of terrible spider-like creatures, half-mineral, half-plant, interweaving with masterly intelligence, it is true, but with intensely evil intent. And in so far as man has not allowed his shadowy intellectual concepts to be quickened to life, his existence will be united not with the Beings who have been trying to descend since the last third of the nineteenth century, but with this ghastly brood of half-mineral, half-plantlike creatures. He will have to live together with these spider-like creatures and to continue his cosmic existence within the order of evolution into which this brood will then enter.

The issue at stake is whether human beings will resolve in the present epoch to make themselves worthy to receive what the good Spirits who want to unite with men are bringing down from the cosmos, or whether men intend to seek their future cosmic existence within the tangled, spider-brood of their own shadowy thoughts. And the concrete reality is that the intellectual thoughts evolved inwardly by men today will in time to come creep over the earth like a spider's web wherein human beings will be enmeshed, if they will not reach out to a world lying beyond and above their shadowy thoughts and concepts.

A form of knowledge must develop which produces quite a different conception of the being of man, and it can be developed only by raising science to the level of artistic perception. We shall realize then that science as it is today is capable of grasping only the mineral nature, whether in the mineral kingdom itself or in the kingdoms of plant, animal and man. And until we realize that Nature is a world of creative art which can be understood only through artistic feeling, no healing will come into our picture of the world.



It is not right for the shadowy intellect to be driven down into an order of existence lower than that of the plants, into the brood of spidery creatures that will spread over the earth. Man's being needs to have reached a higher level of existence when, in the eighth millennium, women will become barren and the moon will unite once again with the earth. The earthly must then remain behind, with man directing and controlling it from outside like an object which he need not carry over with him into cosmic existence. Man must so prepare himself that he need not be involved in what must inevitably develop upon the surface of the earth in this way.

Intellect will then be objectivized in the very limbs and tentacles of these spidery creatures, who in all their wonderful inter-weavings and caduceus-like convolutions will present an amazing network of intricate forms.

It is only by developing an inner understanding for what is truly artistic that man will be able to understand the realm that is higher than mineral existence - that realm of which we see an expression in the actual shaping and form of the surfaces of things in the world.



Ahriman's Mechanical Occultism

Mechanical Occultism (DG)

In order to comprehend the being Ahriman, we need to know his current activities and create a picture of what he will be doing in the near and distant future. Lucifer's time is past and his many gifts and hindrances are known. Lucifer will not incarnate again. Ahriman, on the other hand, has already incarnated in North America and wishes to live forever in a human body augmented and supplemented by mechanical means. He uses the forces of electricity and electromagnetism to create a realm that exists somewhere between the mineral and plant kingdoms. This new realm is constantly abuzz with machinations run by electricity. All of the electric wires crisscrossing the landscape is the spider-network where the cold-hearted, grey dead thoughts of humans are captured and work against the spiritual development of humanity. It is our unconscious participation in this spider network of non-human sub-nature that gives Ahriman a realm in which to rule during his incarnation. This is the in-between realm where we will find mechanical occultism or mechanical materialism. When we use this ahrimanic kingdom without consciousness, our souls are in peril.

There are four basic elements and ethers that can help us picture how Ahriman accomplishes mechanical occultism. Warmth is the element and ether (fire) that Ahriman turns to cold-hearted thinking instead of the "warmed-up thoughts" that Steiner tells us to develop for spiritual advancement. Light or light ether (air) is essentially electro-static energy that permeates all matter. Ahriman takes this light and turns it into dark shadow-thinking, which is an activity devoid of true light and one that proposes that humans are nothing more than evolved animals. As light "falls into matter," it becomes electricity held in place by the form of the matter it is supporting. All matter is slowed down electricity.

Sound or chemical ether (fluid) creates magnetism, just as electricity running through wires also creates magnetism. Sound ether is again "pulled" out of the ethers and held prisoner in the wires until it is discharged by use in devices that require electricity. In electricity, angels are pulled down into matter. In electromagnetism, archangels are pulled down into a type of slavery which does the will of humans. Electricity is a force that insinuates the beings behind it.

Life ether (solid) is also pulled down to the earth and imprisons archai in the "third force" which is beyond the first two sub-nature forces of electricity and electromagnetism. Rudolf Steiner calls this, *the third force* and describes it as a power beyond anything humanity has known before.

Ahriman, as the ruler of the forces of death, pulls down the angels, archangels, and archai into devices that essentially are the slaves of humanity. Very few people are aware of what electricity is or where it comes from. Just as there are nature forces, there are also



sub-nature forces. Ahriman finds his life-blood in electromagnetic systems and is most interested in developing the third force into devices that will have tremendous power.

John Worrell Keely developed some devices that worked on “vibration and resonance” that Rudolf Steiner said were essentially the proto-types of machines that use the third force. The third force can also be used to create healing devices that run on resonant frequencies.

All aspects of mechanical workings feed Ahriman and can take away the freedom of humans by supplying electromagnetic slave labor that of which we are neither conscious nor thankful. As the forces of death are turned into the “work” that sustains our lives, we need to be aware of the sacrifices of higher hierarchical beings that offer themselves selflessly for our spiritual advancement. Ahriman and his mechanical occultism should not be feared, but should be studied carefully to understand how technology can be used for good. We need to realize that Ahriman may have power in this physical world but he cannot come close to the spirit without burning in pain.

The internet and computer use, as well as all other electronic media, is the home of Ahriman. Many illnesses have been discovered that arise from addiction to the internet, video games, television and other electronic apparatus. The internet can make the user feel almost omniscient and omnipresent as search engines deliver far-reaching knowledge and images to a hand-held device. Ahriman is lulling consciousness into sleep by replacing education with entertainment that dulls the senses and paralyzes living thinking. Soon, only grey spider-thoughts fill the mind of the internet addicted social media user.

Additionally, we see that a great deal of what is presented in media are fabricated lies created to detour the thinker into a mire of confusion and asocial actions. Ahriman wants to lull us to sleep through the bright lights (Lucifer) and the mechanical miracles of the internet (Ahriman) so that we slowly lose all hope of finding the spirit through our own spiritualized thinking. Ahriman’s machines make us lazy and we eventually lose the ability to think independently or to have any spiritual thoughts that go beyond material sense perception. After a while, ahrimanic possession captures the thinking of the unwitting user.

The answer to Ahriman’s seduction into cold materialism, that makes each person feel like the king of his own kingdom, is the development of a spiritual cosmology that is alive with the wisdom of the hierarchical beings who stand behind outer sense perception. This cosmology will help each person understand who they are and what the human being’s goal in evolution is. It will provide the backdrop of spiritual creation and history of humanity, and point in the direction of where humans are evolving. The rightful place of Lucifer, Ahriman, and Christ is the foundation of a complete cosmology that places the human being as the focus of spiritual evolution.

Cosmology will bring meaning and purpose into the aspirant’s life and will help in developing a language of the spirit that can communicate with beings above and below us. Cosmology is the answer to the ahrimanization of the world through materialism and the use of sub-natural forces. Cosmology gives us insight and wisdom so that we can

consciously work with Ahriman's tools, transforming grey, dull thinking into thoughts of Inspiration, Imagination, and Intuition.

The Third Force (DG)

Rudolf Steiner's audiences of his time were familiar through theosophical literature with the inventor John Worrell Keely, who was active in America during the second half of the nineteenth century. Keely introduced his "motor," which depended on raising certain vibrations to ever-higher frequencies. It was, however, governed by mechanical vibrators, regulated by the inventor himself. In Keely's writings there are accounts of cylinders which released tremendous forces of a mechanical kind, and of vibrators for shattering rocks, useful in the mining industry.

There are whole tables of frequencies which affect various spheres of reality. All this was first published by the Theosophical Society and afterwards arranged in book form by one of Keely's sponsors.

Rudolf Steiner shows that electricity and magnetism are related in their fundamental nature to human will-power. At the same time he emphasizes that these forces are not - like other natural forces - morally neutral, and he warns us of their inherent dangers. After developing this theme further he continues: "For this reason, most occultists did not think it likely that Keely's discoveries would have results in the commercial sense of the word."

Another indication is that this force is suited to powering the largest ship, just as well as a sewing-machine. The "Strader machines" in the *Mystery Plays* intended to transform social life by enabling everybody to use this power for his own convenience in the home he has designed according to his own ideas.

The situation of the inventor, Strader, is of special interest. First, he discovers the basic possibility of the machine, which "maintains itself but cannot set itself going." The technical realization of the idea miscarries; and the inventor is finally plunged into an agony of doubt about the basis of his work through the interference of an ahrimanicly inspired know-it-all. How he surmounts this crisis shortly before his death marks an important turning-point in the fourth play of Steiner's, *The Soul's Awakening*.

After briefly indicating that electricity in the earth-processes of the post-Atlantean age is "fallen light," and that chemical force transformed in the course of the earth's evolution, is magnetism, Steiner describes a third force which "will influence civilization in an even more wonderful way."



The Nature of Electricity (RS)

DORNACH, JANUARY 28, 1923 GA 220

The more we make use of this power (electricity) the more will the earth tend to become a corpse so that the spiritual part of the earth can be preparing itself for the Jupiter stage. Forces have to be used to destroy the earth so that man may be freed from the earth and the body of the earth can fall away. As long as the earth was developing in a forward direction this did not happen for the great civilizing achievements of electricity can serve only a disintegrating earth. However strange this may sound today, it must be gradually made known. There is an even more terrifying force which cannot be kept secret much longer. We can only hope that when this force comes, as it quite certainly will, a force we have to think of as far more powerful than the strongest electrical charges - we must hope that before any inventor bestows this power on mankind, nothing un-moral will be left in human nature!

Ahrimanic Sub-Nature (RS)

THE MICHAEL MYSTERY, FROM NATURE TO SUB-NATURE, CHAPTER XXIX, GA 26

By far the greater part of all that is at work through the agency of technical science in the civilization of today is not Nature, but Sub-Nature. It is a world which is emancipating itself from Nature, downwards. 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 Technology. 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.

Electricity must be recognized in its own peculiar power to lead down from Nature to Sub-Nature. But, man must not glide down with it.

But in a Science of the Spirit the other sphere is created, from which an ahrimanic element is altogether absent. It is precisely by taking into his mind that form of spiritual intelligence to which the ahrimanic Powers have no access, that man gains the strength to meet Ahriman in the world, to encounter him here.

Technical Science and Ahriman (RS)

TECHNOLOGY AND ART, THEIR BEARING ON MODERN CULTURE, DORNACH,
DECEMBER 28, 1914, GA 275

The spiritual beings we have now enticed into our machinery belong to the hierarchy of ahrimanic spirits. A real understanding of modern life makes it evident that through the milieu of applied technical science we pass into an ahrimanic sphere and allow ourselves to be filled with ahrimanic spirituality.

Nobody can say with truth that he is protecting himself from Ahriman, for there are no means whereby he could do so. It is only because in the present incarnation we are obliged to live in the milieu created by technical science that it is possible to come into connection with the ahrimanic spirituality, into connection with what in earlier incarnations could be submerged in a more essentially artistic element. In this way we set over against certain luciferic forces the ahrimanic forces of today, and so we establish a balance, whereas formerly the pendulum of life swung now to the one side, now to the other.

Keely Vibratory Energy (RS)

ORIGIN AND GOAL OF THE HUMAN BEING, THE FUTURE OF THE HUMAN BEING,
LECTURE 18, BERLIN, MARCH 1905, GA 53

New ideals arise just in the most excellent spirits. Indeed, these spirits who point to a distant future are not the so-called practical spirits, but the world history advances differently than the practical people fancy it. I have pointed to a pillar of idealism, to Tolstoy before. Today, however, I would still like to point to a western spirit, to Keely (John Ernst Worrell Keely 1827–1898, inventor of a motor based on “vibratory energy”) the great mechanic who furthers us although his mechanical idea is not yet a practical one. Some questions are connected with it which may appear fantastic to the materialist. But at the same time we want to get to know an idealism that is of another type than that of the everyday life. It is the same that lived in the mysteries once.

Moral Machines (RS)

THE TEMPLE LEGEND, THE ROYAL ART IN A NEW FORM, BERLIN, LECTURE 20,
JANUARY 2, 1906, GA 93

It is perhaps known to you that Keely invented a motor which would only go if he himself were present. He was not deceiving people about this; for he had in him that driving force originating in the soul, which can set machines in motion. A driving force which can only be moral, that is the idea of the future; a most important force, with which culture must be inoculated, if it is not to fall back on itself. The mechanical and the moral must interpenetrate each other, because the mechanical is nothing without the moral. Today we stand hard on this frontier. In the future machines will be driven not only by water and steam, but by spiritual force, by spiritual morality.



This power is symbolized by the Tau sign and was indeed poetically symbolized by the image of the Holy Grail.

Machines and Ahrimanic Forces (RS)

THREE STREAMS IN THE EVOLUTION OF MANKIND, LECTURE V, DECEMBER, 10, 1918, GA 184

By learning to understand the rhythms in nature we shall even come to a certain application of the rhythmical in technology. This would be the goal for future technology: harmoniously related vibrations would be set going; they would be small at first but would act upon each other so that they became larger and larger, and by this means, simply through their resonance, a tremendous amount of work could be done.

Sympathetic Vibrations (RS)

MAN AS SYMPHONY OF THE CREATIVE WORD, LECTURE II, OCTOBER 20, 1923, GA 230

The whole way in which people construct machines varies greatly according to the nature of the machine in question; but everything tends towards the gradual development of these still imperfect, primitive machines into a kind of machine which depends upon vibrations, and where the aim is to make the machines effective by means of vibrations or oscillations, by means of movements which run a periodic course. Everything is hastening towards such machines. But if once these machines in their coordinated activity could be constructed in such a way as can be learned from the distribution of foodstuffs in the organization of the cow, then the vibrations which would be conjured up on the earth-globe through the machines, these small earth-vibrations, would so run their course that what is above the earth would sound together with, vibrate together with what is happening on the earth; so that our planetary system in its movements would be compelled to vibrate with our earth-system, just as a string tuned to a certain pitch vibrates in sympathy when another one is struck in the same room.

That is the terrible law of the sounding in unison of vibrations which would be fulfilled if the alluring call of the cow would so decoy the orient that it would then be able to penetrate in an absolutely convincing way into the unspiritual, purely mechanistic civilization of the west and center; and thereby it would become possible to conjure up on the earth a mechanistic system fitting exactly into the mechanistic system of the universe. Through this everything connected with the working of air, with the forces of the circumference, and everything connected with the working of the stars, would be exterminated from human civilization. What man experiences, for instance, through the cycle of the year, what he experiences through living together with the sprouting, budding life of spring, with the fading, dying life of autumn - all this would lose its import for him. Human civilization would resound with the clattering and rattling of the vibrating machines and with the echo of this clattering and rattling which would stream down upon the

earth from the cosmos as a reaction to this mechanization of the earth. A part of our present-day civilization is actually on the way to having this terrible element of degeneracy as its goal.

Mechanical Demons (RS)

THE KARMA OF VOCATION, NOVEMBER 27, 1916, GA 172

When the steam engine is created in this way, Ahriman gains the possibility of establishing himself as a demon even in the very physical entity. In constructing steam engines, the condition is created for the incarnation of demons. If anyone is unwilling to believe in them, he need not do so; that is negative superstition. Positive superstition consists in seeing spirits where there are none; negative superstition consists in denying spirits where they are. In steam engines ahrimanic demons are actually brought even into a physical object. That is, while the cosmos has descended with its spiritual element through what has been poured into human evolution, the spirit of the cosmos is driven out through what is created in the form of demons. That is to say, this new, important and wonderful advance has brought about not only a demonology, but also a demon magic that frequently imbues modern technology.

Electricity and Magnetism (RS)

THE WRONG AND RIGHT USE OF ESOTERIC KNOWLEDGE, LECTURE 3, NOVEMBER 25, 1917, GA 178

One of these great problems will be concerned with finding out how to place the spiritual etheric forces at the service of practical life. I have told you that in this epoch we have to solve the problem of how the radiations from human states of mind are carried over into machines; of how human beings are to be brought into relation with an environment which must become increasingly mechanised. The welding together of human beings with machines will be a great and important problem for the rest of the earth-evolution.

Human consciousness depends on destructive forces. In our nerve-system we are always in the process of dying. These forces of death will become stronger and stronger, and we shall find that they are related to the forces of electricity and magnetism, and to those at work in machines. A man will be able in a certain sense to guide his intentions and his thoughts into the forces of the machines. Forces in human nature that are still unknown will be discovered - forces which will act upon external electricity and magnetism. That is one problem: the bringing together of human beings with machines, and this is something which will exert ever-increasing influence on the future.



The Future of Machines (RS)

THE KARMA OF VOCATION, DORNACH, NOVEMBER APRIL 27, 1916, GA 172

A time will come when a machine will stand there motionless, at rest, and a man will step up to it who knows that he has to make a certain movement with his hand, then another movement in a particular way, and then a third, and through the air-vibrations produced by this definite signal, the motor, having been tuned to this signal, will be set in motion.

In steam engines, ahrimanic demons are brought right down to the point of physical incorporation. This means that while the cosmos with its spiritual element has descended through what has been poured into human evolution, the spirituality of the cosmos is driven out through what is created in the form of demons. This great and wonderful modern progress has in fact brought about not only a demonology, but a demon magic; and in manifold ways modern technology is demon magic. Here you can see quite directly how vibrations are given over to the demon, so that he can develop his activity outwards into cosmic space.

Wherever electricity and much else is used, there is far more demon magic, for electricity operates with quite different forces which have a different significance for the cosmos. Anyone who understands Spiritual Science will naturally know clearly that these things are not to be done away with; that we cannot be reactionary or conservative in the sense of opposing progress. Indeed, demon magic signifies progress, and the earth will make more and more progress of this kind. A stage will even be reached when it will be possible to produce great effects outwards into the cosmos.

Humanity must learn to deal with nature as the gods themselves have done: not building machines in an indifferent way, but doing everything as an act of divine service and bringing the sacramental into everything.

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The Eighth Sphere

Asuras and the Eighth Sphere (RS)

FROM THE CONTENTS OF ESOTERIC CLASSES, GA 266

Asuras are spirits of the very greatest egoism who remained behind during Saturn evolution. They want to condense matter and compress it ever more so that it can't be spiritualized and brought back to its original condition. They're the dregs of the planetary evolution that goes from Saturn to Vulcan. The asuras inhabit the moon and from there they work on the men whom they want to drag down into the eighth sphere and thereby tear away from progressive evolution and its goal - the Christ. All those who strive towards the eighth sphere will eventually live on a moon.

Sorat and the Eighth Sphere (RS)

READING THE PICTURES OF THE APOCALYPSE, MAY 21, 1909, KRISTIANIA, LECTURE XII, GA 104A

But those who have proven themselves to be immature in the age of Venus-Earth, who have placed themselves under the ruler-ship of Sorat, must now isolate themselves on a special sphere of earth while the other seven proceed downward and again upward. Thus the colony of Sorat falls away. The black magicians inhabit this eighth sphere, which goes to the left and away, and the beast gives a home to all that thus falls away: that is the eighth sphere. In this way we can find all the teachings of Theosophy in the Apocalypse.

Ahriman and the Eighth Sphere (RS)

THE OCCULT MOVEMENT IN THE NINETEENTH CENTURY, LECTURE V, OCTOBER 18, 1915, GA 254

There are not many words that can be used for characterizing the Eighth Sphere. The Eighth Sphere cannot be anything that belongs to the material world. It has something to do with the residue left from the Old Moon and its evolution. The Eighth Sphere is found by way of visionary Imaginations.

Here, then, we have a sphere, visible only to visionary-imaginative clairvoyance, which stands there as an Eighth Sphere over and above the seven which constitute the domain of the ordered and regular evolution of mankind.



The Eighth Sphere is a realm in which we are living all the time. In the Eighth Sphere we have to do with Imaginations, and what constitutes the essential nature of Earth-evolution is not present in the Eighth Sphere. The mineral element is totally absent from the Eighth Sphere.

Instead of pure Imaginations being there, the Imaginations are densified by the infusion of a mineral element that has been wrested from the Earth. Densified Imaginations are thus created. They are ghosts, spectres - that is to say, behind our world there is a world of spectres created by Lucifer and Ahriman.

To the seven Spheres, an Eighth, created in opposition to the progressive Spirits, has been added. The necessary consequence of this is that the Spirits of Form must do battle on the Earth for every morsel of substantiality capable of mineralization, lest it should be wrested from them by Lucifer and Ahriman and born into the Eighth Sphere.

Lucifer and Ahriman strive unceasingly to draw from the Earth's substances whatever they can snatch, in order to form their Eighth Sphere which then, when it is sufficiently advanced, will be detached from the Earth and go its own way in the Cosmos together with Lucifer and Ahriman. Needless to say, the Earth would then pass over to Jupiter as a mere torso. Therefore we ourselves are involved in the battle. Lucifer and Ahriman battle against the Spirits of Form, with the aim of wresting mineral substance from us everywhere.

Lucifer and Ahriman from the beginning of Earth-evolution want to let the whole of this evolution disappear into the Eighth Sphere. It was therefore necessary that a counterweight should be created by those Spirits who belong to the Hierarchy of the Spirits of Form.

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.

From this you will understand that what stems from the free will must be kept within the realm of Earth. This means that man is perpetually exposed to the danger of having his free will wrested from him and dragged by Lucifer and Ahriman into the Eighth Sphere.

Lucifer and Ahriman are engaged perpetually in shackling man's free will and in conjuring all sorts of things before him in order to tear away what he makes out of these things and let it disappear in the Eighth Sphere.

When clairvoyance in all kinds of different forms develops in naive, credulous, superstitious people, it is often the case that their free will has been sacrificed. Then Lucifer instantly seizes hold of it, and whereas these people imagine they have had an experience of immortality, the truth is that in their visions they see a part, or a product, of their souls being wrested away and prepared for the Eighth Sphere.

Cosmological Antidotes of Mechanical Occultism

The Answer of Cosmology (DG)

Cosmology is the antidote to mechanical occultism because it builds a comprehensive world view that changes the perspective of the viewer. If your cosmology is spiritual, you will see spirit beings. If your cosmology is materialistic, you will see only matter. Our worldview is the lens that turns perceptions into concepts. Each person's concepts are unique even though what we perceive is essentially the same. Basically, we project our concepts onto percepts and thus see what we are looking to find. For instance, before 2101 BC, there were few words for war; there was very little war. Some cultures had no weapons and no words for war and consequently knew nothing of war. There was no concept of war, hence, no war.

Therefore, if you believe in the Big Bang and entropy until death, then don't expect a life full of spiritual beings to have a place in your worldview. It truly is that simple. If you believe in the spiritual world, then you will ultimately find spiritual beings.

A cosmology informs a person where they came from, where they are, and where they are going. In other words, it places the person in an intelligently designed scheme that has a goal in space and time. Once the personal perspective has a strong foundation, a cosmology will then connect the initiate to the forces, beings, and consciousness around him. You discover your roots in the spirit and learn about your spiritual home awaiting your return. The entire cyclic process of birth, death and rebirth is spelled out in a true cosmology so that the dignity of the human being in the larger scheme is central.

We are important beings in the grand scheme, not insignificant creatures in an unfathomable universe. We are cut from the same cosmic fabric as the gods, and, like them, we are immortal. This is the faith and confidence that a true cosmology gives the seeker. To know who you are and what stage of development you are currently living in and to have knowledge that reincarnation makes you immortal can bring great comfort and peace. A confidence develops in the soul that has developed a cosmology that supports clear thinking and self-development.

Mechanical occultism, the tool of Ahriman which will become his outer garment of his incarnation, enslaves the will of those who use it without understanding. We can see this happening in the unconscious use of electricity, which creates our modern life. Who understands electricity? We can forge it to our uses, but we do not understand it. All the



more so with mechanical occultism, which has much broader effects upon humans and the planet. But if we can bring consciousness and understanding to these ahrimanic insights, we can use the forces of mechanical occultism for the benefit of humanity. Evil only lasts “for a time” and then it falls back into the stream of progressive beings. Therefore, the resonant vibrations of mechanical occultism are being developed right now and are passing through us all of the time. Our job is to develop the consciousness that finds the proper place for those forces and understand ways that they can be used for good.

Mechanical occultism is basically taking the “harmony of the spheres”, the vibrations that the sun and planets make in the ethers and turning them into weapons to use against humanity. These same forces are also the waves that hierarchical spirits make when they come into physical manifestation. They are the shadows of angels falling into matter for the sustenance of human beings. These waves, or music, also resonant with our organs that will someday evolve and become new sense organs that can see into the spiritual world. Rudolf Steiner calls the deepest sub-nature force, the Third Force and it can be used for good or ill depending on the level of the person perceiving it. Materialistic scientists see it as a weapon or a force to manipulate the movement of the planets. Spiritual people, who have developed a sound cosmology, will see it as heavenly music that opens new spiritual capacities for them to see higher realms. Quite a contrast. The disparity between them only exists in the *perception of the beholder*.

If humanity could create a living cosmology that adds morality to the scientific use of this force, we would solve all of the energy problems on the globe. The movement of planets and the true forces of the sun hold the key to energy in the future. Science, with a



Swami Vivekananda with Nikola Tesla

materialistic point of view, will only discover the force and try to manipulate it through processes of destruction that lead to death and entropy. Science only sees what it can kill. The scientists may marvel at the living, the forces of levity, but since they can't control or dissect them, they give up on any further investigation on their source. Materialistic science leads to a tunnel-vision view of reality that can't see the spirit of the true nature of forces used by the spirit.

materialistic point of view, will only discover the force and try to manipulate it through processes of destruction that lead to death and entropy. Science only sees what it can kill. The scientists may

A living cosmology leads us to embryology, according to Rudolf Steiner. Just as the forces in the West lead us to mechanical occultism (death mysteries), the forces of eugenics (birth mysteries) are connected to the East. As death comes to meet birth, mechanical occultism meets eugenics; the circle is complete. Steiner told us that “by necessity” the East must meet the West so that the full life-cycle of birth and death might become complete. Eugenics welcomes the soul who is born into the world and mechanical occultism leads it towards death. In between, the seeker needs to develop a cosmology that can answer questions of eugenics and mechanical occultism through the life-giving mysteries of hygienic occultism. Cosmology enables the seeker to see that this one life should not be bound by either force because the wisdom of immortality explains both where we came from and where we are going.

The need for the West to study the East and the East to study the West is imperative in our times. The answers for mechanical occultism lie within the wisdom of the East and vice versa. It is not by coincidence that Nikola Tesla, an extraordinarily free spirit both spiritually and scientifically, kept company of some the greatest Eastern mystics of his day, including Swami Vivekananda. ([Click here for the story of Tesla and eastern mysticism.](#))

Rudolf Steiner tells us in his book, *Philosophy, Cosmology and Religion*, that “man not only needs a philosophy, he needs a cosmology.” Every person needs to understand how he belongs to the cosmos and to what extent he has evolved out of the cosmos. Ancient humanity felt the cosmos as a whole, but modern thinkers separate parts of the cosmos and only recognize laws of physical sensory phenomena. That view will only provide understanding about the physical body of the human being but not the soul. To arrive at a comprehensive cosmology we need a knowledge of the etheric and astral aspects of the human being. In order to have a cosmology, we must ennoble the archetype of the human being with soul-spiritual content that is aligned with the etheric and astral bodies.

In the past, religious life flowed into a person as a perception that was both philosophical and cosmological. In religious experience, the person was united with the divine world and this experience was the highest form of perceptual life. What we need now is a modern philosophy developed from an exact clairvoyant knowledge of the ether body -- a cosmology that includes the central role of humanity through a complete understanding of the astral organism and a renewal of religious life through an exact clairvoyant understanding of the true nature of the human ego, or I consciousness, which exists beyond sleeping and waking.

To develop cosmology, the meditative life must be extended. The seeker must be able to concentrate totally on certain concepts in wakefulness and full consciousness devoid of any soul content derived from the senses or from thinking. The soul must become awake and have within itself nothing of all the contents acquired through ordinary consciousness. Then cosmic content can flow into this emptiness – a new spiritual world, a spiritual outer world. This is the stage of inspiration, which follows the stage of supersensible perception through imagination.



We can see the cosmos in its fundamental, lawful order as it continues into man through his rhythmic processes. We arrive at a cosmology by which the astral organism and the rhythmic processes in each individual person are understood.

Inspired knowledge becomes the source of a genuine, modern cosmology that is on par with ancient cosmology, which by man's dream-like forces of soul made him similarly a member of the whole cosmos, of a soul-spiritual, cosmic world. The knowledge gained in inspired perception is acquired in full consciousness, and can be seen in its reflection in the etheric body, whereupon the experiences of inspiration project themselves in pictures upon the etheric body. The insight gained in inspiration in the cosmos connects itself with the experiences of fantasy in the activity of the etheric body. What is inspired out of the cosmos is inwardly in motion and cannot at once be brought into sharp outlines. This only happens when it links itself with the experiences of fantasy in the ether body. Then, cosmology also can be brought into sharp outlines, whereby a cosmic philosophy arises completely appropriate for modern humanity, a philosophical cosmology, which in this way, is formed through a flowing together of inspired knowledge with the imaginations experienced pictorially in the ether body.

If you are able to formulate in concepts and ideas what has been attained through inspired cognition by letting it stream back into ordinary consciousness, you arrive at a true cosmology that encompasses the whole of humanity. Such a cosmology then is an experienced cosmology. We can say that when this stage of sleep is consciously reflected back, humanity learns to recognize itself as a member of the cosmic order – a cosmic order that is expressed in a planetary sense, as a cosmic ordering of nature.

To relive in our soul in full consciousness an earlier epoch of humanity's evolution in which the process of breathing could become a process of perception, is the prerequisite for a modern cosmology. Cosmology as a spiritual science can only be established if it is given its content from spiritual perception. One can no longer arrive at content by deduction. To attain a content of cosmology one must borrow from ancient clairvoyant perceptions. If we wish to advance beyond a naturalistic cosmology to a new one that embraces man's totality, we must learn to perceive with the aid of inspiration and intuition, that element in man in which the spiritual cosmos is reflected. We must use imagination, inspiration and intuition to construct a genuinely real cosmology.

This insight points us in the direction for a healing cosmology that can also incorporate sub-nature and the future states of human consciousness. Any cosmology useful to the future evolution of humanity must also include the central deed of evolution – the Mystery of Golgotha. Christ is the key to a cosmology that places humanity in the dynamic between Lucifer and Ahriman. It is the gift of ego consciousness that can stand in the middle path between these adversarial forces and find a true cosmology based upon the gift of Christ.

Eugenic, Hygienic and Mechanical Occultism (RS)

THE CHALLENGE OF THE TIMES: THE MECHANISTIC, EUGENIC AND HYGIENIC ASPECTS OF THE FUTURE, LECTURE III, DECEMBER 1, 1918, GA 186

This threefold capacity, of which every knowing person within these secret circles speaks - these three capacities that will evolve in human nature, I must make intelligible to you in the following way. First, there are the capacities having to do with so-called mechanical occultism. By means of this capacity - and this is precisely the ideal of British secret societies - certain social forms at present basic within the industrial system shall be set up on an entirely different foundation. Every knowing member of these secret circles is aware that, solely by means of certain capacities that are still latent but evolving in man, and with the help of the law of harmonious oscillations, machines and mechanical constructions and other things can be set in motion. A small indication is to be found in what I connected with the person of Strader in my Mystery Dramas.

These things are at present in process of development. They are guarded as secrets within those secret circles in the field of mechanical occultism. Motors can be set in motion, into activity, by an insignificant human influence through a knowledge of the corresponding curve of oscillation. By means of this principle it will be possible to substitute merely mechanical forces for human forces in many things. The possibility will thus come about of rendering unnecessary nine-tenths of the work of individuals within the regions of the English-speaking peoples. Mechanistic occultism will not only render it possible to do without nine-tenths of the labor still performed at present by human hands, but will give the possibility also of paralyzing every uprising attempted by the then dissatisfied masses of humanity.

The capacity to set motors in motion according to the laws of reciprocal oscillations will develop on a great scale among the English-speaking peoples. This is known in their secret circles, and is counted upon as the means whereby the mastery over the rest of the population of the earth shall be achieved even in the course of the fifth post-Atlantean epoch. Something else is known also in those circles. It is known that there are two other capacities that will likewise develop. One, which I shall venture to call the eugenic occultism (capacity), will evolve primarily among people of the East, of Russia and the Asiatic hinterland. It is also known in those secret circles of the West that this eugenic occultism will not evolve out of the inborn potentialities of the English-speaking peoples, but only of the inborn potentialities belonging precisely to the Asiatic and the Russian populations. These facts are known in the secret circles of the West. They are taken into account and are looked upon as constituting certain motive forces that must become active in future evolution.

By the eugenic capacity I mean the removal of the reproduction of human beings from the sphere of mere arbitrary impulse and accident. Among the peoples of the East there will gradually develop a brilliantly clear knowledge as to how the laws of population, the laws of peopling the earth, must run parallel with certain cosmic phenomena. From this information they will know that, if conception is brought about in accord with certain constellations of the stars, opportunities will thus be given for souls that are either good or evil in their natures to obtain access for earthly incarnation. This capacity will be acquired only by those individuals who constitute the continuation as races, the continuation in the blood stream, of the Asiatic population. They will be able simply to see in detail how what works today chaotically and arbitrarily in conception and birth can be brought into harmony with the great laws of the cosmos in individual concrete cases.



Here abstract laws are of no avail. What will be acquired is a concrete single capacity in which it will be known in individual cases whether or not a conception should occur at a particular time.

This knowledge, which will make it possible to bring down from the heavens the impelling forces for the moralizing or demoralizing of the earth through the nature of man himself, this special capacity evolves as a continuation of the blood capacity in the races of the East. What evolves as a capacity there I call eugenic occultism. This is the second capacity - the capacity that will prevent the evolution of humanity as regards conception and birth from taking its course according to arbitrary impulses, and more or less accidentally.

The American occultists know that they can never carry over into the future what they will to carry over unless they nurture what will develop in the form of bodies for the future within the Russian population through its eugenic occult potentialities, unless they gain the mastery of this, so that a social union can gradually come into existence between their own decadent race characteristics and the germinating psychic race characteristics of European Russia.

We have all three: the mechanical occult capacity, the eugenic occult capacity, and the hygienic occult capacity. This capacity will come to maturity simply through the insight that human life, in its course from birth to death, progresses in a manner identical with the process of an illness. Processes of illnesses are, in other words, only special and radical transmutations of the quite ordinary, normal life process taking its course between birth and death, except that we bear within ourselves not only the forces that create illness but also those that heal. These healing forces are precisely the same as those that are applied when a person acquires occult capacities, in which case these forces are transmuted into the forces of knowledge. The healing power innate in the human organism, when transmuted into knowledge, gives occult forms of knowledge.

Materialistic medicine will have no basis in the future. As soon as the hygienic occult capacities evolve, a person will need no external material medicine, but the possibility will exist of treating prophylactically in a psychic way to prevent those illnesses that do not arise through karmic causes because karmic illnesses cannot be influenced. Now, the situation is such that these three faculties will not come into existence equally among all the peoples of the earth. It is precisely in the West that these will be applied, but the manner in which they will be applied will be that a mastery will be established over the Eastern lands, and marriages will be brought about between people of the West and people of the East. Thus use will be made of what can be learned only from the people of the East.

The East and those of the Central countries will have to receive mechanical occultism from the West. They will receive its benefits, its products. Hygienic occultism will develop primarily in the Central countries, and eugenic occultism in the Eastern lands. It will be necessary, however, for intercommunication to exist between people.

Cosmology in the West ^(RS)

COSMOGONY, FREEDOM, ALTRUISM, DORNACH, OCTOBER 10, 1919, GA 191

We cannot today arrive at the secrets of our civilization, my dear friends, unless we can distinguish how these three impulses needed for its rise are distributed among the different members of our earth's surface - unless we know that the tendency towards Cosmogony is an endowment of the Anglo-American world, that the tendency towards Freedom lies in the European world; whilst the tendency towards Altruism and towards that temperament which, properly realized, leads to social feeling is, strictly speaking, peculiar to Asiatic culture. America, Europe, Asia, each have one third of what must be attained for any true regeneration, any real reconstruction of our civilization.

At present, this of course comes out, has and does come out, in a curious way. Anglo-American civilization is conquering the world. But, in conquering the world, it will need to absorb what the conquered parts of the world have to give - the impulse to Freedom, the impulse to Altruism; for in itself it has only the impulse to Cosmogony. Indeed, Anglo-American civilization owes its success to a cosmogonic impulse. It owes it to the circumstance that people are able to think in world-thoughts.

The Anglo-American Being - a striving towards Cosmogony

The European Being - a striving towards Freedom

The Asiatic Being - a striving towards Altruism

Anyone acquainted with the spiritual life of the Anglo-American world knows, that formalistic and materialistic as Anglo-American spiritual life is in the first instance - and though indeed it even tries to get to what is spiritual in a materialistic fashion - yet it has in it the makings of a cosmogony. Although this cosmogony is today being sought along altogether erroneous paths, yet it lies in the Anglo-American nature to seek for it. The possibility of bringing this cosmogony into connection with free, altruistic man does not exist. There is the talent for treating this cosmogony as an ornamental appendage, for working it out and giving it shape; but no talent for incorporating the human being in this cosmogony as a member of it. Even the Spiritualist Movement, in its early beginnings in the middle of the nineteenth century (of which it still preserves some traces) - had, one may say, something of a cosmogony about it, although it led into the wilderness. What they were trying to get at, were the forces that lay behind the sense-forces, only they took a materialistic road, and used materialistic methods, to find them. But they were not endeavoring through these means to arrive at a science of the formalist kind that you get, for instance, among the Europeans. They were trying to become acquainted with the real, super-sensible forces. Only, as I said, they took a wrong road. So, here again, we have one third of what will have to be there before our civilization can re-ascend.



The Sixth Epoch

Goals of the Future (RS)

SIGNIFICANT FACTS PERTAINING TO THE SPIRITUAL LIFE OF THE MIDDLE OF THE NINETEENTH CENTURY, DORNACH, OCTOBER 31ST, 1915, GA 254

We are now living in the fifth epoch of the first post-Atlantean age; then come into the sixth and seventh epochs. During the sixth and seventh epochs, the rigidity of the etheric body will have a great influence upon the physical body and the physical body will become a faithful copy of the etheric. But these things will have no meaning whatever during the sixth epoch, our bodily form will then obtain its expression from the series of our incarnations. The human beings will differ very much from one another and their features will be strongly marked. When we encounter somebody, we shall then know exactly: This is a good person and that is an evil one. The human countenance will thus more and more express the moral qualities.

If our etheric body is to be strong, so that it may be able to correct the mistakes of our physical body, its strength should be evident through the fact that we learn to consider the things which come to us from the etheric world as something very earnest and real. This will be the attitude which will be able to exercise a more and more healing influence. It will be necessary above all that we should take up spiritual science, so as to be prepared for the moment when the etheric shape of Christ shall appear to us, and so that we may take this up with due earnestness and in the right spirit. We face a time in which we shall first of all discover the Christ, and in His following we shall gradually discover the etheric. Even then, this etheric element will have the strength to make of us individual human beings.

Good and Evil in the Sixth Epoch (RS)

READING THE PICTURES OF THE APOCALYPSE, COSMOGONY, PARIS, JUNE 14, 1906, GA 104A

After our fifth epoch another will come, the sixth, which will be related to ours as a spiritually minded soul is related to a rationally inclined soul. This epoch will bring genius, clairvoyance, the creative spirit, to development. The mechanical science of the physical plane will be elevated to the heights of spiritual creative power. That will be gnosis or spiritual knowledge. This sixth epoch will be radically different from ours. Great, tumultuous catastrophes will precede it, for the sixth epoch will be just as spiritual as ours is materialistic, but such a transformation can only occur through great, physical upheavals. Everything that will be formed in the course of the sixth epoch will call into existence the possibility of a seventh epoch which itself will form the end of these post-Atlantean cultures and will know completely different conditions of life from our own. This seventh

epoch will end with a revolution of the elements, similar to the one that brought an end to the Atlantean continent.

Human beings always carry within themselves what they will see around them in future times. All that presently exists around us actually came forth from us in preceding ages. What human beings possess today as their inner soul life, their thoughts, their feelings, will similarly be revealed externally and become the environment in which people live. The future resides in the hearts of men and women. The choice is ours to decide for a future of good or of evil. Just as it is true that the human being once left behind something that then became the world of animals, so too, what is evil in the human being will one day form a kind of degenerate humanity. At the present time we can more or less hide the good or evil within us. A day will come when we can no longer do this, when the good or the evil will be written indelibly on our forehead, on our body, and even on the face of the earth. Humanity will then be split into two races. In the same way that we encounter boulders or animals today, in the future we will encounter beings of pure evil and ugliness. When a human being's facial features become an expression of that individual's karma, then people will separate themselves according to the stream in which they apparently belong. Everything depends on whether human beings have conquered the lower nature within them or whether this lower nature has triumphed over the spirit.

Manes and the Sixth Epoch (RS)

THE MANICHEANS, BERLIN, NOVEMBER 11, 1904, GA 93

Manes will prepare for that epoch in which the men of the Sixth Root Race will be led by themselves, by the light of their own souls. Manes will create an overlapping stream, a stream which goes further than the stream of the Rosicrucians. The stream of Manes goes over to the Sixth Root Race which has been in preparation since the founding of Christianity. Christianity will appear in its perfected form in the Sixth Root Race.

A number of human beings must be formed into an organization, a form, in which the Christianity of the sixth root race can find its place. In this sixth root race, good and evil will form a far greater contrast than they do today. In the sixth root race, evil will appear, especially in the spiritual. There will be men who are mighty in love and goodness. But evil will also be there as a mood and a disposition without any covering, within a large number of human beings. They will extol evil. The task of the sixth root race is to draw evil again into itself through gentleness. It must express itself in the forming of a community which has to spread above all things: peace, love, and non-resistance to evil.



Characteristics of the Sixth Epoch (RS)

FAITH, LOVE, AND HOPE: TOWARDS THE SIXTH EPOCH, DECEMBER 3, 1911, GA 130

The whole purpose of spiritual science is to prepare in this sense for the sixth epoch of culture. Herein we prepare what spiritual science calls freedom of thought. By coming together in friendly associations for the purpose of cultivating spiritual science, we prepare the culture, the civilization of the sixth post-Atlantean epoch.

In the sixth epoch:

- the well-being of the individual will depend entirely upon the well-being of the whole;
- the most highly cultured will not only feel pain such as is caused today by the sight of poverty, suffering and misery in the world, but such individuals will experience the suffering of another human being as their own suffering;
- complete freedom of thought and a longing for it will so lay hold of men that what a man likes to believe, what religious convictions he holds, will rest wholly within the power of his own individuality. Everyone will feel that complete freedom of thought in the domain of religion is a fundamental right of the human being;
- people will only be considered to have real knowledge when they recognize the spiritual, when they know that the spiritual pervades the world and that human souls must unite with the spiritual;
- all materialistic beliefs including science, too, will be regarded as antiquated superstition. Men as a matter of course will accept as science only such forms of knowledge as are based upon the spiritual, upon pneumatology;
- it is the spirit self that must be developed within the souls of men, just as now the consciousness soul is being developed. The nature of spirit self is that it must pre-suppose the existence in human souls of the three characteristics of which I have spoken: social life in which brotherliness prevails, freedom of thought, and pneumatology. These three characteristics are essential in a community of human beings within which the spirit self is to develop as the consciousness soul develops in the souls of the fifth epoch;
- the individual should make preparation for communities into which he will enter entirely of his own free will in the sixth epoch. There hovers before us as a high ideal a form of community that will so encompass the sixth epoch of culture that civilized human beings will quite naturally meet each other as brothers and sisters;
- Eastern Europe will have to wait until the spirit self comes down to the earth and can permeate the souls of humanity;
- the Russian soul feels that spirit self is to descend, but that it can only descend into a community of people permeated with the consciousness of brotherhood;
- the spirit of community is needed to bring about the descent of spirit self;
- our aim is to call together human beings who resolve to be brothers and sisters, and above whom hovers something that they strive to develop by cultivating spiritual science, feeling the good spirit of brotherhood hovering over and above them.

PREPARING FOR THE SIXTH EPOCH, THE SECRET OF DEATH. DÜSSELDORF, JUNE 15, 1915, LECTURE 13, GA 159

In the Sixth post-Atlantean epoch:

- there will be a reflection within man of the love-nature of the etheric body, and in the seventh, before the great catastrophe, the reflection of the nature of hope of the physical body;
- the need for love will cast its light. Love will show itself in a very different form - different even from that which can be called Christian love. Slowly we draw nearer to that epoch; and by making those in the Anthroposophical Movement familiar with the mysteries of the cosmos, with the nature of the various individualities both on the physical plane and on the higher planes, we try to kindle love for everything in existence;
- when people grow to realize more and more that the foundations for it are actually within them, and out of their innermost being - in other words, out of love - do what should be done. When forces wake in our souls which impel us to do what we should through love alone, we then discover in us something that must gradually become widespread. Then in a man's nature quite special forces of the etheric body will make themselves known;
- the Bodhisattva's teaching will contain a magical moral force carrying to hearts and souls a full conviction of the eternal, deeply significant brotherhood of intellect and morality. His task will be to enlighten human beings concerning the Mystery of Golgotha. His words will imprint into men's souls directly, magically, the nature of the Mystery of Golgotha;
- the future moral age of man; in a certain sense we could designate it as a coming Golden Age;
- the Christ will gradually reveal Himself to ever-higher powers in human beings;
- teachers will become the interpreters of the great Christ-event for all who are willing to listen;
- through the dawning of the age of love, conditions for the age of morality are prepared;
- we seek for community above us, the living Christ in us.

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AN ESOTERIC COSMOLOGY, THE APOCALYPSE, LECTURE XVIII, GA 94

In the Sixth Epoch:

- mechanical science will become spiritually creative as Gnosis-spiritual consciousness,
- it will be as spiritual as ours has been material,
- humanity will then divide into two races,
- human souls must be strong enough to bring good out of evil by a process of spiritual alchemy.

THE WORK OF SECRET SOCIETIES IN THE WORLD, BERLIN, 12- 23-1904, GA 93

In the Sixth Epoch:

- men will understand what the atom is, in reality,
- it will be realized that the atom is nothing but coagulated electricity,
- the attainment of selflessness will enable humanity to be kept from the brink of destruction,



- a tiny handful of selfless humans will make good and insure their survival.

BUDDHA AND CHRIST, THE SPHERE OF THE BODHISATTVAS, MILAN, 9-21-1911, GA 130

The main characteristic of the Sixth Epoch will be:

- what is moral and what is immoral will arise in the souls of men,
- aesthetic pleasure in the good, aesthetic displeasure in the evil,
- immorality will have a paralyzing effect upon intellectuality,
- the number of those able to behold the etheric Christ will steadily increase,
- will have to acquire in the physical world the power to behold the super-sensible Christ,
- in the Sixth Epoch Christ comes in an astral body,
- the utterances of the Maitreya Buddha will be permeated with the power of Christ.

THE APOCALYPSE OF JOHN, LECTURE VIII, GA 104

In the Sixth Epoch:

- will proceed people full of understanding for the spiritual world,
- the ripest fruit of our present civilization will appear,
- will bring the spiritual marriage between West and East.



The Future of Humanity

The Battle for the Human Soul (DG)

Lucifer drives self-seeking, Ahriman fills the world with lies, and the asuras pour out cultural illness and cultural death everywhere. The human ego is directly assaulted by Sorat, the Sun-Demon who has effected human history three times before. In 666 A.D. he worked through the spread of Arabism and materialism; in 1332 A.D. he was the inspiration behind the destruction of the Order of the Temple Knights, the Templars, who were one of the first groups to understand the cosmic Christ and His mysteries. And again, in 1998, Sorat inspired people who became possessed by him with raving tongues, destructive fury in their emotions, and outwardly appearing animalistic. They mock and fight against the spirit openly and are involved in black magic in the economic realm and through continuous war. This black magic of the Sun-Demon Sorat is conquered by using the Sun-forces of the Archangel Michael, who is the active Time Spirit of our Age. Michael conquers Sorat, because Michael works directly with Christ through the Spirits of Form, to battle Ahriman, who originally was a fallen Spirit of Form.

Michaelic souls will begin to perceive that the human etheric body is beginning to loosen from the physical, which creates the ability for focused thought to find the path to living imaginations. This loosening is part of the mechanism for progressive human spiritual development. It is accompanied by the event of crossing the threshold between the physical and spiritual worlds. Christ, Michael, and Sophia stand at the threshold to bear witness for the soul as it crosses the threshold. This same phenomenon is happening for all of humanity worldwide. As humanity crosses the threshold, they learn that Christ stands at the threshold and is now the Lord of Karma and that Michael and Sophia help humans in the battle with evil when they wake in the morning and have to face daily evil. Christ is there as we fall asleep and Michael/Sophia are present upon waking.

Rudolf Steiner's Cosmology (DG)

Cosmology in the West can offer the antidote to Ahriman's incarnation and protection against the insatiable attacks of the asuras through the use of hyper-technology. As the East tries to control problems with birth and overpopulation, the West wrestles with forces of death and ahrimanic enslavement to unconscious technology that targets the destruction of the human ego. The healing forces of the Center are a picture of the balanced forces of East and West. The polarity between East and West shows the spectrum of human desire in the earthly realm. The comprehension of the wisdom of



karma and the direct knowledge of reincarnation help build the bridge between East and West. The wisdom of karma works through eugenic occultism and the knowledge of reincarnation works through mechanical occultism. Both are healed through love as a balance between wisdom and the eternal. Karma and reincarnation together conquer Lucifer and Ahriman.

Ahriman works through mathematical-mechanistic illusions of the cosmos and through everything that divides people into small groups, nationalism, and narrow-minded interpretations of the Gospels. He will establish a great occult school which will make people magically into seers, but only confusion will reign from the many different versions of the spirit that these seers will describe. Constant strife follows these differing views of the spirit. Many will claim the incarnation of Ahriman to be another incarnation of the Christ. Even though Christ came only once and will not return again in the flesh, Ahriman will claim to be Christ returned, the second coming of Christ in a bodily fashion instead of the real cosmic nature of Christ who now appears in the etheric realm as resurrected. Ahriman will try to take the place of Christ entirely. He will try to become “immortal” in a human physical body augmented by “mechanical occultism” to attempt to defeat the mysteries of death that are so prevalent in the West. Ahriman will be blind to the living forces of Christ that are active in the etheric realm which are the renewing energies of immortal life. Both Lucifer and Ahriman are completely blind to the being of Christ and His forces that are active in creation.

Evil has its day, and then must rest for a season. Evil in any form, Lucifer, Ahriman, Sorat working through the asuras, and all of the beings who have delayed evolution for the development of human consciousness are owed gratitude for their sacrifices. Finding the middle path, the progressive evolution of Christ and Sophia, defines the principal position of free will in human development that has been made possible by the forces of resistance.

Evil wishes to steal human freedom through ahrimanic lies, luciferic temptations, and the machinations of the asuras. The Great War in Heaven has come to Earth and each human soul is the battleground. Each perception, each thought, each feeling, each deed are opportunities for love to be born out of a free deed, the most precious human creation. Every time a seeker chooses a heavenly virtue instead of a deadly sin – evil is conquered like a dragon and tamed into a mighty force for good. In time, both the fallen angel Lucifer and the dragon Ahriman can be used for good. This is the challenge of the aspirant who wishes to be become an initiate.

Since the turn of the millennium, humanity has been pulled across the threshold between the physical and spiritual worlds. This has separated the soul capacities of thinking, feeling and willing. This necessitates that the seeker must directly meet and conquer Lucifer in his astral body through the capacity of thinking; Ahriman in his etheric body through the capacity of feeling; and, the asuras in his physical body through the capacity of willing. Three battles now are being waged and the seeker must find Christ (Love) and Sophia (Wisdom) in both the physical and spiritual worlds as the soul is torn

into three parts. The positive part of this battle is that the spiritual world stands ever closer to the human realm and is offering help to those who awaken and accept this help. Our guardian angel is closer than ever to help rid the soul of fear, doubt and hatred. The Holy Spirit and Anthroposophia (Sophia) help mid-wife the process of crossing the threshold consciousnessly. The entire host of hierarchies stands ready to reveal the levels of consciousness beyond the human.

Understanding and taming Lucifer, Ahriman and the asuras is similar to the task of mastering the workings of the astral, etheric and physical bodies. It is also transformation of the soul capacities of thinking, feeling and willing into the higher spiritual capacities of imagination, inspiration and intuition. The “three-headed dog of hell” (Lucifer, Ahriman, and Asuras) arises when the unprepared and unrepentant soul tries to enter the spiritual world without being morally prepared. Fear is conquered by faith, doubt by wisdom, and hatred by love. With these three virtues, Lucifer, Ahriman and the asuras can be kept at bay, but it is the understanding of the Cosmic Christ, the Sophia of Christ, that is the force that cannot only control evil, but in fact transforms it into good. These are the healing forces of the Christ Center that balance the East and West. Christ’s Love and Wisdom (Sophia) transform evil over time and redeem the sacrifices of Lucifer, Ahriman and the asuras into gifts for the Holy Spirit, the Father God, and Christ.

The Etheric Christ vs Ahrimanic Anti-Christ (DG)

Steiner told us that, “Anthroposophy must develop as an entirely new seed within us, retaining from the dying part of mankind only what is cosmic, universal. Through Christ’s death, quite new forces of life streamed out.” (GA 310)

He indicated in *The Reappearance of Christ in the Etheric, Lecture I: The Event of the Appearance of Christ in the Etheric World* that the Etheric Christ would be able to be seen especially in 1933, 1935, and 1937. Clairvoyant capacities will become natural abilities. Great changes will take place, and “Biblical prophecies will be fulfilled.” Human souls will begin to develop “new faculties out of themselves”, to exhibit “clairvoyant powers.” He said that “a new age is at hand, in which the souls of human beings must take a step upward into the kingdom of heaven.” Then, Christ will reappear because human beings will be raising themselves toward Him in etheric vision.

Spiritual science is preparation for the return of Christ. Just as Paul, others will be “convinced through experiences in the etheric realm that Christ truly lives.” Steiner said that the “greatest mystery of our time is the second coming of Christ.” Human beings must advance to this *etheric vision* and see it in their own etheric body. Steiner speaks of *the second coming of Christ* and tells us that we must “raise ourselves up to Christ in the spiritual world by acquiring etheric vision.” If humanity were to ignore the second coming of Christ in the etheric, the “vision of Christ in the etheric body would be limited to those



who, through esoteric training, prove themselves to be ready to rise to such an experience”.

In *Lecture II: Spiritual Science as Preparation for a New Etheric Vision*, Steiner indicates that Paul was convinced Jesus was Christ when he “saw Christ clairvoyantly in the atmosphere of the earth.” Paul became convinced that the descent of Christ to the earth consummated the ancient mysteries. Paul’s experience of Christ in the atmosphere of the earth can be clairvoyantly experienced after esoteric schooling or through natural clairvoyance that will become “entirely natural to humanity.” This Damascus event or experience will be experienced by many people after 1933 as a return of Christ where He is present for all those who are able to ascend as far as the “vision of the etheric body.” Because He is always present within the etheric atmosphere of the earth, the second coming of Christ will happen when human beings advance to “beholding Christ in the etheric.”

In *Lecture V: The Reappearance of Christ in the Etheric*, Steiner indicates that initiates in the past always went to “an ancient country” in order to “fetch from it” the guiding impulses of humanity and the “strength and wisdom for their missions”. This land is often referred to as Shambhala or the fountainhead of the super-etheric realm and ancient clairvoyants could see into these worlds like some sort of fairyland. Shambhala is said to have risen up into the atmosphere and became invisible. Shambhala will be seen again, at first only for a few, then for more and more human beings. This light-woven, light-gleaming Shambhala abounds in infinite fullness of life that fills hearts with wisdom. Christ is the Lord of this realm.

It is from this realm that understanding of the cosmic nature of the deed of Christ flows forth as wisdom. The more humans can witness Christ in this realm, the more they will be able to understand the wisdom in the Gospels. As we grow into this mysterious land of Shambhala, it is possible to have a Damascus experience wherein the aspirant directly encounters the living Christ in the etheric realm, just as Paul did on the road to Damascus. The initiate rises into this land and experiences a kind of etheric revelation or apocalypse, an uncovering of the soul. This experience can be the foundation for a “new faith” or “religion of one.” A direct dialogue begins with the being of Christ as He appears as a “second coming” for the awakened initiate.

Christ only comes to Earth once in a physical body; He now appears in His etheric body to awakened souls as a natural initiation. According to the level of the initiate, a spiritual kingdom can be felt surrounding him that is led by Christ who will be acknowledged by all who rise into the etheric realm no matter what prior religious affiliations. Clear waking consciousness is the tool to enter this land under the guidance of Christ. The initiate must go there often to draw new forces from the radiant light and enter the portal to the land of the super-etheric, Shambhala.

In *The Return of Christ*, Steiner goes further to say that new faculties will arise in humanity that will be able to perceive the human etheric body. Another capacity will develop wherein the aspirant will be able to look within himself and behold a dream-like picture that is the karmic outcome of a deed about to be performed. This is a prefiguring or precognitive perception but not a dream. It is a “seeing into the karma of a deed,” which gives us an awakening of responsibility for the karmic outcome of an action.

All of the faculties attained by initiation will become universal faculties of humanity. Human beings with etheric clairvoyance will behold the Christ appearing before them in an etheric body. This etheric vision is a spiritual seed in the soul that awaits development by the individual.

More and more over time humanity will develop the capacities to see Christ appearing in the etheric realm and grow so close to Him that they feel they can obtain consolation and strength directly from Him. They will receive instruction from Him and will know the right choices to make in life that align with morality, love and wisdom. Each new instruction is like another letter in the alphabet that constructs a language of the spirit. A true and living cosmology gives the imaginations that are the backdrop for the language of the spirit that instructs through morality. Only eternal truths are spoken in this language.

The more imagination and inspiration arise in the soul, the more the etheric Christ appears to the seeker as a universal, cosmic being manifesting in the super-etheric realm around the Earth. Christ will appear to many more as time goes on and He will become the constant companion of those who can attune to His appearance, who can raise their vibrations to His etheric sphere.

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In the past, Christ conquered what the human being experience inwardly as the mystery of death. Christ conquered death and rose from the dead in three days to demonstrate that all humans are immortal and live on beyond death. Christ is now conquering what the human being experiences as the mystery of evil. He has already conquered Lucifer and turned his deeds to service in the evolution of humanity. Currently, Christ is battling with and conquering the forces of Ahriman. Lucifer lends a hand whenever Ahriman’s deception wins over another soul for materialism. The asuras work with Ahriman and hope that the Sun Demon himself will come to Earth to rule as a future anti-Christ. These battles and forces are waging in the soul of every human being. When a battle is won, Christ shines out above the forces of evil and reminds the soul that He has already conquered death and given immortality to every awoken soul, but now He needs our help to conquer the cold, dark forces of the Ahriman.



The Seventh Epoch (DG)

In the seventh epoch of civilization, the War of All against All will break out in the most terrible form. Great and mighty forces will be let loose by new discoveries, turning the whole earth-globe into a kind of self-functioning live electric mass. In a way that cannot be discussed, the tiny handful will be protected and preserved.

In the seventh epoch, cleverness without morality will be non-existent. Christ comes in a mighty Cosmic Ego that is like a great Group-Soul of humanity.

In the sixth epoch we will witness the descending astral world, which is to say the images, the expressions, the manifestations of human desire. The seventh epoch will be the descending heavenly world (Shambhala or New Jerusalem) and its expression. The earth will have reached the goal of its physical evolution and together with all its beings, will evolve into an astral heavenly body. Physical substance as such will disappear. The part which until then had been able to spiritualize itself, will pass over into the spirit, into astral substance.

Imagine all the beings of the earth who up to that time have been able to express what is good, noble, intellectual, and beautiful in their external material form. They will bear an expression of Christ Jesus in their countenances, whose words will manifest Christ Jesus, for they will ring out as resounding thoughts. These beings, who with spiritual effort are now preparing for their spiritual evolution and ascension, will have the power to dissolve what they have within them as physical matter, as warm water dissolves salt. Everything physical will pass over into an astral globe. Those who up to that time have not progressed so far as to be material and corporeal expressions of what is noble, beautiful, intellectual, and good will not have the power to dissolve matter; for them matter will remain. They will become hardened in matter, unable to dissolve their material form, remaining on Earth as slug-like beings.

In this way, Earth will advance towards its future. Through the souls gradually refining matter from within, the substance of the earth will become more and more refined until it receives the power to dissolve. Then will come the time when the insoluble part will be ejected as a special planet. In the course of seven planetary incarnations that which has hardened itself in matter will be driven out, and the power which drives it out will be the opposite force to that which will have forced the good beings upward.

Question: What, then, will they have used to dissolve matter?

Answer: The power of love gained through the Christ-principle.

Beings become capable of dissolving matter through taking love into their souls. The more the soul is warmed by love, the more powerfully will it be able to work on matter; it will spiritualize the whole earth and transform it into an astral globe. But just as love dissolves matter like warm water dissolves salt, so will the opposite of love press down

everything which has not become capable of fulfilling the earth mission. As in the course of the fourth stage of civilization love was imprinted in humanity, it will become warmer and warmer through the last stages in our epoch, the sixth and seventh. On the other hand, that which continues to harden and solidify in matter will encounter divine wrath.

In the seventh and last epoch, the sounding of the trumpets will be heard and the initiate will see with spiritual vision how ascended humans consist of delicate, spiritualized bodies; they will also see those who have hardened into materialism and how they are left behind on the surface of the Earth.

The Distant Future (DG)

The advantage of a comprehensive cosmology, as provided by Rudolf Steiner, is that the entire past and future are spelled out in specific terms. Amazing images of the far distant past and unimaginable predictions about humanity's future are part of the overall picture that shows humans as thinking, free beings who eventually become angels, archangels and archai. This sweeping panorama of past and future is breath-taking and sublime. It places the human being as an integral and critical player in the field of history, both physical and spiritual. The nature of the future human being is predicted to be angelic, not just an evolution of ahrimanic humans. In Steiner's cosmology, virtue wins the battle against vices and all beings are reunited with the source and fountain of creation. There is no room for pessimism and nihilism when each human being should be busy learning the language of angels so that he may consciously undertake his own spiritual development. The goal and intent of creation is the foundation of a world-view, a cosmology. If a spiritual cosmology fills the mind of a seeker, then it is spirit that the seeker will find. Cosmology is the roadmap to our future nature and the picture of who we shall become.

In this abbreviated biography of Ahriman, it is hoped that the reader has useful images and descriptions of Ahriman and Lucifer and sees how their roles play out in one's personal life. They aren't imaginary beings that exist in a realm of fantasy; they are close and personal in our souls and have actual human incarnations. We need to absorb the ancient wisdom that Lucifer brought to the East and glean the usefulness of Ahriman's incarnation in our own time. Balance is the source of mastering Lucifer and Ahriman through the loving heart forces of the Christ filled with the wisdom of Sophia (Anthroposophia). It is this middle way that leads us and other members of the School of Michael to confront and conquer the forces of the dragon in our time. Steiner is the great prophet and seer of the Michaelic Age and has pointed us in the direction where our personal growth and development unfold.

We are gods in the making according to Steiner and our challenge is that as we become more "divine", the more we must face the darkness and muster the forces to bring light, love and wisdom as the antidote.



We should not be overwhelmed with the knowledge of evil in our time. The stronger these forces of resistance grow, the stronger we must grow in our spiritual faith to overcome them. It is a challenge of our time to leave fear, doubt and hatred behind and take on the cloaks of mercy of love, faith and wisdom. These divine virtues can bind and conquer the forces of evil that can then become new capacities of soul and spirit which develop into super-sensible organs of perception that see that all evil shall be redeemed. The grand perspective of a complete cosmology gives the seeker a vantage point of clarity and breadth that put things into their right place. Everything in the cosmos has its place, time, and reason for being. When we find out the true nature of each of these beings, we will find that they have come to help us and aid in our evolution.

Rudolf Steiner's Anthroposophy goes further back and forward in time than any other spiritual teaching. To know the past and future is a rare gift and we have with Steiner a singular teaching that has made hundreds of prophecies, many of which have come to pass as he predicted. The prophecies of the future are easier to handle when we know that so much has come to pass just as he prophesized. This gives the cosmology of Steiner more weight than others and more utility. We can count on the predictions of Steiner to continue to come true, especially in relationship to the developing human being.

It is pointless to go too far into the future because most people are not prepared for what is to come. Studying Steiner's works is a key to building up the capacities for higher thought that is necessary to envision the far distant future. Eventually, the Moon will break apart and reunite with Earth. The earth itself will break apart and become a globe that is left behind by those who rise up to meet the super-human beings descending from the future Earth incarnations of Jupiter, Venus and Vulcan. During the future Jupiter incarnation of the Earth there will be two moons, one being the eighth sphere and another inhabited by black magicians. The humans that do not keep up with the evolution of the progressive spirits will find themselves on the surface of the old Earth and conditions will be very bad. Progressive humans, now angels, will try to help these "animal-humans" try to evolve. We will become the guardian angels of these humans who will choose to remain behind. The progressive spirits will live in communities that are like spiritual spheres that float in the atmosphere.

During the Venus and Vulcan incarnations of Earth, we, as progressive spirits, will learn to communicate more and more with higher hierarchical beings as we become more like them. All material substance will be left behind and our non-material planet Venus will begin to merge with the Sun. We will eventually become spirits of the Sun and will join with the spirits that already live on the Sun. We will become Christened beings through this wedding with the Sun, the Solar Logos of Christ.

When the progressive spirits finally reach their own Christened selves, they can evolve even beyond that stage to the condition of becoming what Steiner calls, zodiacs. Each one of us will become a zodiac, a cosmos, unto ourselves. These thoughts are far beyond human thoughts and cannot truly be imagined properly. They are beyond the levels of

developed Imagination and Inspiration. To have human knowledge of these future stages requires direct Intuition to experience them. They are truly mysteries of the future that require our third and highest Ego to experience. These are the mysteries of evolution implicit in Steiner's Anthroposophical cosmology that are a blessing in our times.

Michaelic Verse (RS)

We must eradicate from the soul all fear and terror of
what comes toward us out of the future.

We must acquire serenity in all feelings and sensations about the future.

We must look forward with absolute equanimity to all that may come,

and we must think only that whatever comes is given to us

by a world direction full of wisdom.

This is what we have to learn in our times.

To live out of pure trust in the ever present help of the spiritual world.

Surely nothing else will do, if our courage is not to fail us.

Let us properly discipline our will, and let us seek

the inner awakening every morning and every evening.

Our Spirit

Tyla and Douglas Gabriel launched the *Our Spirit* project in July 2014 as a way to introduce anthroposophy to a new generation of spiritual seekers. Our work is based on the foundations of Rudolf Steiner, but written and presented in a way that harnesses ahrimanic technologies to deliver the message of the ever-present Sophia and second coming of Christ. The *Our Spirit* website is filled with relevant content from free downloadable lectures like this one to videos, books, consciousness games, and ascension products and protocols.

If you liked what you have read, then discover our other free e-lectures and books, as well as our extensive newsletter archive with information that can assist you on your path towards spiritual development.

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