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NEW AGE: NEW WORLD ORDER.

In August 1914 Britain's Foreign Secretary Lord Grey murmured: "*All over Europe the lights are going out. When will they come on again?*" We are far beyond that point now and, all over our world, all standards, all decencies, are falling like the autumn leaves. A downhill rush, a veritable *dégringolade* as the French say.

And it is all astutely masterminded. AHRIMAN is riding high. There is a plan for the destruction of mankind. Unquestionably anybody who has studied the world's press and other media has got to admit that some of our chaps here rate near the top among the scum-skunks and cloaca-spreaders of the nations.

("Go for the Royals, boys! It worked well in Russia in 1917, and it'll work again here now!")

Nothing else would bring the entire fabric down so fast.

Every form of violence flourishes. Mayhem and murder, rape and mutilation of helpless women and children - all cunningly stimulated by the demonic mind-bending scourge of drugs.

("Sicily and Colombia are in the bag already. Italy tomorrow!")

And then who next, I wonder?

Our governing circles stand like petrified rabbits hypnotized by the stoat, and (except for a few courageous American states) unable to extirpate the evil. (Maybe they perceive that it won't be long until the criminals form the majority. Their votes will be useful then.)

I recall how, in China, I used to watch the soldiers of the Nationalist Government shooting or beheading the drug-pushers. One swipe of the *da dao*, 大刀, and the head was neatly off.

(And I never heard of a single one of them being caught at it again) ■

THE BATTLE AGAINST SPIRITUAL POWERS OF HINDRANCE

© by DAN LLOYD

The name of Dan Lloyd will be very familiar to many of our older readers, because he aided Charles Bowen splendidly, in the capacity of Assistant Editor of FSR, for no less than nine years (1965-1974), being succeeded then by Eileen Buckle, whom our oldsters will also all remember with much affection. She carried on as our Assistant Editor of FSR from 1975 until 1978, but prior to that she had already been the Assistant Editor of our other series, FSR CASE HISTORIES, right from their inception in 1970.

Subsequently, Dan and Eileen married. They live in Surrey, and for a long time now their main activities have been centred upon the work of the British branch of the Anthroposophical Society, founded by the remarkable teacher and seer Dr. Rudolf Steiner. Eileen is still the editor of a journal, as she now produces the Society's excellent ANTHROPOSOPHY TODAY.

I myself have long been greatly interested in the ideas of Steiner, but some of what he has to say is pretty difficult to understand (especially in his decidedly individual style of German, some of which I reproduced in FSR a few years ago).

Peculiarly difficult to grasp, I felt, were Steiner's most unusual views about the *dual nature* of these Dark Forces that work against Mankind. So I asked Dan if he would be good enough to write this special article for the benefit of FSR readers. In view of the rapid development of catastrophic events here, I feel sure that the article will be of interest to everyone! EDITOR.

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There has been much discussion in the pages of FSR about the existence of powers whose activities are believed to be inimical to the wellbeing of mankind. For some, speculation has turned on the possibility that UFOs are connected in some way with these hostile powers, while others see the same phenomena as bound up with beings who are beneficent, or at least neutral in their intentions. All in all, it is difficult to get a clear picture as to what precisely UFOs are or in what way they are connected, if at all, with humanity. *The following observations are intended to be a contribution to this debate from the point of view of a student of Rudolf Steiner's Spiritual Science, or Anthroposophy.*

That there are powers hostile to mankind's evolution was referred to repeatedly by Rudolf Steiner in the many lectures he gave at the beginning of this century. He emphasised, however, that these powers, while "spiritual" in nature, have quite different characteristics and objectives. In fact, the evil they represent is twofold. He called these adversaries *Lucifer* and *Ahriman*.

THE SECRET

This secret about the double nature of evil was known in the Mystery Schools of Antiquity and was expressed in a cloak of picturesque mythology for the people of that time — for example in the Greek image of Scylla and Charybdis, perils that lurk in wait for the unwary seafarer. German mythology expresses the two sides of evil in Loki and the Midgard serpent, in opposition to the Fenris wolf and Hel.

Alfred Schütze, a Christian Community priest, wrote a short but profoundly illuminating book called *The Enigma of Evil* (Floris Books, 1978) in which he points out that, while the New Testament does not explicitly expound the polar relationship between the two forces of evil and the good, it does make clear, in differentiating between *Diabolos* and *Satanas*, that evil has to be seen as a *duality*. The divergences that occur in the temptation scene, where Matthew and Luke use the word *Diabolos* whereas Mark speaks of *Satanas*, was explained by Rudolf Steiner as a double assault by Lucifer and Ahriman. The desire to accept all the kingdoms of this world is an assault by Lucifer (*Diabolos*) and the suggestion to turn stones into bread is an attack by Ahriman (*Satanas*). The challenge to leap from the pinnacle of the tower is a combined attack by both powers.

ADAM AND EVE

The Book of Genesis records how Adam and Eve were first approached by the Serpent (the Luciferic power), who conferred on them the free-

dom to distinguish between good and evil. We can see from this that Lucifer had a role within human evolution permitted by the Godhead. A profound mystery lies behind this story in the Bible, which should not be interpreted in a trivial way as though Adam and Eve were like two children tempted by a toffee apple. Underlying the pictorial language is an indication of how humanity, sinless until that time, was inoculated by the cosmic power of Lucifer, as a consequence of which it, humanity, first became attached to the physical world. Humanity's evolution on Earth really began from that time and Lucifer's role in bringing this about must be seen as a legitimate one, permitted by the guiding powers behind this evolution in order that mankind could gradually achieve its freedom. Implicit in this evolution is, of course, the freedom to reject the guidance of the higher spiritual powers themselves, for it would be no freedom at all if humanity was kept on leading strings and denied the possibility of falling into error.

THE AHRIMANIC AND LUCIFERIAN AGES

In the course of evolution the Ahrimanic power repeatedly alternated with the Luciferic one in bringing influences to bear on humanity. In characterising the age of ancient Greece as showing more the Luciferic influence in its art and philosophy, while ancient Rome strongly revealed the characteristics of Ahriman in its lust for power, Rudolf Steiner repeatedly emphasised that these twin powers of evil are working to this day in humanity. *Now, however, a decisive shift of balance has occurred, especially since the 19th century. Whereas formerly Lucifer had an ascendancy in his influence on mankind, now Ahriman is striving to gain for himself the utmost power over humanity.* What, then, is the crucial distinction between these two cosmic spiritual powers? And how do they work on humanity?

The Luciferic influence and the Ahrimanic work like a pendulum, for the duality of evil is closely bound up with man's own nature. Contrary to the Church decree which formally abolished the spirit in AD 869*, thus paving the way for the present age of materialism, the human being is a *triune* entity, composed of *body, soul and spirit*. On the one hand the soul shares the life of the body, receiving through the sense organs impressions of the earthly plane. On the other hand the soul opens itself to a higher spiritual world and thus partakes in a religious life. The soul constantly swings between these two poles of its being, striving to find the right harmony between them. It is precisely here, in this striving for a healthy balance between these two tendencies, that the twin forces of evil find their point of attack. To quote Alfred Schütze:

"The one tempter's goal is to fasten a man's atten-

tion entirely upon his necessary preoccupation with earthly matters and to keep him from illuminating the earth with the light of the spirit. He is to become totally bound to material existence and in this bondage to forget his spiritual origin. The other tempter seeks the opposite, wishing to fill the soul with the urge towards a self-sufficient, exclusively spiritual life. This force gives the soul a desire to be detached from earthly duties and responsibilities, to live in an egotistical yearning for bliss, hearing nothing of earthly troubles and tasks. A man's severance from the spiritual and bondage to the material is the goal of the one tempter: his separation from earthly existence and lapse into a nebulous, unrealistic spirituality antagonistic to earth, is the aim of the other seducer. The first would drag him down to the level of a animal-man, content with the dull satisfaction of physical needs: the latter would make him the caricature of an angel, unfaithful to earth in egotistical arrogance, conceit and self-deification."

THE "TUG-OF-WAR"

From this description it can be seen that the one power, Lucifer, strives to wrest man away from the earth while the other power, Ahriman, strives to bind him to it. In the Middle Ages the former temptation was more to the fore, when men had to grapple with superstition, witchcraft and the life of religious fanaticism. Today, it is the other adversary who is dominant, infecting people with the creed of materialism. *The real battle is thus not between good and evil but between the twin evils of Lucifer and Ahriman, with the good holding the balance between them.* It is precisely in this central region, where the good lies, that the power of Christ helps humanity to establish this equilibrium, enabling man to master the two extremes of evil and thus rise above them.

THE THREEFOLD INFLUENCE

Here we come to a central teaching of Rudolf Steiner: historical evolution has always been subject to this threefold influence of Lucifer-Christ-Ahriman. In a lecture given on 21 November 1919, he said to members of the Anthroposophical Society:

"Let us observe the Luciferic beings and see what interest they have in cosmic existence. We shall find that their chief interest is to make the world, and above all the human world, desert the spiritual beings whom man must regard as his true creators. The Luciferic beings wish nothing more than to make the world desert the divine beings. Do not misunderstand me: it is not the prime intention of the Luciferic beings to appropriate the world to themselves... their chief aim is to make the human being forsake his own divine creator-beings, to

liberate the world from these beings.

"The Ahrimanic beings have a different aim. They have the decided intention to make the kingdom of man, and the rest of the earth, subject to their sphere of power, to make mankind dependent upon them, to get control over human beings. While it always has been — and is now — the endeavour of the Luciferic beings to make human beings desert what they can feel as the divine in themselves, the Ahrimanic beings have the tendency gradually to include mankind and everything connected with it in their sphere of power. "Thus, within our cosmos, into which we human beings are interwoven, there exists a battle between the Luciferic beings, constantly striving for freedom, universal freedom, and the Ahrimanic beings, constantly striving for everlasting power and might. This battle permeates everything in which we live..."

"If you consider this whole matter you will have to say to yourselves: I am only able to understand the world if I conceive of it in connection with the number three, *the triad*. For we have on the one hand the Luciferic, and on the other the Ahrimanic element, and in the middle the human being who, as the third element, in the state of equilibrium between the two, must feel his divine essence. We shall only arrive at an understanding of the world if we base it on this triad and become clear about the fact that human life is the scale-beam. Here is the fulcrum; on the one side the scale pan with the Luciferic element, pulling upward; on the other side the scale pan with the Ahrimanic element, pulling downward. To keep the scales in perfect balance signifies the essential being of man. Those who were initiated into such secrets of the spiritual evolution of mankind have always emphasised the fact that it is only possible to understand cosmic existence into which man is placed if it is conceived of in the sense of the triad; that it cannot be understood if it is considered on the basis of any other number. Thus we may say, employing our own terminology: we have to deal with three main factors in cosmic existence, namely: the Luciferic element, representing the one scale of the balance, the Ahrimanic element, representing the other scale of the balance, and the state of equilibrium which represents the Christ Impulse."

AHRIMAN EVENTUALLY TO INCARNATE HERE

Earlier that same year, on 27 October, 1919, Rudolf Steiner gave a lecture entitled *The Ahrimanic Deception*, in which he spoke of an actual incarnation of Lucifer that had taken place at the beginning of the third pre-Christian millennium. This was the origin of the widespread ancient pagan wisdom that continued into the early Christian centuries as Gnostic thought until it was extirpated

by Church ordinance. Considerably more than two thousand years after the Luciferic incarnation came the incarnation of Christ who enacted the Mystery of Golgotha. This brought to civilised humanity an entirely different impulse, although its true nature could only be grasped by the remnants of the still-existing Gnostic wisdom and, when this faded, the possibility of grasping the supersensible element of the Mystery of Golgotha also faded more and more from human comprehension. Certain trends in modern theology indicate how materialistic it has become when it no longer sees the Christ in the man Jesus of Nazareth but only the 'simple man of Nazareth', stripped of his cosmic significance. The modern era of materialism is the signature of the third member of the triad, Ahriman, whose influence has been at work since the middle of the 15th century. There has gradually emerged the figure of Faust who enters into a pact with Mephistopheles. This latter is the same being as Ahriman, who became in Europe the *Devil*, in his various forms. The tendency to identify this figure with Lucifer arose not only because there was no clear idea of the distinction between Lucifer and Ahriman, but because the name Mephistopheles suggested the Devil, for the word *topel* is the same as the German term '*Teufel*' - devil. However, according to Rudolf Steiner, the word *mephiz* in the Hebrew language is used for one who *obstructs and corrupts*, and *topel* for one who *lies*. The name therefore properly belongs to a being who brings corruption and hindrances to man and is a spirit of untruth, deception and illusion — in other words, Ahriman. The influence of this being will increase in strength until an actual incarnation of Ahriman takes place among Western humanity '*before only a part of the third millennium of the post-Christian era has elapsed*'. Thus, as once there was an incarnation of Lucifer in human form in China and an incarnation of Christ in human form in Asia Minor, there will be an incarnation of Ahriman in human form in the West. And, like a mighty cosmic symbol, Christ's incarnation falls between the incarnations of the two great tempters of humanity, providing a divine fulcrum on which human evolution hinges.

PREPARED LONG AGO

The impending incarnation of Ahriman has been prepared long in advance, in such a way that mankind can fall a prey to him when he appears in human form. It is of the utmost interest to Ahriman, said Steiner, that people should steep themselves in our illusory modern science without realising that it is illusion, that it represents only one point of view, and is not an absolute truth. However, Steiner cautioned against drawing a false conclusion from what he had said. To avoid the science of the day would be 'the very falsest conclusion which could be drawn'.

He went on to say:

"We do not safeguard ourselves against Ahriman by avoiding modern science, *but by learning to know its character*. For modern science gives us an external illusion of the Universe, and we need this illusion. Do not imagine that we do not need it. Only we must fill it from quite another side with actual reality gained through spiritual research, we must rise from the illusory character to the true reality... You cannot wish to get rid of the rainbow because you know it to be an illusion of light and colour! You will not understand it if you do not realise its illusory character. But it is just the same with all that modern science gives you for your imagination of the Universe; it gives only illusions and that must be recognised. It is by educating oneself through these illusions that one arrives at the reality."

STRIFE AND CONFUSION BEING SOWN HERE

Not only is Ahriman working to foster this 'scientific superstition' which will chain men to the earthly, *but he is busily at work in stirring up all the emotions that split men up into small groups that mutually attack one another. All that comes from old differences of family, race, tribe, peoples, is used by Ahriman to create confusion.* Furthermore, said Steiner, a true comprehension of the Christian Gospel is no longer possible today unless it is deepened by spiritual science. The Gospel was given to those who lived in the first centuries of Christianity, and to believe that today it can give the *whole* of Christianity is a half-truth 'which befogs people and thus furnishes Ahriman with the best means of attaining the goal and the triumph of his incarnation'.

THE BATTLE

The battle now being waged is for the spiritualisation of intelligence, and this spiritual battle is taking place within human consciousness. If human beings fill their consciousness only with the contents of the world perceptible to the senses, which Ahriman tempts them to believe is the sole reality, then they become the tools of demonic forces. Since evil now makes less use of passion than of circumstances uninfluenced by emotion, feverish evil (Lucifer) has been replaced by cold evil (Ahriman) and appears in an institutional form spread over external civilisation. The coldly objective desk murderers of Nazi Germany and criminals whose motives lie less in strong passion than in sober calculation show that drives and emotions have been replaced by thoughts and deliberations.

This points to the fact that evil in its Ahrimanic form now penetrates the spiritual (thinking) realm of the human being and it has become necessary to fight against it as a fully conscious human being, whereas formerly it was sufficient to distinguish between good and Luciferic evil by feeling.

The step-by-step saturation of humanity with the Ahrimanic influence can be seen within political, administrative and bureaucratic institutions where evil can establish itself impersonally and objectively, as well as appearing through human actions. The impersonal anonymity of automation, the de-personalisation and de-humanisation of conditions of life and the levelling of existence are steps in the embodiment of the Ahrimanic spirit. Ahriman's activity can be encountered not only within every human being but in the impersonal arrangements of society. A further danger has appeared: there is an increase of cases where people say they felt prompted to do something that was actually against their own will, but felt impelled to do these particular actions as if sleep-walking and did not become fully aware of them till later. (One is reminded of Hitler's famous statement: "Ich handle mit der Sicherheit eines im Traum wandelnden Mannes" ('I go the way of my destiny with all the assurance of a sleep-walker.')

That demons were present in power in Nazi Germany and were temporarily able to take possession of human souls can hardly be denied. In the state of possession it is not the person's inmost self that thinks, speaks and acts, but a demonic intelligence which seizes him and makes use of his soul and physical part.

DEMONISATION

For such exceptional conditions to operate, the alert ego-consciousness has to be put to sleep and be replaced by another. It involves a weakness of the ego in which consciousness is dimmed — not the lower ego, which may indeed be strongly developed, but the true 'higher' ego. A materialistic mode of thought and intellectualism lames and obscures the true nature of the higher ego. As an example, the bombardment of us by radio and TV unattended by *wakeful* attention leads to an undermining of ego-consciousness and thus creates a spiritual vacuum into which Ahrimanic forces can enter. *If the spiritual emptiness created by modern technological civilisation is not filled by a person's own ego-strengthening, it is used by demons as a gateway for their assault. Much of the decadent phenomena of modern times, in which young people are the primary targets for Ahriman's attacks, testify to the on-going process of demonisation which has begun in this century.*

PRELUDE

All this can only be considered as a prelude to the actual incarnation of Ahriman. Rudolf Steiner posed the question: what would be the result if people were to follow the strong inclination they have today to let things drift on as they are, without understanding and guiding into the right channels those streams which lead to an Ahrimanic

culture? He said:

"As soon as Ahriman incarnates at the destined time in the West, the whole of culture would be impregnated with his forces. What else would come in his train? Through certain stupendous arts he would bring to man all the clairvoyant knowledge which until then can be acquired only by dint of intense labour 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 mankind.

"Our concern is that the wisdom of the future — a clairvoyant wisdom — shall be rescued from the clutches of Ahriman... The issue is whether this wisdom is in the hands of Ahriman or of Christ."

EFFECTS ON MAN

The effect which the incarnation of Ahriman will have upon human beings, whether this incarnation will lead them to prevent the Earth from being spiritualised or bring home to them the very limited significance of intellectual, unspiritual life, depends upon their ability and willingness to penetrate to the roots of the spiritual and unspiritual currents of the present time. "If men rightly take in hand the currents leading towards Ahriman, then," said Rudolf Steiner, "simply through his incarnation in earthly life they will recognise the Ahrimanic influence on the one side, and on the other its polar opposite — the Luciferic influence. And then the very contrast between the Ahrimanic and the Luciferic will enable them to perceive the *third* reality. Men must consciously wrestle through to an understanding of this trinity of the Christian impulse, the Ahrimanic and the Luciferic influences; for without this consciousness they will not be able to go forward into the future with the prospect of achieving the goals of Earth existence."

THE UFO PROBLEM

Enough has been said to show the spiritual situation of humanity today. The degree to which the deceptive machinations of the Ahrimanic spirits are active within the UFO phenomena must be a matter for judgment. However, if we ask ourselves what effect the phenomena have had on our thinking we may begin to perceive something of the background to these mysterious appearances. A widespread belief in visitations from Outer Space has been spawned by filmed and televised science-fiction tales. The belief structure that has grown up about the UFO phenomena promises guidance by Space entities, into whose hands mankind should place its destiny. For a humanity led astray by the powerful, corrupting forces of materialism, such a