

The Morya Federation

## A Complementary Study of “*The Work of the Angels in Man’s Astral Body*”

(Lecture by Rudolf Steiner, 1918, Zurich)

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Course 260

### Introduction

In 1918 Rudolf Steiner gave a lecture entitled “*The Work of the Angels in Man’s Astral Body*” in Zurich, Switzerland. He conveyed to his listeners that advanced men, through concrete investigation of an esoteric understanding of the spirit, could become “custodians, as it were, of very definite and significant processes in the evolution of humanity.”<sup>1</sup> He said that these processes involved the evolution of man’s Consciousness (or Spiritual) Soul, a “paramount force in human evolution;”<sup>2</sup> it would occur in the period from the 15<sup>th</sup> Century until the beginning of the Third Millennium (with some leeway). This would mean, however, a significant effort to raise their consciousness to a new level.

Steiner reviewed the prevailing assumption of the time – that thoughts and ideas were contained in men’s souls, dependent upon men’s “deeds” for their externalization. To the extent that men held or mentally pictured their thoughts as ideals, and then acted upon them on the physical plane, thoughts and ideas entered the world.<sup>3</sup> However, with the epoch of the “Consciousness Soul” at hand, Steiner asserted that it was time for men to awaken to their newly evolving spiritual faculties and to understand the evolutionary process at a much deeper level. Taking into account humanity’s progress toward freedom to date, further human progress was now up to men themselves, he said. How “definite events” of the New Millennium would take effect in humanity’s evolution would now depend upon the “will” of men alone, applied either consciously in the effort or not applied and thus, unconsciously sleeping through the opportunity.<sup>4</sup> There could be no help from any other Spiritual Beings.

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<sup>1</sup> Steiner, Rudolf; *The Work of the Angels in Man’s Astral Body*, 1

<sup>2</sup> Steiner, Rudolf; *The Work of the Angels in Man’s Astral Body*, 2

<sup>3</sup> Steiner, Rudolf; *The Work of the Angels in Man’s Astral Body*, 1

<sup>4</sup> Steiner, Rudolf, *The Work of the Angels in Man’s Astral Body*, 7

It is now the end of 2012 and much work has been done by the Spiritual Hierarchy; it seems that most men and many disciples are still unaware of or uninterested in exploring the more technical esoteric questions, as Master DK asserted to be the case some years ago. It is therefore a good time to attempt to answer what Steiner called an appropriate esoteric question for our time: *“What are the Angels – the spiritual Beings nearest to men – doing in the human astral body in the present cycle of evolution?”*<sup>5</sup> This question is appropriate, noted Steiner, because the astral body is the member nearest to the Ego/Soul and because the Angels of the Angelic Hierarchy rank immediately above the Human Hierarchy.

We live in momentous times and man’s opportunity to penetrate the science of esoteric knowledge is greater now than ever before. Steiner’s counsel almost one hundred years ago was: to vigilant wakefulness in daily life, to awareness of the signs of the times, to detailed investigation of the complex human constitution, and to the deeper realization that the creative hierarchies were “still constantly working within them”<sup>6</sup> (in the bodily sheaths). And, he added, progress would only be evidenced through men’s ability to speak concretely about such matters rather than in the prevailing abstractions.<sup>7</sup> Steiner’s words reveal the prime reason for his strong convictions –

Purely through the Spiritual Soul, purely through their conscious thinking, men must reach the point of actually perceiving what the Angels are doing to prepare the future of humanity. The teachings of Spiritual Science in this domain must become practical wisdom in the life of humanity – practical, because men can be convinced that it belongs to their own wisdom to recognize the aims of the Angels, as I have described them.<sup>8</sup>

We will proceed with his question in mind, allowing Steiner to broadly frame our investigation, but integrating Master Djwhal Kuhl’s more current and technical offerings on these matters. In doing so, Steiner’s call to be concrete in our investigations will be foremost; abstractions and generalizations will not do any longer. Thus, from this blended approach we may hasten forward in addressing one of man’s most immediate problems in this New Age through: recognition of complex and ongoing divinely-willed evolutionary process, scientific knowledge related to creative thinking, new awareness of man’s core psychological challenges, real appreciation for the continuous “weaving” of knowledge and wisdom into man’s very being by the Deva Kingdom, and new or renewed effort to work with the many guides (both human and deva) who accompany man on his journey to greater consciousness.

## **Part I – The Angels – The Deva Kingdom**

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<sup>5</sup> Steiner, Rudolf; *The Work of the Angels in Man’s Astral Body*, 3

<sup>6</sup> Steiner, Rudolf; *The Work of the Angels in Man’s Astral Body*, 2

<sup>7</sup> Steiner, Rudolf, *The Work of the Angels in Man’s Astral Body*, 12

<sup>8</sup> Steiner, Rudolf, *The Work of the Angels in Man’s Astral Body*, 6

## Who are the Angels? – Man’s Abstract Conceptions

The traditional word “Angel” has generally referred to spiritual beings who are ‘messengers of God’ in some religious traditions; in others they protect or guide human beings.<sup>9</sup> Jewish philosopher Maimonides here provides a general orientation incorporating Aristotle’s thought; it is important to note that, long ago, deeply thoughtful and spiritual men touched upon the very ideas which Master DK will shortly confirm for us in new ways:

. . . this leads Aristotle in turn to the demonstrated fact that God, glory and majesty to Him, does not do things by direct contact. God burns things by means of fire; fire is moved by the motion of the sphere; the sphere is moved by means of a disembodied intellect, these intellects being the ‘angels which are near to Him’, through whose mediation the spheres [planets] move . . . thus totally disembodied minds exist which emanate from God and are the intermediaries between God and all the bodies [objects] here in this world.<sup>10</sup>

“Angel” is also a more specific term. St. Thomas Aquinas wrote the Canonical Divisions of the Angelic Hierarchy centuries ago. In that Hierarchy, there are three tiers of Angelic groups, each of which can be further subdivided into three groups, making a total of nine groups. Many names are familiar from biblical writings (in ranked order): Seraphim, Cherubim, Thrones; Dominations, Virtues, Powers; Principalities, Archangels, Angels). The work of the Angels, ranked lowest, is overseen by various other Angelic Beings above them. All of these Spiritual Beings are self-conscious; that is, they have attained and passed beyond the level of human consciousness. “The reason for that assumption is because they are the messengers for the divine and are thus intermediaries between the Godhead and humanity, although their work involves everything aside from humanity as well.”<sup>11</sup> The work of the Angels (the lowest group of the nine) is here described, more specifically.

The primary scope of their caretaker capacity is over humanity and the world. They are the messengers . . . and beings of pure spirituality. They deliver the word of impending woe or good tidings, and this is done through both physical and through spiritual means. They are the ones who provide humanity with the omens and portents and who oversee the symbolism of life. They are also the keepers of records.<sup>12</sup>

Although Rudolf Steiner speaks of the “Angels” in reference to a number of the higher Spiritual Beings of the Angelic Hierarchy, we will not, for the most part, concern ourselves with this in our investigation. Most of these groups are quite beyond man’s comprehension, according to Steiner and Master DK. It will be enough for us to generally accept Steiner’s statement that, in relation to the collective work of the Angels in man’s astral body, the Angels are “under the

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<sup>9</sup> <http://en.wikipedia.org/wiki/Angel>, 1

<sup>10</sup> <http://en.wikipedia.org/wiki/Angel>; Judaism, Maimonides, *Guide for the Perplexed II:4*

<sup>11</sup> [http://www.makara.us/05ref/02comps/angels\\_ma.htm](http://www.makara.us/05ref/02comps/angels_ma.htm); Angelic Hierarchy, Angels, 3

<sup>12</sup> [http://www.makara.us/05ref/02comps/angels\\_ma.htm](http://www.makara.us/05ref/02comps/angels_ma.htm); Angelic Hierarchy, Angels, 3

guidance of the Spirits of Form (Exusiai);”<sup>13</sup> these are possibly the lowest of the three groups in the second tier of the Angelic Hierarchy, called the “Exusiai” by Rudolf Steiner in his naming of the Angelic Hierarchies. (Reference needed.)

### **A More Concrete Look at the Angels: Consideration of the Deva Kingdom**

Comprehensively, the different groups of the Angelic Hierarchy are part of the Deva Kingdom, the very Life of the Universe.<sup>14</sup> The Deva Kingdom is a separate and distinct evolution comprising both the substance and forms of all known to man in the objective world, as well as those substances and forms of the hidden or subjective soul world. Master DK states, “All matter is living matter, or is the vital substance of deva entities.”<sup>15</sup> At its most basic level, this vital substance is passive – the elemental essences and unconscious elemental lives (subhuman) which unconsciously respond as the “work force” comprising all forms.<sup>16</sup> At its higher level, by degrees, are the active D/deva builders. Known as the “great Mother” aspect, the lesser devas build coherent forms out of the matter of their own bodies and the greater Devas build and/or control higher forms.<sup>17</sup> “The evolutionary devas, the great Ah-Hi builders relate to the Father or will aspect of divinity. The lesser involutory devas and elemental forces make up the matter or Mother aspect.”<sup>18</sup> Together, these “devas are the dual force-substance of the lowest cosmic plane, the Cosmic Physical Plane,” that comprises both macrocosmic and microcosmic forces, or those most nearly related to man’s constitution.<sup>19</sup>

The one Life of the Deva Kingdom is Spirit-Matter in our manifested Universe. It is the energizing Principle expressing as dual force;<sup>20</sup> as such, it carries and expresses the basic positive-negative polarity [Father-Mother] of the Universe. However, this union in manifestation becomes a threefold order by giving rise to the Light of God known as the Oversoul or Soul of the World. Thus we have one Life manifesting as the threefold Fire of God. It is Electric Fire (of Spirit), Solar Fire (of Soul) and Fire by Friction (of Matter).<sup>21</sup> Helena P. Blavatsky reveals the spiritual centrality and power of the One Divine Flame as the God of Fire in these passages from the *Secret Doctrine*:

- Fire is the most perfect and unadulterated reflection, in Heaven as on earth, of the One Flame. It is life and death, the origin and the end of every material thing. It is the divine Substance.<sup>22</sup>

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<sup>13</sup> Steiner, Rudolf, *The Work of the Angels in Man’s Astral Body*, 4

<sup>14</sup> TCF, 3

<sup>15</sup> TCF, 488

<sup>16</sup> 260.3, *Elementals and Devas*, 1

<sup>17</sup> 260.3, *Elementals and Devas*, 1

<sup>18</sup> Carpenter, Duane; *The Devas and the Angelic Kingdoms, Part I*, 4

<sup>19</sup> TCF, 621

<sup>20</sup> EA 600-601

<sup>21</sup> TCF, 42

<sup>22</sup> *Secret Doctrine* I., 146

- Our earth and man (are) the products of the *Three Fires*.<sup>23</sup>
- Fire and flame destroy the body of an Arhat [fourth degree initiate]; their essence makes him immortal.<sup>24</sup>

H.P.B. states that the Threefold order then demonstrates always in a Sevenfold differentiation. The sevenfold pattern of Solar Force on the Earth is the Seven Rays, those Principles of God embodied by the Great Devas of Force. At the Soul level they are named here:

These three aspects of God, the solar Logos, and the Central Energy or Force (for the terms are occultly synonymous) demonstrate through seven centres of force – three major centres and four minor. These seven centres of logoic Force are themselves so constituted that they form corporate Entities . . . a) The seven planetary Logoi, b) The seven Spirits before the Throne, c) The Seven Rays, d) the Seven Heavenly Men.<sup>25</sup>

On the physical plane, the threefold Fire of God expresses through “[the] three major divisions of Devic life . . . through these three different qualities of spirit [qualities are the soul level] as outlined here:

Transmitting devas (Father, Unmanifested – first aspect, electric fire),  
 Manipulating devas (Son, Rays – second aspect, solar fire)  
 Lower devas or elementals – (Mother, Planes - third aspect, Fire by Friction).”<sup>26</sup>

From the highest subplane of the atomic the transmitting devas who embody the central purpose of God, Electric Fire, direct the manipulating devas, Solar Fire, who carry forth the plan down into objective manifestation. These manipulating devas in turn direct the lesser devas and elemental forces who concretize the plan through the principle of Fire by Friction.<sup>27</sup>

As finally, the sevenfold hidden fires animate the objective Universe, demonstrating in its third aspect as the cosmic Lord of Fire – “Fohat, or electricity . . . an Entity . . . the sumtotal of the energy of the seven Spirits.”<sup>28</sup> Through Him, the Seven Spirits (Rays) animate with fire the seven systemic planes (and its forty-nine subplanes) of the Cosmic Physical Plane.

## **Part II – The Nature of the Soul, The Human Kingdom and A Logos**

### **Soul Light, Ideas as Sons and the Human Kingdom, a “Far From Missing Link”**

We have seen that in manifestation, when Spirit and Matter unite, their interplay produces Light, which is known as the Soul of the World, the *Anima Mundi*.<sup>29</sup> This Light is the lineage of

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<sup>23</sup> *Secret Doctrine* II, 258

<sup>24</sup> *Secret Doctrine* I, 35

<sup>25</sup> TCF, 5

<sup>26</sup> Carpenter, Duane; *The Devas and the Angelic Kingdoms, Part I*, 4-5

<sup>27</sup> Carpenter, Duane; *The Devas and the Angelic Kingdoms, Part I*, 5

<sup>28</sup> TCF, Footnote 23, 66

<sup>29</sup> TCF, 3

new creative ideas (or thoughts) of the ever expanding edge of the Cosmic Ideation of the “*one Boundless Immutable Principle; one Absolute Reality which antecedes all manifested conditioned Being. . . beyond the range and reach of any human thought or expression.*”<sup>30</sup>

We might then ask, what is an Idea? Master DK explains, referencing H.P.B.’s statement in *The Secret Doctrine*, that “an Idea is a Being incorporeal which has no subsistence by itself but gives figure and form unto shapeless matter and becomes the cause of manifestation.” Some of these ideas, born of the Divine “*Will to Causation*”<sup>31</sup> eventually become, via the Higher (Conscious) Deva Evolution, those Spiritual Beings Who are the Principles of God. Master DK describes this multidimensional reality –

The soul is light *essentially*, both *literally* from the vibratory angle, and *philosophically* from the angle of constituting the true medium of knowledge. The soul is light *symbolically*, for it is like the rays of the sun, which pour out into the darkness; the soul, through the medium of the brain, causes revelation.<sup>32</sup>

We can also say that Souls as Ideas and Light carry the potential to become descended Sons of God, the result of the marriage of Spirit-Matter (Father-Mother). In our manifested world, via an involutory process, Soul light evolves (via elemental and devic forces) through the three lower Kingdoms of Nature (mineral, vegetable, animal) and subsequently into the Human Kingdom evolution (a parallel evolution to that of the Deva Kingdom.) The human evolution, on the earth, was made possible by the Venusian Lords of Flame (Solar Angels) Who implanted the divine spark of mind (solar fire) in animal-men 18 million years ago; and they remained with each ‘individualized’ animal-man to build man’s causal body (the Soul). This event embedded the potential to greatly accelerate the evolution of animal-men into Sons of Mind and thus, also accelerate their path to Consciousness as Sons of God. DK teaches that “Consciousness is per se the recognition of a progressive plan”<sup>33</sup> and it is this ability to evolve higher consciousness which distinguishes the evolution of i/Individualities as g/Gods. It is only a self-conscious individual who can freely choose to recognize and cooperate with the Purposes and Plans of the Gods of Higher Evolution.<sup>34</sup> Thus, we can summarize this important event, as Master DK states:

Man is the product of the approximation (at present imperfect) of the two poles of Spirit (the Father in Heaven) and of Matter (the Mother). The result of this union is an individualized Son of God, or unit of the divine Self, an exact replica in miniature on the lowest plane of the great Son of God, the All-Self, who is in Himself the totality of all the miniature sons, of all the individualized Selves, and of each and every unit.<sup>35</sup>

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<sup>30</sup> TCF, 3

<sup>31</sup> EA 600-601

<sup>32</sup> EPI, 131-132

<sup>33</sup> EA 600-601

<sup>34</sup> TCF, Footnote 15, 48

<sup>35</sup> TCF, 228

Man is a trinity, made in the image of God (Father). He is: Spirit (Unmanifested Will-Purpose), Soul (Love-Wisdom) and Body or Form (Active Intelligence). His self-consciousness evolves through the Fourth Human Kingdom, first as personality, and then through soul contact, the prerequisite for evolution of group consciousness. When soul expressions of group consciousness, love and brotherhood are fully embraced, man will be admitted to the Fifth (Soul) Kingdom of God. From there, further spiritual evolution of universal or absolute consciousness becomes possible and opens the way to higher service in the Cosmos.

We may now realize some contrasts of the deva and human evolutions. Master DK confirms:

- The devas are innately intelligence – the force which produces activity.”<sup>36</sup> “God is mind. God is intelligent functioning. God is creative activity. These are the qualities of the deva evolution.”<sup>37</sup>
- Man is innately Love – the Force which produces coherency.”<sup>38</sup> “God is love. God is relationship. God is consciousness. These are the three qualities of the Christ [Soul] evolution.”<sup>39</sup>

In man himself, these forces are combined. “From the most esoteric standpoint, “Man is a deva;” he is Spirit and deva substance, united through the work of conscious deva energy.”<sup>40</sup> With the incorporation of this unique capacity, humanity, as the fourth kingdom of seven on the earth, has a pivotal role to play in the progress of all life on earth –

Man is a living entity, a conscious son of God (a soul) occupying an animal body. Here lies the point. He is therefore in the nature of a link, and a far from missing link. He unifies in himself the results of the evolutionary process as it has been carried on during the past ages, and he brings into contact with that evolutionary result a new factor, that of an individual self-sustaining, self-knowing aspect. It is the presence of this factor and of this aspect which differentiates man from the animal.<sup>41</sup>

### **All Life is Atomic, Held in Relationship by a *Logos* (God as Word)**

With the addition of Soul to Spirit-Matter, the archetypal threefold pattern of all Life in the manifested world is: Spirit, Soul, Body (Form or Matter).<sup>42</sup> This pattern applies not only to the smallest atom of energy, but also to the psychic (soul) relationship of all Being. We know that the Deva Kingdom, the animating Life of God, embodies the positive-negative polarity (Spirit-Matter). Now we have the second aspect of Soul, in energy-force terms, as the equilibrium or

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<sup>36</sup> TCF 667

<sup>37</sup> RI 180

<sup>38</sup> TCF 667

<sup>39</sup> RI 180

<sup>40</sup> 260.1, *Man and Devas Contrasted*, 1 (TCF 729)

<sup>41</sup> EPI, 311

<sup>42</sup> TCF, 4

point of balance between Spirit-Matter. Humanity is familiar with the pervasiveness of the positive (nucleus) - negative (electron) polarity held in equilibrium in the atom of energy. It is now time for human wisdom to conceive of this same *positive-negative relationship seeking equilibrium* at the heart of all Soul (Solar) relationships in the Cosmos; all L/life is A/atomic. Not only does positive (spiritual) force control negative (material) energy but relatively G/greater Atoms are the positive controlling force, by degrees, in relation to all L/lesser atoms. DK explains this in greater detail:

In all these atoms, stupendous or minute, microcosmic or macrocosmic, the central life [spirit] corresponds to the positive charge of electrical force predicated by science, whether it is the life of a cosmic Entity such as a solar Logos, or the tiny elemental life within a physical atom.

The lesser atoms which revolve round their positive centre, and what are at present termed electrons by science, are the negative aspect [matter], and this is true not only of the atom on the physical plane, but of the human atoms, held to their central attractive point, a Heavenly Man, or the atomic forms which in their aggregate form the recognized solar system. All forms are built up in an analogous manner and the only difference consists – as the text-books teach – in the arrangement and the number of the electrons. *The electron itself will eventually be found to be an elemental, tiny life.*<sup>43</sup>

Master DK further states that “Every atom is a focal point of [devic] force, the force of substance itself, the life or vitality of the third aspect, the life of that cosmic Entity [Brahma] Who is *to the Logos* the negative aspect of electricity.”<sup>44</sup> It is most important here to recognize the clue about the Divine nature of all psychic relationships hidden in the phrase “*to the Logos.*” As given in the Christian tradition, *Logos* means God, the Divine Word in the Macrocosm. God uses His positive, spiritual force to control and “bring to maturity” the negative or material forces in His Body – “fostering the germ of self-consciousness, fanning the flame until each unit becomes fully group conscious and aware of his place within the body corporate.”<sup>45</sup> This is also true of man who, as *logos* “functioning in the three worlds,” must learn to work “upon the conscious [or intelligent] cells of his bodies, until each atom eventually achieves its goal” in his microcosm (body).<sup>46</sup> Thus, it is the work of a *Logos* to spiritually develop all of his lesser soul relationships in conformity with his Higher Soul relationships as well.

### **Man’s Problem: Recognizing that “Social Cosmos Arises Out of Chaos”**

Man’s problem is that he has yet to consciously recognize this universal pattern of relationship within himself and the Cosmos. It is this problem of man that Rudolf Steiner is addressing when he states that, “Men will have to get used to listening to different words, different ways of

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<sup>43</sup> TCF, 477-478

<sup>44</sup> TCF, 527-528

<sup>45</sup> TCF, 619

<sup>46</sup> TCF, 619



putting things, if social cosmos is again to arise out of chaos.”<sup>47</sup> DK clarifies this pattern of relationship, from solar Logos to planetary Logos to human being –

The solar Logos is more than man, for He is the sumtotal of all the evolutions within the entire solar system, including the human, which is an evolution standing at a middle point in relation to the other evolutions. On one side of him are ranged hosts of beings who are more than human, and who, in past kalpas, reached and passed the stage where man now is; on the other side are hosts of the subhuman evolutions who in future kalpas will achieve the stage of humanity. Man stands midway between the two and is at the point of balance; herein lies his problem. He does not partake wholly of the material side of evolution, nor is he wholly the expression of the third Logos, the Brahma aspect of the Deity, Who is an expression of pure energy or intelligence, motivating that tenuous Spirit, the expression of the first Logos, the Mahadeva aspect, which is an expression of pure will or necessitous desire, impelling to manifestation. It is the fundamental motive itself or the great will to be. Man is a product of the union of the two; he is the meeting place of matter or active intelligent substance, and of Spirit or the basic will. He is the child born of their marriage or at-one-ment. He assumes objectivity in order to express that which is in each of the two opposites [spirit-matter], plus the result of their merging in himself [soul].<sup>48</sup>

It is thus the human challenge to awaken to this problem of relativity in relationship, and to step up to the new roles and responsibilities which it naturally brings. Men must realize their responsibility to the “myriad of lesser lives” – those elemental beings of the lower nature (physical, emotional, mental) and lunar forces of the personality.<sup>49</sup> They must also recognize that every human being is a threefold solar (soul) being in development as well: lower concrete mind, Soul/Causal force and higher abstract mind. This soul force demonstrates through the sevenfold order of souls known as the Seven Rays (as well as through the seven times seven ongoing differentiation of this). As *logoi* to their microcosms, men are the builders of their lower forms and must become “first of all controller[s] of lives and the arbiter[s] of the destinies of certain entities”<sup>50</sup> within themselves.

The responsibilities of men extend beyond their individual sense of being however. There are greater group responsibilities. Through realization of brotherhood with the souls of all men, each man will eventually recognize his Brotherhood within the Spiritual Hierarchy of Light as a Master of Wisdom. The initiated Masters, with Christ as Head of the Hierarchy, guide the affairs of planet Earth through their cooperative work with the Deva Kingdom. It is Earth’s destiny to become sacred, to be a great “Station of Light” within this region of the galaxy. This achievement depends on the evolution of humanity as a whole, however. It is thus apparent that relational responsibility for human beings lies both “Below” and “Above” on the

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<sup>47</sup> Steiner, Rudolf; *The Work of the Angels in Man’s Astral Body*, 12

<sup>48</sup> TCF 239-240

<sup>49</sup> COA 59

<sup>50</sup> TWM 463

evolutionary path. This is the real Consciousness of those superhuman men, known as the Gods (whether planetary or solar *Logoi*). At the evolutionary verge of registering human wisdom en masse, it is men themselves who must persistently *initiate* their search for meaning and do the work required to raise their collective consciousness as well, step by step.

### **Part III – The Dreams of God in Symbolic Formulation**

#### **The Work of the Angels in Man’s Astral Body: Pictures Belonging to Evolving Human Wisdom**

Rudolf Steiner taught his audience that man’s evolutionary opportunity to observe the deeds of the Angels in his astral body is now upon him in the age of the Consciousness Soul. In a prior time Steiner indicates that “atavistic clairvoyance previously obscured [man’s] observation,” giving rise to dark veils that yet obscure man’s ability to see the work of the Angels.<sup>51</sup> We can presume that the dark veils are the *maya*, glamour and illusion so frequently referred to by Master DK; they comprise man’s greatest challenge on the astral plane. Over time however, Steiner says that man’s thought life [mental faculty] became stronger in the “era of natural science.”<sup>52</sup> By 1918, Steiner indicates that the evolutionary development of a “certain degree of Imaginative Knowledge . . . Imaginative Cognition” has given men the ability to perceive the fact of this work of the Angels.<sup>53</sup> He states, “The Angels form pictures in man’s astral body and these pictures are accessible to thinking that has become clairvoyant . . . And then, later on, the pictures become reality in a humanity transformed.”<sup>54</sup> Steiner counsels that if a man does not register, develop and use his Imaginative Knowledge or Cognition, the pictures which the Angels have woven simply pass away, unrecognized; presumably then, man does not progress.

We will consider Imaginative Cognition later, but first we pause to explore why the Angels form certain pictures in man’s astral body and what they might be. Steiner reports that the higher ranking angelic “Spirits of Form are obliged, to begin with, to unfold in pictures what they desire to achieve with us during Earth-evolution and beyond.” Steiner states that “without [these pictures] there would be for man no evolution into the future in accordance with the intentions of the Spirits of Form.”<sup>55</sup> The Higher Impulses under which the Angels work is beautifully detailed by Steiner; there are three Impulses or Principles that he says are currently affecting human evolution. The First Impulse is key, the One Principle of Brotherhood, in the absolute sense, he states.

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<sup>51</sup> Steiner, Rudolf; 13

<sup>52</sup> Steiner, Rudolf; 4

<sup>53</sup> Steiner, Rudolf; 4

<sup>54</sup> Steiner, Rudolf; 4

<sup>55</sup> Steiner, Rudolf; 4

If we are able to scrutinize these pictures, it becomes evident that they are woven in accordance with quite definite impulses and principles. Forces for the future evolution of mankind are contained in them. If we watch the Angels carry out this work – it is clear that they have a very definite plan for the future configuration of social life on earth; their aim is to engender in the astral bodies of men such pictures as will bring about definite conditions in the social life of the future. . . . And indeed in forming these pictures the Angels work on a definite principle, namely, that in the future no human being is to find peace in the enjoyment of happiness if others beside him are unhappy. An impulse of Brotherhood in the absolute sense, unification of the human race in Brotherhood rightly understood – this is to be the governing principle of the social conditions in the physical existence. . . . That is the One Principle in accordance with which the Angels form the pictures in man’s astral body.<sup>56</sup>

This First Impulse of Brotherhood, described as absolute, is then originating from the Spiritual level or first aspect Divinity. There are Second and Third Impulses that the Angels work with as well, Steiner says. The Second Impulse has to do with an Angelic objective related to the soul or second aspect of man’s being:

Through pictures they inculcate into the astral body that in future time every human being shall see in each and all of his fellow-men a hidden divinity. . . [that] we must confront every human being with the full realization that in him something is revealing itself from the divine foundations of the world, revealing itself through flesh and blood. To conceive man as a picture revealed from the spiritual world, to conceive this with all the earnestness, all the strength and all the insight at our command – this is the impulse laid by the Angels into the pictures.”<sup>57</sup>

Once this is fulfilled, there will be a very definite consequence. The basis of all free religious feeling that will unfold in humanity in the future will be the acknowledgement, not merely in theory but in actual practice that every human being is made in the likeness of the Godhead. When that time comes there will be no need for any religious coercion; for then every meeting between one man and another will of itself be in the nature of a religious rite, a sacrament, and nobody will need a special Church with institutions on the physical plane to sustain the religious life. If the Church understands itself truly, its one aim must be to render itself unnecessary on the physical plane, as the whole of life becomes the expression of the supersensible.<sup>58</sup>

The Third Impulse of the Angels affects man’s thinking (third aspect), according to Steiner:

To make it possible for men to reach the Spirit through thinking, to cross the abyss and through thinking, to experience the reality of the Spirit. Spiritual Science for the spirit, freedom of religious life for the soul, brotherhood for the bodily life – this resounds like cosmic music through the work wrought by the angels in the astral bodies of men. . . . All that is necessary is to raise our consciousness to a different level and we shall feel ourselves transported to this wonderful site of the work done by the Angels in the human astral body.<sup>59</sup>

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<sup>56</sup> Steiner, Rudolf; 4-5

<sup>57</sup> Steiner, Rudolf;

<sup>58</sup> Steiner, Rudolf; 5

<sup>59</sup> Steiner, Rudolf; 5

These Impulses and their Principled content are the Pictures of God, the dreams of the Universal Mind and Conscious Divinity Who uses the one and only meditative process to create in the Universe. As we will later see, in the meditative process God has visualized these effects coming to fruition within human evolution. It is that which man, made in the image of God, must now learn about himself (as descendant of the Creator) under the tutelage of his human soul. Master DK indicates that the ““dreams of God” Himself [can] be known . . . and the “images” which the Deity has created can be contacted and seen”<sup>60</sup> by the highly trained meditative man who learns to truly use his imagination. Such a man “puts the entire lower man to sleep,” and as the soul, he passes into a higher state of dream consciousness where he can “intelligently participate” in God’s Plan of Evolution.<sup>61</sup> In this state a man becomes a “seer;” he gains direct cognition and becomes pure knowledge itself, using his mind correctly as an “organ of vision and transmission.”<sup>62</sup>

### **Symbolic Formulations (Blueprints) of the Plan of God Descending**

To discern the Plan of God, man must come to realize that the language of God is symbolic and formulaic, and therefore, he must learn new languages. It is the Word of God (Sound) that is delivered through the vibratory matrix of our Solar System, embodied in Deva substance and through Deva forces of the Seven Rays. The Impulses of the Logos originate on the first systemic plane (logoiic); they are initially felt on the second systemic plane (monadic), where the blueprints or archetypes of the Logos are first formulated on the Cosmic Physical Plane. Behind any Idea of God there is a formula or blueprint for every Idea. Such formulas “might be defined as the *dynamic purpose*, the “thing” as the Thinker [God] *sees it and externalizes it in his mind*, and *visualizes it as the carrier of his intent*.”<sup>63</sup> On the monadic plane these Ideas as formulations can only be registered by man’s highest Self, the Monad (Pure Spirit), Who stands as Absolute in relation to man’s microcosm of spirit (atma), soul (buddhi), body (manas).<sup>64</sup> On the second systemic plane of blueprint formulation, Master DK relates how certain Deva forces pick up the impulses and move them downward through the systemic system –

The greater building devas on the second plane of the solar system, the monadic plane or the second cosmic ether, direct the energies of the manipulating devas of the fourth cosmic ether, the buddhic plane.

The manipulating devas of the fourth cosmic ether will, in due course of evolution, work out the plan in objective perfection through the medium of the living substance of the lesser devas of the liquid or astral plane. When they have done this two results will be seen: first, the astral

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<sup>60</sup> LOS 86-87

<sup>61</sup> LOS 86-87

<sup>62</sup> LOS 16

<sup>63</sup> TWM, 455

<sup>64</sup> TCF, 261-262

plane will perfectly reflect the buddhic plane and, secondly, the result of that will be that the physical plane will produce the exact vehicle needed for microcosmic or macrocosmic expression through the force of water, or desire.<sup>65</sup>

Thus we have Devic forces impulsing the formulated “pictures” of the Plan of God from the second, to the fourth, to the sixth systemic astral plane via the second, and fourth etheric subplanes contained within each. We can sense how Divine Love-Wisdom intentions pulse through the “even” 2-4-6 lines of force, from monadic to buddhic, and finally from buddhic to the astral plane, described further here:

The sixth principle . . . or the love aspect (the Christ principle), and the sixth plane, are connected; there is an interplay of energy between the fourth cosmic ether, or buddhic energy, and the sixth plane, or astral energy. The devas on both these planes belong essentially to groups over which Neptunian influence presides, hence the astral plane can, and eventually will, directly reflect the buddhic.

We have said that the flow of Divine Impulse is ‘downward,’ so to speak; it might be better to say that it ripples outward as in all directions. What is important to realize, however, is that there is not an automatic continuity of consciousness in man that reaches toward God (in the ascending direction.) Man begins to evolve his consciousness toward God only as he learns to control the elemental forces of his three bodies, calming his emotional life and training his mind to concentrate. In these attempts to coordinate the astral and mental life, he builds a bridge (in consciousness) between his astral and mental levels as “a personality correspondence to the building of the antahkarana.”<sup>66</sup> As the man becomes the aspirant, pondering and searching for meaning in his life, his real work of building the soul’s antahkarana (bridge in consciousness) will begin. Master DK states that the antahkarana is –

. . . that [which] the Ego [Soul] has to build in order to bridge the gap between the lower and higher mental, between the causal vehicle on the third subplane of the mental plane, and the manasic permanent atom on the first subplane. This is the work that all advanced thinkers are unconsciously doing now.<sup>67</sup>

“that bridge which all who seek to function in the buddhic vehicle must build between higher and lower mind; hence the necessity for the use of the imagination (which is the astral equivalent to mental discrimination), and its ultimate transmutation into intuition.”<sup>68</sup>

The soul itself is threefold, a Spiritual Triad, related directly to each man’s Monad. Its three aspects are: spiritual will (first aspect), intuition (love-wisdom, second aspect) and higher abstract mind (third aspect). The intuition can deliver Divinely-Impulsed symbolic formulations

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<sup>65</sup> TCF, 901

<sup>66</sup> DNAI, 91

<sup>67</sup> TCF, 137

<sup>68</sup> TCF, 173

through the soul of the man who is able to access them through the imaginative cognition (knowledge) or clairvoyant thinking referred to by Rudolf Steiner. Ultimately, all symbolic formulations are mediums of communication which are relayed, in stepped down fashion, to the lower planes through the vibratory matrix embodied by the devas and elementals as we have discussed. Some examples of these communication mediums are – color, sound, music, numbers, geometrical design, ceremonial order, ritual and more. Together these make up the languages that men and devas will eventually have in common. What is described in this section, however, is a steep learning curve; it involves the initiatory experience, a time of testing, study and service work for the soul in grooming its instrument, the personality.

## **Part IV – Developing Identity as a Soul, a Thinker**

### **The Path of Initiatory Experience**

“Know Thyself” as soul, as solar fire of mind, as Son of Mind. This is the key learning for men who enter the Path of Discipleship and Initiation. For it is through this shift of identity that men will realize their destiny as Sons of God, penetrated by the Spirit. This is the difficult journey of all men as prodigal personalities straining against the inner dictates of their souls; this is the journey that eventually leads men back to the Divine Source Who out-breathed humanity as Idea. On the Path men realize that evolution is, for human souls, not one life, but hundreds of lives. The soul directs the spiritual development of a man from life to life and his personality will only be an effective instrument for the soul when it has been integrated and trained to respond to his soul’s purpose in each life. The soul nature seeks communion with the soul in all B/being; it is love-wisdom, it is group consciousness and it is selfless in service to the evolutionary development of all B/beings. Such developed human wisdom of the spiritual world, gained through the light of the soul, and built through resolve into the daily life is what Steiner indicates calls “leaven, actual power in life.”<sup>69</sup>

Above all, souls are Thinkers made in the image of God as Universal Mind. Man’s immediate problem on the Path therefore, is to allow and trust the light of his own soul to infuse his personality and enlighten what he has hitherto believed to be his only mode of thinking, that of his lower (and separative) concrete mind. It is for him to learn that the Solar Angelic (Devic) Force, Who has accompanied him for aeons, has built a Causal Body to house the fruits of his soul’s experience to date; it contains the flowering Egoic Lotus representing his successive achievements in intelligence as they become his new consciousness. It is the repository of his ever widening and inclusive levels of knowledge, love-wisdom and selfless sacrifice for the benefit of the Whole.

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<sup>69</sup> Steiner, Rudolf; *The Work of the Angels in Man’s Astral Body*, 1

Master DK asserts that man's soul identity is as "thinker" in order that he evolves into the potent creator he is meant to be. Rudolf Steiner asks his audience to build their will and skill to become clairvoyant thinkers by being vigilant and alert to what is going on in daily and world events. He implores them to "think comprehensively enough" in order that a "sufficiently comprehensive picture of the circumstances and connections in life" develop in their minds.<sup>70</sup> In this way, men develop through their souls in order to become the real Thinkers They are meant to become, the creative "custodians" of the Plans of God. Master DK provides us with an example of comprehensive thinking in this regard in relation to modern civilization and man's choices in development.

A thinker, then, is the essential factor, and it will be apparent to you, therefore, as you study these words, just what is going on in the world of today. The trend of our modern civilization, in spite of its mistakes and errors, is to produce thinkers. Education, books, travel, in its many and varied forms, enunciations of science and of philosophy, and the driving inner urge which we call religious, but which is, in fact, the drive towards truth and its mental verification – all these factors have one objective, and this is to produce thinkers. Given a real thinker, you have an incipient creator and (unconsciously at first, but consciously later on), one who will wield power in order to "precipitate" or cause to emerge objective forms. These forms will either be in line with Divine purpose and plane and, consequently, will further the cause of evolution, or they will be animated by personal intent, characterized by separated, selfish purpose, and constitute, therefore, part of the work of the retro-active forces and the material element.<sup>71</sup>

It is man's true opportunity and ultimate goal -- to intuitively perceive portions of the Divine Plan; such contacts will eventually only and truly be made through group rapport of souls in the Spiritual Hierarchy of the planet. The souls of initiated men are organized according to their Seven Ray qualities in Ashrams (Groups) through which planetary service takes place. This is daunting enough to conceive of, let alone qualify for and participate in. It is only through the long series of initiatory experiences that a man first gains deeper understanding of his lower natures (physical, astral and mental), then his soul life and finally, the spiritual world that animates it all. This is the great gap to be bridged in understanding and consciousness; it is not done without literally coordinating and transmuting the various levels of those elemental and devic intelligences that make up a man's very being, into a continuous thread of consciousness, and then earning the right, with his soul group, to participate in the Plan.

### **Devas Partner with Human Souls**

The man on the Path of Initiation wrestles with ever-changing conceptions of himself, continually sorting out his problems in relation to soul-imposed quality and its control in his different bodies. Often and only under increasing duress and pain in his life, does he ultimately convert his blindness to an increasing recognition that he shares his life with hidden elemental

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<sup>70</sup> Steiner, Rudolf; *The Work of the Angels in Man's Astral Body*, 13

<sup>71</sup> TWM, 551-552

and devic lives. He learns the hard way that these lesser forces embody his every thought, action and word, and yet, they too evolve if he learns to control them for purposes of his own personality integration. Over time, he comes to understand that a coordinating etheric web carries ever-renewing animating spiritual life to all parts of his being. Indeed, as Steiner states, "If we genuinely study these sheaths of man, we realize that spiritual Beings of the higher Hierarchies (devic forces and elementals) are working together with wisdom and set purpose in everything that takes place, without our being conscious of it, in our bodily sheaths."<sup>72</sup>

Along the way the initiatory experience generally teaches a man that positive group action brings ever greater results, not only in his body, but for the groups he relates to. As he pursues this path, he learns that his own upward striving in the personality becomes the very invocative power that evokes the downpour of ever greater transformative power and light through his own soul. This solar power is higher devic essence and it is distributed and directed via the deva forces which transmute the very substances of man's bodies until he becomes a man of radiant light over the great period of initiatory experience. It is through the eventual conscious blending of his fires and the transmutation of his bodily forces that he achieves his first great goal as a Master of Love-Wisdom in the Spiritual Hierarchy of the planet. On this Path and in ongoing service to the planet, every initiate comes to know and love those great Devic forces, Who in full self-consciousness and in parallel with human beings, seek to serve the greater evolution of all kingdoms on the Earth, even as they too are served through the greater evolution of human beings.

It should now be quite apparent why man's scientific understanding must greatly increase on the Path. An understanding of the constitution of man, the systemic planes and their septenary divisions comprising the Cosmic Physical Plane lay the foundation for understanding man's constitution and that of the solar system. The nature and ranks of those in the Deva Kingdom W/who embody, build and control the planes of material substance (including the etheric), are vitally important to any future success of the man who intends to consciously register and work with Divine Ideas as a creator himself; he does so by working with thought-forms he formulates upon due consideration of the greater Plan. The transmitting, manipulating and other lesser devas and elementals of these planes, overseen as they are by the Great Deva Lords of each plane, necessitate an additional world of extensive learning as well.

It is necessary that initiates register the fact that communication between the Deva and Human Kingdoms, as well as an understanding of the way the Devas evolve, provide two other hurdles. In terms of communication, DK relates that "[The Devas] have Their own method of expressing these ideas, the medium being colour which can be heard, and sound which can be seen. Man

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<sup>72</sup> Steiner, Rudolf; *The Work of the Angels in Man's Astral Body*, 3



reverses the process and sees colors and hears sounds.”<sup>73</sup> In the real world operating in subtle levels of a vibratory matrix embodied by the devas, it quickly becomes apparent why communication and cooperation with the devas is so foundational as is control of elemental forces. Indeed, this is much of the work of the Masters of Wisdom on planet Earth.

In terms of evolution, “[The devas] learn through application to the work of building and through incorporation into the form which is built. They grow through appreciation of and joy in the forms built and work accomplished.”<sup>74</sup> It is important to understand that “devas who are the sumtotal of the energy of substance itself, care not what form they build. They are irresponsibly responsive to energy currents, and theirs is not the problem of dealing with sources of energy [as it is for man].”<sup>75</sup> Though these descriptions are quite brief, it can now be stated and appreciated that the two evolutions have come together in order to assist each other’s development and progress. The plane of at-one-ment and of communication for devas and men will eventually be the buddhic or fourth systemic plane<sup>76</sup> and together, members of both groups will progress to become the force centers (chakras) in the body of a planetary Logos.<sup>77</sup>

## **Part V – Obstacles to Perceiving the Work of the Angels**

### **The First Act of a Creative Thinker is True Meditation**

The Creative Life of God is the archetypal pattern for man’s own creative process; his goal in creating is to create thought-forms in service to the Plan and of God for humanity and the kingdoms of the Earth. As we consider the components of the creative process, we bear in mind all that has been said regarding the Deva Kingdom and its involvement at every juncture, whether embodying all form with their essence or constructing all thought-forms. The first act of any thinker (creator) is meditation in which the soul, on its own plane, “seeks to tap [into the ideas of God], that “rain-cloud of knowable things,” and so precipitate upon the earth some of the thoughts of God.”<sup>78</sup> Master DK speaks to the goal of all meditation –

The goal of meditation, from the angle of the mind, might therefore, be stated to be the attainment of the world of ideas; from the angle of the soul, it is the identification of the individual soul with the world originator of all ideas. Through mind control, we become aware of the ideas which lie back of our world evolution, and the manifestation (through matter) of the form that they take. Through meditation, we contact a part of the Plan; we see the blue prints of the Great Architect of the Universe, and are given opportunity to participate in their

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<sup>73</sup> TCF, 666

<sup>74</sup> DNAI, 677

<sup>75</sup> TCF, 951-952

<sup>76</sup> TCF, 432

<sup>77</sup> TCF, 356

<sup>78</sup> TWM 456

emergence into objective being through our contact with, and right interpretation of, the ideas we succeed in contacting in meditation.<sup>79</sup>

A meditator's purpose, ideally considered in relation to all of his relations (both soul and devic) "Above" and "Below," eventually coalesce around a conceived idea that he seeks to manifest in service to the Divine Creative process. This is the "objective of all true meditation work."<sup>80</sup> However, the process is not so simple or direct. Master DK states that "The cultivation of the thoughts which will tend to yoga [union] and lead a man to a knowledge of his real self and consequent union with that [higher] self involves a triple process:"<sup>81</sup>

- The new thought concept, definitely formulated and found to be contrary to the old thought current, must be ascertained and considered.
- The use of the imagination comes next in order to bring the thought into manifestation. This brings in the realm of desire and consequently the astral or emotional body is affected.
- Then follows definite visualization of the effect of that which has been thought and imagined, as it will manifest in the physical plane life.<sup>82</sup>

We can see from the process outlined here that there is real soul-searching to be done with regard to true motives in the creative process. Any true creator, through consideration of the wide range of Divine possibilities, is ultimately seeking to round out his soul's experience in response to the spiritual drive toward synthesis. This is why ideally, as a soul he challenges himself to posit new possibilities which oppose his prior experience. This is naturally in accord with the fact of the septenary nature of all soul experience; it is the Seven Ray Forces which define the rounded out experience. It is helpful to list these Rays and ponder the ways, as core Principles, they can guide individuals and humanity toward union.

Ray I	Ray of Will or Power	First Aspect
Ray II	Ray of Love-Wisdom	Second Aspect
Ray III	Ray of Active Intelligence	Third Aspect
	These are the major Rays.	
Ray IV	Ray of Harmony, Beauty and Art	
Ray V	Ray of Concrete Knowledge or Science	
Ray VI	Ray of Devotion or of Abstract Idealism	
Ray VII	Ray of Ceremonial Magic or Order <sup>83</sup>	

## The Systemic Astral Plane and the Astral Body of Man

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<sup>79</sup> ITI 238

<sup>80</sup> TWM 456-457

<sup>81</sup> LOS 192

<sup>82</sup> LOS 192

<sup>83</sup> TCF, 5

At this point our discussion finally brings us to the astral plane, the location where man will attempt to perceive the work of the Angels in his astral body. This sixth systemic (astral) plane is the liquid or watery plane of desire, sentiency and feeling; it is the location of the soul's great battle with the personality. It is also the plane of most violent vibration in the system because it is the cutting edge in man's evolutionary development as well as that of the planetary Logos as well.<sup>84</sup> Since these vibrations have "reflex" influences on both man's physical and mental plane activities, it is extremely important that he learn to solve his problem.<sup>85</sup> As we shall see, however, this is only the beginning of man's challenge in control, understanding and perception.

The astral body of man is where man is challenged in terms of control, for it is an "aggregation of [elemental] forces, working through into [man's] consciousness in the form of the desires, impulses, longings, wishes, determinations, incentives and projections," according to Master DK.<sup>86</sup> When these elemental lives are uncontrolled by a man and when he does not yet understand that his every thought, word and deed (good or bad) are embodied by them, his life process is largely at the mercy of such forces. Such elemental forces automatically respond and build the forms that serve man's elementary emotional nature; this emotional nature is the feeling life that desires pleasure and avoids pain at all costs. It becomes ever more powerful as the untrained separative lower concrete mind also does its bidding. The allegiance of all uncontrolled elemental forces is first to the Deva Lord of the systemic plane of location (in this case, astral). It is only when a man consciously works, over time, to persistently wrestle for the allegiance of these forces, that they are subdued and calmed; hence, the need for purification, coordination and control of the emotional life on the part of a disciple or initiate.

### **The Astral Light, a Barrier of Glamour and Illusion**

The astral plane is the plane of the astral light, that "so-called" light which is an illusion because it is only a form reflection of the second monadic plane, the plane of the Akasha.<sup>87</sup> The Akasha is in reality "Sound . . . that which we have termed "the relation between" and is the creating intermediary, the linking third factor in the process of manifestation."<sup>88</sup> H.P.B. states that "Akasha the astral light . . . is the Universal soul, the Matrix of the Universe" and "the one universal element."<sup>89</sup> In relating these clues, we have the second monadic plane of the solar system composed of the Akasha, the second or Soul aspect of logoc manifestation and thus the

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<sup>84</sup> TCF, 662

<sup>85</sup> TCF, 995

<sup>86</sup> EH, 43

<sup>87</sup> EPI, 241

<sup>88</sup> LOM, 53-54

<sup>89</sup> TCF, Footnotes 9 and 10, 43

“Voice of the Silence or of the Christ within.”<sup>90</sup> Known also as Sound and Voice, this Soul aspect is the substantial “vibratory bosom” that provides for the evolutionary development of the consciousness of all life.<sup>91</sup> And here, we have come full circle to the Mother Aspect, the seat of the Deva Kingdom in our solar system.

The astral plane is the “so-called” light, according to Master DK, because of its composition and role. DK relates here what the astral light is not:

There is no peculiar or specific light in or of the astral body itself, for it is only an aggregation of forms, created by individual man, by nations and by races, and these in their entirety constitute the astral plane and possess no inherent light as do other forms. They are not created as a form of expression for some dynamic life by the planetary Logos and this is the real meaning of what I have earlier told you that the astral plane in reality does not exist.<sup>92</sup>

The astral plane is the accumulation of aeons of glamoured and illusionary forms that result from man’s collective and less-than-whole creations and unconscious and emotional thinking. In the course of evolution the astral life of man developed prior to that of his mental faculty. During that period his untrained lower concrete mind first served his basic and ignorant “feeling” desire to gain pleasure and avoid pain in relation to his physical life. The maturing ability of the lower concrete mind to excel at what it does well (separate and divide things) has led, since Atlantis, to a world situation in which astral glamour (inflation and deflation of the personal or other self) and mental illusion (misunderstanding of ideas) have enshrouded man in a dense fog of unreality, effectively blinding him to the light and direction of his soul.

Master DK states that both individual man and groups of men (by race, nation, class, etc.) create the “cinematographs” or pictures of their emotional lives on this plane where, as mentioned above, they are given life by elemental forces.<sup>93</sup> This, in its evolutionary time period, was appropriate; to the extent that it served to develop human beings into coordinated and productively powerful personalities in the objective world, it was actually desirable, for the soul needs competent personal selves to bring its purposes to bear on the physical plane. It is now the time of the Consciousness Soul, as Steiner asserts, and therefore man is expected now to do much more. He must use his creative imagination for the good of the Whole.

## **Part VI – Perceiving the Work of the Angels in Man’s Astral Body**

### **Cultivating the True Use of the Imagination**

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<sup>90</sup> LOS, 335-336

<sup>91</sup> LOM, 54

<sup>92</sup> GWP, 208

<sup>93</sup> TWM, 617

The creative imagination will eventually be, when purified and evolved, the only remaining faculty of man's astral plane; this is because, as DK noted above, the astral plane itself is "non-existent as a part of the divine Plan. ."94 It's elemental forces and devic life will have been transmuted into the soul's intuition on the buddhic plane. This creative imagination is of vital importance to a creator's deliberation however. He uses his creative imagination (the image-making faculty) to employ a variety of "as if" scenarios. Having done so, it is here that he must eventually settle upon one that he will develop through visualization.

We have reviewed above all the difficult challenges man faces in coming to terms with the nature of the astral plane and its powerfully illusionary forces which must be concurred in the process of becoming unconditionally responsive to soul light. This is difficult to understand except to say that in a sentient world where spiritual love is under development, it is the very necessary adolescent self-development of man's free will that requires him to take the course of stumbling into blind alleys, false loops, and illusionary lures before maturing his esoteric sense of spiritual being as a soul.95 In terms of this astral challenge, Master DK states that "[The true imagination will be] all that remains eventually of the active and intensely powerful [elemental] astral life which [a man] has lived for so many lives. ."96

Over time many things happen to assist the man upon this path: 1) the mental faculty progresses in development, 2) thinking becomes more focused and meditative, and 3) soul light illumines the thinking with a sense of cause and effect and abstract ideas. As this happens and a man responds to world of meaning, he gradually controls the elemental life of his emotional faculty and and unbeknownst to him, the devas begin to transmute the lives of his being into higher forces that serve his soul's ongoing transformation. Further changes are captured more completely here by Master DK:

. . . **his astral body becomes a mechanism of transformation**, desire being transformed into aspiration and aspiration itself being transformed into a growing and expressive intuitive faculty. The reality of this process is demonstrated in the emergence of that basic quality of the **soul, implementing desire [through the astral plane]** and steadily becoming a higher creative faculty as desire shifts into ever higher states and leads to ever higher realizations. This faculty eventually invokes the energies of the mind, and the **mind, plus imagination, becomes in time a great invocative and creative agent**. It is thus that the spiritual Triad [threefold nature of the Soul - spiritual will, intuition or love-wisdom and higher abstract mind] is brought into rapport with the threefold personality.97

In a trained mind that has begun to touch abstract ideas and systems thinking, a world of new thinking begins to be accessed through the soul and his creative imagination on the astral plane

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<sup>94</sup> RI 443

<sup>95</sup> TWM, 601-603

<sup>96</sup> RI 442

<sup>97</sup> RI 442-443

blooms. It is this creative imagination that is the instrument a developing creator uses in meditation; he uses it to entertain a wide variety of possible scenarios in order to correctly identify the one which rings true with the Divine Creative purpose he is attempting to assist. Master DK beautifully states that “Every time that the ““weight of the imagination” is thrown on the side of the real nature of the Self [Soul] and turned away from the world of the not-self, the illusion is lessened, the delusion becomes weakened, and ignorance is gradually superseded by knowledge.”<sup>98</sup> This man, opening to transforming soul influence, calms the uncontrolled energies within and through the fire of his Mind transmutes the devic forces of his bodies. “Employing the imagination . . . effects two things [for him]:

These are an ability to expand our mental concept and to build the antaskarana, or that bridge which all who seek to function in the buddhic vehicle must build between higher and lower mind; hence the necessity for the use of the imagination (which is the astral equivalent to mental discrimination), and its ultimate transmutation into intuition.<sup>99</sup>

### **Evolution of the Creative Imagination**

The creative imagination itself must also evolve and, as noted above, it must work in conjunction with the developing mental faculty. DK teaches that the imagination “involves certain mental states” which appear to progress from dwelling in the past and/or future to finally dwelling in the present only.

Master DK states that the creative imagination is the “Memory of things as they have been known, as states of consciousness.”<sup>100</sup> This, he says, is characteristic of “ignorant savagery.”<sup>101</sup> To understand what DK may mean, we recall Steiner’s reference to “atavistic clairvoyance,” a type of reversionist “picturing.” Memory would then seem to refer to mentally dwelling in the clairvoyant past, or an emotionally-laden person might well would do a similar thing as he replays the dramas of life over and over again. In this case, the untrained mind is constantly defaulting to service the feeling life, and the imagination reinforces it through constantly “picturing” the past.

The second mental state DK describes is “Anticipation of things as they may be known or of states of consciousness.”<sup>102</sup> This DK associates this with the “average enlightened man”<sup>103</sup> which we may assume means mentally dwelling in the future. This could be instinctively opting for a wish-life or repetition of imagined pleasurable experience. Such a man may have

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<sup>98</sup> LOS 194

<sup>99</sup> TCF 173

<sup>100</sup> LOS, 86-87

<sup>101</sup> LOS, 86-87

<sup>102</sup> LOS, 86-87

<sup>103</sup> LOS, 86-87

progressed mentally in his ability to focus upon his acquisitive or even higher contributive desires, but his mind and imagination are yet predominantly used to self-reference by “dreaming” or “picturing” the future.

Finally, the creative imagination evolves to its proper use in the present as DK describes: “Visualisation of the imaginary conditions and then the invoked image as a form, through which a new realm of realization may be contacted, once the dreamer can identify himself with that which he has imagined.”<sup>104</sup> This is the work of a trained mind and the creative imagination working together in true meditation. Divine ideas are being contacted and correctly “pictured” or “visualized” in order to create a form through which authentic service may be rendered in support of the Plan and Purpose of God.

### **True Use of the Creative Imagination**

The true use of the imagination necessitates a high degree of control and of mental power; where this is present it leads eventually to what is called the “state of Samadhi.”<sup>105</sup> This is contemplation, as described by Patanjali in the *The Yoga Sutras of Patanjali*:

*Contemplation.* Samadhi. This relates to the ego or real man and concerns the realm of the soul. The spiritual man contemplates, studies or meditates upon the world of causes, upon the “things of God.” He then, utilizing his controlled instrument, the mind (controlled through the practice of concentration and meditation) transmits to the physical brain, via the sutratma or [life] thread which passes down through the three sheaths to the brain, that which the soul knows, sees and understands. This produces full illumination.<sup>106</sup>

The meditator then “registers the idea, received by the soul intuitively, and recognizes the form which it should take.”<sup>107</sup> Here it is that Master DK duly warns how very difficult it is to “recognize the form which it should take.” The first challenge is to be in proper relationship with one’s soul in order that soul light pours through into an open and controlled mind; such a mind simply acts as a reflective agent. Divine archetypal ideas are received via the soul, which first grasps and also visualizes them.<sup>108</sup> Soul light, when the antahkarana has been established, allows the flow of intuition from the higher Spiritual Triad; intuition is then the “synthetic understanding of the soul.”<sup>109</sup> The soul, in love-wisdom and group consciousness delivers only the higher knowledge of synthesis and union in connection with Divine ideas.

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<sup>104</sup> LOS, 86-87

<sup>105</sup> LOS 86-87

<sup>106</sup> LOS 184

<sup>107</sup> TWM 457

<sup>108</sup> TWM 458

<sup>109</sup> [www.moryafederation.net/portal/course/view/.php?id=99](http://www.moryafederation.net/portal/course/view/.php?id=99)

“Recognition of the form” refers to the ability of a creator to determine the appropriate thought-form or idea that will be passed on in service for uplifting humanity or a lesser kingdom. Once this is formulated, the creator has a choice of how he constructs the idea (working with mental devas) and how he clothes it with feeling (working with astral devas). Finally, the creator must be sure that the thought-form is free of personal preference of any kind, and that the idea is appropriate to the groups he has correctly determined to be the recipients of the Divine Idea.

For success, the mental life must be one of such consciousness that “soul attitude, soul awareness and soul consciousness [express naturally] through the medium of the personality *upon the physical plane.*”<sup>110</sup> Neither a trance-like passivity of the mind nor a mind busied with retained thought-forms is useful to this function.<sup>111</sup> In the more trained lower mind, “deduction is [also] not a sure method of ascertaining knowledge.”<sup>112</sup> A man must be evidencing an intensely “soul-infused personality that is oriented on the mental plane, bringing into increasing rapport:” his lower concrete mind and higher abstract mind, ashramic consciousness between himself and the Master of his ray group, and a united hierarchical spiritual synthesis.<sup>113</sup>

### **The Art of Visualization by the Soul in the Creative Process**

Master DK states that “The secret of all true meditation work in its earlier stages is the power to visualize.”<sup>114</sup> This is the work of the soul; the creative imagination has brought the thought-form into being and it is combined with mental energy, with the intent to “further the ends of the Hierarchy and to carry out the Divine Plan.”<sup>115</sup> More specifically, the meditative soul “visualizes the imaginary conditions and then uses an invoked image as a form, through which a new realm of realization may be contacted, once the dreamer can identify himself with that which he has imagined.”<sup>116</sup> Thus, the soul uses pictorial visualization to shift its identity higher toward Divine intent. What is visualized by the soul is the “effect of that which has been thought and imagined, as it will manifest in the physical plane life.”<sup>117</sup> In doing so, energy is generated in the etheric body of the creator, triggering transmutation by the devas in the etheric body.

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<sup>110</sup> RI, 441

<sup>111</sup> LOS, 16

<sup>112</sup> LOS, 16

<sup>113</sup> RI, 441

<sup>114</sup> DNAI, 89

<sup>115</sup> DNAI, 89

<sup>116</sup> LOS, 86

<sup>117</sup> LOS, 192-193



This means consequently that the etheric body becomes vitalized or energized by the new thought current and certain [devic] transformations and re-organizations take place which eventually cause a complete change in the activities of the physical plane man. The constant cultivation of this effects an entire transformation in the threefold lower man, and eventually the truth of the Christian phraseology becomes apparent, “only Christ is seen and heard,” only the real or spiritual man can be seen expressing himself through a physical medium, as Christ did through His instrument and disciple, Jesus. <sup>118</sup>

It is important to realize that visualization is “not necessarily concerned with form and with concrete mental presentation; it is concerned with the pictorial and symbolic sensitivity which expresses interpretively the spiritual understanding, conveyed by the awakening intuition – the agent of the Spiritual Triad.”<sup>119</sup> It is visualization that touches the Divine archetypal intent; by doing so the man is attuned to “that which [his] ashramic group conveys to him, to his emerging vision of the divine Plan as it exists in reality and to that which is committed to him as the effect or the result of each successive initiation.”<sup>120</sup> These larger concerns of the Spiritual Hierarchy Ashrams relate to the group progress of initiates on the Path of Discipleship. It is through these larger group concerns that the Masters of Wisdom can guide planetary evolution through their own visualization work, for they can only influence human and planetary affairs through thought, the true creative path. “The clue to all this esoteric work demanded by Shamballa is to be found in the development of the Art of Visualisation. Through visualization, three expressions of the human consciousness will become possible:

- The antahkarana can be built and the shining of the Triad be definitely seen. Such will be the new vision – an outcome of the development of the *sense of vision*.
- Groups, large wholes and major syntheses will also be visualized, and this will lead to a definite expansion of consciousness. Thus *the sense of synthesis* will be unfolded.
- All creative art will be fostered by this training, and the new art of the future in all departments of creativity will be rapidly developed as the training proceeds. The unfoldment of the *sense of vision, and of the sense of synthesis*, through visualization, will lead to a *sense of livingness in form*.<sup>121</sup>

## Part VII - Conclusion

Rudolf Steiner said that it belongs to human wisdom to recognize the aims of the Angels which have been woven into man’s astral body in the form of “pictures.” Those aims are the work of the Deva Kingdom, Who embody in substance and form the Great Ideas of the Divine. Thus,

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<sup>118</sup> DNAI, 89-90

<sup>119</sup> RI, 442

<sup>120</sup> RI, 442

<sup>121</sup> RI, 123

three ideas were beautifully described for us by Rudolf Steiner in this context. They were Brotherhood, the recognition of hidden divinity in every man and realization of spiritual fact.<sup>122</sup>

Through the developing Consciousness Soul and the conscious thinking of men, these pictures that are to prepare the future of humanity now, in the current epoch, may actually be perceived by those men who have the resolve to comprehensively view the circumstances and signs of the times. Steiner encouraged his audiences to pursue studies of spiritual science in order to ascertain the concrete spiritual facts of such investigation. He posed an appropriate question for the epoch, *“What are the Angels – the spiritual Beings nearest to men – doing in the human astral body in the present cycle of evolution?”* To investigate this question, the method used was to engage in complementary study of Steiner’s teaching as well as that of Master Djwhal Kuhl. Specifically, Steiner’s comments gave rise to the flow of information in the paper and Master DK’s more current and detailed writings attempted to explore it in more detail and generally corroborate Rudolf Steiner’s lecture of 1918. This was certainly a fruitful exercise and it provides an ongoing study guide for further future investigation.

We have learned that the Creative Plans of God as *Logos* (the Word, or Sound) are vibrationally impulsed ideas from the first logocic plane of the Cosmic Physical Plane. These impulses are symbolically represented in formula on the second monadic plane by the Deva Kingdom which embodies them and subsequently passes them on, via the cycling of the Seven Rays, through the whole system. As Divine Ideas flow outward in waves to the furthest reaches of the system, they are continually made more accessible by devic forces and elemental lives to lesser beings in ever denser levels of matter. Particularly for man, special devas of the ethers work together across the planes to bring the monadic plane archetypal formulations to the fourth buddhic plane of intuition where clairvoyant thinking of the soul may access them. And further yet, on the sixth astral plane, other devas (Angels) work to implant the vibratory impulses on devic substance in order to create “pictures” that can be accessed through man’s creative imagination. Thus, all “pictures” at various levels of the system have been impulsed from the One Divine Source and through man’s varied degrees of evolving consciousness, they may be accessed in a variety of different ways for those who aspire to do so.

Rudolf Steiner’s core purpose in the lecture was to motivate his audience to willfully persist in raising their consciousness day by day. If they did so, the reward would be great. He states, “In the age of the Spiritual Soul, Spiritual Science must make men free in just this way, must lead them to perception of a spiritual fact: What the Angel is doing in our astral body.”<sup>123</sup> Steiner stated that “definite events” were converging to present unprecedented opportunity for man to realize this quite practical human wisdom. By definite events it is possible Steiner was

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<sup>122</sup> Steiner, Rudolf; *The Work of the Angels in Man’s Astral Body*, 6

<sup>123</sup> Steiner, Rudolf; *The Work of the Angels in Man’s Astral Body*, 12

referring to the emergent cycling of Ray 7 energy as well as current astrological opportunities; this is the period when local cosmos is bringing evolutionary opportunity to the whole of humanity to choose the One Principle of Brotherhood as it enters the final phase before the official Aquarian Age begins in 2117. "Social cosmos is again to arise out of chaos," Steiner indicates. The opportunity for man to contribute his measure of consciousness to the vast Mystery of which he is a part, is particularly at hand in these waning moments of 2012 and in the early years of the Third Millennium.