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THE NUMBER THREE

Its Occult Significance in
Human Life

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The Number Three, by A.E. Abbot

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CONTENTS

1. **THREE-NUMBER OF DIVINE COMPLETENESS**
Three as the Number of the Higher Worlds - The Three Worlds - The Number Three through the Ages - Vedanta, Sankhya Philosophy, Yoga - The Egypto-Chaldean Epoch - The Druids - The Greeks - The Ephesian Mysteries - The Golden Triangle - The Alchemists' Salt, Sulphur and Mercury - The Rosicrucians - Art, Science and Religion - The Three in Occultism.
2. **THREEFOLD MAN**
Man as Being of Body, Soul and Spirit - Natural Science, Psychology and Spiritual Science - Aspects of the Trinity in Man - The Head, Rhythmic and Limb Systems - Causes of Illness - Man as a Mirror of the Universe - The Three Periods of Childhood.
3. **THE THREE IN THE BIBLE**
The Three Parts of the Bible - The Holy Trinity - The Number Three in the Old and New Testaments.
4. **THE THREE GROUPS OF SPIRITUAL HIERARCHIES**
The First Hierarchy - The Second Hierarchy - The Third Hierarchy.
5. **THREE STAGES OF SPIRITUAL CONSCIOUSNESS**
Imagination, Inspiration and Intuition - The New Clairvoyance.
6. **THE THREEFOLD SOCIAL ORDER**
Threefold Man and the Social Structure - The True Laws of the Social Order - An Important Cultural Impulse.
7. **EAST, MIDDLE AND WEST**
East and West, Their Characteristics and Tasks - The Middle Europeans and their Task - A Solution to World Problems.
8. **CHRIST, LUCIFER AND AHRIMAN**
Lucifer or Diabolos - The Lord of Darkness - The Christ Being and the Problem of Evil.

9. OTHER ASPECTS OF THE NUMBER THREE

The Pythagorean Triangle - The Sphinx - The Third Order - The Threefold Plant - Three Fundamental Virtues of Thomas Aquinas - The Number Three in Music - The Triangle and Its Meaning - The Trinity of Astronomy, Astrology and Astrophy.

THREE-NUMBER OF DIVINE COMPLETENESS

The great Harmony resounding through space is expressed by numbers... Rudolf Steiner.

Three is known in occult science as the number of the higher worlds.

Threefoldness is found in Sun, Moon and Earth, in the 3-fold structure of the world, in the Holy Trinity in threefold man as a being of body, soul and spirit, (see Chapter 2) and in Nature, with its mineral, vegetable and animal kingdoms.

Everything in the world comes into being as the result of three processes, not two.

The 3 occurs in: God, man and world; creation, preservation, dissolution; birth, life and death; body, soul and spirit; head, trunk and limbs; consciousness, force and matter; truth, beauty and goodness; faith, hope and love; length, breadth and thickness; past, present and future; heat, light and electricity; root, stalk and blossom and so on.

THE THREE WORLDS

Esoteric teaching describes 3 worlds: the physical world which is our everyday environment; the astral or soul world; and the spiritual world. We can only truly understand the first when we know something of the other two. The astral and the spiritual worlds occupy the same space as the physical world but we cannot see them with our ordinary senses. Only a development of new senses can reveal the qualities and beings of the astral and spiritual worlds.

The 7 regions of the Soul World through which the human soul passes after death (desire, sensibility, wishes, pleasure and displeasure, soul light, active soul power and soul life) are described in Rudolf Steiner's basic book "Theosophy" The Spiritual world also has 7 regions.

The first is comparable to the dry land of the earth and contains the primal forms of the physical world, i.e. those not endowed with life. The second

contains the primal forms of life, comparable to the seas and other waters of the earthly earth. The third is the air-zone of the spirit world. The fourth region orders and groups are primal forms of the 3 lower regicrs.

The fifth, sixth and seventh give the primal forms of the 3 lower regions the impulse to their activity. In these regions are found the primal germs of spiritual "intentions" of a varied nature. It is the realm where the initiate hears the "spiritual language".

The Three Worlds are dealt with in Rudolf Steiner's basic book "Theosophy". See also Beredine Jocelyn's "Life after Death" (Emerson Press, London, 1962)

THE NUMBER THREE THROUGH THE AGES

The ancients looked upon the 3 as the acme of perfection because it expressed the beginning, the centre and the end of all things. The universe appeared to be divided into the 3 regions represented by 3 gods, thus we find the number sacred among the Vedic peoples of India. In Hinduism there is the 3-fold conception of Deity as Sat - Chit - Ananda - pure being, consciousness, bliss, or as Shiva - Vishnu - Brahma (Will, Wisdom, Love, Activity).

In the Brahmanised version of the Indian epics the 3 mystical letters A U M typify Brahma the Father, Vishnu the Son, and Siva the Holy Spirit. These letters are related to humanity's descent from the Spiritual world, the earthly life and the ascent to the world of the Spirit, the Eternal.

VEDANTA - SANKHYA PHILOSOPHY - YOGA

The 3 streams of primeval Oriental thought are well known: (1) The Vedanta, a teaching of the purest spiritual monism, or unity between World-Self and human-self (2) The Sankhya philosophy, the differentiation of all souls and all phenomena within the primal stream of Life - a primeval Science (3) Yoga, the teaching and discipline whereby the individual may find the path back to his spiritual origin. These 3 paths of the ancient Oriental wisdom are

brought together in the great epic, the Mahabarata. The first may be compared with the first great root-element of Christianity - the Word incarnated; the second with the Law represented through Moses, fulfilled in Christ; the third with Faith, represented by St. Paul.

The difference lies in the fact that the Oriental teaching was handed from Master to pupil and held good in the time when the ego-principle was not yet developed. The Christian teaching is concerned with the ego or individuality; each human being is different and seeks union with all other egos through the spiritual.

In Babylonia the great triad of gods, Anu, Bel and Ea, which appear in the inscriptions of Gudea (c.3,000 B.C.) represent respectively heaven, earth and water.

THE EGYPTO-CHALDEAN EPOCH

Three is the number of the Egypto-Chaldean epoch of Isis, Osiris and Horus, representing the end of the genesis and early education of man in his descent from the spiritual world to the earth.

The Egyptian Triangle whose base is 4 parts, whose perpendicular is 3, and whose hypotenuse is 5, was according to Plutarch, a symbol often employed by the Egyptian priests and hence it is called the Egyptian Triangle. For the Egyptians it symbolised universal nature, the base representing Osiris, or the male principle, the perpendicular Isis, or the female principle, and the hypotenuse, Horus, their son, or the produce of the 2 principles.

Three was the first perfect odd number; 4 was the square of 2, the first even number; 5 was the result of 3 and 2. This triangle whose sides are equal to 3, 4 and 5 and which demonstrates the 47th problem of Euclid, was applied to the building of the Pyramids.

THE DRUIDS

In Druidism (the word "Druid" comes from "three" and signifies an initiate of the third degree and is associated with the third epoch, the Egypto-Chaldean and especially in the whole theology of the Bards) the

number 3 continually occurs. The Celtic mythology of the West reached its zenith in this third epoch when the trinitarian conception of the divine rulership of the world prevailed, and so throughout Celtic mythology runs the 3, relating to the trinity of Saturn, Sun and Moon.

The British Druids arranged their classes both in their civil and religious polity upon ternary principles. Nothing could be transacted with a reference to this number. On solemn occasions the processions were formed 3 times round the sacred enclosure of Caer Sidi; their invocations were thrice repeated; and even their poetry was composed in triads. The tenets of their religion were founded on 3 fundamental articles, viz: reverence for the deity - abstaining from evil - and behaving valiantly in battle; and the triad rule for the preservation of health was - cheerfulness, temperance, exercise.

During the highest development of Druidism, the Bards were the seers and prophets with a spiritual knowledge greater than that of the Druid priests. The later Bards expressed all truth through the operations of Triads. In every sphere of experience they traced the 3 and regarded it as the key to the understanding of the creation of the physical Earth.

THE GREEKS

For the Greeks the triangle was the geometrical expression of the 3-fold forces of the soul: thinking, feeling and willing. The number 3 played a prominent part in their religious rites. According to Orpheus, father of the mystics, "All things were made by one Godhead in Three Names, and this God is All Things".

Pythagoras is said to have declared that superfice corresponds with the triad, because in addition to the duad, length, it possesses a third property, breadth, which is effected by setting down 3 points, 2 opposite, the third at the juncture of the lines made by the other 2.

He saw the infinite variety of beings composing the universe as produced by the combinations of the

3 primordial forces: matter, soul and spirit, under the creating impulse of the divine unity which mingles and differentiates, concentrates and separates.

To the Greeks numbers which were also shapes - 3 a triangle, 4 a square, 5 a pantagon, and so on had an inner quality. The triangle was, not only geometrically, but philosophically, the expression of that harmony which was the goal of the human soul.

The principle of the triad underlay the Hellenic life in its ethnology, mythology, architecture and geometry can be seen later in the syllogism of Aristotelean logic.

This triad of the activities of the human soul - thinking, feeling and willing - was evident in the structure of the Greek temple. There was a triad of the steps, of the base, of the capital (in necking, echinus and abacus) in the entablature (in architrave, frieze and cornice, each of them subdivided into 3 parts). The pediment, Professor Frederick Hiebel points out in "The Gospel of Hellas", had the form of an isosceles triangle representing the equilibrium between the verticle and the horizontal forces, typifying the reconciliation of the struggle between earth and sun. Between the pediment and the cornice beneath was the triangular space called the tympanum.

Another triad appeared in the 3 main Hellenic orders; the Doric, the Ionic and the Corinthian. The architrave in the Ionic temple, in its 3-fold linear structure, corresponds to the 3 steps of the base.

The triad was evident in the 3 principles of the drama; prologue, episode and exodus. It also occurs in Greek grammar; nouns occur in 3 numbers; singular, plural and dual. Hiebel refers to 3 tenses of the past; Imperfect, perfect and aorist, and 3 modes of the verb; indicative, subjunctive and optative.

Three great problems concerned the Greeks; "thanatos" (death), "moira" (destiny) and "daimon" (conscience and the survival of the soul.)

THE EPHESIAN MYSTERIES

The neophyte of the Ephesian Mysteries, says Rudolf Steiner had to grasp the meaning of the Logos, that the world-creating Word revealed itself

concretely through its 3-fold intonation of the vowels: I-O-A, vowels which were the subject of meditation.

The triad of I (Iota) in connection with A (Alpha) and O (Omega), the last letter of the alphabet, brought the disciple into contact with the Logos, that principle of life and spirit which later was expressed in the Revelation of St. John. "I am Alpha and Omega, the beginning and the end" (1:8) indicate the sum total of all letters and words of the Greek language: the Word as archetype of all language, the whole compass of things; the beginning and end of anything.

Alpha symbolises the divine man, or man before the Fall; Omega the perfected man. "Alpha" to the Greeks was not only what they called their letter A, it meant the spiritual man.

A great polarity is seen in the first and last of the vowels which mark the beginning and end of the Greek alphabet. Alpha and Omega are compared by Hiebel to the feeling of evening and morning. Alpha is associated with awe, the unfolding of the soul in admiration and gratitude. Omega is associated with the force experienced by the soul in feeling domination and potency.

The meaning of the 3 sounds I-O-A becomes clear from a study of Eurhythmy, the art of movement founded by Rudolf Steiner. In the case of A (in AH) we open ourselves to all the powers of the Cosmos—we express "Wonder". In O the world experiences something through man himself; there is a relationship between us and that which calls forth our wonder. In I (as ee) the force streams from our own centre outwards "I am". (See Book of Revelation, chapter 1, verse 8); Steiner (Rudolf) "The Alpha and the Omega", lecture given May 25th 1909; "The Gospel of St. Luke" lectures 4 and 5).

Aristotle saw matter as existing in a 3-fold form, consisting of (1) Substance, perceptible by the senses, which is finite and perishable. It

is either the abstract substance or the substance connected with form (2) The higher Substance, which, though perceived by the senses, is imperishable, e.g. the celestial bodies. (3) The Substance in which the 3 forms of power, efficient cause, and effect are united; the Absolute Substance, eternal, God Himself, Thought. The Universe is a thought in the mind of God.

A great many legends in all parts of the world are in one way and another built up upon the number 7, or upon the number 3.

THE GOLDEN TRIANGLE

In the story of Hiram and Solomon the Golden Triangle is a symbol of the eternal part of Man, a reminder to mankind that there are 3 higher members of parts of human nature.

In her excellent work "The Flaming Door" Eleanor C. Merry writes: "Man passes through his existence on earth as the harmoniser of opposites. He has to find the balance between the two extremes, just as he has to live his life always at the ever-moving point of junction between past and future. The world evolution follows a majestic seven-fold rhythm, in which is a trinity of phases at either side of a point of balance at the centre: 3+1+3. The "Golden Triangle" symbolises the perfecting of the earlier phases in the later".

In fairy tales, which form a connecting link between the spiritual world and the world of intellect and relate of the soul-development of mankind we read, for example, of 3 tries, 3 suitors, and so on.

In Goethe's fairy tale "The Green Snake and the Beautiful Lily" the Old Woman brings the Ferryman 3 onions (roots), 3 cabbages (leaves) and 3 artichokes (flowers) which correspond to the 3 parts of the plant. As Harry Collison points out, the 9 plants also represent the 9 muses. The 3 things in this fairy story are found in a somewhat similar form in the "Chymical Marriage of Christian Rosenkreuta".

In classical mythology we find 3 Graces and 3 Furies, the 3-headed Cerberus, the 3 Fates, while the Muses are 3 times 3 in number.

In heraldry the royal arms bears 3 lions; the Prince of Wales's Feathers are 3 in number.

When a cathedral was consecrated in the Middle Ages the central door of the royal portal was sprinkled three times with holy water; thanks to Heaven were offered three times, and the door was opened after 3 knockings.

In Freemasonry the numbers 3,5,7 and 11 appear as landmarks, the 3 in particular pervading the whole ritual. There are 3 degrees of Ancient Craft Masonry, 3 principal officers of a lodge, 3 supports, 3 ornaments, 3 greater and lesser lights, 3 movable and 3 immovable jewels, 3 principal tenets, 3 round of Jacob's Ladder, 3 principal orders of architecture, 3 ancient Grand Masters, and so on.

THE ALCHEMISTS' SALT", "SULPHUR" and "MERCURY"

The threefoldness of "salt", "Sulphur", and "mercury" was known to the alchemists. In the life of the plant kingdom they distinguished the opposition of the hardening or "salt" processes in the plant-roots in contrast to the sublimation or burning of the "sulphur" processes in the blossoms; and the "mercurial" or rhythmic upbuilding of substance in the structure of stem and leaves. Plant growth was pictured as a copy of planetary movements and starry "geometry"; they were aware of the forces of polarity in the opposition of Moon and Sun in the plant world. Paracelsus wrote: "The 'Salt' represents the principle of corporification, the astringent or contractive and solidifying quality; or, in other words, the body; the 'Sulphur' represents the expansive power...the centrifugal force, in contradistinction to the centripetal motion of the first quality...it is that which 'burns' i.e. the soul or light in all things; and the Mercury is the Life, i.e. that principle or form of will which manifests itself as life, or consciousness and sensation. These three substances are not seen with the physical eye".

(Salt, mercury and sulphur are related to 3-fold man as follows: salt reflects the sense-nervous system; mercury the rhythmic system; sulphur the metabolic system) described in the chapter on Threefold Man.

THE ROSICRUCIANS

The doctrine of the Trinity and that of the 7-fold nature of man are the basic teachings of Rosicrucianism, which is the way of transformation through the Christ impulse, without which esoteric striving and research must be in vain. It synthesises all religions, embracing the whole spiritual development of the world and man, past, present and future.

Based exclusively on knowledge gained by spiritual vision and spiritual hearing, the essential feature of true Rosicrucianism is that initiation becomes modified in such a way as to avoid the isolation occurring in the ancient Mysteries and some later religious forms. It can be carried out in the midst of a busy working life. It treats what is seen clairvoyantly in such a way that it can be grasped by the modern man with his thinking. The pupil does not take its revelations on authority but puts them to the test in a conscientious way. The Rosicrucian teacher stands in no other relation with his pupil than that of the mathematics teacher with the student of mathematics. Thus on the Christian Rosicrucian path is a union of the waking consciousness with the Spiritual world, a union maintained, with no deviation towards the dreamlike or the physical intellectual.

The 3-fold motto of the Rosicrucians was "Ex Deo nascimur; In Christo morimur, Per Spiritum Sanctum reviviscimus" meaning "From God we are born; In Christ we die; Through the Spirit we Resurrect. References: Rose-Cross Symbol; Adams (G) "The Mysteries of the Rose-Cross" Steiner (Rudolf) "Christian Rosenkreutz" "Rosenkreutzer Symbolen" (1907)"An Outline of Occult Science".

ART, SCIENCE AND RELIGION

In the triad of Art Religion and Science (Knowledge) lies the whole of human life. In the ancient Mysteries they were united. The art practised was at the same time religion and science. The religion fostered corresponded in its cult-ceremonies with the artistic efforts of the time. Science, derived from spiritual knowledge led directly to the divine sources of human and cosmic existence which are experienced in religious feelings.

Art, the instrument by means of which the spiritual world can speak to man, lies between the spheres of Science and Religion, as the bridge between "Truth" and "Goodness". Art and Science were formerly complementary to one another for they were born out of Religion. Without Art - which is Imagination (vision) - Religion and Science remain opposed to each other.

This unity of science, art and religion has been split in the last few hundred years. Spiritual cosmic-creative forces have largely disappeared from the practice of art and agnosticism and atheism have entered into science. A re-union in a new way is needed. Art must be added to science if true knowledge of the world is to be attained. A true union of art with science produces a religious experience. The original unity of science, art and religion should be restored, but at a fully-conscious level, in a manner suited to modern needs.

THE THREE IN OCCULTISM

The 3 paths for the development of higher faculties through spiritual striving are: the Oriental, the Christo-Gnostic and the Christo-Rosicrucian. They differ in relation to the degree in which the pupil relies on his teacher.

As man consists of spirit, soul and body, so occultism is divided into eugenic, hygienic and mechanical occultism. Like threefold man, these three realms of occultism represent a unity. As Valentin Tomberg points out in his "Studies in the Old Testament", mechanical occultism has the task of regulating external Nature-forces in a way that will correspond with the true destiny of mankind. Hygienic occultism seeks to do this in regard to the forces of the human organism. Eugenic occultism has the task of establishing a correct relationship between the spiritual forces of mankind - that is, of regulating his karma by means of birth and death.

Mechanical Occultism is developed in the West, Hygienic Occultism in the Middle and Eugenic Occultism in the East. These three kinds of occultism have fruitful potentialities but also

adverse tendencies leading to misuse. The subject is dealt with in Rudolf Steiner's lecture-cycle "In the Changed Conditions of Our Times" (Anthroposophic Press, New York)

Many examples could be given showing that the root idea of the 3 is spiritual. "There is no revelation, no manifestation, without the sway of the Godhead behind it; hence behind every duality there is a hidden Oneness, a hidden unity. Therefore the Three is nothing else than the Two and the One - the Revelation and the Godhead behind the Revelation". The one and also the three are the numbers denoting God (Rudolf Steiner).

THREEFOLD MAN

Number really follows man as his shadow; it accompanies him through the highlands and lowlands of human existence. Just as the true native home of man is to be sought in the heights, so has the original state of number also to be sought there.

Ernst Bindel.

The threefold principle abounds everywhere: in Nature, we see it in the kingdom of the plants, in the blossom and the root, sustained in equilibrium by the stem and leaves; in man, in the three powers of the human soul, thinking and willing, harmonised in feeling; in the constitution of the body in nervous system and digestive system balanced by the system of circulation and breathing; in past, and future continually united by the present.

Eleanor C. Merry in "The Flaming Door"

The being of man is presented in esoteric science from many different standpoints.

Man is described as a unity, a duality, a trinity, a 4-fold, 7-fold, 9-fold and as a 12-fold being and each of these divisions and analyses has a methodical basis.

Through the ages the human being has been recognised as having body, soul and spirit. But when, due to the growing fear of spiritual knowledge, the General Eucemenical Council at Constantinople (869 A.D.) laid down that Christians have the duty to recognise that man consists only of body and soul (the soul possessing certain spiritual qualities) its pronouncement was in effect a denial of the existence of the human spirit.

MAN AS BODY, SOUL AND SPIRIT

It was an event which contributed considerably to the growth of materialistic thought and the present-day idea of the human soul as a nebulous thing and man as a higher animal.

Without a recognition of the threefold nature of man it is not possible to come to terms with life, for without a conception of the true trinity in man we fall into the snares of modern psychological doctrines and into materialism.

Modern science brings psychology dangerously near the theory that the soul is dependent upon the body - whereas the reverse is true; So even a denial or "suppression" of the soul may follow; indeed, the symptoms are already with us, in the materialistic trend in medicine, the widespread use of "tranquillizers", the warnings given in such books as Aldous Huxley's "Brave New World" and George Orwell's "1984", etc.

According to Spiritual Science, man as a being of Body, Soul and Spirit is interwoven with the world in a threefold way.

NATURAL SCIENCE, PSYCHOLOGY AND SPIRITUAL SCIENCE

Through the physical body, which is composed of the substances of the earth, the things of the surrounding world are revealed to him. It is with the physical body that Natural Science is concerned.

By means of the Soul, man connects things with his own existence, this connection being manifest in sensations of pleasure and displeasure, in joy, and pain, likes or dislikes - The soul life is an inner life; it is man's own personal world - that which is his very own. It is with the soul that Psychology is concerned.

Through the Spirit, that is through his thinking, man comprehends the laws of nature and existence, and a world is revealed to him which is elevated above both the others. Through the Spirit, man learns to know the reality of the universe. Goethe expressed this by saying that the spirit becomes manifest when man looks at things as "a so-to-speak divine being". It is with the Spirit that Spiritual Science (Anthroposophy) is concerned.

ASPECTS OF THE TRINITY IN MAN

Thus, man with his physical senses (body) sees the stars; with his soul he enjoys their beauty (own world); with his mind or spirit he comprehends

the laws of their existence (outer world) The human soul has (1) sense perceptions (2) sensation (3) will, through which it reacts upon the surrounding world.

There are many aspects of the threefoldness in man.

In his earthly organism he is a being of physical body, seen by the senses; life body, bearing the formative forces of growth and reproduction; the soul-body, bearer of his thinking, feeling and willing activity. These three are called the "Lower Triad".

In man's "ego-kernel" there live and work 3 soul powers (1) The Sentient-soul (2) the Intellectual or Mind-soul and (3) the Consciousness or Spiritual Soul.

The "Higher Triad" of man consists of Manas (Spirit-self) Buddhi (Life-spirit) and Atman (Spirit-Man) These 3 make up the eternal spiritual quintessence of man, described in Rudolf Steiner's book "Theosophy".

This book also deals with the human aura in which a threefoldness also occurs, for in it 3 hints of colours can be seen supersensibly. (1) Colours pervading space like a mist, making it opaque (2) Colours that are luminous, lighting up space (3) Sparkling, radiating colours in movement and continually renewed. In this 3-fold aura, body, soul and spirit are revealed to the seer.

There are 3 faculties which primarily distinguish man from the animals: (1) Standing erect and walking (2) Speaking (3) Thinking. (Other differences are dealt with in Dr. Hermann Poppelbaum's "Man and Animal")

Man as a 3-fold being of body, soul and spirit - expresses the 3 soul powers of thinking, feeling and willing through a body organism on a 3-fold plan. His being finds its expression in the head, rhythmic and limb systems as follows:

Head Bearer of the activities of the nerves
System and senses (Thinking life)
Rhythmic System Activity of heart and lungs
(Feeling life)

Limb System
or Metabolic System Seat of all the processes which bring about the perpetual change of bodily substance (Willing Life)

Thus a sensory and nervous system is centred in
19.

the head, a rhythmic or circulatory system is centred in the heart and lungs, and a metabolic (matter-changing) system has as its chief organs the digestive system and the muscular activity of the limbs.

The discovery by Rudolf Steiner of the 3-fold organism of man was given for the first time in his book "Riddles of the Soul" after he had worked on it for 30 years. This discovery of the 3 organic systems with their relationships to the original trinity of body, soul and spirit, form an entirely new cultural basis not only for anatomy and physiology, but also for medicine psychology and social life. Indeed, an understanding of man as a physical, psychological and spiritual being is important for a comprehensive medical science of the future. Already over 600 doctors in Germany alone base their diagnosis on this 3-fold view of the human being.

The 3 divisions must not be thought of as separated off entirely from each other. They continually inter-penetrate and are in constant inter-play with one another, forming a living unity.

Influences working into the metabolic system can produce their effect in the system of nerves and senses or in the rhythmical system. On the other hand, influences working from out the system of nerves and senses can effect the metabolism or the rhythmical processes. And finally, influences working from out the rhythmical system can affect both the other two systems.

CAUSES OF ILLNESS

"Harmony between body, soul and spirit is always on the way to be disturbed and on the way to be re-established", writes Dr. F.W. Zeylmans van Emmichoven in "The Human Soul in Sleeping, Dreaming and Waking" (New Knowledge Paperback) "It is more particularly the forces of the system of senses and nerves that make us ill, because they are of a destructive nature. The influence of these destructive nature. The influence of these destructive processes is counteracted by the constructive processes of the system of metabolism. The rhythmical system stands between these two and

holds them in balance"

The connection between thinking and the nervous system is dealt with by Dr. Norbert Glas in "How to Look at Illness" (New Knowledge Paperback). He tells of an old book-keeper who for many years did no other work but figures and knew his accounts almost by heart. He thought of nothing else but his accounts. He died of calcification of a cerebral artery, as a result of life long one-sided brain work.

As an example of the relation between the Feeling life of the soul and the Rhythm system of the body, Dr. Glas writes of a man who in early youth suffered from a chest malformation. As a child he had rickets and the illness left its traces in the shape of the ribs. Both rhythms, breathing and pulsation, were greatly dependent on the feeling life in this case. The man suffered from worry and nightmares. Music helped him to overcome his fears because the rhythm of the music helped him to regulate the unrhythmical beat of his heart. The feelings were strongly influenced by the condition of the organs of breathing and circulation. He could never rise above these functions and he developed heart failure.

The connection between the Will and the metabolic system is shown in the case of a woman teacher who though successful in her work had the greatest difficulty in coming to a decision. She had a great deficiency of will force. On the physical side she suffered from constipation and indigestion and developed gall-bladder and liver trouble. The weakness of will was related to the disturbances which occurred in the metabolic system in the form of the digestive and bladder trouble.

These cases show how the 3 systems work in connection with the appropriate soul qualities. Many of the minor ailments we contract have the object of restoring lost harmony. Thus the right kind of thinking can influence the nervous system and also the balance for circulation and breathing and consequently the metabolism.

In the above-mentioned booklet Dr. Glas gives exercises for this purpose. Thus, 3 "sheaths" enfold man's immortal kernel - the physical body; the

etheric of life body which permeates it; the body of sensation or soul body. Man expresses himself in thinking, feeling and willing and in the physical body there is a further 3-foldness.

Sense-nervous system - centred in the head.

Rhythmic system - associated with blood circulation and breathing processes. Metabolic system - associated with limbs and digestive processes.

MAN AS A MIRROR OF THE UNIVERSE

The materialistic conception of man as a "mortal", exhausting his being between birth and death, would be overcome if this truth were understood. It is important to rise above today's materialistic thinking on this subject, for without a conception of the true trinity in man we must fall into all the snares of modern psychological doctrines.

The lack of perception of this primal 'secret of number' has brought much confusion into the world for a thousand years. Man needs to get to know himself in the constant interplay of the 3 system, the sense-nervous system, the rhythmic system and the metabolic-limb system.

The human being is a mirror of the universe. His triple nature stands in relationship to all things. Take the plant, for example. In its root are concentrated the earth and mineral forces; the cosmic and animal forces; in the leaf the rhythmic system, connecting these two opposite poles

The rhythmic part of the plant, the leaf principle is connected with the rhythmic system in the human being. The root is connected with the sense-nervous system; and the flower with man's metabolic system.

Further details of how the 3 systems work in connection with the appropriate soul-qualities are given in Rudolf Steiner's books, particularly those dealing with medicine, psychology and education. "Lectures to Teachers" and "The Threefold Commonwealth" are particularly recommended. See also, Dr. Eugen Kolisko's "The Bodily Foundation of Thinking, Feeling and Willing".

THE THREE PERIODS OF CHILDHOOD

We should perhaps conclude this chapter

to the knowledge of the 3 rhythmical periods in the life of the child which was known in the past but has been forgotten. Spiritual Science has brought a renewal of this knowledge and applied it in education. Childhood is seen as a descent from the spiritual to the physical world, in which the child's dreaming ego descends ever more deeply into the physical body and awakens more fully within the physical processes of life. As part of the process of descent 3 rhythmical periods occur.

Up to the seventh year the child is a creature of will. His learning is not conscious learning, but instinctively he imitates the world around him. Conscious instruction in such spheres as reading and writing is not considered to belong to this stage of development. The child should live out his life as far as possible in activity, but with the right thing for him to imitate in his surroundings.

Only in the 7th year, when thinking is really born in the child, does teaching in a Steiner school properly begin. It is essentially a pictorial thinking at this stage. The child thinks artistically. So painting, modelling and other artistic work play an immediate part in the ordinary lessons given. Every subject is presented to the child's inner eye in an imaginative way.

The third 7-year rhythm-puberty-marks a great change. Little children imitate the adult. In mid-childhood the adult is looked up to as a natural authority. But after puberty the child recognises that one person knows one thing and another another. So in the Upper School there are specialist teachers whose task is to awaken in the child enthusiasm for knowledge. See Chapter on "The Seven Year Human Life Periods"; Stebbing (Lionel) "Understanding Your Child"; Steiner (Rudolf) "The Education of the Child".

THE THREE IN THE BIBLE

We must not despise the science of numbers, which, in many passages of Holy Scriptures is found to be of eminent service to the careful interpreter. Neither has it been without reason numbered among God's praises 'thou hast ordered all things in number, and measure and weight.'

St. Augustine.

The Bible, a divine revelation, and full of occult secrets, is, rightly understood, the most profound document of humanity. It tells the story of man, the tragedy of his earth existence and the drama of his redemption through the Word made Flesh, and brings meaning into his destiny.

The numbers employed in the Bible have a purpose and therefore, if properly understood and applied, must help towards a right interpretation of spiritual truths.

Though the Bible is rich in number wisdom, there is space for only a few indications here.

THE THREE PARTS OF THE BIBLE

The number 3 plays a prominent part in the Scriptures, in fact, the Bible itself falls in its construction, into 3 main parts: (1) The Books of the Old Testament (2) The Gospels (3) The Revelation of St. John (Apocalypse).

The Old Testament depicts the preparation in secular history for the Christ Event; the Gospels deal with the Event itself, and the Apocalypse shows the Cosmic results of the Incarnation of Christ and depicts future human and Cosmic events.

The Old Testament may be regarded as a document of eugenic Occultism preserved from the past; the New Testament leads to a knowledge of Hygienic Occultism; and the Apocalypse preserves to man the knowledge contained in Mechanical Occultism (See Chapter 5)

Throughout the Bible there are many references to 3-foldness. For example in the Old Testament - itself a trinity of the historical, poetic and

prophetic books- the sanctuary of Jahweh is composed of 3 main divisions: the Court, the Holy Place and the Holy of Holies (Ex.26,27, 1 K.6.) Solomon indicates the law contained in the cosmic Trinity of One, Two and Three (Ecclesiastes chapter 1V, verses 8-12). Many other examples could be given.

THE HOLY TRINITY

The Trinity of God the Father, God the Son and God the Holy Spirit is deeply bound up with the whole evolution of the Cosmos. "For there are three that bear record in heaven, the Father, the Son and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit and the water and the blood, and these three agree in one" (John 5: 7,8)

We find the Holy Trinity in the Cosmos, in the Earth, in history and in man. They are spiritual realities working behind the visible universe.

God the Father lives in all the phenomena of nature as the foundation of the world which has its human counterpart in the human physical body. The Son is the Mediator-the Soul which mediates in the light of the Spirit to the body. The Holy Spirit is the Enlightener, the "I am". Father-God, the Son and the Holy Spirit are related to Past, Present, and Future, to Willing, Feeling and Thinking, to the human physical body, life body and soul-body, to Truth, Beauty and Goodness.

The 3-foldness of these ancient ideals, Truth, Beauty and Goodness is also related to Past, Present and Future, to Willing, Feeling and Thinking and to the human physical body, life-body and soul-body.

Untruth, Rudolf Steiner points out, severs the thread that binds men to pre-earthly existence; it works right down into the nervous system. To be true is to be rightly united with our spiritual past.

The experience of Beauty strengthens the sense of reality of the life body. To sense beauty means that in the physical world we do not disown our connection with the spirit.

Goodness lives in the soul body, which cannot

be healthy or maintain its true position in the world if man is not able to pour through it the forces proceeding from Goodness. An experience of goodness leads to a recognition of the reality of the soul body and builds a living seed for a spiritual world in the future. "To be true means to have proper connections with our spiritual past. To have sense of the beautiful is not to deny, in the physical world, our connection with the spiritual world (Present). To be good means that we must create a seed for a future spiritual world".

THE NEW TESTAMENT

The New Testament itself a trinity of the Gospels, the Epistles and the Revelation of St. John - contains many references to the 3. There were 3 Magi-Caspar, Melchior and Balthazar who laid at the feet of the Holy Child the wisdom of the Gods, the virtues of man and the realisation of human immortality, symbolically expressed in Gold, Frankincense and Myrrh.

Relating to body, soul and spirit, the 3 is found in the life story of many biblical characters.

The life of Christ Jesus shows a 3-foldness in the Baptism, the Transfiguration and the Resurrection. When lost as a child Jesus was found in the temple on the third day. In His work there are 3 main divisions the preaching of the Word, the revelation through Signs and wonders, and the realisation by means of the Passion. There were 3 Temptations in the Wilderness. The Resurrection occurred on the third day.

Three days are required for building up the temple of the body (St. John) Three days elapse before the soul abandons the dead body.

The Apocalypse of St. John is a description of Christian initiation through which the future of humanity is revealed, a call for an understanding of the significance of man's 7-fold nature and the earth's 7-fold development. The first part of the Apocalypse of St. John, advancing in rhythms of 7, speaks of 7 Messages (Chapter 1 and 2) to early Christian congregations. These relate to the 7 Epochs of Civilisation (dealt with in "Encyclopaedia of

Numbers") The 7 Seals (Revelation 6 and 7) contain spiritual pictures indicating that an inner faculty of seeing has been developed. They are an Apocalyptic form of expression for the Imagination stage of clairvoyance; The Trumpet Blasts at the Altar are the expression for the Inspiration stage. The outpoured Vessels from within the Temple are the expression for the Intuition stage of spiritual perception. Thus we have the 3 stages of Spiritual Consciousness referred to in Chapter

THE THREE GROUPS OF SPIRITUAL HIERARCHIES

The sacred numbers constituted (in ancient times) the eternal word, the rhythm and instrument of divinity. Contemplated with a greater or less degree of lucidity and power, they call up in the mind of the initiate the internal structure of the world, through his own; Just as a correct note produced by a bow from a glass covered with sand sketches out in miniature the harmonious forms of the vibrations which fill with their sound-waves the vast kingdom of the air.

Edouard Schuré in "The Great Initiates"

The word Hierarchy consists of "hieras", sacred, and "archo", to govern. The Standard Dictionary refers to "a body of ecclesiastical rulers called Angels, Archangels, Princedoms, Powers, Virtues, Dominions, Thrones, Cherubim and Seraphim, the last Order being nearest to the Trinity".

The idea of the three groups of Hierarchical Beings is concealed in the "Theogony" of the Greek poet Hesiod, who tells that if a brazen anvil were allowed to fall from Olympus to Earth it would take 9 days to fall.

In the soul and spiritual worlds there live and work 3 x 3 groups of Beings, who, following Dionysios the Areopagite, are called Hierarchies. These creative beings who are always working with and into man were known also to Dante, who writes of 9 Heavens and the Emyrean where God is surrounded by Angelic Beings and the Spirits of the Just. The Spiritual Hierarchies, all in one way or another connected with the world of the stars and its cosmic evolution have a central place in Rosicrucianism and in Spiritual Science.

Below the Father, the Son and the Holy Ghost, usually referred to as The Trinity, the 9 orders of Spiritual Beings grouped in triads correspond to the Brahminical "Trimurti" or Elements in the developing process by which the material universe was evolved out

of pure spirit.

The Father expresses Himself through the First Hierarchies; the Son through the Second Hierarchies; the Holy Spirit through the third Hierarchies.

THE FIRST HIERARCHY

The First Hierarchy consists of the Seraphim, Cherubim and Thrones (Lords of Love, Lords of Harmony and Lords of Will, corresponding to the "Adi Buddha" of the Indian mystics).

The Seraphim, the "Lords of Love", The "Flames" of the divine Heart, determine the relation of solar system to solar system within the stellar universe. The Cherubim determine the relationship of planet to planet within our solar system, while the Thrones direct the movement of the Earth in space.

THE SECOND HIERARCHY

The Second Hierarchy consists of the Dominions, Might and Powers, called Kyriotes, Dynamis and Exusiai (or Spirits of Wisdom, Spirits of Movement and Spirits of Form in Spiritual Science).

The Kyriotes or Dominions guide the Evolution of Earth-consciousness. The Dynamis (Mights) ensure the Metamorphosis of Matter, while the Exusiai (Powers) provide the Earth and its Beings with Substance, Form and Shape.

The visible world around us was created by the latter who also gave man his Ego. These 7 Spirits of Form were Sun Spirits but one of them, Jehovah, became a Moon-Spirit (See Rudolf Steiner's "Man in the Light of Occultism, Theosophy and Philosophy")

A book which indicates the work of the Elohim as the helpers of the Creator of the World and which gives the doctrine of the Hierarchies is Fabre d' Olivet's "Representation of the Hebrew Language in Accordance with its Spirit and Esoteric Content".

The Beings of the First and Second Hierarchies have as helpers Planetary Spirits and Spirits of Time. The Planetary Spirit of the Earth gives life, purpose and direction to the Earth. The work of the Spirits of Time can be seen in weather changes and in other recurring fluctuations of seasonal

variation, called today the Laws of Nature.

THE THIRD HIERARCHY

The Third Hierarchy are the "organs of execution" for the Higher Beings. These Beings work from within, with and upon man's soul spirit structure. They are the Principalities, Archangels and Angels in the Bible, called Archai, Archangels and Angels in Spiritual Science (Sons of Personality, Sons of Fire and Sons of Light).

The Archai or Time Spirits give the tone and tempo of Age after Age. They are in charge of the seven successive civilisations of 2,160 years each (See the author's "The Number Seven: Its Occult Significance in Ruvian Life", Emerson Press, 1962). These Beings also work in human memory.

The Archangels direct the evolution of nations and guide their destinies. They lead communities of people and races.

The Angels work in human sense perceptions, working in human thinking. They are the Beings closest to Man. An Angel serves as guiding spirit for each individual human being, connecting his destiny from incarnation to incarnation, as well as being his Guardian from birth to death. Everyone has a Guardian Angel. It is alluded to in literature in many ways, e.g. the "daimon" of Socrates.

Beings of the Third Hierarchy have as helpers the Nature Spirits or Elementals. They are concerned with the alternating rhythms of constructions and destruction, referred to in our age as the processes of Nature.

An understanding of the extraordinarily complicated activity of the three groups of Spiritual Hierarchies calls for study and meditation of such books as Rudolf Steiner's "An Outline of Occult Science" and "Spiritual Hierarchies". A helpful article entitled "The Heavenly Hierarchies" by Adam Bittleston appears in the "Golden Blade" for 1951, available from New Knowledge Books.

THREE STAGES OF SPIRITUAL CONSCIOUSNESS

The task of man today, as shown by modern Initiation-Science, is to develop a spiritual insight into the world, by individual and positive activity, which can produce a new clairvoyance.

This true clairvoyance is the outcome of the transformation of forces which are present in every human being but in ordinary life are left undeveloped. It signifies 3 successive and ever-higher stages of spiritual consciousness. These are :-

IMAGINATION, INSPIRATION AND INTUITION

Imagination - "the true reflection (or image) of the truth"- gives knowledge of the supersensible background of the earthly life and of the world we live in.

Inspiration leads man into the purely supersensible world. It gives an understanding of the conditions of this world and its being and of their relation to the earthly material world.

Intuition enables man to act himself as an inhabitant of the supersensible world and to have intercourse with higher beings.

The clairvoyance referred to above is not to be confused with the old hereditary kind which we all had formerly when mankind was younger. This is still lingering on, as the past does in each epoch, for example, people in remote parts of Scotland still have a remnant of it. The old clairvoyance has to do with a dimming-down of the ego or individuality, e.g. mediums let their ego go out and then they get their messages. But these can come also from evil spirits which also exist in the spiritual world; they seek to bewilder and confuse us.

This kind of clairvoyance is a backward manifestation and works against man's development today.

The New Clairvoyance

The new kind of clairvoyance is a conscious exact one. We have these forces in us and the exercises given by Rudolf Steiner brings them to fruition. Even an

earnest study of Spiritual Science sets us on the path towards its healthy development.

Lucifer works in the old clairvoyance, mediumship, mysticism, etc., and tries to keep us living in the past; Ahriman works in all that is materialistic.

Only through the Christ impulse can the balance be found (See Chapter on Christ, Lucifer and Ahriman) The ancient clairvoyance characterised a particular stage in human evolution and caused man, in a certain sense, to be unfree. The task of modern man is to develop a spiritual insight into the world, by individual and positive activity, which can produce clairvoyance suited to our time.

THE THREEFOLD SOCIAL ORDER

A true social order should have a Threefold structure because man is a threefold being of body, soul and spirit, living simultaneously in 3 distinct and different worlds:

- (1) The Physical World, which exercises human productive and creative powers and provides a means for satisfaction of bodily needs;
- (2) the World of Men in which are expressed social needs and the life of soul;
- (3) The Spiritual World from which man derives inspiration for his life of mind and thought.

THREEFOLD MAN AND THE SOCIAL STRUCTURE

Threefold man has 3 main interests - economic, political, cultural. Ideally these interests would co-operate, but in the present unbalanced age they do not co-operate and harmonise. The material interests of the economic sphere tend to dominate the spiritual interests and the political policy, causing confusion; Spiritual interests are obviously neglected. The economic, political and cultural aspects of society correspond respectively to the 3 soul forces of thinking, feeling and willing. In any kind of unitary state, the ideals of Liberty, Equality and Fraternity mutually destroy one another. Only in a state which is 3-fold is there scope for the realisation of each ideal.

Today the life of Rights has remained behind. Economic life, sustained by technical and applied science, has forged ahead of the stream of evolution. Thus the 3 members of the social organism have separated from each other.

The 3 principles—Liberty, Equality, Fraternity - were proclaimed in the French Revolution, but they were misunderstood in their deeper meaning. Their true meaning can be understood in the light of the idea of the Threefold Social Order put forward by Rudolf Steiner. Each of the 3 spheres needs to be constituted on the basis of quite different laws, for each has its own life, nationally and internationally.

THE TRUE LAWS OF THE SOCIAL ORDER

At present the 3 spheres confuse or over-power each other. We need to find the true laws of the social order, so that the 3 systems can function in their proper spheres. The social order of the future depends upon an effective balance or working co-operation between the spheres of spiritual, political and economic activity.

There is a growing realisation that the 3 essential activities of the spiritual, political and economic spheres are so different in nature and objective that they need their own particular forms of organisation within which they can freely develop and express particular qualities. "Only when they have first been separated and made completely independent of each other can they be brought together to form, as a threefold structure, the body of the State which we are accustomed to envisage as a single unity", writes George S. Francis.

Economic life needs to be separate from parliament or the ruling political authority and placed firmly on its own foundation, so that brotherhood can flourish.

Democracy should loosen its hold on the economic life and the parliament of representatives attend only to matters which can be judged by all adult members of the state no matter what their calling in life or their individual gifts. This would provide true equality.

Liberty needs to be free from domination by the democratic state or the economic organisation and should be the ideal in the sphere of education, culture and religion.

AN IMPORTANT CULTURAL IMPULSE

The indications concerning the social order given in the literature of Spiritual Science provide a clue to the unravelling of the tangled skein of world problems, and the present writer believes that when recognised and put into practice, they will prove to be one of the most important cultural impulses of our time, constituting the general answer to every social problem, including

that of war, A real community of life among peoples, would be established a living organism in place of groups of peoples held together by fears and anxieties. References: Steiner (Rudolf) "The Threefold Commonwealth"; "The Threefold Order of the Body Social"; Waterman (Charles) "The Three Spheres of Society".

EAST, MIDDLE AND WEST

Each of the 3 main types among the different human races - Orientals, Middle Europeans and Occidentals (West European and Americans) - exhibits a characteristic tendency. East, Middle and West are 3 in 1, East and West reflecting 2 poles of truth.

Western man used considerable energy for production in the material realm. The man of the East expends his forces largely for perfecting his spirituality. He has an unconscious ability to live within the forces of his own metabolism and the danger is that these forces are allowed to remain unconscious and are not raised to the level of the ego or individuality.

CHARACTERISTICS OF EAST AND WEST

The Orient has absorbed something of the Western mentality, though it regards Western pre-occupation with "busyness" and technics as unspirituality. It looks upon the West as representing an attempt to "manage" without ideas, except belief in money and power.

The West proclaims "Your faith is dead, you are nought but dust, the future belongs to me". The East replies "Your science is accursed, it leads to death, while I have peace in the eternal" (Edouard Schure)

The East has a one-sided ideological fanaticism. The West has a science unilluminated by powers of soul and spirit. Everything in the East and West is polar, and the polarity is manifest not only in a general way but also in specific national relationships.

Japan and America form a polarity, so do India and England, China and France, Russia and Italy. As Dr. W. J. Stein, Beredine Jocelyn and others have pointed out, in America the sub-earthly forces predominate, working upward through the metabolic system to the head, giving American thought its characteristic "eye to the practical".

The Japanese organisation is the reverse-the forces from above descend from the head and over-rule the metabolic system.

Rightly regarded, the polarities supplement and complement each other; polar nations should not fight

but be awakened by each other.

THE TASK OF MID-EUROPEANS

If Middle Europeans could harmonise the 2 extremes, this would be by turning from a materialistic to a spiritual orientation, with all that it leads to in the spheres of science, art and social life and religion. A new union of the scientific abilities of Anglo-America and the religious impulses of Asia will solve the pressing social questions of our time.

Salvador de Madariaga, Andre Siegfried and Rudolf Steiner have spoken of Europe as a middle territory whose peoples must be characterised according to their particular qualities of their life of soul.

Standing midway between the humanity of East and West Europe has the mission of developing the 'I' or ego. Its task lies in the inner development of man himself, of man as a spiritually, morally and socially creative being whose ideas can shape the future. For this a new spiritual attitude is needed in all departments of human life, in the scientific, the cultural and the social spheres.

A SOLUTION TO WORLD PROBLEMS

The present writer believes that the acute problem of East, Middle and West can only be seen in its true light through an understanding of the 3-membered structure of the individual human being and the 3-membered structure of humanity as a whole, and of the need to balance the polaric relations between East and West by the Middle.

The need of the West is to create a Threefold Social Order in which the spheres of culture, political rights, and the economy, function independently, yet in an integrated way to comprise a unity, for every human being belongs to all 3 spheres. If this were done the conflicting elements in Eastern and Western points of view would be harmonised.

Both in the West and in Europe the seeds of new spiritual faculties exist. If developed, the East may recognise her opportunity of a great spiritual revival

and meet the West with understanding. If not, the present hostility will be heightened.

The Asiatic peoples who have inherited an ancient spiritual life, need from the West the redemption of spiritual values. Upon this vital question will depend whether mankind will overcome the chaos of today or wander further without insight or initiative.

This subject is dealt with in Rudolf Steiner's Books "The East in the Light of the West" and "West and East".

CHRIST, LUCIFER AND AHRIMAN

As indicated in Chapter 1, in every triad there are 2 that stand as opposites to each other, to be set in harmony in mutual moderation.

In the evolution of civilisation the number 3 is a significant factor: on the one side the Luciferic condition; on the other, the Ahrimanic; and the middle condition, the purely Divine.

Plato knew that the good is a balance between 2 evils, but in modern times it is not generally realised that evil is not all of one kind. In Goethe's "Faust" evil is depicted the single figure of Mephistopheles, but in Rudolf Steiner's *Mystery Plays* the two figures of Ahriman and Lucifer are shown.

In our time the old duality of good and evil does not constitute a true conception of the problem, for truth presents itself as a Trinity: Christ between two hindering forces.

LUCIFER OR DIABOLOS

Lucifer (Diabolos in the Gospels seeks to estrange man from earth, and tempt him with dreams of delusive grandeur. He tries to shut the human being up in egoism, urging him to strive after his personal well-being and make him dependent on conditions of environment.

The Lord of uncontrolled desire, he rules wherever the soul is not governed by the unselfish ego. The danger is soul without spirit, seen in moral aberrations, weakness of soul, inferiority complex, etc.

Lucifer wants to bind man to the past - to make man look upon his destiny lightly, to lead him into introspection and subjectivity. He is kept at bay with cool objectivity.

THE LORD OF DARKNESS

Ahriman, the "Lord of Darkness", who began to intervene in human spiritual evolution in Atlantean times, seeks to confine man to the material world, leading him from his true path to a dry intellectualism

and determinism which would explain the universe in terms of dry matter.

This Being veils the spiritual world, emphasises sense-reality, directs attention to the purely external aspects of the world and tries to limit man to these. He wants a premature birth of things that should develop slowly e.g. to speed up the process of learning, as evident in modern education. He seeks to separate men into groups, promoting nationalism and one-sided preoccupation with blood relationships. This is the opposite of the Michael impulse of our time.

Though Ahriman works mainly in the realm of science and Lucifer in the field of religion, the former does operate in theology, promoting a one-sided understanding of the Gospels, tempting man to take them just as he finds them, without spiritual understanding. His influence is also seen in modern philosophies in which only that deduced from sense-appearance is considered to be true.

"Ahriman—the Spirit of Darkness in ancient Persia— is that spiritual Being who in his legitimate sphere brings about death in the physical world, but who chains man's thoughts to the material world, to the material world, to the Earth and to the sub-earthly, and who opposes the spiritual power of the Christ in mankind by exceeding his legitimate sphere and bringing about not alone a physical death which should release the soul and spirit but a second death to the spiritual worlds (Gladys Mayer in "Colour and the Human Soul", New Knowledge Paperback).

He opposes man's need for a free and independent spiritual life and seeks to restrict him to material affairs alone. Thus we have advanced technically but have not yet developed our truly human qualities.

If we give attention solely to cold intellectuality, not seeing the spiritual behind it, nor warming it with enthusiasm and love we become a prey to Ahriman. Our task is not to flee from external, materialistic knowledge but to bring interest to it. What occurs in intellectual life which is not permeated by warmth of soul constitutes a victory for Ahriman.

From Spiritual Science we learn that the Luciferic temptation is best dealt with by the avoidance of illusions concerning our inner life and by the cultivation of modesty.

Without Lucifer we should have no artistic gifts and no art. Without Ahriman there would be no material science and technology. Ahriman's influence was necessary for the development of self-consciousness and the modern scientific method.

THE CHRIST BEING AND THE PROBLEM OF EVIL

To stand in the middle, following the Golden Mean, finding the balance between the one-sidedness of the 2 extremes, great wakefulness is needed. The victory is within us, through the Christ Being, Who gives this needed power of balance.

Evil can be regarded as an essential factor in evolution and as a great awakener, for individual man and for nations. In the force man uses for overcoming evil there will be developed the force which produces the highest degree of holiness. Good must first overcome the evil that is opposed to it if it is to attain holiness, just as man becomes strong by exercising his muscles. The mission of evil is to bring man higher.

When Christ incarnated, man had so far descended into material existence, that he was doubting the reality of existence of the soul after death. Christ came to rescue man from the power of Lucifer and Ahriman and the temptations referred to, and gave him knowledge of his higher self, or eternal part.

Only through the Christ Impulse could the human soul begin to ascend to spiritual knowledge. This central event both in human history and in the spiritual evolution of mankind occurred once to prove to men that the Word existed and to impress humanity with a definite impulse towards spirituality.

The great helper of the Christ Being in our time is the Archangel Michael, the Being referred to as the leader of the angels against the Dragon and his host in Revelations xii.7. He was the "Angel of the Lord" in the Old Testament, and the Folk Spirit

of the Hebrew people. In the East he was the god Indra; in Chaldea he was Marduk; in the time of Aristotle and Alexander he appeared as the "countenance of Jehovah".

For the present age he is the Champion of Christ; his Light the illumination of thought; his fire, will. He awakens the Sun-like qualities in mankind.

OTHER ASPECTS OF THE NUMBER THREE

Arranged in Alphabetical Order

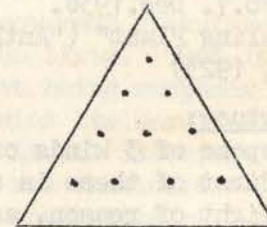
Pythagorean Triangle

This consisted of 10 points; the upper single dot is monad or unity, and represents a point, for Pythagoras considered a point to correspond in proportion to unity; a line to 2; a superfice to 3; a solid to 4; and he defined a point as a monad having position, and the beginning of all things.

A line was thought to correspond with duality, because it was produced by the first motion from indivisible nature, and formed the junction of 2 points. A superfice was compared to the number 3, because it is the first of all causes that are found in figures; for a circle, which is the principal of all round figures, comprises a triad, in centre - space -, circumference.

But a triangle, which is the first of all rectilinear figures, is included in a ternary, and receives its form according to that number, and was considered by the Pythagoreans to be "the author of all sublunary things".

The 4 points at the base of the Pythagorean triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than 4 extreme boundary points.



Sphinx.

The stone figure in Egypt, carved from rock and said to be about 10,000 years old, engraved by the most ancient of priesthoods is a vision of the

making of man from the age of Atlantis, an image of the 3 functions of the human being: the head (thinking-bird), the heart (feeling-lion) and the limbs (willing-bull). The Sphinx summarizes the 4 sacred animals (group-soul types) of the Zodiac in a single form which is a symbol of the whole course of evolution, human and divine, See article on the Four Evangelists in "Encyclopaedia of Numbers".

Third Order:

In some monastic orders e.g. the Dominicans and Augustinians, an association of lay persons called tertiaries. On certain conditions they were permitted to share in the activities of the monastic body.

Threefold Plant:

In Spiritual Science man is seen as a heavenly plant inverted in the Cosmos, root above, and blossoming below. This picture of the threefold organism of man and the threefold nature of the plant can form the basis of the whole science of nutrition.

Roots work on the nervous system, their salt content acting as a stimulus; leaves, with their green chlorophyll work on the formation of the blood, acting on the "middle man", the circulatory system; fruits work directly on the digestive system. See Kolisko (E) "Nutrition and Agriculture" "Notes and Correspondence" (Anthroposophical Agricultural Foundation) Vol.IV, No.7. Dec.1936.
Merry (E.C.) "The Healing Plant" ("Anthroposophy Quarterly" Midsummer, 1923)

Three Fundamental Virtues:

Thomas Aquinas spoke of 3 kinds of knowledge of the divine: "The first of these is according as man, by the natural light of reason, ascends through creatures into the knowledge of God; the second is in so far as the divine truth, exceeding human understanding, descends to us by way of revelation, not however as though demonstrated to our sight, but as set forth in words to be believed; the third is

according as the human mind is elevated to the perfect intuition of the things that are revealed".

In the Middle Ages, three fundamental virtues were held to be essential for salvation: Faith, Hope and Love, which we related to the Father, Son and Holy Spirit, and to the numbers One, Two and Three. In the Pauline sense, Faith was the recognition of the Kingdom of Heaven with the whole being of Man. The original significance of Love was the descent of this Kingdom into sensible reality by way of the human being. Hope was referred to by St.Paul as the future force of conquest over the superhuman objective force of Death. The subject is dealt with by Valentin Tomberg in his "Studies in the New Testament".

Three in Music:

The Hellenes saw the human body as an entity of head, heart and limbs comprising the instrument of all music in the world. Melody was experienced by the thinking of the head, rhythm by the limbs, and between the two, harmony by the feeling.

Esoteric teaching too reveals that the Cosmic Word formed man to sound celestial music. In his whole being man whose being in a physical body is actually a musical instrument, responds to music, in a 3-fold way: in mind, feelings and physiological rhythm.

"The mind responds to melody, for melody represents that part of music which is accessible to intellect. Harmony, as the resulting balance of variety, touches the feeling. Rhythm and its ceaseless forward movement stimulates the will and the movements of the limbs. That is why one can say that the whole human being responds to music" (Dr. W. J. Stein in "Music: Its Occult Basis and Healing Value", (edited by Lionel Stebbing: New Knowledge Books, 1958) Music was characterized by Boethius (born 480 A.D.) as consisting of 3 main kinds: (1) The Music of the Universe (musica mundana); (2) The Music of Man (musica humana); (3) The Music of the Instruments (musica instrumentalis).

The first kind of music proceeds from the movements of the stars. The passing of the seasons

over the surface of the earth is also experienced as musical and melodious in the way that the plants blossom forth and fade again, the fruits ripen and how altogether the various elements of earth, water, air and warmth contribute in their turn to bring about the transformation of the earth during the course of the year. The second kind of music is not necessarily comprised by the human voice. Boethius maintains that the inner liveliness of our soul is connected with our physical body in a different manner in each of us because of the different temperaments (See article on the Four Temperaments in "Encyclopaedia of Numbers").

This is music. It lies also in the proportion which the various parts of the soul have to one another. This life of the invisible (soul) and the visible (body) Boethius calls music. It is only the third kind of music which is played on all the various instruments as string instruments, wind instruments and percussion which we would call music today. The three kinds of music are referred to by Roswitha of Gandersheim, a nun (c.1000 A.D.) who represented the Platonic stream in her philosophy and in her plays. In her drama "Papknutius" an old initiate tells his pupils: "Music is not limited to the audible perception through our ears, nor does it come forth solely through the high and deep tones which proceed from the larynx; neither is it tied to the harmony between the body and soul.

It lives in the wonderful harmony that is reflected in the measurements of the smallest parts of our limbs: "Our fingers show harmonious proportions; yea, this is music! As this name is not given only to the sounding tones, but to the harmony of all unequal things".

The relationship of man's 3-fold soul-nature to the 3 elements of Melody, Harmony and Rhythm of which Music is composed is as follows:

Thinking - Head System - Corresponding to Melody
Feeling - Rhythmic System - Corresponding to Harmony
Willing - Limb-system - Corresponding to Rhythm

The subject is developed by M. Pease (See Bibliography). Speech and song are composed of 4 elements of sound, expressed through the larynx. The 4 elements of sound are = Pitch, Rhythm, Dynamic Intensity and "Timbre". "Pitch", writes Kathleen Schlesinger, "is determined by the Idea, the spiritual concept. Rhythm is the expression of the Will. Dynamic intensity is the amplitude of sound, the expression of Feeling, the vehicle of the Emotions. "Timbre" is the synthesis of the other 3 elements, the fourth dimension of sound."

Triangle and Its Meaning

An old symbol of the Trinity which we encounter in Egypt, the Triangle is associated with the "higher triad" of man. The Triangle represents the Light, the square, the Darkness. On old Egyptian monuments we sometimes encounter the symbol of a chain of triangles as hieroglyph for the ray of light. An illuminating passage concerning the Idea of the triangle occurs in Steiner's lecture cycle "Human and Cosmic Thought" (1914)

Trinity of Astronomy, Astrology and Astrosophy

Astronomy, the science of the heavenly bodies, their motions, positions, etc. has become materialistic and is today devoid of spirituality. The modern astronomer sees the same in the starry heavens as the modern anatomist sees in the human being; but "Just as the corpse is not the man, so the content of astronomy today is not the starry heavens" (Steiner)

The influence of Ahriman is apparent in modern astronomy. It is this hindering Being who wants man to understand only the mathematical side of astronomy. The belief that all that happens in the Cosmos can be understood through the mechanical-mathematical means given us by Galileo, Copernicus and others is a dangerous one.

Observation by the senses and the application of the intellect to the external world will not solve the riddles of life nor answer questions which will more and more arise in human souls regarding

the creative essence of existence.

"Even if one accepts a mechanical view of the Universe" writes Beredine Jocelyn, "one should never forget that a machine does not come into existence by itself, nor is it wholly self-operating. It ought to be obvious that behind the forces active in the Universe are creating and guiding Spiritual Beings".

Astrology, the study of the influence of the celestial bodies on earthly conditions, was a sublime and esoteric science in ancient times. To the Chaldaic priests the physically sensible world was a divine script, just as the writing of a human being expresses his will. They began to decipher nature, and so arose the immense star-lore of which mankind today hardly knows. These ancient Chaldeans saw in the writing of the stars a deep wisdom, a revelation of something inward and spiritual. Pre-natal events were known in their more cosmic-spiritual aspect.

It was after the Mystery of Golgotha that Astrology became more a matter of arithmetical sums: There was no longer a real knowledge of astrology and "forecasts" harmonised less and less with the facts. Only the remnants of the wisdom possessed by the ancients in its once magnificent fullness can be recognised in modern astrology.

Today we cannot grasp the world of the stars out of purely physical hypotheses or out of mere calculations; they must be understood as expressions of the moral and spiritual. And because of the refined egoism involved in pre-occupation with horoscopes it is really a danger to those striving for esoteric development for a weakening of the pre-natal will occurs. The soul tends to lose the courage it needs to meet the experiences it has "planned" before incarnating.

This does not mean that we should not try to know our destiny but it should be done through such exercises as the "Karma exercises" given in the literature of Spiritual Science. Then the calculated horoscope will not stand between a man and his destiny.

It is one of the tasks of modern man to strengthen his ego-consciousness and become free, in contrast to being a slave to his horoscope.

As Guenther Wachsmuth points out, the purpose of Rudolf Steiner's teaching was that man, in spite of the cosmic forces under whose influence he undoubtedly stands, can win full freedom for himself through his own ego forces. He regarded the casting of horoscopes for the future, as unjustified since "such supposed influences can affect only man's physical organisation and structure of forces, whereas his higher members, particularly the strengthened ego-consciousness, emancipate themselves from such ties".

The value of a renewed and spiritualised Astrology lies not in the attempt to forecast the future, but in the indications it can give in regard to the past events of the present incarnation, if the investigator has real insight. Thus a person may be helped, through seeing the pattern of events, to understand his karma and the deeper meaning of the present incarnation.

Then we are in the realm of Astrosophy, the new science of the stars which is, as Dr.E.Vreede expresses it, "at one and the same time the goal of an anthroposophical science of the Cosmos and its starting point".

Such a practical and truly social star-wisdom, in place of the personal egoistic astrology which prevails today, will develop through the cultivation of Eugenic Occultism (See Chapter 1) Among those striving towards this development are W.O.Sucher, Dr. Guenther Wachsmuth, Suso Vetter, Dr.Hermann Poppelbaum, John Seeker, E.H.Julius, Adam Bittleston, Dennis Elwell, Ursula Grahl and Walther Buhler.

See Poppelbaum (H) "Truth and Error in Astrology" (New Knowledge Paperback) Seeker (J) "Thoughts on the Future of Astrology" (Modern Mystic, Aug.1938) Steiner (Rudolf) "An Outline of Occult Science" "The Spiritual Beings and the Heavenly Bodies", "The Human Being in Relation to Planetary Life" (Anthroposophical News Sheet, Vol.4,1936), "The Life between Death and Rebirth", Lecture 4; "Cosmic

Memory"; Sucher (W.O.) "Isis Sophia", "Man and the Stars", "The Drama of the Universe"; Wachsmuth (G) "Kosmische Aspekte von Geburt und Tod"; "Reincarnation"; "Life and Work of Rudolf Steiner".

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