

Spiritual Science



Deep Dive Article

Overview of the Adversarial Influences

A more shallow "dive" into an important subject

Source: [FreeManCreator](#)

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- *Lucifer exists to make humanity free in the astral;*
 - *Ahriman exists to make humanity free in the etheric body;*
 - *Asuras exists to make humanity free in the I*
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Elucidation via an Analogy

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Imagine that you have a car to push. You develop your strength by pushing it. If heavy ballast is put into the car it will be heavier to push, but you would develop greater strength.

Suppose the Godhead had let the world's evolution remain as it was, up to the time just after the Future Jupiter evolution, men could have certainly developed very well [yet without freedom]; but humanity could have become still stronger if hindrance had been in its way [in order to develop the strength necessary to become free and independent]. For the good of humanity, certain Spirits of Motion (SoM) had to receive adverse commands. These were not evil at first, one need not consider them as evil powers, one might even say **they sacrificed themselves** by putting obstacles into the way of development. Therefore, these SoM may be called **the gods of hindrance, of impediment, in the widest sense of the word.**

The Luciferic Influence (which began during Lemurian times)

Source: <https://rsarchive.org/Lectures/GA107/English/AP1954/19090322p01.html>

Of what domain did the Luciferic Spirits lay hold during the Lemurian epoch?

The best way to understand this is to cast our minds back over the course taken by human evolution.

You know that on Old Saturn the Thrones poured out their own substance to lay the first foundation of the human physical body. On Old Sun the Spirits of Wisdom imbued man with the ether- or life-body. And on the Earth the Spirits of Form endowed him with the 'I', the ego, in order that by realizing himself as distinct from his environment he might become an independent being. But even if through the deed of the Spirits of Form he had become independent vis-à-vis the external world surrounding him on earth, he would never have become independent of the Spirits of Form themselves; he would have remained dependent on them, he would have been directed by them as on leading-strings. That this did not happen was due to something which had, in a certain sense, a beneficial effect, namely the fact that in the Lemurian epoch the Luciferic Beings set themselves in opposition to the Spirits of Form. It was these Luciferic Beings who gave man the prospect of freedom — but therewith the possibility of evil-doing, of succumbing to passion and desire in the world of sense.

The Luciferic Beings had crept, as it were, into man's astral body, so that Beings of two kinds were now working in it: the Beings who bring man forward and the Beings who, while obstructing this constant impulse, had at the same time established the foundations of his independence. *Had the luciferic Beings not approached, man would have remained in a state of innocence and purity in his astral body. No passions inciting him to crave for what is to be found only on earth would have arisen in him. The passions, urges and desires of man were densified, debased, as it were, by the Luciferic Beings. Had they not approached, man would have retained a perpetual longing for his heavenly home, for the realms of spirit whence he has descended. He would have taken no delight in what surrounds him on the earth; earthly impressions would have*

aroused no interest in him. It was through the Luciferic Spirits that he came to have this interest, to crave for the impressions of the earth. These Spirits impelled him into the earthly sphere by pervading his innermost member, his astral body.

Why, then, was it that man did not fall away entirely at that time from the Spirits of Form or from the higher spiritual realms as a whole?

Why was it that in his interests and desires he did not succumb wholly to the world of sense?

It was because the Spirits who lead humanity forward took counter measures; they inculcated into the being of man what would otherwise not have been his lot, namely, illness, suffering and pain. That was the necessary counterweight to the deeds of the Luciferic Spirits.

The Luciferic Spirits gave man material desires; as their countermeasures the higher Beings introduced illness and suffering as the consequences of material desires and interests, to the end that he should not utterly succumb to this world of sense. And so there is exactly as much suffering and pain in the world as there is interest only in the physical and the material. The scales are held in perfect balance; the one does not outweigh the other — so many passions and desires on the one side, so much illness and pain on the other. This was the effect of the mutual activities of the Luciferic Spirits and the Spirits of Form in the Lemurian epoch. Had the Luciferic Spirits not approached, man would not have descended into the earthly realm as soon as he actually did. His passion and craving for the world of sense also brought it about that his eyes were opened and he was able to gaze at the surrounding field of material existence earlier than would otherwise have been the case. If evolution had proceeded uninterrupted along the course intended by the progressive Spirits, man would have had sight of the surrounding world only from the middle of the Atlantean epoch onwards. But then he would have seen it spiritually, not as he sees it to-day; he would have seen it as the direct expression of spiritual beings.

The Ahrimanic Influence (which began in Atlantean times)

Because man came prematurely into the earthly sphere, forced downwards by his earthly interests and desires, conditions were different from what they would otherwise have been in the middle of the Atlantean epoch.

The result was that the Ahrimanic Spirits — “Mephistophelean Spirits” as it is equally correct to call them — mingled in what man was able to see and apprehend; thus he fell into error, into what, for the first time, can correctly be called “conscious sin”. The host of Ahrimanic Spirits has worked upon man since the middle of the Atlantean epoch onwards.

To what did these Ahrimanic Spirits entice him?

They enticed him into regarding everything in his environment as material, with the result that he does not see through this material world to its true, spiritual foundations. Were man to have perceived the Spiritual in every stone, in every plant, in every animal, he would never have fallen into error and therewith into evil; if the progressive Spirits alone had worked upon him he would have been protected from those illusions to which he must always fall a prey when he bases himself solely upon the manifestations of the world of sense.

How did those spiritual Beings who desire to further man’s progress act in order to combat this corruption, error and illusion arising from the material world?

They saw to it — the process was of course slow and very gradual — that man was actually lifted away from the material world as such; this enabled him to shoulder and work out his karma.

Whereas, therefore, the Beings upon whom it fell to rectify the enticement of the Luciferic Beings brought into the world suffering, pain and what is connected with them, namely death, the Beings whose task it was to rectify the outcome of error concerning the sense-world, made it possible for man, through his karma, eventually to blot out all the error, all the evil he has wrought in the world.

For what would have happened if he had become the prey of evil and error?

Little by little he would have become one with the evil; no progress would have been possible for him. For with every error, every lie, every illusion, we cast an obstacle in the way of progress. We should fall back in our progress to exactly the same extent to which we had cast obstacles in our path through sin and error, if we were not in a position to rectify them; in other words, we could not reach man's true goal. It would be impossible to attain this goal if the counter-forces, the forces of karma, were not in operation.

Suppose that in some life you commit a wrong. If this wrong were to become firmly fixed in your life it would mean nothing less than that you would lose the step forward which you would have taken had you not committed the wrong; with every wrong, a step would be lost — enough steps to correspond exactly with the wrongs committed. If the possibility of surmounting error had not been given, man must ultimately have been submerged by it. But the blessing of karma was bestowed.

What does this blessing mean for man? Is karma something at which to shudder, something to dread?

No, indeed! Karma is a power for which man should be thankful. For karma says to us: If you have committed a wrong, remember that "God is not mocked; whatsoever a man soweth that shall he also reap". An error demands that you shall right it; then, having expunged it from your karma you can again take a step forward!

*Without karma, no progress would be possible. Karma is a blessing that has been vouchsafed to us, inasmuch as it obliges us to rectify every error, to re-achieve the steps that thrust us back. **Karma was thus the indirect consequence of the deeds of Ahriman.***

The Asuric Influence (which began in our time i.e. the Fifth Post-Atlantean Era)

And now let us go further. In our days we are moving towards the epoch when other Beings will draw near to man — Beings who in the future before us will intrude more and more deeply into human evolution. Just as the Luciferic Spirits intervened in the Lemurian and the Ahrimanic Spirits in the Atlantean epoch, so our epoch too will see the intrusion of Beings. Let us be clear about the nature of these Beings.

Of the Beings who intervened during the Lemurian epoch we must say: They entrenched themselves in the astral body of man, drew his interests, impulses and desires down into the earthly sphere.

Where — to speak more precisely — did these Luciferic Beings entrench themselves?

*You can only understand this by taking as a basis what is set forth in my book *Theosophy*. There it is shown that the following members of man's being must be distinguished: first, his physical body; then his ether or life-body and his astral body — or as I have called it in that book, the sentient body, or soul-body.*

These are the three members with which man was endowed before his earthly existence. The foundation of the physical body was laid on Old Saturn, the ether-body on the Old Sun, the soul or sentient body on the Old Moon.

- *On the Earth was added the sentient soul — which is actually a transformation, an elaboration carried out unconsciously, of the sentient body. Lucifer anchored himself in the sentient soul; and there he remains.*
- *Through the unconscious transformation of the ether-body, the intellectual soul came into being, a more detailed description of which is contained in the book entitled *The Education of the Child*. It was in this second soul-member, the intellectual soul — the transformed part of the ether-body — that Ahriman established his footing. From there he lures man to false conceptions and judgments of material things, leads him to error, to sin, to lying — to everything that originates in the intellectual or mind soul. In every illusion that matter is the sole reality, we must perceive the whispered promptings of Ahriman, of Mephistopheles.*
- *Thirdly, there is the consciousness soul (spiritual soul), arising from an unconscious transformation of the physical body. You will remember how this transformation came about. Towards the end of the Atlantean epoch, the etheric body corresponding to the head came right into the physical head and gradually brought about selfconsciousness in the physical body. Fundamentally speaking, man is still working at this unconscious transformation of the physical body, at the development of the consciousness soul. **And in the age now, approaching, those spiritual Beings known as the Asuras (see Note 1) will creep into the consciousness soul and therewith into the human 'I' or ego — for the 'I' lights up in the consciousness soul. The Asuras will generate evil with a far mightier force than was wielded by the Satanic powers in the Atlantean epoch or by the Luciferic Spirits in the Lemurian epoch.***

*In the course of the Earth-period man will cast away all the evil brought to him by the Luciferic Spirits together with the blessing of freedom. The evil brought by the Ahrimanic Spirits can be shed in the course of karma. **But the evil brought by***

the Asuric powers cannot be expunged in this way. Whereas the good Spirits instituted pain and suffering, illness and death in order that despite the possibility of evil, man's evolution may still advance, whereas the good Spirits made possible the working of karma to the end that the Ahrimanic powers might be resisted and the evil made good, **it will not be so easy to counter the Asuric powers as earth-existence takes its course. For these Asuric Spirits will prompt what has been seized hold of by them, namely the very core of man's being, the consciousness soul together with the 'I', to unite with earthly materiality. Fragment after fragment will be torn out of the 'I', and in the same measure in which the Asuric Spirits establish themselves in the consciousness soul, man must leave parts of his existence behind on the earth. What thus becomes the prey of the Asuric powers will be irretrievably lost. Not that the whole man need become their victim — but parts of his spirit will be torn away by the Asuric powers.** These Asuric powers are heralded to-day by the prevailing tendency to live wholly in the material world and to be oblivious of the reality of spiritual beings and spiritual worlds. True, the Asuric powers corrupt man to-day in a way that is more theoretical than actual.

Today they deceive him by various means into thinking that his 'I' is a product of the physical world only; they hue him to a kind of theoretic materialism.

But as time goes on — and the premonitory signs of this are the dissolute, sensuous passions that are becoming increasingly prevalent on earth — they will blind man's vision of the spiritual Beings and spiritual Powers. Man will know nothing nor desire to know anything of a spiritual world. More and more he will not only teach that the highest moral ideals of humanity are merely sublimations of animal impulses, that human thinking is but a transformation of a faculty also possessed by the animals, that man is akin to the animal in respect of his form and moreover in his whole being descends from the animal — but he will take this view in all earnestness and order his life in accordance with it.

*Man does not as yet entirely base his life on the principle that his true being descends from the animal. But this view of existence will inevitably arise, **with the result that men will also live like animals, will sink into animal impulses, animal passions.** And in many things that need not be further characterized here, many things that in the great cities come to expression in orgies of dissolute sensuality, we can already perceive the lurid, hellish glare of the Spirits we call the Asuras.*

Note 1: The Asuras are retarded Beings of the Hierarchy of the Archai (Spirits of Personality). They are Beings who instead of furthering man's progress to independence, lure him into gross egoism. In the negative sense they now bear the name originally pertaining to the entire Hierarchy.

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