

## 2. Prokofieff's Concept of Evolution

The science of initiation, which forms the central core of all the Mysteries, is elaborated in strict correspondence to the laws of development of the human being. The character assumed by the Mysteries in the one or the other epoch is determined by the level of development attained by the human being, his consciousness, and also by the future tasks of evolution. Thus any account of the Mysteries and of initiation must presuppose a deepened understanding of the human being and of the evolutionary laws. Thus it comes as a great surprise to us to find that when Prokofieff in all his books takes up the theme of initiation and the new founding of the Mysteries he ignores the theme of evolution (with the exception possibly of the Sixth epoch, propagated by him with „endless recurrence“). But we would not be devoting an entire chapter to this fact if there were not a special reason for it. In Prokofieff's books there are, scattered over many pages, a great number of individual statements which, seen as a whole, indicate a kind of concept of evolution, which is fundamentally different from the Anthroposophical one, although outwardly there is a certain resemblance between them. Prokofieff's view of evolution is nowhere formulated openly and clearly, and is thus not easily recognized, but its effect is all the more damaging, as the reader takes it up only by degrees and thus almost unnoticed; it appears as a fragment, occurring singly and often in a secondary context and, without being perceived, calls forth a confused state of mind. The main feature of this concept is the exclusion of the principle of the individual 'I' from the general picture of human evolution, in favour of a higher principle, that of the Spirit-Self. We will try in this chapter to reconstruct this fictitious evolutionary theory and bring it into the light of day; as to Prokofieff's conception of the new Mysteries, which is based on this theory, we will undertake a more exact analysis of it towards the end of the book.

### 2.1. The New „Task“ (Mission) of the Earth

Prokofieff's mistaken view of the evolution of man was formulated already in his first book and appears in concentrated form in a paragraph in Chapter 4; because of the importance of this passage we will quote it in its entirety:

„[Thus humanity truly stood, in the epoch immediately preceding the 'turning-point of time', at the beginning of the path that would have led it inexorably

into the realm of death, with the result that it would not have been possible to reach through to the higher 'I', the complete development of which in the individual man is the mission (the principal task) of the Earth]. In other words, humanity as a whole stood before the real danger that the meaning of Earth development might be lost. Only one thing could rescue it: the introduction of the Mysteries, through which the mystery of the transformation of the lower, mortal 'I' into the higher, immortal 'I', i.e. into the Spirit-Self, is revealed“ (I, p. 152 [p. 171]; emphasis I.G.).

Very deftly and inconspicuously Prokofieff carries out this deception. His statement seems barely noticeable in the chapter devoted to the Goetheanum, where the reader's attention is directed to quite other matters. – In the reading of Prokofieff one must exercise an unrelenting wakefulness in order not to be caught up in a tissue of false conceptions that are foreign to Anthroposophy. Thus he says, for example, instead of „the development of the individual 'I' in the human being“: „the development of the higher 'I' in the individual human being“. One is tempted to think that one has to do with a mere change in the word-order. But what it really is one can only discover through closer examination. Prokofieff's approach is to tell one, not straight away, but only several lines later, and then only by the way, that by „higher 'I'“ he means the Spirit-Self. And to this he holds unwaveringly in this and all his subsequent books. We have to conclude from this that the principal task of the Earth aeon is the complete development of the Spirit-Self in the human being; and not merely the development, but the transformation, by which is meant the process of transubstantiation.

It is amazing that Prokofieff does not realize the obvious consequence of his thesis, namely, that the Earth in an occult sense is void of human beings; „man“ on this planet is that being who is developing here his individual 'I'. Thus, for example, the Angels of today were the „human beings“ of the Moon aeon, where they developed their 'I' and became individual beings; and from their standpoint the main task of the Earth aeon is indeed the „complete development“ of the higher member, the Spirit-Self, „in the individual Angel being“. In Prokofieff, however, it would appear that on the Earth both human beings and Angels are evolving the Spirit-Self! – As a result the actual „human“ species is lacking on the Earth.

The incompatibility of this thesis of Prokofieff with the spiritual-scientific concept of development requires no lengthy demonstration. One only needs to be able to count up to five, in order to grasp the following basic principle of evolution. Putting it simply, one could say: In each aeon of the sevenfold planetary sequence – from Saturn to Vulcan – a new member is added to those that have been attained on the previous planetary stages. In the unfolding of this new member and its working together with those already present, consists the evolutionary task of the aeon in question. The Earth aeon continues the development of Saturn, Sun and Moon as the fourth member in this series. Accordingly, the fourth member or principle is incorporated into the human being on the Earth, through which for the first time he is given the possibility to unfold his individual 'I'-consciousness and realize in himself the free spirit. This fourth principle, which was originally bestowed, as group-'I', upon the whole of humanity by the Spirits of Form, came into interaction with the three bodily sheaths of man developed in the previous aeons, and works now at the unfolding of the threefold soul. It attains final individualization in its highest soul-member, the Consciousness-soul. The development of the threefold soul, and the 'I'-consciousness which unfolds on the foundation it provides, together constitute the principal task of the Earth (from the standpoint of man). But what about the fifth principle, the Spirit-Self? This will only become the possession of the individual human being in the following aeon, that of Jupiter. The task of the human being in that aeon – and not at all on the Earth – will be the complete development of the Spirit-Self.

Rudolf Steiner stressed that one should distinguish this great evolutionary stream of the planetary incarnations from the more intimate one, which takes its course in the period of the post-Atlantean Earth development and is connected with the finer elaboration of the different members of human nature. – Prokofieff is unable to grasp this distinction. In the course of the post-Atlantean period the human being, out of his own 'I'-forces, carries his development forward as far as the consciousness-soul. According to Rudolf Steiner this development would not be complete unless in the 6<sup>th</sup> post-Atlantean epoch a higher principle, the Spirit-Self, were to enter the human being. Earthly man, however, cannot develop this alone; he needs the help of higher beings. Rudolf Steiner expresses it thus: „Up to the end of Earth-evolution the human being should be developing his 'I'. He would have the opportunity to accomplish this within the realm of Sentient, Rational and Consciousness soul. But the actual Spirit-Self is

only to become the possession of man on the later Jupiter; only then will it really belong to the human being. On Jupiter the human being will stand in relation to the Spirit-Self, in approximately the same way as he stands on Earth towards the 'I' ... We say of our 'I': that is what we are ourselves ... When in the next, the 6<sup>th</sup> post-Atlantean epoch, the Spirit-Self will come to expression, we will not be able to address this Spirit-Self as our Self, but we will say: Yes, our 'I' has developed itself to a certain stage, so that, as though from higher Worlds, our Spirit-Self can shine down as a kind of angel-being, which we are not ourselves ... And only on Jupiter will it so appear, that it is our own being, like our 'I'“ (9.1.1912, GA 130).

Let us leave this problem for the moment and return to the statement of Prokofieff we quoted above. Is it really the case that in the period preceding the „turning-point of time“ the event happened that he describes? It turns out that this paragraph in his book is nothing more than the re-wording of a statement of Rudolf Steiner, but with a shift of meaning. To enable the reader to convince himself that this is so, we quote Rudolf Steiner in full: „... at the time when the events of Palestine were taking place, and the human race moving over the Earth had arrived at the place where this decay of the physical body had reached its climax, and where for this reason there was a danger for the entire development of mankind that the 'I'-consciousness, the central achievement of Earth-development, might be lost. If nothing further had been added to what was there up to the events of Golgotha, the process would have continued – more and more the destructive element would have entered the physical being of man, and the human beings born after the event of Golgotha would have had to live with an ever more dimmed feeling of their 'I'. That which depends on the perfection of the mirroring by a physical body would have grown ever more dull“ (11.1.1911, GA 131).

The reader can now compare the two texts and reflect upon the validity of such „interpretations“ of statements of Rudolf Steiner. He speaks here of the extinction of individual 'I'-consciousness and not of the „impossibility of reaching through to the Spirit-Self“. What Spirit-Self could this be, and that for humanity, at a time when it had not even developed the Mind-soul, and the way to the Spirit-Self will only be opened up for it in the 6<sup>th</sup> cultural epoch? Why does Prokofieff not speak also of the impossibility of reaching through to Life-Spirit and Spirit-Man, as this would not have been significantly further removed from reality?

He also maintains that it had been possible to rectify the situation through the revelation of the Mystery of transformation (Transsubstantiation) of the lower 'I' into the Spirit-Self. If, as he claims in his autobiographical essay, he has read „Occult Science“, then he should be aware that the Spirit-Self is the astral body that has been taken possession of and transformed by the 'I' (GA 13, Chapter 2), i.e. an astral body that has been transformed through 'I'-activity, and not an 'I' that has undergone *T r a n s s u b s t a n t i a t i o n*. Or could Prokofieff mean by the lower 'I' the astral body? What right has he to call it an 'I', albeit a lower one? From this it would follow that human beings already in the Moon aeon possessed an 'I'!

Why in this case could one not equally well call 'I' etheric or even physical body? And where is, then, the individual 'I', the fourth principle of man? – Prokofieff is silent on this question. The lack of a concept of the individual 'I' does not disturb him in all his constructions; for him the dichotomy of *l o w e r* and *h i g h e r* 'I' is quite adequate, whereby the *h i g h e r* 'I' always stands for the Spirit-Self, and the lower for heaven-knows-what (this problem will be dealt with in more detail in 2.2.). The 'I' as such is nowhere to be found!

But what really happened through the Mystery of Golgotha? Rudolf Steiner's explanation sounds quite different from that of Prokofieff. Rudolf Steiner says that the germ of the 'I' was laid into the human being already in the Lemurian period, but that the possibility of taking hold of the 'I' consciously only arose towards the end of the Atlantean period and gradually developed from then on. – „In order that we can acquire the 'I'-consciousness on Earth, our physical body with the brain-organization has to function as a mirroring apparatus“ (11.10.1911, GA 131). The Luciferic working had a certain destructive influence upon the phantom (the spiritual form-body) of the human physical body. And this phantom was rescued by the Christ. After the Mystery of Golgotha „the spiritual bodies, the phantoms of all human beings, have their source in that which arose from the tomb ... And it is possible to establish that relation to the Christ through which the earthly human being infuses into this otherwise disintegrating physical body this phantom which arose out of the tomb of Golgotha ... Through the process of infusing into himself this indestructible body he will come, over the course of time, to make his 'I'-consciousness ever brighter and brighter ...“ Thus the Mystery of Golgotha is the „salvation of the human 'I'“ (ibid.). We have therefore to do with the 'I' and 'I'-consciousness, not with the Spirit-Self.

But as Prokofieff speaks of the „introduction of new Mysteries for mankind, which contain the mystery of the transformation [Transsubstantiation] of the lower 'I' into the Spirit-Self“, let us compare with this what Rudolf Steiner says about the changes in the life of the Mysteries after the Mystery of Golgotha: „... The essential nature of the Christ-event is the following: That human development to which we have referred as the living ascent (Hinaufleben) of the soul to the realms of the spirit, which in pre-Christian times could only be achieved within the Mysteries, and by virtue of the fact that the 'I' in a certain way – to the extent that it was developed in the normal human consciousness – was dimmed down; that human development was to receive such an impulse that – though for the most part this belongs as yet to the future – can preserve for the human being that 'I'-consciousness which in our time he only possesses for the physical sense world. This progress in human evolution, which came through the Christ-event, is at the same time the greatest progress that has ever been made, and will ever be made, in Earth-development and human evolution“ (9.9.1910, GA 123).

Here again reference is being made to the 'I'-consciousness as it unfolds in the normal human life, to that 'I' which Prokofieff calls, in contrast to the Spirit-Self, the „lower I“. This individual 'I'-consciousness which the human being possesses on the physical plane, had the possibility, after the Mystery of Golgotha, of upholding itself in the spiritual worlds, and this represents the greatest progress in the Earth-development. What Prokofieff ought to know already, is the fact that in the Mysteries the most important aim was the development of the 'I'-consciousness. The only rational sense that can be found in Prokofieff's statement concerning the transformation (Transsubstantiation) of the lower 'I' into the Spirit-Self, lies in the fact that the human being begins to experience the Spirit-Self as his 'I'; but this, as we said, leads him beyond the limits of Earth-development. This condition will be a hallmark of the normally-developed Jupiter man, but on the Earth this only applies to the high Initiates, not at all to mankind as a whole.

The degree to which Prokofieff's interpretation of the Mystery of Golgotha diverges from a true understanding of its meaning for Earth-development; how far removed he is with his untimely „Spirit-Self“ from reality, and from an understanding of the meaning of the Earth-development, can be illustrated by a statement of Rudolf Steiner concerning the Christ-being: „Thus Christ is a being with a fourfold nature – just as the human being is, on the microcosmic

level. When He descended to the Earth everything in His being was brought to bear in such a way that His fourth principle came to expression in the most perfect possible form. Now within the macrocosm and microcosm there is a deep inner relation between every numerical principle and that which corresponds to it, bearing the same number, on the other side. The fourth macrocosmic principle in the Christ corresponds to the fourth microcosmic principle in man, and the fifth in the Christ will correspond (on Jupiter) to the Spirit-Self in man. The Christ is a being who had developed himself macrocosmically as far as the fourth principle, and who during the passage through Earth will develop his fourth principle through giving everything in order that man may develop his 'I' ... It will not be the Christ who, let us say, will encourage human beings to bring to expression in the future anything other than the actual 'I', the innermost essence of the human being, to an ever higher and higher level ...

... the Christ comes to the Earth with something that is closely related to man's fourth principle. – It does not lie within His nature to lead the human being beyond himself, but only deeper into his own human soul-nature ... The progressive inwardizing of the human soul into unbounded depths, that will be the gift of the Christ-impulse“ (9.1.1912, GA 130).

Thus we see that already in his first book Prokofieff departs radically from esoteric Christianity in his view of the aim of Earth-development. It is without doubt unprecedented to speak of the development of the fifth principle as being the principle task of the fourth, the Earth aeon; yet another reason why he should found his own occult school, which differs greatly, however, from the school of Anthroposophy.

## 2.2. The Five-Membered Superman of the Earth Aeon. From Individual Death to Group Freedom

Prokofieff is in a great hurry to incorporate the fifth principle into the human being; in his opinion the Earth mission is the complete development of the Spirit-Self – half the Earth aeon is already past. Now it is really interesting to note that his striving coincides with the interest of a number of Luciferic beings who remained behind in the Moon aeon; Rudolf Steiner speaks of them in the lecture we have already quoted (9.1.1912), where he says that they implant into the human being, in a parasitic way, their not yet fully evolved, higher microcosmic principle (fifth, sixth or seventh, according to their stage of develop-

ment), and use the human beings who are thus possessed, for their own further development under Earthly conditions. And whereas the Christ encourages the human being only to unfold his own 'I', these beings strive in an unnatural way to lead human beings beyond themselves, to inspire them suggestively to become a superman, to reach as far as the seventh principle already during the Earth development (GA 130).

And now we discover that in Prokofieff's book „The Spiritual Origins of Eastern Europe and the Future Mysteries of the Holy Grail“ (IV), the five-membered Earthly man appears in his completeness. The author enumerates the following five [main] members of man's being: physical body, ether-body, astral body, the 'I', and Spirit-Self (the higher 'I') (IV, p. 53 [ibid.]). Where did he find such a human being? Earthly man has four members, and that until the Sixth post-Atlantean cultural epoch. Shortly before, Prokofieff writes that in the 6<sup>th</sup> epoch „the fifth member, Manas or Spirit-Self, will be awakened in the human being“ (ibid.), but this is not correct. The indication of Rudolf Steiner relating to this we have already quoted: In the sixth culture epoch the Spirit-Self is not awakened in the human being, but it overshadows him like an angel-being, and cannot therefore be spoken of as a [principal] member of man's being.\* In the Jupiter aeon the Spirit-Self will indeed be awakened in the human being, but not merely as an addition to the members already developed. In that period the human being will pass through a fundamental metamorphosis. The 'I'-Consciousness will indwell the astral body. In proportion as the 'I' with its self-consciousness transforms and takes hold of the astral body the latter will change into Spirit-Self, not suddenly, but through the course of the entire Jupiter aeon. Prokofieff's book, however, is describing the Earth aeon and not that of Jupiter.

One of the main weaknesses of Prokofieff's thinking is that it is neither analytic nor synthetic, but „affirming“, „showing the way“, i.e. Prokofieff is not so much a thinker as an ideologue. Thus, not only is the concept of method in science foreign to him, but he has no sense for the nuances and reciprocal relations which are of special importance in Rudolf Steiner's communications. If one now tries to fathom why Prokofieff places such emphasis on the development

\* He even quotes a statement of Rudolf Steiner which is in obvious contradiction to his own thesis: „... if [the Spirit-Self in the 6<sup>th</sup> cultural epoch] can only descend into a human community that is permeated by brotherhood“ (IV, p. 94; quote from lecture of 15.6.1915, GA 160).

of the Spirit-Self in the Earth aeon, one might recall a place in the lecture of Rudolf Steiner held on 16.5.1908, where he says: „The human beings, however, who have not taken the opportunity on the Earth to develop the fifth member, will appear in their development on Jupiter as nature-spirits“ (GA 102). No doubt Prokofieff has read this lecture, but has not noticed that this quotation anticipates another: ‘... The human being will have developed the fifth member of his being, Manas, on the Jupiter stage.’“

It was our aim here to show that the elements of evolution are revealed within a coherent whole, whereby a clear distinction must be made between what is still at a stage of preparation, and what is yet to be brought to completion. It is clear that if the human being does not create the necessary condition for the development of the Spirit-Self on Jupiter, he will appear there as a retarded being. And in the present case the pre-condition lies in the development of the autonomous ‘I’ in the threefold soul, and in this the experience of moral intuitions as a result of its being overshadowed by the Spirit-Self. It is an undeniable fact that Rudolf Steiner characterized, with the entire content of spiritual science, the development of the ‘I’ in the Earth aeon as a task of the highest significance. Why Prokofieff does not understand this is a complete riddle.

But let us move on to a further hypothesis. Could it be that Prokofieff wishes to present the human being as a whole, corresponding to his archetype which is revealed in stages and in the most diverse aspects through the course of all seven aeons, from Saturn to Vulcan? In this case, however, the human being would have, not five, but seven members, as the seeds for the three highest spiritual members were laid in his three bodies in the three previous aeons. Why then does he pay no attention to Life-Spirit and Spirit-Man? Why this continual stressing of the Spirit-Self?

This is a fanatical and blind fixation on the fifth principle of man’s being, which occurs in all his books and is quite inappropriate in our time. He calls the Spirit-Self the [highest spiritual] ideal (IV, P. 113 [p. 119]), thereby devaluing the two still higher spiritual members. In so doing he forgets that for the ordinary human being the highest spiritual ideal is Christ Himself, and not an abstractly understood fifth microcosmic principle. How can one not recall Rudolf Steiner’s warning in the lecture quoted above, where he says that in the not too distant future there will be human beings who, in short-sightedness, will heed those Luciferic beings who wish to endow them with the higher prin-

ciple prematurely, because they believe that these are more important spiritually than the macrocosmic Christ-‘I’. Prokofieff speaks continually of the Christ, but, as we have seen from one example (para. 2.1.), he develops a one-sided and tendentious Christology of his own, which he puts together out of Rudolf Steiner’s Christology and places entirely in the service of the Spirit-Self.\* Moreover, he develops it in an extremely inconsistent, chaotic way, even in „The Spiritual Origins of Eastern Europe [Russia] ...“, where he postulates a five-membered human being. Here he declares with no explanation: „That the Spirit-Self principle is still in the higher worlds and is not attainable in full consciousness by any of those incarnated in a physical body“ (p. 123); that the real entry of the Spirit-Self into the evolution of humanity will only take place in the Jupiter aeon (p. 122), meaning, therefore, after the human being has completely developed this in the Earth aeon – but not in full consciousness, only in a sleeping or, perhaps, trance condition. One gets the impression that Prokofieff’s own consciousness splits into two parts: all that he derives from Rudolf Steiner on the one hand, and what he says himself on the other, though the irreconcilable nature of both – we are forced to conclude – remains unnoticed by him.

In order to gain a glimpse of the peculiar conclusions to which the inconsistency of Prokofieff leads when he is setting out his views, we feel the moment has come to ask: what does he mean by the „lower I“?

We have already alluded to this problem with an ironical observation (para. 2.1.). In Prokofieff’s opinion the principle task of the Earth consists in the complete development of the individualities who are already highly developed, and also of the angels. In other words, the Earth thereby becomes the planet of

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\* Prokofieff’s wish to renew spiritual science under the banner of the Spirit-Self is all but insatiable. In his book „Spiritual Origins of Eastern Europe ...“ he writes the following: „Looking at this ‘Pietà-Motif’ Parzival has a first inkling of the fact that (now Prokofieff quotes Rudolf Steiner) ‘... if he had asked about the wonders of the Holy Grail, he would have experienced in the new form the connection that exists between Isis and Horus, between Mother and the Son of Man’, or, in the terminology of modern spiritual science (now Prokofieff’s own formulation): the mystery of the interaction between the spiritualized Consciousness-soul and the Spirit-Self“ (p. 135). We would compare this passage with the statement of Rudolf Steiner: „Son of Man is ‘I’ and astral body as they have emerged in the course of Earth-evolution ... For this, there is in occult language the technical expression ‘Son of Man’.“ (25.5.1908, GA 103).

the superman, which was already asserted by Nietzsche's well-known hero Zarathustra – and yet how many times falsely interpreted! – But let us take one point at a time.

For the sake of orientation we will take that definition of the „lower I“ given by Prokofieff in „The Occult Significance of Forgiveness“ (V), where he says: „... only out of [the forces] of the fully-developed individual ‘I’, which unfolds within the Consciousness-soul, and from there seeks the way to the higher ‘I’ [can] the true deed of forgiveness ... be accomplished ... This relation of the lower to the higher ‘I’ in the act of forgiveness is indicated by ...“ (p. 17 [p. 13]; emphasis I.G.).

Here we have the assertion: the lower ‘I’ is the fully-developed individual ‘I’, which unfolds in the Consciousness-soul (higher ‘I’ = Spirit-Self).

Elsewhere in the same book Prokofieff attaches baseness and bad qualities to the lower ‘I’, and admonishes us to overcome them. Evidently he now longer means that ‘I’ which, at the beginning of the book (as quoted above), he refers to as individual and as possessing a moral will of its own. Or is it the same after all? As Prokofieff employs an unclear terminology the impression might arise in the reader that he is describing different nuances of the self-revealing human ‘I’. However, when one looks more closely one discovers that he is leading the reader – and perhaps himself – by the nose. He uses four different terms to refer to one and the same concept. Sometimes he speaks of the ‘I’, then of the lower ‘I’, of the normal everyday (gewöhnliche) ‘I’, and of the individual ‘I’ – for him these are all synonymous. But if he uses them in alternation with one another, they end up by cancelling each other out, thereby leaving the human being without an individual ‘I’.

On the one hand Prokofieff borrows the concept of the ‘I’ from Chapter 2 of „Occult Science“, where we read of the fourth principle, endowed with the faculty of memory which provides the actual foundation for waking ‘I’-consciousness. This fact is cited in Chapter 4 of the above-mentioned book (V), in order to build up on this basis his theory of forgiveness. But the ‘I’ remembers, and interruptions in the memory entail interruptions in the ‘I’-consciousness. In his search for a way out of this dilemma Prokofieff arrives at the conclusion that an interruption brought about through the agency of the Spirit-Self does no harm to ‘I’-consciousness: „Thus only the higher ‘I’ of man, or his Spirit-Self, can work upon the everyday (gewöhnliche) ‘I’ without harm-

ing it – on the contrary, it thereby promotes its further growth and development“ (p. 55).

As we see, he calls the ‘I’ an everyday ‘I’. A few lines further on we read: „The human being can in reality only forgive, i.e. of his own free will and without the least harm to himself interrupt the stream of memory which bears his individual ‘I’, when he lets the radiance of his higher ‘I’ light up within him ...“ (p. 56) – here he calls the same ‘I’ – „individual“; and further: „... in the question of forgiveness as such the mutual relation of higher and lower ‘I’ is already contained“ (ibid.); here it has become „lower“. In the following chapters he reverts finally to the term „lower I“ (or „everyday I“), stressing repeatedly as he does so, that its most important feature is the lust for revenge (such is the metamorphosis undergone by the „capacity for forgiveness“ in the course of his exposition).

We will look at this question in more detail in para. 4, but affirm for the present that we have sufficiently proved that Prokofieff means by the „lower I“ the fourth principle of the human being. For him there is a lower and a higher ‘I’, and thereby he has said everything about the individual ‘I’, the development of which is the central mystery of the Earth aeon. But anyone who does not possess at least elementary, genuine spiritual-scientific knowledge of this Mystery should abstain from the wish to do independent research in Anthroposophy. It is as though someone should wish to practise chemistry without knowing Mendeleev's periodic system, or to compose a piece of music without a knowledge of notes.

„I am the Alpha and the Omega, the beginning and the end“ (Rev. 1, 8), said Christ, the ‘I’ of the Macrocosm and the God of the human ‘I’. If one does not know what an ‘I’ is, if one only studies it in trite ambiguity rather than in the many-faceted nature of its concrete manifestations, then this means that one does not understand the Christ – or, by implication, the Earthly evolution. It should therefore not surprise us to discover that the primitive scheme set up by Prokofieff, which has a religious-dogmatic rather than Anthroposophical character, and in which an earthly, fallen, lower, mortal human ‘I’ stands in opposition to a higher ‘I’, can lead us nowhere.

We recall what Prokofieff has written about the transformation of the lower, mortal ‘I’ into the higher, immortal ‘I’, i.e. the Spirit-Self (cf. Para. 2.1.). One would be forced to conclude from this that the Spirit-Self is the first immortal

member of the human being, while the lower 'I' is mortal – and meanwhile we have discovered the nature of this 'I'. This would mean, according to Prokofieff, that Earthly man, who is a four-membered being, cannot attain individual immortality! From this we conclude that towards the end of the Earth aeon all human beings, with the exception of the few select supermen, will die; contrary to all laws of development these will gain control of the fifth principle, and renounce the fourth. For the sake of these lone and reckless figures – the race of mortal men has toiled and suffered.

Anthroposophy gives us a quite different perspective on individual immortality. According to Rudolf Steiner the 'I', and also in part the astral body of the human being, passes from one incarnation to another. Although the astral body leaves behind a great deal in Kamaloka, it preserves all that has been attained morally, intellectually and aesthetically in a given incarnation. „That which is true progress is held together through the power of the astral body, is carried from one incarnation to the next, and is as it were grafted into the 'I' which passes, as the fundamentally eternal in us, from incarnation to incarnation“ (9.10.1911, GA 131). We take note of Prokofieff's attempt to do away with the human 'I', which has always been an obstacle in his path, but in the light of the facts we must admit that, in the absence of any foundation, this attempt is doomed to fail.

But we would like to bring a further argument. In his book „The Spiritual Origins ...“ (IV), Prokofieff writes entirely in the spirit of his doctrine that the „first of the 'divine' members of the human being“ is the Spirit-Self, „which is to descend to Earth (in the 6<sup>th</sup> cultural epoch), and in it there will be a micro-cosmic reflection of the World-Creator-Spirit“ (p. 135). This means that earthly man is mortal and has nothing in him of the Divine. Here we realize that Prokofieff has not read „Occult Science“, despite his frequent references to it in the autobiographical essay and a quotation from Chapter 2. For in this very Chapter 2 we read the following: „Here [in the Consciousness-soul] is the 'hidden sanctuary' of the soul. Only a being can seek entry to it, with whom the soul shares a common nature ... The God who lives in the human being speaks, when the soul knows itself as 'I'. As the sentient and rational souls live in the outer world, so a third member of the soul is absorbed into the Divine when it comes to a perception of its own essential being ... the 'I' is of a single nature and being with the Divine ... As the drop is related to the ocean, so is the 'I' related to the Divine. The human being can find a divine element within himself, because

in his deepest, original being he is descended from the Divine ... in the Consciousness-soul the true nature of the 'I' is first revealed“ (GA 13, p. 67, 69).

Just as Rome denies the spirit of man, but concedes to the soul a few spiritual characteristics, so Prokofieff's spiritualism denies the soul; not the soul as such, but as a revelation of the spiritual and the Divine in the Earthly aeon. Although outwardly they stand in opposition to one another, both directions are pursuing the same distant goal: to lead the human being astray with regard to the true nature of his 'I' and lead him on to a false path of development.

But what are the prospects held out by Prokofieff for the „mortal“, four-membered human being? – To renounce his own will and entrust this to the higher, hierarchical angel being: „For the human being is free only when his will proceeds entirely from his higher 'I', and is led by it“\* (V, p. 122). In other words: „Not I, but the Spirit-Self in me“ are the words of St. Paul, revised by Prokofieff in the spirit of Lucifer.

We will not dwell on such obvious details as the question: How can „his will“ proceed from something that lies outside him, and what kind of freedom can we speak of in this situation? Now Prokofieff is no friend of logic, but in the case in question not even that is essential. – The Angel of regular development will not accept from man the sacrifice of his will, because He leads to independence, to freedom of will – „... owing to the fact that the hierarchy of the Angeloi works into our soul-spiritual being (our 'I' and our astral body), we feel ourselves to be a free personality“ – says Rudolf Steiner (7.9.1918, GA 184).

By contrast to this, the Luciferic angels strive to extinguish the 'I' and the individual will in man. In addition they wish to throw him back into earlier conditions, when his actions were inspired from above and he was guided by the hierarchical beings. Concerning those times Rudolf Steiner says: „The human being had no will of his own. What he did was an expression of the divine will. Step by step ... we have acquired a will of our own, whose time began about five centuries ago“ (GA 26, p. 82). The religious surrender to the higher spiritual being, as preached by Prokofieff, does not correspond to the evolutionary task of the fifth cultural epoch, in which the human being must learn to act „entirely out of his own forces“. The state of possession by higher powers resulting

\* „... in our age the higher 'I' of man (Spirit-Self) is borne in the spiritual worlds by the guardian angel“ (V, p. 56).

from such surrender is not the ideal of human freedom. „... Everything that the human being encounters in this fifth post-Atlantean period must be tested by the yardstick of human freedom. For if the forces of the human being were to weaken, everything could take a turn for the worst. The human being in this fifth post-Atlantean period is not in a position to be led like a child“ (19.11.1917, GA 178).

Through development of the Consciousness-soul the human being gradually acquires the capacity to receive from the Angel (the Spirit-Self) the moral intuitions which can inspire his deeds. „The free thoughts must ... animate (impulsieren) the will, then the human being is free“ (17.2.1924, GA 235). But when this is the case, his will proceeds from his own 'I', it is the activity of the 'I' and not of the Angel. Not the denial of the lower 'I' and of one's own will – to which Prokofieff admonishes us in his book of „The Occult Significance of Forgiveness“ – nor the quest for guidance from above, are the task of the 5<sup>th</sup> epoch – quite the contrary: purposeful, conscious work at an all-round development, and that is the strengthening of the 'I'. The renunciation of one's own will is merely the line of least resistance; it means a return to the past, and is thus all too easy a solution. If people were to follow this path, as recommended by Prokofieff, the sixth epoch too would be for them an epoch of retrogression, of the „abolition of the I“. „In the 5<sup>th</sup> epoch“, says Rudolf Steiner, „human beings have had the task of raising themselves to an 'I'. But this 'I' could be lost again if they were not really to seek it through inner effort“ (8.2.1916, GA 166).

We are led precisely in the direction of the „abolition of the I“ through this turning of the attention away from the 'I' and the Consciousness-soul towards the Spirit-Self – which Prokofieff is continually preaching. His conception, with respect to the tasks of evolution, is not merely an abstract-theoretical error, but contains a real force of disintegration; for if it were to be accepted it would be a temptation to abandon the path of evolution – to return to group-soul consciousness and „eternal childhood“. This statement is confirmed with especial clarity when we consider what Prokofieff says in another of his books – „The Spiritual Tasks ...“ (VIII). Here he asserts that the Folk-soul is the sum of all the guardian angels contained in a given people. The direct conclusion to be drawn from this would be: human beings would have, in the name of freedom, to give up their individual will, and again become group beings who are guided from the spiritual world by the totality of their guardian angels.

### 2.3. Dawn of a Light-filled Future

In this study we have set ourselves the task of analyzing the worst and most striking of Prokofieff's errors. Where he is dealing with the subject of the 6<sup>th</sup> culture epoch we see at first „only“ his one-sidedness. But it must be realized that this „only“ is relative. „What can most harm a spiritual movement is one-sidedness“ – says Rudolf Steiner (GA 284, p. 154).

Because in Prokofieff's view the development of the Spirit-Self is, to all intents and purposes, the most important task of the Earth aeon, he focusses his interest on the 6<sup>th</sup> cultural epoch. He proclaims and extols it in every imaginable way, devotes many pages to it with enthusiasm, while the actual tasks of the 5<sup>th</sup> epoch scarcely interest him at all. When he does speak of them, he does so only in general terms and confines himself to a few commonplaces. He manifests a one-sidedness, therefore, in that he regards the 5<sup>th</sup> epoch as being no more than a kind of prelude, a preparation for the sixth; the emphasis of the entire post-Atlantean development is shifted on to the 6<sup>th</sup> epoch, and he sees in it the imminent culmination of the highest strivings of humanity. Moreover, if Prokofieff is to be believed, then not only the 5<sup>th</sup> epoch would be a preparation for the sixth. The deliberate and purposeful preparation for the 6<sup>th</sup> cultural epoch, bypassing the 5<sup>th</sup>, began much earlier. Back in the days of the Mongol-Tartar invasion of Russia – i.e. in the fourth cultural epoch – the people who had suffered death by martyrdom united „... with those who (already then) are working (this he knows from personal experience) in the supersensible worlds at the preparation of that which is to become earthly reality for mankind as a whole in the 6<sup>th</sup> cultural epoch“ (IV, p. 117-118). Even the authors of the old Russian legend of the „City of Kitesh“ were well-informed about the 6<sup>th</sup> cultural epoch. Prokofieff claims that they were preparing it consciously. He tells us that „... the path to the 6<sup>th</sup> culture-epoch – according to the deep conviction of those in Eastern Europe who had once in spiritual vision, created the Kitesh Legend – can only be found if all human beings succeed in entering the hidden City“ (ibid., p. 123).

The present, 5<sup>th</sup>, epoch is characterized by Prokofieff as the epoch which is to prepare the Spirit-Self principle (I, p. 371). He says that already now, or more precisely, since 1879 (ibid., p. 408) „... the transition from the Consciousness-soul to the Spirit-Self was to be accomplished (ibid., p. 371); then the goal set for the 5<sup>th</sup> epoch by the divine-spiritual powers who direct Earth-development –

the complete spiritualization of the Consciousness-soul – will be attained“ (IV, p. 373). Mankind as a whole, starting in our own time, is crossing „the threshold that lies between the highest soul-member [the Consciousness-soul] and the lowest spiritual member [the Spirit-Self]“ (V, p. 124 [p. 99]) etc. Prokofieff is especially keen to find, also in the lectures of Rudolf Steiner, indications of „possibilities for preparation“ of the Spirit-Self epoch „already in our own time“ (V, p. 162). No-one will question that there might exist such a possibility, and there are „already in our own time“ people who are even preparing the seventh epoch, or to be more precise, a particular aspect of that epoch, namely, the „war of each against all“. The question is, in what way the 6<sup>th</sup> epoch is to be prepared. Is it at all possible, so long as the tasks of the 5<sup>th</sup> epoch are not fulfilled? Rudolf Steiner, in any case, speaks of this with unmistakably clarity: „The summit of the post-Atlantean culture is to be attained already in the 5<sup>th</sup> post-Atlantean cultural epoch. What is to follow in the 6<sup>th</sup> and 7<sup>th</sup> cultural periods will be a development in decline“ (15.6.1915, GA 159). We cannot determine precisely what is valid for whom, but for Anthroposophists this is without doubt a basic truth.

But who can explain to us how far Prokofieff’s assertion that mankind as a whole is already crossing the threshold between the Consciousness-soul and the Spirit-Self, differs from the ideology of those occult brotherhoods who, through the medium of the most varied outer institutions, wish to impress upon the world the idea that the Age of Aquarius is about to begin?

It is known to us from Anthroposophy that so far only one quarter of the fifth culture-epoch has passed, and that its principal goal will be realized only when, in science and culture, Goetheanism comes to expression, the further development of which will be accompanied by the individual unfolding of the Consciousness-soul in the human being – not by its complete spiritualization – what would there be to spiritualize in this case? Prokofieff sees it quite differently; he says: „The only correct transition can be found to the Spirit-Self when the stage of the spiritualized Consciousness-soul is attained (preceded of necessity by the full development of the rational or mind-soul) – there is no other way“ (IV, p. 124). Here he is putting forward a thesis that is true, but which, coming from his pen, sounds untrue. For in the case of Prokofieff this is no more than an abstract phrase. Let us examine it more closely. In his works a concept of the development of the Consciousness-soul as such is entirely lacking. He makes a leap from the rational soul to the spiritualized Con-

sciousness-soul. And what can this Consciousness-soul be, which is to take up the impulse of the Spirit-Self – i.e. that which will only be appropriate in the 6<sup>th</sup> epoch?

In continuous repetition, without sense or content, Prokofieff uses the words „spiritualization of the Consciousness-soul“ and prompts us to ask: what is it actually that has to be spiritualized? Rudolf Steiner spoke of the spiritualizing of *thinking*. This means the development of clearly cognizable ideas and concepts, free of all sense-reality, but which in their unfolding prove capable of grasping a spiritual content. With the help of these the human being can rise from the comprehension of the facts and laws of the physical world to an equally clear and concrete understanding of the laws of the spiritual world. This is a rightful development, an organic component of the Consciousness-soul development in the 5<sup>th</sup> epoch, and it is brought about, not in a religious striving towards the spiritual heights, which we encounter on literally every page of Prokofieff’s books, but on the path of a planned and systematic study of spiritual science, and the development of social understanding. He would like to reach over directly from the rational soul of the 4<sup>th</sup> epoch to the completely spiritualized Consciousness-soul of the 6<sup>th</sup> epoch. Such a „flight without stop-over“ is, however, only possible to a thinking that is far removed from reality.

If, as Prokofieff claims, we are already standing at the threshold of the Spirit-Self epoch, then we would ask what took place in the first quarter of the 5<sup>th</sup> epoch. „The unfolding of materialism“, Prokofieff replies. And thus „... the [accumulated] negative karma of materialism so grew in extent ... that, as a result of this karma, humanity at the end of the dark period of Kali Yuga in 1899 and at the beginning of the new, light epoch would not be able to fulfil the tasks of the 5<sup>th</sup> post-Atlantean epoch to the degree that was necessary“ (IV, p. 378). What attitude are we to adopt, in this case, towards Goetheanism? – we would ask. What do we say about Goethe, Schiller, Hegel, Fichte etc.? What significance do we attach to them?

If we now listen to Prokofieff’s answer, we will realize that humanity has started to address the tasks of the 5<sup>th</sup> epoch only now that he, Prokofieff, has begun to proclaim the 6<sup>th</sup> epoch and the ascent to the Spirit-Self. But this is not the main task of the 5<sup>th</sup> epoch; this consists in the strengthening of the ‘I’-consciousness on a new and higher level, which can only be achieved in the process of development of the Consciousness-soul. For only here „does the ‘I’

become, as it were ... pure, can it become fully aware of itself“ (8.2.1910, GA 116). This development begins with the elaboration by the human being of an independent thinking. „We cannot develop the Consciousness-soul in the 5<sup>th</sup> post-Atlantean period, without developing the power of understanding“ (24.10.1920, GA 200). Rudolf Steiner indicates this, and what follows: „The reasoning faculty must, in concrete development in the 5<sup>th</sup> post-Atlantean period, bring the ‘I’ into the Consciousness-soul“ (21.8.1917, GA 176). In our age the required mode of thinking is developed in the process of grasping the laws of the material universe. Equally in accordance with law and in harmony with the task of evolution, the materialistic world-view also comes into its own. It is recognized by the divine-spiritual powers, to whom Prokofieff continually refers. Rudolf Steiner says: „Since the 16<sup>th</sup> century we have a new time-spirit (Zeitgeist). This time-spirit has its own quite definite task. Its task is to add to the earlier impulses of development the entirely materialistic skills (Können) and understanding of the world. This is why the materialistic element in the world has made such great strides since the 16<sup>th</sup> century. We do not therefore need to look upon the materialistic understanding of things as inferior to the earlier mode of understanding, so long as we do not identify with it in a one-sided way“ (13.5.1915, GA 159).

To identify with something in a way that is not one-sided is a problem which Prokofieff is clearly unable to come to terms with: thus he identifies with spiritualism. In intellectual development he only sees the negative side, the intellect itself he sees as merely Ahrimanic; the spiritual approach favoured by him – one that is diametrically opposed to the intellect – draws him away from the Earth into the expanses of the cosmos. In order not to come into open confrontation with Rudolf Steiner he recognizes the objective inevitability of the emergence of materialism, but is unable to overcome a deep antipathy towards it, and characterizes it without qualification as the „mass lie“ that has been spread most widely and in the most radical way, which sees the physical sense world and its laws as the sole reality and regards everything spiritual – Prokofieff here uses a Marxist expression – as an unreal „superstructure“ (IV, p. 378; emphasis S.O.P.).

Here too Prokofieff slips up, confusing the sociological teaching of Marx, his „historical materialism“ which speaks of „basis“ and „superstructure“, with the natural-scientific materialistic view of the world. But within the context of this world-view (which, incidentally, was inspired by the brotherhood of

Christian Rosenkretz), a natural science has developed that is entirely valid in its own sphere, and whose profound knowledge in the realm of sense-reality can in no way be spoken of as a „mass-lie“. It did not occur to Prokofieff with his militant spiritualism, that „through the course of four centuries the best training for spirituality was that which forced human beings into natural-scientific thinking“ (1.6.1913, GA 146). Materialism is not a lie, although it is mistaken with regard to the world-order. Thus Rudolf Steiner warned the Anthroposophists: „Materialism cannot be refuted“ (5.5.1923, GA 225).

The tasks of the 5<sup>th</sup> epoch were taken hold of before our own time. The rightful development of the Consciousness-soul in the 5<sup>th</sup> epoch depends upon the attainment of two faculties in the human being. One is a really pure perception of the sense-world – a task fulfilled by Goetheanism. The other is characterized by Rudolf Steiner as the capacity for „free imaginations, within which one moves as freely as one otherwise moves only in one’s power of understanding“. To this we are led by spiritual science (17.9.1916, GA 171).

For Goetheanism Prokofieff shows no interest. He appears, at least so far as the fruits of his own research are concerned, to have no idea of the existence of a spiritual-scientific method which fosters the development of free imaginations. He loses sight of the Consciousness-soul altogether. It separates into two extremes – one that is spiritualized, and one that is demonized (through materialism) (IV, p. 126), similar to the ‘I’ which he loses in the unresolved dualism of lower and higher ‘I’.

Pushing with his oar from this unsteady dual ground he steers towards the 6<sup>th</sup> culture epoch, where „the light of an early dawn“ shines towards him „from the depths of an as yet indistinct future“ (ibid., p. 125). And what rises before him from that „indistinct“ but unquestionably shining future, on whose threshold he already stands? He repeats it again and again: „the conscious connection of an ever growing number of people with the Sophia realm“ (ibid., p. 134); the opening up of the possibility of finding the way to the cosmic sphere of Maria-Sophia (ibid., p. 139), etc. But why the cosmic sphere? In the statements of Rudolf Steiner quoted by Prokofieff in support of his claims there is no mention of „cosmos“.

The Gospel of St. John tells how Christ, when he saw his mother standing with John before the cross – according to Rudolf Steiner she was the bearer of the divine wisdom, the Sophia – says to his mother: „Woman, behold your son.

And then he spoke to the disciple: Behold your mother. And from that hour the disciple took her to him“ (John 19, 26-27). Have these words no significance for Prokofieff? Only in the distant 6<sup>th</sup> epoch, he maintains, will „... for the first time in the entire Earth development the possibility be given [to the forces of the cosmic Sophia] to incarnate on the Earth“ (IV, p. 94). And only then will „the Christ impulse work within humanity with the help and by means of the cosmic Sophia forces“ (ibid.). With blind persistence Prokofieff continues to search for wisdom, as in pre-Christian antiquity, out in the cosmos.

Knowledge of the truth is, from Prokofieff's standpoint, the same as „consciously uniting with the Sophia sphere“ (ibid., p. 133). – Only after the triumphal union of all mankind with „... the cosmic sphere of the Sophia“ in the 6<sup>th</sup> epoch will the possibility be given to know the truth. For this reason not only materialism but much more agreeable things too – nearly everything, in fact, which our time has brought forth, however hard one may try to find an exception, will in the end prove to be lies, whether of a collective or an individual nature. Perhaps it is just because Prokofieff is initiated into this shattering secret, that he is so lax in the question of the truthfulness of his own literary creations, which aim to meet one requirement only: namely, that they should sound sublimely lofty, and encourage people to direct their gaze into the light-filled future and thus forget the present as far as possible.

The truth is that, with the coming of Christ, the divine wisdom also descended to the Earth and drew close to man. The entire situation of human knowledge changed decidedly for the better, and it is unfortunate that Prokofieff has not been able to realize this. Because the „Fall into sin“ stands in a connection with knowledge, it is through knowledge that it will be overcome. However, this task of the overcoming of the „Fall“ by way of knowledge must be fulfilled, not by the 6<sup>th</sup> post-Atlantean epoch, but by the 5<sup>th</sup>, through spiritual science.

A mighty impulse of ascent to a spiritual – but now individualized – wisdom took place through the Mystery of Golgotha, already in the 4<sup>th</sup> cultural epoch. Rudolf Steiner says that the initiates of pre-Christian times, although they could penetrate into the spiritual worlds, „[had] within [their own] ‘I’ ... no ability to judge, no understanding of, the higher worlds ... With all the forces belonging to the ‘I’, the human being before the Mystery of Golgotha was unable to unite with the spiritual worlds. This was the secret that was to be made clear to people through the Baptism by John, that the time had now come where the heav-

only kingdoms should radiate down into the ‘I’, should come right down to the ‘I’, the earthly ‘I’“ (21.9.1912, GA 139). This secret has not become clear to Prokofieff. He does not see how the Christ impulse is active in the development of the 4<sup>th</sup> and 5<sup>th</sup> epochs, how individual human wisdom gradually matures, stage by stage, in these cultures. In his view of things everything of the highest and best strives across into the 6<sup>th</sup> epoch – including knowledge of the truth and the experience of freedom.

„You will know the truth, and the truth will set you free“ (John 8, 32). These words of Christ are quoted by Prokofieff, with the following commentary: „And this means that knowledge of the truth (emphasis S.O.P.) or, what is the same (emphasis I.G.), the conscious union with the Sophia-sphere, so purifies and spiritualizes the Consciousness-soul, that the human being becomes able really to experience within himself the impulse of freedom, which always has a moral character“ (IV, p. 133). Thus he tries to give reinforcement to his own fixed idea by quoting the texts of Holy Scripture and making use of the circumstance that no-one will dare to call this in question. And there is scarcely anyone able to unravel the demagogical subtleties into which these texts are woven, for we have here to do, not with logical errors, but with an absence of logic, an accumulation of arbitrary associations which he succeeds in bringing together only in an external fashion, with the aid of grammar and of easily-overlooked expressions such as „what is the same thing“; the assertion thus takes on the appearance of being obvious and universally recognized. This is one of the simple but highly effective means used by Prokofieff to fool the reader. Thus we find him skilfully combining quotations from the Gospel with statements of Rudolf Steiner, and thereby subtly suggesting to the reader that human beings will have to wait for knowledge of the truth, and thus for an experience of the impulse of freedom, and finally for the founding of communities according to the principle of ethical individualism! – until the 6<sup>th</sup> epoch, in order then to unite themselves with the sphere of the Sophia (ibid., e.g. p. 133). And this entire construction is supported on a single „hook“ – the expression „the same“.

Knowledge of the truth enables us to become free. But to be free is not identical with the experiencing of the impulse to freedom. Coming to know the truth (and also becoming free) is a complex process which unfolds in the course of time and is connected inseparably with the course of human evolution, and does not begin and end simultaneously with the outpouring of the „Water of cosmic

Wisdom“ at the beginning of the 6<sup>th</sup> epoch. But with regard to the impulse to individual freedom, the experiencing of this must, as we know from Anthroposophy, take place in the period of the Consciousness-soul, and, moreover, under the conditions of the separation of the human being from the cosmic spheres – normally referred to as the spiritual hierarchies – and the development of „dead“, abstract thinking, which becomes object-related (gegenständlich) in the process of cognizing the material world – and, only after this, is spiritualized.

„My effort in the development of natural-scientific concepts“ – Rudolf Steiner says in his „Autobiography“ – „had finally led me to see in the activity of the human ‘I’ the only possible point of departure for genuine cognition“ (GA 28, Chapter 3). Through losing sight of the human ‘I’ Prokofieff has lost „the only possible point of departure for genuine cognition“, and finds himself with no choice but to seek this „genuine (wahr) cognition“ in the distant cosmic spheres.

Rudolf Steiner gave expression to the secrets of the coming 6<sup>th</sup> cultural epoch in the language of the Rosicrucian Temple Legend (GA 93). This legend has remained incomprehensible to Prokofieff. The spiritual Temple of humanity envisaged by him is created solely out of the [heavenly] Sophia-forces, the forces of the cosmic, feminine, priestly Abel-wisdom (IV, Ch. 14 and Note 233 on p. 482). From Rudolf Steiner’s lecture of 22.5.1905 he carefully selects only those passages which have to do with the feminine principle and with divine wisdom (IV, p. 134), and patently ignores what is said in this lecture about the work of the Sons of Cain, through whose forces the Temple is built for the heavenly wisdom of the Sons of Abel. In the Golden Triangle, which symbolizes Atma-Buddhi-Manas, is contained the higher ‘I’ of man, knowledge of which „will be the content of the renewed Christianity of the 6<sup>th</sup> sub-race“ (i.e. the 6<sup>th</sup> culture-epoch; 4.11.1904, GA 93). Of this triangle Prokofieff recognizes one angle only – namely Manas. In his „bronze sea“, out of which „a combination is to arise, which can be carried into the ages to follow“ (ibid.), there is only the Water, the old inspired wisdom of the Sons of Abel, but not the Fire, the elementary forces of the Sons of Cain, the fire of cognition and of the mastery of the earthly plane. In this regard it is symptomatic that Prokofieff, in his book on Novalis („Eternal Individuality“, Dornach 1987), characterizes the 6<sup>th</sup> epoch as the time whose beginning is marked by „the outpouring for humanity of the Water of the new cosmic wisdom“ (p. 216; emphasis I.G.). – How can one not recall

here the journeymen in the Legend, through whose intrigues water is mixed into the casting of the bronze sea, which nearly brought everything to ruin?!

Can Solomon alone, without the help of Hiram, construct a temple? Is Prokofieff not afraid that there might remain of the Temple no more than a cosmic project, of which hardly a memory will survive to the time of the 6<sup>th</sup> epoch if he expels the Temple-builders?

If we wish to form a judgement of this depressing picture of human development, the following words of Rudolf Steiner can help us. He says: „The Luciferic beings“ hate the Earth, „they strive to cast it aside, to cast aside the Earth, to cast aside everything earthly from the human being, and to spiritualize the human being completely, so that nothing earthly works upon him, so that he is not permeated and strengthened by the earthly. They would wish only to have in him a cosmic being ... In order to achieve this the Luciferic beings try continually to make automatic the intelligence which we have as human beings, and they try to suppress the free will in us ... Then we would be able to do what we need to with automatic intelligence, and act, not out of our own will, but out of the will of the Gods. We would be able to become pure cosmic beings ... Their striving is, as it were, to make us into pure spirits, endowed not with an intelligence of our own, but only with cosmic intelligence; beings with no free will of our own, but in whom everything in the nature of thought and action functions automatically, as is the case with the hierarchy of the Angeloi, and in many respects in the hierarchy of Luciferic beings themselves ...“ (21.9.1918, GA 184).

Does Prokofieff too want to deprive the human being of a will of his own (cf. Para. 2.2., 4.1.), endow him with cosmic wisdom in the place of his „lying thoughts“ (cf. V, p. 66) which cannot know the truth; implant in him the fifth principle instead of the individual, lower ‘I’; make the human being moral in a Luciferic fashion? That such intentions are proclaimed through Prokofieff – in the name of Anthroposophy – with the approval of the overwhelming majority of Anthroposophists, is a truly remarkable fact – „So woe betide, if we do not keep in mind the words (from Goethe’s „Faust“ – Trans.): ‘The common folk can’t see the Devil – even if he has grasped them by the collar’“ (17.6.1912, GA 130).