



Celestial Hierarchies of Rudolf Steiner

By Dr. Douglas Gabriel

“It is the task of modern Spiritual Science to form once more the bond which must unite the physical to the spiritual, the bond between the earth and the spiritual hierarchies.”

Rudolf Steiner, *The Spiritual Hierarchies*

Introduction

The Spiritual Hierarchies described by Rudolf Steiner, and many others, are nine ranks of beings who work together as one being with three part, -- the first, second, and third hierarchy. The Holy Trinity works through the “threefold” set of hierarchical beings as the Father God rules the first/highest rank of the hierarchy – Seraphim, Cherubim, and Thrones; the Son God of the Holy Trinity (Christ) works through the second, middle rank of the hierarchy - Dominions/Spirits of Wisdom, the Might/Spirits of Movement, and the Powers/Spirits of Form; and the Holy Spirit works through the third/lowest rank of the hierarchy – Angels, Archangels, and Archai. This inherent “trinity in a trinity” does not make the Christian Holy Trinity and Celestial Hierarchy a form of pantheism or deity worship because a “threefold” Divine being manifests Itself through a “threefold” set of hierarchical aspects, virtues, qualities, forces, beings, and levels of consciousness congealing over four ancient periods of development of the Earth to create a human being on the Earth today.

Humans are a replica, mirror image, or holographic child of a finite, loving cosmos (universe). Therefore, we too are one “I Am” divided into the trinity of body, soul, and spirit - with three bodies (physical, etheric, astral), three souls (sentient, intellectual, consciousness), and three spirits (Spirit Self/Manas, Life Spirit/Buddhi, Spirit Human/Atman). Ultimately, the ninefold constitution of the singular, human individual “I Am” is a perfect image of the ninefold spiritual (celestial) hierarchy, which is the threefold image of the Holy Trinity, which is the singular image of One Divine God/Being. This is true also for those who believe the Holy Trinity has, by the nature of the duality of matter, a female mirror-image of Father/Son/Holy Spirit in a Divine Feminine Trinity of Mother/Daughter/Holy Sophia.

Many Christians often ask: “Who should I pray to in the Trinity? One, or two, or all three?”; when the truth is that if you pray to one, you pray to all three. This is the mystery of the trinity that no human mind can comprehend. It is even beyond reality to conceive that the Holy Trinity is far above all nine hierarchy (ten if you include the newly created human rank) in scope and magnitude that it is also inconceivable to imagine the mystery of the Holy Trinity. We like to say that it is a triple paradox that can't be solved with logic. Spiritual science tells us that we cannot even begin to imagine what it would be like to

encounter our own Guardian Angel, let alone the ranks above leading to the Holy Trinity. All earth-bound perceptions, concepts, ideas, and fantasies about Angels fall tremendously short of what a clairvoyant “encounters” in the presence of an Angel. Only the most far-reaching projective geometry constructions can begin to “picture” the workings of the Celestial Hierarchy. Sense-bound or sense-referenced concepts and ideas seldom are “real” enough to make it past the threshold between the physical and spiritual world. Only living, moral imaginations, moral inspirations, and moral intuitions can help us understand the workings of the angelic hosts.

All of the hosts of heaven sing together the “eternal song” and hear and speak “the new, eternal gospel” which sound together in unison. No member of the heavenly choir sings solo. If you meet one Angel, you will soon meet others because they all work together as one cohesive will doing the bidding of the “Great I Am”, the One Divine manifestation of the cosmos - our Father/Mother. But just as Lucifer/Satan fell from the brilliant light of the Divine One on the Throne and now tries to climb back up to heaven, through his redemption by humanity, so too each human struggles and suffers (like the hierarchy suffers and sacrifices) until the soul of each “I Am” is united again at the feet of the Throne of the Divine. Whether Lucifer, the prodigal son, or any fallen angelic host returns to its source, it is cause for celebration.

We are the eyes, ears, hands, and heart of the hierarchy/God on Earth. We “host” the higher spiritual beings in our hearts, like the grail chalice holds the life-giving blood of Christ. When we surrender to Divine Grace and align ourselves with the will of the Divine, we become the Tenth Hierarchy of Love through Freedom. The “Mothers” of the three prior creations of the Earth have sacrificed, suffered, and birthed all that was needed for present day humans to become free beings. These “Mothers” hosted our spiritual and physical evolution. Now, the Third Hierarchy (Angels, Archangels, and Archai) midwife our soul until it is purified enough to become spiritual and consciously enter their realms, where they actively live and move – Moral Imagination, Moral Inspiration, Moral Intuition. Thus, the Third Hierarchy enters in and out of human soul activity constantly. In other words, we “host” them in our thinking, feeling, and willing. If we can rise high enough to refine our thinking, feeling, and willing we have the chance to commune with these beings within our soul and spirit.

In the same way that Angels, Archangels and Archai weave throughout the human being, so too the Nine Hierarchy have the Holy Trinity weaving throughout all of their activity. The Nine Hierarchy thus become “hosts” for the Trinity who is, in fact, One Being. That is why we have the angelic “hosts” who allow God/Goddess to fully penetrate them and become their “messengers” throughout the Nine Hierarchy. The Nine Hierarchy are nine parts of One Being. Thus, the Christian Holy Trinity is based upon spiritual realities that cannot manifest in a dualistic material world. Only a trinity of forces reflects the Oneness of the Being who created the cosmos in its multiplicity.

Christ is part of the Holy Trinity that humans can, and should, identify with in their spiritual path back to the Throne of God. Christ is threefold and defies all logic. Often being a human that is torn between three directions (thinking, feeling, willing) gives us a chance to face the mystery of the trinitarian nature of the human body, soul, and spirit. But it is the “I Am” (ego or self) that is unitary and individual. Even though many beings permeate and penetrate our bodies from every direction, we are still a unique, individually conscious human being. When we can “host” the Divine through its hierarchical beings, it is an example of the way the hierarchy are “many” but at the same time “one.” This reality of spirit illuminates St. Paul’s phrase, “Not I, but Christ in me.” Surrendering to the Divine is exactly what Jesus Christ, did in relationship to the “will of the Father.” Only through unifying our inherently threefold nature can we combine the strength of our multifarious soul and spiritual capacities.

In this pamphlet, we are going to share with you selections describing the Nine Hierarchy and its relationship to humanity and the cosmos. We have taken our selections from the Holy Bible, Aristotle, Pseudo-Dionysius, Saint Thomas Aquinas, and most particularly Dr. Rudolf Steiner who gives the most comprehensive picture of the Nine Hierarchy and the Holy Trinity’s co-operative workings through cosmogenesis and anthropogenesis. Many aspects of the inner nature of the hierarchies can only be found in the spiritual science of Anthroposophy. Therefore, we apologize for the many long selections from Steiner’s lectures and books but it is best to quote from a pure source that has a comprehensive cosmology of the Cosmic Christ – the Sophia of Christ.

We believe that once you are fully aware and conscious of hierarchical workings that you will see that perception can be changed by active will power entering the process of thinking – something Rudolf Steiner calls “warmed-up thinking.” This living thinking connects your higher thought capacities with the thoughts of Angels, and then magically the outer world begins to “light-up” and resemble heaven or the descending New Eden. Or as one of my favorite Christian poets Thomas Traherne has said: *“Your enjoyment of the world is never right, till every morning you awake in Heaven: see yourself in your Father’s palace; and look upon the skies, the earth, and the air as celestial joys: having such a reverend esteem of all, as if you were among the angels.”*

Traherne is correct; we are among the Angels, or better said, the Angels are among us. This was known in the past until the Beings of Nature became the “forces” of nature or the “elements” of nature, devoid of the wisdom that all matter is the gift of the hierarchies. It is incumbent upon the Tenth Hierarchy (humanity) to rise up in consciousness to the higher hierarchies like a child learning to walk, talk, or think. Often, it is the gift of love from our hearts that helps us “to see a world in a grain of sand and heaven in a wild flower.” Or as George Washington enjoined us: *“Labor to keep alive in your breast that little spark of celestial fire, called conscience.”*

The intent of creation was to create (out of nothingness) a conscious, free human thinker who could advance spiritually into a person with a strong moral “conscience.” Indeed, the

human conscience is a gift of the hierarchy given freely to any human individual who can “love his neighbor as himself.” For love is the highest hierarchical virtue that clearly defines the One Divine. Victor Hugo knew this when he penned the phrase: *“Love is a portion of the soul itself, and it is of the same nature as the celestial breathing of the atmosphere of paradise.”*

We often forget that in the beginning humans were in a “Paradise” called Eden. Everything was there that was needed for life and happiness. It is the “New Eden” that we will call down from heaven as the “New Jerusalem” where we will wed the “pure bride” to the “heavenly groom” – the soul to the spirit. We already have a place prepared in heaven for our return and we already have the ability to commune with the higher spirits – this is the nature of the god-like in each human. Shakespeare described it beautifully for us: *“What a piece of work is a man, how noble in reason, how infinite in faculties, in form and moving how express and admirable, in action how like an angel, in apprehension how like a god.”*

Studying the nature of the Spiritual Hierarchy reminds us of the reality that the whole cosmos is within us. Or as the Emerald Tablet instructs us: *“That which is above is like to that which is below, and that which is below is like to that which is above.”* Or as an alchemist might say: the human is the microcosm of the macrocosm. Truly, we are our Divine parent’s children in every way. Or, as the old saying goes: the apple doesn’t fall far from the tree. Within us is the seed to grow another apple tree if we plant that seed into our own heart. Novalis tells us: *“We dream of travels throughout the universe: is not the universe within us? We do not know the depths of our spirit. The mysterious path leads within. In us, or nowhere, lies eternity with its worlds, the past and the future.”*

The ancients, through natural clairvoyance, were aware of the “Beings” in the heavens. They had great respect for the Divine hand that set the cosmos in movement and sustains it like a loving mother. Watching the starry heavens and the wandering stars brought peace and faith to the ancients for they could see that they were in an ordered universe tended constantly by “beings” who have humanity’s best interest at heart. We can see this evidenced in the thoughts of William Shakespeare from scene three of *Troilus and Cressida*:

The heavens themselves, the planets, and this center,
Observe degree, priority, and place,
Insisture, course, proportion, season, form,
Office, and custom, in all line of order;
And therefore is the glorious planet Sol
In noble eminence enthron’d and spher’d

Amidst the other, whose med'cinable eye
Corrects the ill aspects of planets evil,
And posts, like the commandment of a king,
Sans check, to good and bad. But when the planets
In evil mixture to disorder wander,
What plagues and what portents, what mutiny,
What raging of the sea, shaking of earth,
Commotion in the winds! Frights, changes, horrors,
Divert and crack, rend and deracinate,
The unity and married calm of states
Quite from their fixture! O, when degree is shak'd,
Which is the ladder of all high designs,
The enterprise is sick!

Johann Wolfgang von Goethe evoked the Archangels in his *Prologue in Heaven* from *Faust*, demonstrating his understanding that the Third Hierarchy is responsible for creation, the Sun, and the planets. He also understands, like Shakespeare, that the balance of everything the human knows is in the hands of the Divine. Goethe has the Archangel Raphael say:

The sun-orb sings, in emulation,
'Mid brother-spheres, his ancient round:
His path predestined through Creation
He ends with step of thunder-sound.
The angels from his visage splendid
Draw power, whose measure none can say;
The lofty works, uncomprehended,
Are bright as on the earliest day.

Goethe insinuates what Rudolf Steiner clearly describes as the Harmony of the Spheres arising from the music of the whirling planets, which are also the homes/realms of the Nine Hierarchy. These interpenetrating spheres of activity are also aided by the influence of the fixed stars through what Steiner called the Zodiac. In the lecture *Anthroposophy and the Inner Life*, Dr. Steiner tells us: “*We, together with the earth, are within these interpenetrating spheres. Seven spheres mutually interpenetrate one another, and we grow into this interpenetration in the course of our life, are thus bound up with it. Our life, from birth until death, evolves out of its basic endowment, while the star-spheres in a certain sense draw us on from birth to death.*”

Not only are we inside the Harmony of the Spheres which is created by the Nine Hierarchy as soul and spirit realms for our development, but the Harmony of the Spheres is inside of us. Inside or outside, it is the same creation made by the same Cosmic Beings. The individual human being and the Divine One are the same. We work together to cocreate in our own body. Wherever the spiritual beings are taking a step back from their creation, the freedom and development of the individual human being takes a step forward. We are in a symbiotic relationship with an entire world of Beings who are often invisible or super-sensible to human perception. It is the job of humanity to step up and relieve the hierarchy of some of its sacrifices, suffering, and development of consciousness. The development of conscience arises as the human being becomes more divine. Virtuous development in the human being makes us more like the gods/hierarchy. The gift of conscience comes from the development of human morality through divine love. Love is the action of Christ and His entire First Rank of the hierarchy – the Seraphim. Whenever we love, we draw nigh unto the Throne of Heaven and the Love of Christ. Awakening to the power of the hierarchy in us helps in the mission to use spiritual science to merge with the spiritual hierarchy. Or as Dr. Steiner put it in *The Spiritual Hierarchies*: “*It is the task of modern Spiritual Science to form once more the bond which must unite the physical to the spiritual, the bond between the earth and the spiritual hierarchies.*”

The Tenth Hierarchy, by John Barnwell

What radiant passage in solemn night
Gives us entry to the sovereign light
Receiving the childlike in heaven's womb
And freeing the spirit from its earthly tomb?
Seraphim's pure being in fire is reflected,
Cherubim through suffering give harmony,
Thrones activity lives in the warmth of will,

Kyriotetes wisdom give plants their life,
Dynamis dance in the thrones procession,
Exusiai clothe us in human mortal form,
Archai bring selfhood to time's relation,
Archangels inspire the nation's voice,
Angeloi give guidance to human spirits,
And thus the "I Am" becomes.

To underscore the necessity to understand the relationship between the hierarchy and the Holy Trinity we offer the selections below from Pseudo-Dionysius to highlight that it is LOVE that drives the Nine Hierarchies and that LOVE comes from the Holy Trinity towards its creation – humanity. The Nine Hierarchy all work together and sacrifice part of themselves to create our world and our nine-fold body, soul, and spiritual constitution. The more we “take over” for the work of the hierarchy in our nine bodies, the more we become like them in every way and develop a higher awareness and conscious of the world and our “I Am.” We become what Pseudo-Dionysius calls a “hierarch.” And indeed we do become the Tenth Hierarchy – a “hierarch” who has developed a highly moral conscience.

Let's hear what Pseudo-Dionysius can tell us about integrating with the hierarchy in his work entitled: *The Ecclesiastical Hierarchy*:

“The source of this hierarchy is the font of life, the being of goodness, the one cause of everything, namely, the Trinity which in goodness bestows being and well-being on everything. Now this blessed Deity which transcends everything and which is one and also triune has resolved, for reasons unclear to us but obvious to itself, to ensure the salvation of rational beings, both ourselves and those beings who are our superiors. This can only happen with the divinization of the saved. And divinization consists of being as much as possible like and in union with God. **The common goal of every hierarchy consists of the continuous love of God and of things divine.** It consists of a knowledge of beings as they really are.

To talk of ‘**hierarch**’ [hierophant] one is referring to **a holy and inspired man, someone who understands all sacred knowledge, someone in whom an entire hierarchy is completely perfected and known.**

For the truth is that everything divine and even everything revealed to us is known only by way of whatever share of them [hierarchy] is granted. Their actual nature, what they are ultimately in their own source and ground, is beyond all intellect and all being and all knowledge. Indeed the inscrutable

One is out of the reach of every rational process. Nor can any words come up to the inexpressible Good, this One, this Source of all unity, this supra-existent Being. Mind beyond mind, word beyond speech, it is gathered up by no discourse, by no intuition, by no name. It is and it is as no other being is. Cause of all existence, and therefore itself transcending existence, it alone could give an authoritative account of what it really is.”

It is clear by this passage that Pseudo-Dionysius is telling us that everything we know comes through association with the celestial hierarchy. The more we know of the Angelic Host's activities and ways, the more we advance to become like them. He tells us about the hierarchy's actual nature, what they are in their own source and ground which is beyond all intellect and all being and all knowledge. Logic and sense-bound thinking will not gain insight into the hierarchy and the inscrutable One who is the: “source of all unity”, “supra-existent Being”, “mind beyond mind”, “inexpressible good”, “word beyond speech”, “as no other being is”, “cause of all existence”, “transcending existence”, “beyond all intellect and all being and all knowledge”, “out of the reach of every rational process”, “gathered up by no discourse, by no intuition, by no name.”

Summary of Hierarchical Attributes

First Hierarchy

World-creation Creation of Beings Spirits of the Rotation of Time

The first hierarchy consists of the Seraphim/Spirits of Love, the Cherubim/Spirits of Harmony, and the Thrones/Spirits of Will. Rudolf Steiner describes how space, time, and matter (originally a subtler form of light) are brought forth by these especially powerful beings.

From: *Anthroposophical Leading Thoughts*

“The Beings of the First Hierarchy manifest themselves in spiritual creation beyond humanity - a cosmic world of spiritual Being which indwells the human Willing. This world of cosmic Spirit experiences itself in creative action when man wills. It first creates the connection of man's being with the Universe beyond humanity; only then does man himself become, through his organism of Will, a freely willing being.

The First and strongest Hierarchy reveals itself as the spiritually active principle within the physical. It makes the physical world into a Cosmos. The Third and the Second Hierarchy are the Beings who minister to it in this activity.

To call forth an idea of the First Hierarchy (Seraphim, Cherubim and Thrones) we must try to create pictures in which the Spiritual - i.e. that which can be beheld only in the Supersensible - reveals its working, in forms that come to manifestation in the world of sense. Spiritual being, portrayed in sense-perceptible imagery: such must be the content of our thoughts about the First Hierarchy.

Spiritually, we can approach the First Hierarchy (Seraphim, Cherubim, Thrones) by awakening to see the facts that confront us in the kingdom of Nature and of Man as the deeds (creations) of spiritual being that is working in them. The First Hierarchy then has the kingdom of Nature and of Man as the outcome of its work, wherein it unfolds its Being.”

Second Hierarchy

Self-creation

Stimulation of Life

Group-Souls

The second hierarchy consists of the Dominions/Spirits of Wisdom, the Might/Spirits of Movement, and the Powers/Spirits of Form. These beings awaken the material substance generated by the first hierarchy, allowing it to take on living form and organization. Yahweh and the Elohim, the central gods of the Old Testament, are said by Steiner to be Powers.

From: *Anthroposophical Leading Thoughts*

“The Beings of the Second Hierarchy manifest themselves in a world-of-soul beyond humanity - a world of cosmic soul-activities, hidden from human Feeling. This cosmic world-of-soul is ever creative in the background of human Feeling. Out of the being of man it first creates the organism of Feeling; only then can it bring Feeling itself to life therein.

The Second Hierarchy reveals itself as soul and spirit that works in the etheric. All that is etheric is a manifestation of the Second Hierarchy. This Hierarchy, however, does not reveal itself directly in the physical; its power extends only to etheric processes. Only etheric and soul-life could exist if the Third and the Second Hierarchy alone were active.

To call forth an idea of the Second Hierarchy (Kyriotetes, Dynamis, Exusiai) we must try to create pictures in which the Spiritual reveals itself - not in sense-perceptible forms - but in a purely spiritual way. Spiritual being, portrayed not in sense-perceptible but in purely spiritual imagery: such must be the content of our thoughts about the Second Hierarchy.

Spiritually, we can approach the Second Hierarchy (Exusiai, Dynamis, Kyriotetes) by awakening to see the facts of Nature as the manifestations of spiritual being that indwells

them. The Second Hierarchy then has Nature for its dwelling-place, there to work upon the souls.”

Third Hierarchy

Manifestation Being filled with Spirits Nature-Spirits

The third hierarchy consists of Archai/Spirits of Time, Archangels/Spirits of Fire, and Angels/Sons of Life. These are the celestial beings closest to the souls of earthly humanity. The Archai influence the character of whole historical ages (i.e., the Zeitgeist). The Archangels form the various folk-souls/nations that comprise the diverse human species (not the same as race, since people of different races can belong to the same folk-soul). Angels shepherd individual human lives, aiding our conscience in its quest toward things divine.

From: *Anthroposophical Leading Thoughts*

“The Beings of the Third Hierarchy reveal themselves in the life which is unfolded as a spiritual background in human Thinking. In the human activity of thought this life is concealed. If it worked on in its own essence in human thought, man could not attain to Freedom. Where cosmic Thought activity ceases, human Thought-activity begins.

The Third Hierarchy reveals itself as pure soul and spirit. It lives and moves in all that man experiences in the soul, in his inner life. Neither in the etheric nor in the physical could any processes arise if this Hierarchy alone were active. Soul-life alone could exist.

To call forth an idea of the Third Hierarchy (Archai, Archangeloi, Angeloi) we must try to create pictures in which the Spiritual reveals itself not in sense-perceptible forms, nor yet in a purely spiritual way, but in the way in which Thinking, Feeling and Willing come to expression in the human soul. Spiritual being, portrayed in the imagery of a life of soul: such must be the content of our thoughts about the Third Hierarchy.

Spiritually, we can approach the Third Hierarchy (Archai, Archangeloi, Angeloi) by learning to know Thinking, Feeling and Willing, so as to perceive in them the Spiritual that works in the soul. Thinking, to begin with, places not an effective reality, but only pictures into the world. Feeling lives and moves in this realm of pictures; bears witness to the presence of a reality in man, but cannot live it or express it outwardly. Willing unfolds a reality which presupposes the existence of the body but does not consciously assist in its formation. The spiritual reality that lives in our Thinking, to make the body the foundation of this Thinking; the spiritual reality that lives in our Feeling, to make the body share in the experience of a reality; the spiritual reality that lives in our Willing, consciously to assist in fashioning the body - all this is alive in the Third Hierarchy.”

The Tenth Hierarchy

The fourth and final level of the hierarchies is composed of the Spirit of Freedom and the Spirit of Love, both of which await their full realization by human beings on earth.

The Nature of the Ranks of the Hierarchy According to Steiner

The Spiritual Hierarchies, by Rudolf Steiner, Lecture VI, Dusseldorf, April, 1909, GA 110

“First we have the **Angels** or Angeloi. They passed through their human stage during the evolution of the ancient Moon, and are fundamentally speaking, only as far developed during our present earth evolution as man will be during the Jupiter evolution. They stand one stage higher than man. We have to assign one of these Beings to each man, a being who, being one stage higher, can lead the individuality over from one incarnation to the other. These are not the beings who rule karma but preserve the memory from one incarnation to the other, so long as the man is not himself aware of it. These Beings are the Angels.

The **Archangels** - Archangeloi or Fire Spirits do not occupy themselves with separate men, with the single individual, but have a wider task; they bring single lives into harmonious order with the life of larger human groups, as, for instance, nations, races, etc. Within our earth's evolution the Archangels' task is to bring into certain harmonious relationship each single soul with the national or race-soul. In the soul of a nation there lives and weaves what we call a fire-spirit or an Archangel; he regulates, so to speak, the relation between separate men and the nation or races as a whole.

Then we rise to those beings whom we designate the **Spirits of Personality**, Primeval Beginnings, Primeval Forces, or **Archai**. These are still loftier Beings, who have a still higher task in the continuity of human existence. They regulate the earthly relations of whole human generations on earth, and they live in such a way that, on the waves of time, from epoch to epoch, they transform themselves at certain definite periods, they assume other spiritual bodies. This '**Spirit of the Age**' comprises something which reaches beyond single nations, beyond single races. That which one really calls a '**Zeitgeist**' or **Spirit of an Epoch** is the spiritual body of the Archai or the Primeval Beginnings or Spirits of Personality. It is to these Spirits of Personality that one has to ascribe the fact that within certain epochs, certain definite personalities appear on our earth.

And when we get beyond the Archai, we reach to those Beings whom we touched on yesterday, the so called **Powers**, - **Exusiai**, whom we also call the **Spirits of Form**. Here we have to do with tasks that reach beyond the earth. We differentiate in the course of human development a Saturn, Sun, Moon, Earth, Jupiter, Venus, and Vulcan evolution. **We have now seen how all that happens within the earth itself is regulated by the**

Angels as regards the individual men, by Archangels as regards the relation between individuals and the large masses of humanity, and by the Spirits of Personality for the whole development of man, from the Lemurian period up to the period when man will again be so largely spiritualized that he will hardly belong to the earth. Humanity will have to be guided from one planetary condition to another. Spiritual Beings must also exist, whose care it is during the whole earth evolution to see that when that evolution will have come to an end, humanity may pass in the right manner through a Pralaya and find its way to the next goal, to the Jupiter goal. **The spirits whose care it is to see that the whole of humanity should be led from one planetary condition to another, are the Powers, Exusiai or Spirits of Form.**

The Beings who are nearest to the earth, who hold sway in the immediate surroundings of the earth up to the Moon, are the **Angels**. From that region **they guide the life of each single Individual as it progresses from incarnation to incarnation.**

Only think how a race with different qualities, for instance in hair and in skin, acts otherwise than another race would do; here we have the interactions of conditions which must be regulated from heavenly spaces. This is done from a region whose lordship **extends up to Mercury**, to the boundary of the **Archangel's** sphere of action.

Further, when the whole of humanity as it develops upon earth has to be guided and led, this has to be effected from still wider heavenly spaces, from that which **extends as far as to Venus by the Archai.**

When further, the task of the earth itself has to be led and guided, this must be done from the center of the whole system. The Beings of the spiritual Hierarchies, who direct the mission of humanity carrying it on from one planet to another, are the **Powers**, the **Spirits of Form**. They must dwell in a very special place, they are of such a nature that their sphere of power **reaches up to the Sun**. Therefore the existence of the Sun must be bound up with those spiritual Beings whose realm of action also extends beyond the single planets. Thus we have to do with the spheres of space; **and the planets are the landmarks for realms of the spatial activities of the higher Beings.**

Hence, **we look back into old Atlantean and old Lemurian times, when Beings descended from the surrounding realms of the earth to which they belonged and incarnated in human bodies and became the teachers of mankind. These are Beings who belonged to higher Hierarchies, to Mercury and Venus. The sons of Venus and of Mercury descended from above and became the teachers of young humanity.** We have said that the Beings of Venus are the Spirits of Personality. **Such Beings walked the earth as men, being outwardly limited to narrow human personalities, but who with their mighty power guided humanity. These were the great conditions of lordship in Lemurian times when sons of Venus guided the whole of humanity. The sons of Mercury guided parts of humanity.** They were as powerful as those are now whom we call spirits of nations or of race.

Alternate Hierarchical Names and Descriptions

Seraphim - Spirits of Love - Understanding - Spirits of the Good - receive ideas from the trinity, being and existence is the same, carry over old solar system to new

Cherubim - Spirits of Harmony - Ascension - Spirits of Truth - ponder ideas from trinity, light filled wisdom, provide guidance to hierarchy

Thrones - Spirits of Will - Lights - Aeons - Spirits of Beauty - Ophanim - act on the ideas from trinity, sacrificial courage, group soul of minerals

Kyriotetes - Spirits of Wisdom - Authorities - Dominions - Lordships - Christened Wisdom - Heavenly Sophia - carry out 1st hierarchy's plan, bestowing wisdom, group soul of plants

Dynamis - Spirits of Motion - Lordships - Hosts - Might - Christened Might - Strongholds - Virtues - always in continual movement and metamorphosis, group soul of animals

Exusiai - Spirits of Form - Elohim - Powers - Revelations - Authorities - Heavenly Logos - group soul of humans

Archai - Spirits of Personality - Spirits of Time - Principalities - Rulers - Epoch Spirits - Primal Beginnings - Zeitgeist - Time Beings - Primal Beings - Moral Intuition - Consciousness Soul - work with gnome elemental beings

Archangels - Folk Spirits - Spirit of Fire - Archangeloi - Moral Inspiration - Intellectual Soul - work with undines elemental beings

Angels - Guardian Angels - Sons of Life - Sons of Twilight - Messengers - Angeloi - Moral Imagination - Sentient Soul - work with sylph elemental beings

Angels, Archangels and Archai

Universe, Man, and Man In their relationship to Egyptian myths and modern civilization, Lecture III, The Kingdoms of Nature. Group-egos. The Centre of Man. The Kingdoms of Higher Spiritual Beings., by Rudolf Steiner, August 6, 1908, GA 105.

“Looking from man upwards to higher kingdoms, we have to begin with three kingdoms which interest us. In accordance with Christian esotericism, we call the kingdom immediately bordering on the human the realm of the **Angels**; they are also called **Spirits of Twilight**. Then there is a second kingdom, higher than the Angels, the kingdom of the **Archangels**; they are also called the **Spirits of Fire**. Lastly there is a still higher kingdom,

that of the **Archai (Original Forces or First Beginnings)**, called also the **Spirits of Personality**. These are the three kingdoms next above man.”

“Now, an **Angel accompanies the inmost part of man’s being and guides him from incarnation to incarnation**, so that he may truly fulfil his mission on earth. It is, in fact, as if the human being had been able, since the beginning of his life on earth, to look up to an exalted Spirit who was his prototype, who could completely control his astral body, and who said to him: “Thou must be like unto me when in future thou passest out of this earthly evolution.” **It is the task of Angels to guide the incarnations of men and whether we say that he looks up to his higher self, whom he must come to resemble more and more, or that he looks up to his Angel as his great pattern, it is exactly the same in a spiritual sense.**”

“The beings whose task it is to control that part of the astral body which is still uncontrolled by man are one stage higher than he is, they are the **Angels, or Spirits of Twilight. In fact one such Spirit watches over every human being, and this Spirit has power over the astral body**; it is therefore no childish idea, but profound wisdom, to speak of guardian angels. These guardian angels have a great duty to perform.”

“As man works further upon himself he will transform the etheric body into Buddhi, or Life Spirit; one day he will do this consciously, even now he is working on it unconsciously. So even higher Spiritual Beings have to work today in all human etheric bodies; this is the task of the **Fire Spirits**. Now, human etheric bodies are not individually so different as are human astral bodies. This can be seen in the qualities peculiar to a race or nation. Because of this we see that each individual human being does not have an **Archangel** in connection with his etheric body, but that whole nations and races are guided by higher or lower **Spirits of Fire**. The peoples and races of the earth are indeed guided as a whole by Archangels.

Hierarchy Charts - for Meditation Purposes

The Holy Trinity - Father/Son/Holy Spirit

<u>Dionysius</u>	<u>Spirits of</u>	<u>Planet</u>	<u>Donation</u>	<u>Offspring</u>
Seraphim	Love	Saturn	Fire reflection	Rotation of time
Cherubim	Harmony	Jupiter	Air reflection	Elementary Spirits
Thrones	Will	Mars	Water reflection	Group soul/mineral

Kyriotetes	Wisdom	Sun	Life ether	Group soul/plants
Dynamis	Motion	Sun	Sound ether	Group soul/animals
Exusiai	Form	Sun	Light ether	Group soul of man
Archai	Personality	Mercury	Warmth etheric	Nature Spirits/earth
Archangels	Sons of Fire	Venus	Air etheric	Nature Spirits/water
Angels	S. Twilight	Moon	Water etheric	Nature Spirits/air

The Holy Trinity - Father/Son/Holy Spirit

<u>Dionysius</u>	<u>Sense</u>	<u>Body</u>	<u>Aristotle</u>	<u>Sign</u>	<u>Center</u>
Seraphim	Ego	Spirit Man	Being	Gemini	Sun
Cherubim	Touch	Life Spirit	Suffering	Cancer	Sun
Thrones	Life	Spirit Self	Activity	Leo	Sun
Kyriotetes	Movement	Spiritual Soul	Position	Virgo	Sun
Dynamis	Balance	Intellectual Soul	Time	Libra	Sun
Exusiai	Smell	Sentient Soul	Space	Scorpio	Sun
Archai	Taste	Astral	Relation	Sagittarius	Earth
Archangels	Sight	Etheric	Quality	Capricorn	Earth
Angels	Warmth	Physical	Quantity	Aquarius	Earth

The Holy Trinity - Father/Son/Holy Spirit

<u>Dionysius</u> <u>Death</u>	<u>Activity</u>	<u>Field</u>	<u>Nature</u>	<u>Domain</u>	<u>After</u>
Seraphim	Matter	Solar system	Love	Zodiac	Karma
Cherubim	Matter	Solar system	Harmony	Zodiac	Karma
Thrones	Matter	Solar system	Willpower	Saturn	Physical Body

Kyriotetes Limbs	Etheric	Solar system	Sophia	Jupiter	Creation of
Dynamis Head	Etheric	Each planet	Dynamism	Mars	Creation of
Exusiai Humanity	Etheric	Sun (Moon)	Christ	Sun	Relation to
Archai Religion	Souls	Mercury	Intuition	Mercury	Relation to
Archangels Developed	Souls	Venus	Inspiration	Venus	Morality
Angels Kamaloca	Souls	Moon	Imagination	Moon	Experience

Biblical References to the Spiritual Hierarchy

Heaven of Paradise – First Rank

Seraphim

Isaiah 6:1-7

6 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Cherubim

Genesis 3:24

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Ezekiel 10:1-2

1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city.

Ezekiel 10:15-22

15 And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

18 Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above.

20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

Ezekiel 10:9-14

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the color of a beryl stone.

10 And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

Thrones

Hebrews 1:8

8 Your throne, O God, is forever and ever,

And the righteous scepter is the scepter of His kingdom.

Psalms 11:4

4 The Lord is in His holy temple; the Lord's throne is in heaven;

His eyes behold, His eyelids test the sons of men.

Revelation 20:11-15

Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.

Isaiah 66:1

1 Thus says the Lord, Heaven is My throne and the earth is My footstool.

Heaven of Creation- Second Rank

Kyriotetes

Ephesians 1:20-21

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

Dynamis

Ephesians 6:12

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Exusiai

Colossians 1:16

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

Heaven of Form – Third Rank

Archai

Genesis 1: 6-8, 14, 15, 17, 20

6 And God said, Let there be a solid arch stretching over the waters, parting the waters from the waters.

7 And God made the arch for a division between the waters which were under the arch and those which were over it: and it was so.

8 And God gave the arch the name of Heaven. And there was evening and there was morning, the second day.

14 And God said, Let there be lights in the arch of heaven, for a division between the day and the night, and let them be for signs, and for marking the changes of the year, and for days and for years.

15 And let them be for lights in the arch of heaven to give light on the earth: and it was so.

17 And God put them in the arch of heaven, to give light on the earth;

20 And God said, Let the waters be full of living things, and let birds be in flight over the earth under the arch of heaven.

Archangels

Jude 1:9

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

1 Thessalonians 4:16

For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.

Daniel 10:12-13

Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words. But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.

Daniel 10:21

However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these forces except Michael your prince.

Daniel 12:1

Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.

Revelation 12:7

And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war

Angels

Genesis 6:1-4

6 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Job 38:4-7

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

2Peter 2:4-10a

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment

Jude 1:5-6

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Ezekiel 28:13-19

13 Thou hast been in Eden the garden of God...

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

Revelation 12:7-12

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Pseudo-Dionysius the Areopagite on the Celestial Hierarchy

Dionysius, or Pseudo-Dionysius, was a Christian Neoplatonist who wrote in the late fifth or early sixth century AD and who summarized the whole of Pagan Neoplatonism from Plotinus to Proclus into a distinctively new Christian context. His works were written as if they were composed by St. Dionysius the Areopagite, a member of the Athenian judicial council in the 1st century AD who was converted by St. Paul. So successful was this stratagem that Dionysius acquired almost apostolic authority, giving his writings enormous influence in the Middle Ages and the Renaissance. His *Mystical Theology* suggests an ascent from the lower sensuous realm of reality through the intelligible intermediate realm to the darkness of the godhead itself, all accomplished by a single person. The hierarchic treatises, on the other hand, suggest that the sensible and intelligible realms are not places reached by a single being, but different kinds of beings, and that the vision of God is handed from being to being downward through the levels of the hierarchy. *On the Celestial Hierarchy* describes the intelligible realm as divided into nine ranks of beings: the seraphim, cherubim, thrones, dominions, powers, authorities, principalities, archangels, and angels.

The Celestial Hierarchy, by Dionysius the Areopagite

“This is the revelation of their names [hierarchy], so far as we can give it. **The purpose of every Hierarchy is an unswerving devotion to the divine imitation of the Divine Likeness**, and that every Hierarchical function is set apart for the sacred reception and distribution of an undefiled purification, and Divine Light, and perfecting science. The subordinate Orders of the Heavenly Beings are taught by the superior, in due order, the deifying sciences; and that those who are higher than all are illuminated from Godhead itself, as far as permissible, in revelations of the Divine mysteries.

Concerning the Seraphim and Cherubim and Thrones, and concerning their first Hierarchy

Seraphim denotes either that they are kindling or burning; and that of Cherubim, a fullness of knowledge or stream of wisdom. Naturally, then, the first order of the Heavenly Hierarchies is ministered by the most exalted Beings, holding, as it does, a rank which is higher than all, from the fact, that it is established immediately around God, and that the first-wrought Divine manifestations and perfections pass earlier to it, as being nearest. They are called, then, “**Burning,**” and **Thrones,** and **Stream of Wisdom.** The appellation of **Seraphim** plainly teaches their **ever moving around things Divine, and constancy, and warmth, and keenness, and the seething of that persistent, indomitable, and inflexible perpetual motion, and the vigorous assimilation and elevation of the subordinate, as giving new life and rekindling them to the same heat; and purifying through fire and burnt-offering, and the light-like and light-shedding characteristic which can never be concealed or consumed, and remains always the same, which destroys and dispels every kind of obscure darkness.** But the appellation of the **Cherubim** denotes their knowledge and their vision of God, and their readiness to receive the highest gift of light, and their power of contemplating the super-Divine comeliness in its first revealed power, and their being filled anew with the impartation which maketh wise, and their ungrudging communication to those next to them, by the stream of the given wisdom. The appellation of the most exalted and pre-eminent **Thrones** denotes their manifest exaltation above every groveling inferiority, and their supermundane tendency towards higher things; and their unswerving separation from all remoteness; and their invariable and firmly-fixed settlement around the veritable Highest, with the whole force of their powers; and their receptivity of the supremely Divine approach, in the absence of all passion and earthly tendency, and their bearing God; and the ardent expansion of themselves for the Divine receptions.

The Hierarchy is akin, and in every respect like, to the first Beings, who are established after the Godhead, who gave them Being, and who are marshalled, as it were, in Its very vestibule, who surpass every unseen and seen created power. We must then regard them as pure, not as though they had been freed from unholy stains and blemishes, nor yet as though they were unreceptive of earthly fancies, but as far exalted above every stain of remissness and every inferior holiness, as befits the highest degree of

purity - established above the most Godlike powers, and clinging unflinchingly to their own self-moved and same-moved rank in their invariable love of God, conscious in no respect whatever of any declivity to a worse condition, but having the unsullied fixity of their own Godlike identity - never liable to fall, and always unmoved; and again, as “contemplative,” not contemplators of intellectual symbols as sensible, nor as being led to the Divine Being by the varied texture of holy representations written for meditation, but as being **filled with all kinds of immaterial knowledge of higher light, and satiated, as permissible, with the beautifying and original beauty of super-essential and thrice manifested contemplation, and thus, being deemed worthy of the Communion with Jesus**, they do not stamp pictorially the deifying similitude in divinely-formed images, but, as being really near to Him, in first participation of the knowledge of His deifying illuminations; nay more, that the imitation of God is given to them in the highest possible degree, and **they participate, so far as is allowable to them, in His deifying and philanthropic virtues, in the power of a first manifestation; and, likewise as “perfected,” not as being illuminated with an analytic science of sacred variety, but as being filled with a first and pre-eminent deification, as beseems the most exalted science of the works of God**, possible in Angels. For, not through other holy Beings, but being ministered from the very Godhead, by the immediate elevation to It, by their power, and rank, surpassing all, they are both established near the All-Holy without any shadow of turning, and are conducted for contemplation to the immaterial and intelligible comeliness, as far as permissible, and are initiated into the scientific methods of the works of God, as being first and around God, being ministered, in the highest degree, from the very source of consecration.

The first Hierarchy, then, of the Heavenly Minds is purified, and enlightened, and perfected, by being ministered from the very Author of initiation, through its elevation to It immediately, being filled, according to its degree, with the altogether most holy purification of the unapproachable Light of the pre-perfect source of initiation, unstained indeed by any remissness, and full of primal Light, and perfected by its participation in first-given knowledge and science. The reception of **the supremely Divine Science is purification, enlightenment, and perfecting**, - purifying, as it were, from ignorance, by the knowledge of the more perfect revelations imparted to it according to fitness, and enlightening by the self-same Divine knowledge, through which it also purifies, that which did not before contemplate the things which are now made manifest through the higher illumination; and perfecting further, by the self-same Light, through the abiding science of the mysteries made clearly manifest.

This, then, according to my science, is the first rank of the Heavenly Beings which encircle and stand immediately around God; and without symbol, and without interruption, dances round His eternal knowledge in the most exalted ever-moving stability as in Angels; viewing purely many and blessed contemplations, and illuminated with simple and immediate splendors, and filled with Divine nourishment, - many indeed by the first-given profusion, but one by the unvariegated and unifying oneness of the supremely

Divine banquet, deemed worthy indeed of much participation and co-operation with God, by their assimilation to Him, as far as attainable, of their excellent habits and energies, and knowing many Divine things pre-eminently, and participating in supremely Divine science and knowledge, as is lawful. Wherefore the Word of God has transmitted its hymns to those on earth, in which are Divinely shewn the excellency of its most exalted illumination. For some of its members, to speak after sensible perception, proclaim as a 'voice of many waters,' 'Blessed is the glory of the Lord from His place" and others cry aloud that frequent and most august hymn of God, "Holy, Holy, Holy, Lord of Sabaoth, the whole earth is full of His glory. That the first Order, having been illuminated, from this the supremely Divine goodness, as permissible, in theological science, as a Hierarchy reflecting that Goodness transmitted to those next after it' teaching briefly this, 'That it is just and right that the august Godhead - Itself both above praise, and all-praiseworthy - should be known and extolled by the God-receptive minds, as is attainable; for they as images of God are, as the Oracles say, the Divine places of the supremely Divine repose; and further, **that It is Monad and Unit tri-subsistent, sending forth His most kindly forethought to all things being, from the super-heavenly Minds to the lowest of the earth; as super-original Origin and Cause of every essence,** and grasping all things super-essentially in a resistless embrace.'

Concerning Lordships and Powers and Authorities, and concerning their middle Hierarchy

Let us now pass to the middle Order of the Heavenly Minds, gazing, as far as we may, with supermundane eyes upon those **Lordships**, and the truly terrible visions of the Divine **Authorities** and **Powers**. For each appellation of the Beings above us manifests their God-imitating characteristics of the Divine Likeness. The appellation of the **Holy Powers** denotes a certain courageous and unflinching virility, for all those Godlike energies within them. The middle Order of the Heavenly Minds having these Godlike characteristics, is purified and illuminated and perfected in the manner described, by the Divine illuminations vouchsafed to it at second hand, through the first Hierarchical Order, and passing through this middle as a secondary manifestation.

No doubt, as regards that message, which is said to pass through one angel to another, we may take it as a symbol of a perfecting completed from afar, and obscured by reason of its passage to the second rank. For, as men skilled in our sacred initiations say, the fulness of Divine things manifested directly to ourselves is more perfecting than the Divine contemplations imparted through others. Thus, I think, the immediate participation of the Angelic ranks elevated in first degree to God, is more clear than those perfected through the instrumentality of others. Wherefore by our sacerdotal tradition, the first Minds are named perfecting, and illuminating, and purifying **Powers** of the subordinate, who are conducted, through them, to the **superessential Origin of all things**, and participate, as far as is permissible to them, in the **consecrating purifications, and illuminations, and perfections**. For, this is divinely fixed absolutely by the Divine

source of order that, through the first, the second partake of the supremely **Divine illuminations**. This you will find declared by the theologians in many ways.

Concerning the Principalities, Archangels, and Angels, and concerning their last Hierarchy

There remains for our reverent contemplation a Division which completes the Angelic Hierarchies, that divided into the Godlike **Principalities, Archangels, and Angels**. And I think it necessary, to declare first the meaning of their sacred appellations to the best of my ability. For that of the Heavenly Principalities manifests their princely and leading function, after the Divine example, with order religious and most befitting the Princely.

The Order of the Holy **Archangels** is of the same rank with the heavenly **Principalities**. For there is one Hierarchy and Division, as I said, of them and the **Angels**. But since there is not a Hierarchy which does not possess first and middle and last powers, the holy order of **Archangels** occupies the middle position in the Hierarchy between the extremes, for it belongs alike to the most holy **Principalities** and to the holy Angels; to the Principalities because it is turned in a princely fashion to the **superessential Principedom**, and is molded to It as far as attainable, and unites the Angels after the fashion of its own well-regulated and marshalled and invisible leadings; and it belongs to the Angels, because it is of the **messenger Order**, receiving hierarchically the Divine illuminations from the first powers, and announcing the same to the Angels in a godly manner, and, through Angels, manifesting to us, in proportion to the religious aptitude of each of the godly persons illuminated. For the Angels, as we have already said, complete the whole series of Heavenly Minds, as being the last Order of the Heavenly Beings who possess the Angelic characteristic; yea, rather, they are more properly named Angels by us than those of higher degree, because their Hierarchy is occupied with the more manifest, and is more particularly concerned with the things of the world. For the very highest Order, as being placed in the first rank near the Hidden One, we must consider as directing in spiritual things the second, hiddenly; and that the second, which is composed of the holy **Lordships and Powers and Authorities**, leads the Hierarchy of the **Principalities and Archangels and Angels**, more clearly indeed than the first Hierarchy, but more hiddenly than the Order after it, and the revealing order of the Principalities, Archangels, and Angels, presides, through each other, over the Hierarchies amongst men, in order that the elevation, and conversion, and communion, and union with God may be in due order; and, further, also that the procession from God vouchsafed benignly to all the Hierarchies, and passing to all in common, may be also with most sacred regularity. Hence, the Word of God has assigned our Hierarchy to Angels, by naming Michael as Ruler of the Jewish people, and others over other nations. For the Most High established borders of nations according to number of Angels of God.”

Rudolf Steiner on Dionysius the Areopagite

The Spiritual Hierarchies, by Rudolf Steiner, Lecture I, Dusseldorf, April, 1909, GA 110

“It was the most intimate pupil of St. Paul, Dionysius the Areopagite, who said in clear-cut words: ‘There is not only matter out there in space; there is, for the soul which rises consciously into the spaces of universal existence, the spiritual part which stands above man in the evolution of existence.’ And he used words which sounded different from the old ones, for if he had used the old words everybody would have understood them in the material sense. The Rishis spoke of the spiritual hierarchies, they expressed in their language what the Greek and Roman wisdom still described when speaking of the ascending scale of worlds: of the Moon, of Mercury, Mars and Venus, Jupiter, and Saturn. Dionysius, the pupil of the Apostle Paul had the same worlds in his mind as the Rishis, he repeated in clear cut words that here one had to do with spiritual realms, and he used words which he could be certain would be understood in their spiritual sense: he spoke of **Angels, Archangels, Archai, Powers, Might, Dominions, Thrones, Cherubim, and Seraphim**. For now humanity had completely forgot what it once knew. Had it still been able to understand the connection between what Dionysius and the Rishis had seen, it would have grasped, while hearing on the one side of the **Moon, and on the other side of the Mysteries of the Angels, that these were one and the same thing. It would have heard the word Mercury on the one hand and Archangel on the other, and would have known they were the same. The word ‘Archai’ spoken by the one, and ‘Venus’ by the other, were the same. And men. would have understood that with the words ‘Sun’ and ‘Powers’ the same worlds were meant. With the name ‘Mars’ they would have felt that they had to rise to the Might (Dynamis). When they heard Jupiter mentioned, they would have known that it was the same as when in the school of Dionysius, Dominions were described. Saturn corresponds to ‘Thrones’; but in wider circles this was not known any more, it could not be known. Thus there was on the one side a science of matter, which became ever more material, and the old names which once signified spiritual forces, were now used in a material sense. And on the other side, there was a spiritual life which spoke of Angels and Archangels, etc. which had lost its connection with the physical designations of these spiritual beings.**

Thus we see how the primeval wisdom enters through Dionysius into the school which Paul had inaugurated, and how this new inauguration had to be penetrated by the ancient spirit. **It is the task of modern Spiritual Science, or anthroposophy to form once more the bond which must unite the physical to the spiritual, the bond between the earth and the spiritual hierarchies.**

Thomas Aquinas on the Hierarchies

From: *Summa Theologiae*, by Thomas Aquinas (1125-1274), *Question 108. The Angelic Degrees of Hierarchies and Orders*

"I answer that, The grades of the angelic orders are assigned by Gregory (Hom. xxiv in Ev.) and Dionysius (Coel. Hier. vii), who agree as regards all except the "Principalities" and "Virtues." For Dionysius places the "Virtues" beneath the "Dominations," and above the "Powers"; the "Principalities" beneath the "Powers" and above the "Archangels." Gregory, however, places the "Principalities" between the "Dominations" and the "Powers"; and the "Virtues" between the "Powers" and the "Archangels." Each of these placings may claim authority from the words of the Apostle, who (Ephesians 1:20-21) enumerates the middle orders, beginning from the lowest saying that **"God set Him,"** i.e. Christ, **"on His right hand in the heavenly places above all Principality and Power, and Virtue, and Dominion."** Here he places "Virtues" between "Powers" and "Dominations," according to the placing of Dionysius. Writing however to the Colossians (1:16), numbering the same orders from the highest, he says: **"Whether Thrones, or Dominations, or Principalities, or Powers, all things were created by Him and in Him."** Here he places the "Principalities" between "Dominations" and "Powers," as does also Gregory.

Let us then first examine the reason for the ordering of Dionysius, in which we see, that, as said above, **the highest hierarchy contemplates the ideas of things in God Himself; the second in the universal causes; and third in their application to particular effects.** And because God is the end not only of the angelic ministrations, but also of the whole creation, **it belongs to the first hierarchy to consider the end; to the middle one belongs the universal disposition of what is to be done; and to the last belongs the application of this disposition to the effect, which is the carrying out of the work;** for it is clear that these three things exist in every kind of operation. So Dionysius, considering the properties of the orders as derived from their names, places in the first hierarchy those orders the names of which are taken from their relation to God, the "Seraphim," "Cherubim," and "Thrones"; and he places in the middle hierarchy those orders whose names denote a certain kind of common government or disposition - the "Dominations," "Virtues," and "Powers"; and he places in the third hierarchy the orders whose names denote the execution of the work, the "Principalities," "Angels," and "Archangels."

As regards the end, three things may be considered. For firstly we consider the end; then we acquire perfect knowledge of the end; thirdly, we fix our intention on the end; of which the second is an addition to the first, and the third an addition to both. And because God is the end of creatures, as the leader is the end of an army, as the Philosopher says (Metaph. xii, Did. xi, 10); so a somewhat similar order may be seen in human affairs. For there are some who enjoy the dignity of being able with familiarity to approach the king or

leader; others in addition are privileged to know his secrets; and others above these ever abide with him, in a close union. According to this similitude, we can understand the disposition in the orders of the first hierarchy; **for the “Thrones” are raised up so as to be the familiar recipients of God in themselves, in the sense of knowing immediately the types of things in Himself; and this is proper to the whole of the first hierarchy. The “Cherubim” know the Divine secrets supereminently; and the “Seraphim” excel in what is the supreme excellence of all, in being united to God Himself; and all this in such a manner that the whole of this hierarchy can be called the “Thrones”; as, from what is common to all the heavenly spirits together, they are all called “Angels.”**

As regards government, three things are comprised therein, **the first of which is to appoint those things which are to be done, and this belongs to the “Dominations”; the second is to give the power of carrying out what is to be done, which belongs to the “Virtues”; the third is to order how what has been commanded or decided to be done can be carried out by others, which belongs to the “Powers.”**

The execution of the angelic ministrations consists in announcing Divine things. Now in the execution of any action there are beginners and leaders; as in singing, the precentors; and in war, generals and officers; this belongs to the “Principalities.” There are others who simply execute what is to be done; and these are the “Angels.” Others hold a middle place; and these are the “Archangels,” as above explained.

This explanation of the orders is quite a reasonable one. For the highest in an inferior order always has affinity to the lowest in the higher order; as the lowest animals are near to the plants. **Now the first order is that of the Divine Persons, which terminates in the Holy Ghost, Who is Love proceeding, with Whom the highest order of the first hierarchy has affinity, denominated as it is from the fire of love.** The lowest order of the first hierarchy is that of the “Thrones,” who in their own order are akin to the “Dominations”; for the “Thrones,” according to Gregory (Hom. xxiv in Ev.), are so called “because through them God accomplishes His judgments,” since they are enlightened by Him in a manner adapted to the immediate enlightening of the second hierarchy, to which belongs the disposition of the Divine ministrations. The order of the “Powers” is akin to the order of the “Principalities”; for as it belongs to the “Powers” to impose order on those subject to them, this ordering is plainly shown at once in the name of “Principalities,” who, as presiding over the government of peoples and kingdoms (which occupies the first and principal place in the Divine ministrations), are the first in the execution thereof; “for the good of a nation is more divine than the good of one man” (Ethic. i, 2); and hence it is written, “The prince of the kingdom of the Persians resisted me” (Daniel 10:13).

The disposition of the orders which is mentioned by Gregory is also reasonable. For since the “Dominations” appoint and order what belongs to the Divine ministrations, the orders subject to them are arranged according to the disposition of those things in which the Divine ministrations are effected. Still, as Augustine says (De Trin. ii.), “bodies are ruled in a certain order; the inferior by the superior; and all of them by the spiritual creature, and the bad spirit by the good spirit.” So the first order after the “Dominations” is called that of “Principalities,” who rule even over good spirits; then the “Powers,” who coerce the evil spirits; even as evil-doers are coerced by earthly powers, as it is written (Romans 13:3-4). After these come the “Virtues,” which have power over corporeal nature in the working of miracles; after these are the “Angels” and the “Archangels,” who announce to men either great things above reason, or small things within the purview of reason.

Johannes Trithemius of Sponheim

Johannes Trithemius (1462-1516) was a German Benedictine abbot and a polymath who was active in the German Renaissance as a lexicographer, chronicler, cryptographer, and occultist. He had considerable influence on the development of early modern and modern occultism. His students included Heinrich Cornelius Agrippa and Paracelsus.

Johannes Trithemius' *Seven Secondary Causes of the Heavenly Intelligencies Governing the Orbes Under God* contains a treatise he wrote for the Emperor in 1508 in which he outlines the history of the world from creation in year 1 to the onset of the current Michael Age in the year 7086 (1879 A. D.). In a brief seventeen pages, he lists the major biblical, religious, and political events and places them chronologically into their correct Archangel Age. Not only chronologically, but logically according to the characteristics of the Archangel of the age. This is a handy reference to the characteristics of the various Archangels and to the overall progress during the various phases of an Age. Trithemius uses an exact period of 354 years and four months for each Age, corresponding to the lunar month. This indicates an uncertainty in the exact number of years of an Age. Rudolf Steiner's notebook gives periods ranging from 320 years to 369 years.

From: *Seven Secondary Causes of the Heavenly Intelligencies Governing the Orbes Under God*, by Johannes Trithemius (1508)

“...from the original or first beginning of heaven and earth, there were seven spirits appointed as presidents to the seven planets. Of which number every one of those ruled the world 354 years and four months in order.

- The first Angel or Spirit of Saturn is called Orifiel, to whom God committed the government of the World from the beginning of its Creation.
- The second Governor of the World is Anael the Spirit of Venus, who after Orifiel began to rule according to the influence of this Planet.
- Zachariel, the Angel of Jupiter, began to govern the world in the year of the Creation of Heaven and Earth 708.
- The fourth Rector of the World was Raphael, the Spirit of Mercury which began in the year of the Creation of Heaven and Earth 1063.
- The fifth Gubernator of the World was Samuel the Angel of Mars, who began the 26th day of the month of June in the year of the World 1417.
- The sixth Governor of the World is Gabriel, the Angel of the Moon, who began in the year of the World 1771.
- Michael, the Angel of the Sun, was the seventh Ruler of the World who began in the year of the World 2126.
- Under the Dominion of the Angel of the Sun, Kings began first to be amongst Mortal men with an ambitious desire of Sovereignty. The worship of several Gods by the foolishness of men, was now instituted, and they began to adore their petty Princes as Gods.”

Using Trithemius’ lunar year scheme, comprised of 354 year archangelic rulership periods, we find another version of Trithemius’ Archangelic rulership periods. They are as follows:

<u>Archangel</u>	<u>Planet Ruler</u>	<u>Year Began</u>	<u>Season</u>
Uriel	Saturn	246 BC	Summer
Anael	Venus	109 AD	
Zachariel	Jupiter	463 AD	
Raphael	Mercury	817 AD	Spring
Samael	Mars	1171 AD	
Gabriel	Moon	1525 AD	Winer
Michael	Sun	1879 AD	Autumn

Rudolf Steiner on Hierarchical Attributes

The Spiritual Hierarchies, by Rudolf Steiner, Lecture II, Dusseldorf, April, 1909, GA 110

“All things were once upon a time fire; everything has been born out of fire. But in all that solidified realm, some bewitched spirits are dwelling. **Spiritual divine beings send down their elemental spirits, those which live in the fire: they imprison them in air, in water, and in earth.** These are the emissaries, the elemental emissaries of the spiritual, creative, building beings. The elemental spirits first enter into fire. In fire they still feel comfortable - if we care to express it by images - and then they are condemned to a life of bewitchment.

Something from those bewitched elementals passes continually into the man, from morning till night. Through his own spiritual process, he releases the elemental being which has streamed into him from the outer world; he raises it to what it was before, he frees the elemental from its state of enchantment. **Thus, through our own spiritual life, we can, without changing them, either imprison within us those spirits which are bewitched in air, water, and earth, or else through our own increasing spirituality, free them and lead them back to their own element.** During the whole of his earthly life, man lets those elemental spirits stream into him from the outer world. In the same measure in which he only stares at things, in the same measure in which he simply lets the spirit dwell in him without transforming them, so, in like measure as he tries with his ideas, conceptions and feeling for beauty to work out spiritually what he sees in the outer world, does he release and redeem those spiritual elemental beings.

Prior Solar Systems Before Our Own

The Spiritual Hierarchies, by Rudolf Steiner, Lecture V, Dusseldorf, April, 1909, GA 110

“The course of evolution is this: **a Sun, which from the beginning is included in such a system, has at first to throw off its planets, being too weak to develop further without excluding them. It grows strong, absorbs its planets again, and grows into a Vulcan. Then the whole is dissolved, and from the Vulcan globe is formed a hollow globe which is something like the circles of Thrones, Cherubim, Seraphim, etc.** The Sun will thus dissolve in space, sacrifice itself, send forth its Being into the Universe, and through this will itself become a circle of Beings like the Thrones, Cherubim, Seraphim, which will then advance towards new creation.

Why are the Thrones enabled to give out of their substance what Saturn needs? Because they have prepared themselves in an earlier system, through seven conditions like those our solar system is now going through. **Before a system of Thrones, Cherubim, Seraphim can be evolved, it must have been a solar system at an earlier stage; which means, that when the Sun has got so far as to be reunited with its planets, it becomes itself a circle - a Zodiacal circle. That which we have come to know in the Zodiac, those great, sublime Beings, are the results that have come over to us from an earlier solar system.** That which has formerly evolved within a solar system can now send down its influence out of universal space, and produce a new solar system, created out of itself. The Seraphim, Cherubim and Thrones are for us the highest Hierarchy among divine Beings, because they have already passed through their solar system evolution and have risen to mighty cosmic deeds of sacrifice.

Hence it is that these Beings have come into the actual direct vicinity of the highest Godhead of which we can speak at all: the **Trinity**, the three-fold Divinity. **Beyond the Seraphim we have to see that highest Divinity of which we find mention by almost all nations as the threefold Divinity - as Brahma, Shiva, Vishnu, as Father, Word, and Holy Ghost. From out of this highest Godhead, this most exalted Trinity, stream forth the plans for a new cosmic system.** Glancing back at ancient Saturn we say to ourselves: before any of this ancient Saturn came into Being, **the plan of it had grown within the divine threefold Unity. But the threefold Unity has need of Beings to execute its plan.** These Beings must first prepare themselves for the task. The Beings who, are so to speak, nearest God Himself, who, as is beautifully expressed in Christian Western Esotericism, 'bask in the light of God's countenance,' are **the Seraphim, Cherubim, and Thrones. These take up the plans of a new cosmic system streaming from the divine threefold Unity.** This is naturally expressed more figuratively than it really is, for we have to express in human words such sublime activities, for which, in truth, this human language has not been created. No human words exist to express such sublime activity as that, for instance, **when the Seraphim, in the beginning of our solar system received the highest plans of the divine Threefold Unity containing the evolution which our solar system has to pass through, namely Saturn, Sun, Moon, Earth, Jupiter, Venus and Vulcan.** Seraphim is a name which for those who understand it in its true sense, even in that of ancient Hebrew Esotericism, has always signified that the task of the **Seraphim was to receive from the Trinity the highest ideas and aims for a system of worlds.** The **Cherubim**, the next lower rank of the Hierarchies, had the task of **building up in wisdom the aims and ideas which they received from the higher gods.** Thus the Cherubim are spirits of highest wisdom, who understood how to transpose into workable plans, the inspirations given to them by the Seraphim. And the **Thrones**, the third grade of the Hierarchies, counting from above, had the task - naturally very figuratively expressed - of **putting things into action**, so that what had been thought out in Wisdom - these lofty cosmic thoughts which the Seraphim had received from the Gods, and which the Cherubim had pondered over, should be transformed into active reality

The Hierarchy Acting Through Humans

The Spiritual Hierarchies, by Rudolf Steiner, Lecture VII, Dusseldorf, April, 1909, GA 110

“Thus the **Spirits of Personality** came down to earth, as **Spirits of Venus**, in ancient Lemurian times and lead the people from one place to another, for they knew the connections that can only be known by those who are acquainted with the surroundings of the earth.

The development of humanity progressed further and the necessity arose that Archangels, spirits of astronomical Mercury, should act upon the human development. These were now obliged to ensoul and give life to that which dwelt below upon earth. This was principally in Atlantean times. At that time, the **Archangels** or **Spirits of Mercury** descended upon earth and inspired the physical and etheric bodies of the men of that period. So in Atlantis there were also men who were not outwardly very different from the others, but whose physical and etheric bodies were **ensouled by an archangel**. And if you remember what was said yesterday, that the Archangels have the task of directing whole nations, you will understand that **a man who had an Archangel within him could actually give to the whole Atlantean race those laws which he received directly from heaven. The great leaders of old Lemurian times, when it was still necessary to act much more generally, were ensouled by Spirits from Venus. Those who, in Atlantean times had to direct smaller masses of people, were ensouled by Archangels. Those who are called the priest-kings of Atlantis, had in truth an Archangel living in their physical and etheric bodies.**

We have seen how such ensouling occurred **in Lemurian times, because a spirit of Personality ensouled the physical body; in the Atlantean times the physical and the etheric bodies were ensouled by Archangels, and now the great leaders of the post-Atlantean times were ensouled through an Angel descending into their physical, etheric and astral bodies.** The great leaders of humanity in the post-Atlantean times did not possess merely a physical, etheric and astral body, but an Angel also lived within them. Therefore, these great leaders could look back into their former incarnations. The ordinary man cannot do so as yet, because he has not yet developed his Manas; he must himself first become an Angel.

The great founders of religions were men possessed by Angels. Angels spoke through them.

It was possible to have men also in the post-Atlantean times, who bore externally all the characteristics of their nation, but who, because humanity still needed such great leaders, **carried within them a Spirit of Personality** - and who were the external incarnation of such a Spirit. Then there were also men in the post Atlantean times who had an **Archangel, a Spirit of Mercury**, within them, who ensouled their physical and etheric

bodies. And lastly, a third category of men **was ensouled, inspired in their physical, etheric, and astral bodies by an Angel Being, one through whom an Angel spoke.** In the spirit of the Eastern Teaching such personalities received particular names. Thus a personality who outwardly resembles a man of our post-Atlantean times, but who really is the bearer of a **Spirit of Personality**, who is ensouled by that Spirit down to his physical body, is called **Dhyani-Buddha** in the Eastern Teaching. Those personalities who are ensouled down to their etheric body, who were bearers of **Archangels** in the post-Atlantean times, are called **Bodhi-Sattva** and those who are the bearers of an **Angel**, who are, therefore, ensouled in their physical, etheric, and astral bodies, are called human **Buddhas.**”

The Human Stages of the Hierarchy

The Mission of the Individual Folk Souls, Angels, Folk Spirits, Time Spirits: Their Part in the Evolution of Mankind, by Rudolf Steiner, Lecture I, Christiania, June 7-17, 1910, GA 121

“We human beings on Earth are now living through the stage of self-consciousness which other Beings under-went during the earlier stages of our Earth-evolution, the stages of Old Moon, Old Sun, and Old Saturn. **Those Beings who underwent their human stage on Old Moon and who therefore are one stage above Man were called in Christian esoteric terminology, Angeloi or Angels.** They are one stage higher than man because they completed their stage of human evolution one epoch earlier. Their mode of existence on the Old Moon differed from that of man on Earth today. They were Beings at the human stage, but were not incarnated in a physical body. Their stage of evolution corresponded to the human stage which man is experiencing today. **In the same way we find Beings of a higher order who underwent their human stage on the Old Sun. These Beings are the Archangeloi or Archangels** who are two stages beyond man and who underwent their human stage two epochs earlier. If we go still further back to the first incarnation of our Earth-existence, to Old Saturn, **we find that those Beings whom we called the Spirits of Personality or Archai underwent their human stage on Old Saturn.** To summarize: the First Beginnings, **the Archai, were men on Old Saturn**, the Archangels or **Archangeloi were men on Old Sun**, the Angels or **Angeloi were men on Old Moon** and men are men on our Earth.

Since we know that we continue our evolution into the future and that we further develop our present astral body, etheric or life-body and our physical body, the question arises: is it not equally natural that the Beings who have already experienced the human stage have now reached the stage when they are transmuting their astral body into Spirit Self or Manas? Just as during the next incarnation of the Earth, the Jupiter stage, we shall complete the transmutation of our astral body into Spirit Self or Manas, so the **Angeloi** who underwent the human stage on **Old Moon** have completed the transmutation of

their astral bodies into Spirit Self or Manas, or will do so during our Earth evolution, a stage that we shall first have to undergo in the next incarnation of the Earth [Jupiter].

If we look still further back to the Beings who underwent the human stage on **Old Sun**, we realize that they already experienced on Old Moon the stage we shall have to experience for the first time in the next incarnation of the Earth. They are performing the work which will be the prerogative of man when, in his ego, he transmutes his etheric or life-body into Life Spirit or Buddhi. These **Archangels**, therefore, are Beings who are two stages beyond man; they have reached the stage that will one day be ours when from within our ego, we shall transform the life-body into Life Spirit or Buddhi [Venus].

In the same way we are aware of yet higher Beings, the Spirits of Personality (**Archai**) who underwent the human stage on **Old Saturn**. They are at a still higher stage than the Archangels, a stage which man will reach in a still more distant future when he will be able to transmute his physical body into Atman or Spirit Man [Vulcan].

The last of the Beings of the Second Hierarchy are the **Spirits of Wisdom** who work from the surrounding Cosmos into the weaving light and into the Music of the Spheres operating throughout the Universe. That is the Life of the universal Ether, raying in onto the Earth. For Life is pouring in on to the Earth from cosmic spaces and is received by living creatures here on Earth. It comes from the Spirits of Wisdom.

Thus we gaze out into cosmic spaces and perceive first of all the Sun in which these threefold forces are concentrated for our spiritual vision. **We perceive how instreaming Life, weaving Sound, formative Light, the trinity of the second Hierarchy, are working in from universal space.** The highest of the Hierarchies, the **Seraphim**, the **Cherubim** and the **Thrones**, work upwards from below, from the center of the Earth. **The third Hierarchy (the Hierarchy immediately above man) is interwoven with all terrestrial activity and works chiefly in the inner being of organic life.** To this Hierarchy belongs, in the first place, the Archai acting as the Time Spirits. These Time Spirits work in the material prepared for them by the higher Hierarchies; they lay the foundation of what we call the history of mankind, the evolution of civilization on Earth. Then in our immediate environment we find the **Archangels**, the tribal **Folk Spirits**, and finally the **Angels** who mediate between the individual human beings and the Archangels.

In the forces of Nature upon our planet, **in earth, water, air and fire are the Beings of the first or highest Hierarchy who stream forth to meet the activity of the Spirits of Form working in from the cosmic sphere. From outside, the Beings of the second Hierarchy stream in, and in the environment of the Earth are the Beings of the third Hierarchy** who, for the moment, are the weakest of the forces. Just imagine for a moment how powerful are the forces of those exalted Beings whom we call the **Spirits of Will**, who fashion the very ground under our feet. Then we have those forces which stream in from outside, the **Spirits of Form** who are nearest to us, and who mold the contours of the Earth in their plastic state. And finally **we have Angels, Archangels and**

Archai who work more intimately into human souls. And so in the first (highest) Hierarchy we have those forces of Nature which we recognize as the strongest - the Nature-forces emanating from the center of the Earth, the forces of the solid Earth beneath us. **In the second Hierarchy we have the cosmic forces which live and weave around us in the ether, and in the third Hierarchy we have that which lives and weaves in the inner recesses of our soul.”**

Angels of the Beginnings

The Spiritual Hierarchies and the Physical World, Planetary Evolution: Saturn and Sun Stages of Evolution and the Spirits of Personality, by Rudolf Steiner, Lecture III, April 13, 1909, GA 132

“Everything in our universal space **that shines of itself sends out into that space together with light the life of spiritual messengers, the Archangels.** What, then, have the primal **Archai**, the Spirits of Personality, accomplished through their own evolution, what have they established? **It is mainly through them that the Sun appeared.** While otherwise only a Saturn existence would have appeared in evolution, while otherwise only the Archai, who had filled Saturn with warmth, would have existed, now, because the Archai had surrendered the external eggs of warmth, Saturn was transformed into Sun, on which the Archangels found it possible to pass through their human stage. They were the heralds who announced to the world: **‘The Primal Beginnings or the Spirits of Personality, were our forerunners.** As messengers, we proclaim to the universe in rays of light, the former existence of Saturn, of warmth-filled Saturn. **We are the messengers, the heralds of the Archai.’** Angel means Messenger, Archai means the Beginnings. **The Archangels were nothing else than the heralds of the deeds of the Primal Beginnings or Archai of former times.** Therefore, they are called Angels of the Beginnings, ‘Archai-Angels’ which, in English, has become Archangels. These Archangels were the men of the Sun.”

The Inner Moods of Creation

The Inner Aspects of Evolution, by Rudolf Steiner, Berlin, October 31-December 5, 1911, GA 132

Lecture I: “In *Occult Science*, in order not to shock people outside unduly, I have begun by describing the more external condition of ancient Saturn. Just think what it would mean if we were to say:

- Ancient Saturn has in its innermost being - in its very foundation - this fact, that the beings belonging to the Spirits of Will [Thrones] offered sacrifice to the Cherubim,
- that in the smoke of their sacrifice, **time came to birth** as the sacrifice they brought to the Cherubim, and
- from this have proceeded the Archai, the Time-Spirits, and
- that external heat is nothing but a maya as compared with the sacrifice of the Spirits of Will!

But so it is. Externally heat is really only a maya. And if we wish to speak truly we must say that wherever there is heat we have in reality sacrifice, sacrifice of the Thrones to the Cherubim.”

Lecture II: “The inner and the outer are the two opposites which we now meet. The earlier and the later are transformed into the inner and the outer; and ‘Space’ is born! **Space comes into existence through the bestowing virtue of the Spirits of Wisdom on ancient Sun.** Now we have space - but consisting at first of only two dimensions. There was as yet no above and below, no right or left, **nothing but an outer and an inner.** We must think of it as a globe of inner space, in the center of which the picture of Saturn is recapitulated: the Thrones as Spirits as though kneeling before the Cherubim, those winged beings, sacrificing their own being, and, in addition to these, the Spirits of Wisdom, absorbed in the vision of the sacrifice. **And now it is also possible to have the vision of the heat of the sacrifice** being so transmuted that we may think of it objectively as the incense of sacrifice, as air ascending from the sacrifice as incense. We obtain a complete picture if we imagine:

- the sacrificing Thrones kneeling before the Cherubim, and as though participating,
the Spirits of Wisdom, absorbed in the contemplation of what they perceive in the center of the Sun as the sacrifice of the Thrones, and
- thereby ascending in their mood to the picture of the sacrificial incense pouring forth and spreading out on all sides, and finally condensing,
- while from its clouds **proceed the figures of the Archangels** - who reflect back the incense from the periphery as light,
- **illuminating the interior of the Sun,**
- returning the gift of the Spirits of Wisdom, and
- **creating the sphere of the Sun.**

This sphere consists of the outpoured gift of glowing heat and sacrificial incense. At the outer periphery are the Archangels, the creators of the light, who later depict what was first on the Sun; it then returns as light. **The gifts they receive they reflect.** That which was there in the beginning they radiate forth at a later time, and inasmuch as they do this,

they are the Angels of the Beginning, because they bring into activity in later times what was previously there – Archangeloi or Messengers of the Beginning.

The Offspring of the Hierarchy

Karmic Relationships, Esoteric Studies, by Rudolf Steiner, Volume I, Switzerland, February 16-March 23, 1924, GA 235

“The moment you get down into the next subconscious region - **the region out of which memory arises** - you are connected with that which we call the **Third Hierarchy: Angeloi, Archangeloi, Archai**. Just as you are connected through your breathing with the air, so are you connected with the **Third Hierarchy through your head-organization**, namely the lower head-organization. This, which is only covered over by the outermost lobes of the brain, belongs solely to the earth. What is immediately beneath is connected with the Third Hierarchy: Angeloi, Archangeloi, Archai.

Now let us go down into the region, psychologically speaking, of feeling: corporeally speaking, of the rhythmic organization, out of which the dreams of our **Feeling** life arise. There, less than ever do we have ourselves as Man. There we are connected with what constitutes the **Second Hierarchy** - spiritual Beings who do not incarnate in any earthly body, for they remain in the spiritual world. But they are continually sending their currents, their impulses, the forces that go out from them, into the rhythmic organization of man. **Exusiai, Dynamis, Kyriotetes - they are the Beings whom we bear within our breast.**

Just as we **bear our own human Ego actually only in the outermost lobes of the brain, so do we bear the Angeloi, Archangeloi, etc. immediately beneath this region; yet still within the organization of the head.** There is the scene of their activities on earth; there are the starting-points of their activity. **And in our breast we carry the Second Hierarchy** - Exusiai and the rest. In our breast are the starting points of their activity.

And as we now go down into **our motor-organism, the organism of movement**, in this the Beings of the **First Hierarchy are active: Seraphim, Cherubim and Thrones**. It is precisely through the limb-organization that we are connected with the highest.

The **Third Hierarchy**, Angeloi, Archangeloi, Archai - concern themselves with that which has its physical organization in the human head, i.e. with our **thinking**. If they were not concerning themselves with our thinking - with that which is going on in our head - we should have no memory in ordinary earthly life. For it is the Beings of this Hierarchy who preserve in us the impulses which we receive with our perceptions. They are underlying the activity which reveals itself in our memory; they lead us through our earthly life in this first sub-conscious, or unconscious, region.

The Beings of the **Second Hierarchy** - Exusiai, Dynamis, Kyriotetes - **are the Beings we encounter when we have passed through the gate of death, that is, in the life between death and a new birth.** With them we work in our time between death and a new birth - we work upon all that we **felt** in our earthly life, all that we brought about in our organization. Thus, in union with these Beings of the Second Hierarchy, we elaborate our coming earthly life.

The Spirits of Will or, according to western esotericism **the Thrones, consist only of will.**

Wisdom, not acquired in decades, as is the wisdom of eminent men, but such wisdom as is gathered in thousands, nay, in millions of years of cosmic growth, this **streams towards us in sublime power from the beings we call the Cherubim.**

Still more difficult to describe are those beings called **the Seraphim who form the first and highest category of the First Hierarchy resemble resonance acquired in pain and by the experience of life attained by struggles and suffering.**

In man is perception, in the Third Hierarchy is manifestation of self: what in man is inner life, waking consciousness, is in the Third Hierarchy being filled with spirit.

We might describe the beings of the Second Hierarchy by saying: **What in the beings of the Third Hierarchy is manifestation of self, is in them self-realization, self-creation, a stamping of impressions of their own being; and what in the beings of the Third Hierarchy is being filled with spirit, is in the Second Hierarchy stimulation of life, which consists in severance, in objectifying themselves. What in the beings of the Second Hierarchy is self-creation, we also encounter in the beings of the First Hierarchy.** What the beings of the Second Hierarchy make objective, what they create from themselves, exists only so long as these beings remain connected with their creations.

The beings of the **First Hierarchy** can also objectify themselves, they can also **stamp their own being; it is separated from them as in a sort of skin or shell, but it is an impression of their own being.** When this is detached from them, however, it remains existing in the world though they sever themselves from it. They do not carry their own creations about with them, these creations remain in existence even if they go away from them.

When the beings of the Second Hierarchy create, if their creations are not to fall into decay, **they must remain connected with them.** The creations would become lifeless and disintegrate if they themselves did not remain connected with them. What they create has an independent objective existence; but only so long as they remain linked with it. On the other hand that which is detached from the beings of the First Hierarchy can be disconnected from them, and yet remain in existence, self-acting, and objective.

In the Third Hierarchy we have manifestation and being filled with spirit. In the Second Hierarchy, self-creation, and stimulation of life. In the First Hierarchy, which consists of the Thrones, Cherubim, and Seraphim, we have a form of creation in which the part created is detached - we have there not only self-creation, but world-creation. That which proceeds from the beings of the First Hierarchy is a detached world, such an independent world that this world-phenomenon is a fact, even when the beings are no longer there.

The actual life of this **First Hierarchy** is such that **when such objective, independent, detached beings proceed from it, it realizes itself. For the inner condition of consciousness**, the inner experience of the beings of the First Hierarchy, **lies in creation, in forming independent beings**. We may say: They contemplate that which they create and which becomes a world, and it is not when they look into themselves but when they look out of themselves upon the world which is their own creation, that they possess themselves. **To create other beings is their inner life; to live in other beings, is the inner experience of these beings of the First Hierarchy. Creation of worlds is their external life - creation of beings their inner life.**

In the course of these lectures we have drawn attention to the fact that these various beings of the hierarchies have offspring; beings split off from themselves, which they send down into the kingdoms of nature, and we have learnt that **the offspring of the Third Hierarchy are the nature-spirits, while the offspring of the Second Hierarchy are the Group-souls**. The beings of the **First Hierarchy have likewise offspring** split off from them. I described them at the beginning of this course, when we ascended to the so-called **Spirits of the Rotation of Time**, the spirits governing and directing what goes on in the kingdoms of nature in rhythmic succession and repetition. Everything too which takes place in the kingdom of nature rhythmically and in recapitulation, such as day and night, alternations of the year, the four seasons of the year, everything which thus depends upon repeated happenings, **is regulated by the Spirits of the Rotation of Time, the offspring of the beings of the First Hierarchy**. Thus we can comprehensively represent the beings of these Three Hierarchies as follows:

1st Hierarchy:	World-creation	Creation of Beings	Spirits of the Rotation of Time
2nd Hierarchy:	Self-creation	Stimulation of Life	Group-Souls
3rd Hierarchy:	Manifestation	Being filled with Spirits	Nature-Spirits"

The Work of the Hierarchy After Death

Karmic Relationships, Esoteric Studies, by Rudolf Steiner, Volume V, Lecture III, Prague, March 31, 1924, GA 235

“Having entered the spiritual world **through the gate of death, we come, first of all, into the realm of the lowest Hierarchy: Angeloi, Archangeloi, Archai.** We feel linked with this next higher Hierarchy and we are aware that just as in the earthly realm everything around us means something to our senses, what the spiritual realm contains means something to the innermost core of our soul. **And passing on through the long existence spent between death and a new birth, we learn gradually to become part of the life of the Beings of the next higher Hierarchy who are concerned with us and with one another.** These Beings are, as it were, the link connecting us with the spiritual outer world.

During the first period of life between death and a new birth we are also very deeply occupied with ourselves, **for the Third Hierarchy has to do with our own inner life and being.** But then, after a certain time, our gaze widens: we come to know the spiritual world outside us, the objective spiritual world. **Our leaders here are the Exusiai, the Dynamis, the Kyriotetes. They bring us into connection with the spiritual outer world.** Just as here on Earth we speak of what is around us - mountains, rivers, forests, fields, whatever it may be - so do we speak in yonder world of that to which the Beings of the Second Hierarchy lead us. **That is now our environment.** But this environment is not a world of objects like the Earth; everything lives and has being, lives as spiritual reality. Nor in this life between death and a new birth do we come to know Beings only; we come to know their deeds as well, we feel that we ourselves are participating in these deeds.

But then a time comes when we feel how the Beings of the Third Hierarchy - Angeloi, Archangeloi, Archai - and the Beings of the Second Hierarchy - Exusiai, Dynamis, Kyriotetes - are working together with us at what we ourselves are to become in the next earthly life. A mighty, awe inspiring vista opens before us. We behold the activities of the Angeloi, Archangeloi and Archai and we perceive how these Beings act in relation to one another. Pictures come to us of what is proceeding among these Beings of the Third Hierarchy; but all these pictures are related to ourselves. And gazing at these pictures of the deeds of the Third Hierarchy, it dawns upon us that they represent the counterpart, the counter image of the attitude of soul, of the inner quality of mind and heart that characterized us in the last earthly life. **In the majestic pictures of the deeds of the Angeloi, Archangeloi and Archai, we behold the fruits of our attitude of mind and heart, of our life of soul, of our mode of thinking, in the last earthly life; we perceive images of this in what the Beings of the Third Hierarchy are doing.** Our attitude, our feelings towards other individuals, towards other earthly things, are now outspread in the spiritual sphere of the Universe. And we become aware of what our thinking and our feeling signify. Here on the Earth this inner activity manifests

in Maya, as if it were enclosed within our skin. Not so in the life between death and a new birth. The manner of its appearance then is such that we know that whatever thoughts, feelings, or sentiments we unfold are part of the whole world, work into and affect the whole world.

As our life after death continues, we observe how the **Beings of the Second Hierarchy, the Exusiai, Dynamis and Kyriotetes, are connected with the faculties we have acquired in earthly life as the fruits of diligence, activity, interest in the things and happenings of the Earth.** For having cast into mighty pictures our interest and diligence during the last earthly life, the Exusiai, Dynamis and Kyriotetes then proceed to shape images of the **talents and faculties we shall possess in our next earthly life.** In the images and pictures fashioned by the Beings of the Second Hierarchy we behold what talents and faculties will be ours in the next incarnation.

But something of far greater splendor is experienced as we gaze downwards now - from the realms of spirit. For then we behold the deeds of the Beings of the First Hierarchy, of the Seraphim, Cherubim and Thrones working in mutual interrelationship. **Mighty pictures of spiritual happenings are revealed to us as we gaze downwards - for our heaven now lies below.** Just as in physical existence on Earth we gaze at the starry script above us, so when we look downwards from the realm of spirit **we behold the deeds of the Seraphim, Cherubim and Thrones.** And in this spiritual existence we are aware that what is proceeding among these Beings, revealed in sublime, majestic pictures, has something to do with **what we ourselves are and shall become.** For now we feel that what is taking place there among the Seraphim, Cherubim and Thrones reveals the consequences which our deeds of the previous earthly life will have in the earthly life to come. We perceive how in earthly life we behaved in this way to one individual, in that way to another individual, how we were compassionate or pitiless, whether our deeds were good or evil. **Our attitude and disposition are the concern of the Third Hierarchy, our deeds of the First Hierarchy, the Seraphim, Cherubim, and Thrones.** Then, in the cosmic memory now alive in us, there arises a shattering, awe inspiring realization of our deeds and actions between birth and death in the last earthly life. Down below we behold the deeds of spiritual Beings, of Seraphim, Cherubim, Thrones. What are they doing? **They show us, in pictures, what our experiences with individuals with whom we had some relationship in the previous incarnation will have to become in the new relationship that will be established in order that mutual compensation may be made for what happened between us in the previous life.** And from the way in which the Seraphim, Cherubim and Thrones work in cooperation, we realize that the great problem is there being solved. When I have dealings with an individual in some earthly life, I myself prepare the compensatory adjustment; the work performed by the Seraphim, Cherubim and Thrones merely ensures that the compensation will be made, that it will become reality. And it is these Beings who also ensure that the other individual with whom I shall again make contact is led to me in the same way as I am led to him. **It is the majestic experiences arising from the pictures of the deeds of the higher**

Hierarchies which are recorded by the Moon Beings and subsequently inscribed by them in our astral body when the time comes for the descent to another earthly existence. Together with us in the life between death and a new birth, these Moon Beings witness what is happening in order that the adjustment of the previous earthly life may take place in a subsequent life.

The Spiritual Hierarchy and the Elements

Rosicrucianism and Modern Initiation, Mystery Centers of the Middle Ages, by Rudolf Steiner, Lecture I, January 4, 1924, GA 233

“You will find that before the **tenth century, scholars always speak of the spiritual Beings, the so-called Intelligences of the Cosmos, as of beings one actually meets in life.** We must not, for instance, overlook the fact that on into the ninth and tenth centuries countless priests of the Catholic Church were quite conscious of how, in the course of their celebration of the Mass, it happened that in this or that enactment **they met spiritual Beings, the Intelligences of the Cosmos.** With the ninth and tenth centuries, however, the direct and immediate connection with the **Intelligences of the Universe** began to disappear from men’s consciousness; **and there began to light up, in its place, the consciousness of the Elements of the Cosmos,** the earthy, the fluid or watery, the airy, the warm or fiery.

The Seraphim would have been characterized as Beings with whom there is no subject and object, with whom subject and object are one and the same, Beings who would not say: Outside me are things - but: *The world is, and I am the World, and the World is I.* Such Beings know only of themselves, and this knowledge of themselves is for them an inner experience of which man has a weak reflection when he has the experience of being filled, shall we say, with a glowing enthusiasm.

Again as a **bright, clear element in consciousness, full of light, so that thought turns directly into light, illuminating everything - such an idea did men form of the element of consciousness of the Cherubim.** And the element of consciousness of the **Thrones was conceived as sustaining, bearing the worlds in Grace.**

And then one would have gone on to say: the Choir of Seraphim, Cherubim and Thrones works together, in such wise that **the Thrones found and establish a kernel; the Cherubim let their own light-filled being stream forth from this center or kernel; and the Seraphim enwrap the whole in a mantle of warmth and enthusiasm that rays far out into cosmic space --** in the midst the Thrones; in the circumference around them the Cherubim; and, outermost of all, the Seraphim. **All is essential Being, Beings who move and weave into one another, do, think, will, feel in one another.** If a being with the required sensitiveness were to come into this realm of the activity of the First Hierarchy, it would feel a soul-warmth in varying differentiations.

Seraphim, Cherubim, Thrones - these alone have the power to bring forth something of the nature of Saturn, to place it into the Cosmos. **When this highest Hierarchy had once placed it there and a new world-becoming had taken its start, then the evolution could go on further. The Sun, as it were, that is formed of Seraphim, Cherubim and Thrones could carry evolution further.**

Beings of the Second Hierarchy, Kyriotetes, Dynamis, Exusiai, Beings that had been generated by the Seraphim, Cherubim and Thrones, press into the space that has been formed through the working of Seraphim, Cherubim and Thrones, that has been fashioned to Saturn warmth. Thither entered younger, cosmically younger Beings. **The Beings of the second Hierarchy form themselves in the Element of Light.** Saturn is dark; it gives warmth. And now within the dark world of the Saturn existence arises that which can arise through the working of the Sons of the First Hierarchy, through Exusiai, Dynamis and Kyriotetes.

The Saturn Warmth is inwardly shone through with light and at the same time it becomes denser. Instead of only the Warmth Element there is now also Air. And in the revelation of Light we have the entry of the Second Hierarchy. Through the Penetration by the Second Hierarchy in the form of Light, shadow also comes to pass. What is shadow? It is Air. Air comes forth from the Cosmos as the shadow of Light. And when we have this we have Sun. Such is the way one would have had to speak in the thirteenth and twelfth centuries.

The further evolution comes about through the working of the Sons of the Second Hierarchy - Archai, Archangels, Angels. **And now to this Element of Light the Third Hierarchy - Archai, Archangels, Angels - add through their own nature and being a new Element, an Element that is like our human desire, like our impulse to strive after something, to long for something.**

It follows from this that what previously has only shone in Light and drawn after it its shadow, the darkness of Air, begins now to shine in color, to glow in a play of color. Light begins to appear in darkness, darkness in light. **The Third Hierarchy create color out of light and darkness.**

Even as the Angels and Archangels and Archai had power over the Moon existence, the second Hierarchy over the Sun existence and the first Hierarchy over the Saturn existence they spoke of Man in his original Earthly existence and then they were right to speak of him as the Fourth Hierarchy. And with this Fourth Hierarchy came Life.

The forces that became active in the play of color began to build contours, began to fashion forms. Life, as it rounded off and molded the colors, called into being the hard, fast form of the crystal. **And we have come into Earth existence.**

Behind Warmth [ether] or Fire is the First Hierarchy, behind Light [ether] and Air the Second Hierarchy, behind what we call Chemical Ether (Color Ether) and Water the Third Hierarchy, and behind the Life Element and Earth the Fourth Hierarchy, Man.

Rudolf Steiner on Aristotle's Ten Categories

Easter Festival, Decline of the Mystery System and the Rise of Freedom, I-A-O is Man, Aristotle's Categories, by Rudolf Steiner, Lecture IV, April 22, 1924, Dornach, GA 233a

“When Aristotle and Alexander heard the celestial harmonies once again at Samothrace, they realized what the burning of the temple at Ephesus had meant. They perceived that the Ephesian Mysteries had been carried out by the flames into the vast cosmic ether. At that moment **they became inspired to found the cosmic script**, which is **composed** not of letters of the alphabet, but **of thoughts**. Thus the **letters of the cosmic script** were discovered, which in their own way are as abstract as the alphabet:

[Substance/suffering], Quantity (amount), Quality (trait), Relation, Space, Time, Position, Action (activity), Passion (passivity, suffering), [Substance/suffering]. What we have here is a collection of concepts, first introduced by Aristotle to his pupil Alexander. One can learn to use them in much the same way that one learns to use the letters of the alphabet and read the cosmic script with them.

The concepts of quantity, quality, relation, and so on, are as simple as the letters of the alphabet, but knowledge of them is required in order to read in the cosmic script. **All past and future achievements of anthroposophy are experienced in terms of these concepts. For all the secrets of the physical and spiritual worlds are contained in them. These simple concepts, in other words, constitute the alphabet of the cosmos.**

And so you see how ten concepts, whose illuminating and effective power has yet to be rediscovered, came to embody an enormous wisdom known instinctively for thousands of years. And although this **light-filled wisdom lies**, as it were, in the grave, someday **it will rise again**. People will then be able to **read once again in the cosmic script**, and to experience the resurrection of what has been hidden in the time between the two spiritual epochs.

One can use the words ‘concept’ and ‘category’ interchangeably. Hegel himself, of course, says this very thing: if one establishes the network of concepts in the whole, one then has in it **the ideas of the divine being before the creation of the world**. Since we find the concepts in the world, they must have been originally established there. If we trace the concepts back, we discover the divine ideas, the categorical content of the world.”

Steiner

1. (Substance)
2. Quantity/amount
3. Quality/trait
4. Relation
5. Action/activity
6. Passion/passive/suffer
7. Time
8. Place/position
9. Situation
10. (Habit)

Aristotle's Ten Categories

1. Substance/suffering
2. Quantity
3. Quality
4. Relation
5. Doing
6. Having
7. Time
8. Location
9. Position/orientation
10. Substance/suffering

Or

1. Substance
2. Quantity/amount
3. Quality/trait
4. Relation
5. Space
6. Time
7. Position
8. Action/activity
9. Passion/passivity/suffering
10. Substance

Birth of Intuition

Written to my First Grade Class of Students

Harken celestial choirs to needs of earthly kind,
Echoing heart-songs of the goddess-child we find
Whose sparkling dayspring of ether worlds,
Cast tomorrow's inklings from sheltering womb
Star-born and destiny wrought
Seeking the holy life she has sought
Beckoning earth, water, fire, and air
The magic elements that create her fair
But yonder in bright spheres she knew
Of light, sound, and life that are true.

Dear one, whose star shines clearly in my mind,
Show me the glistening path that you wish to find
With your aged eyes that innocently enfold
The workings of gods for bright futures untold
And laughter, clear as a bell that peals
Speaks of her home, the Sun that reels
In Her courses ancient and ever on,
Join in our dance, our hearts, our song