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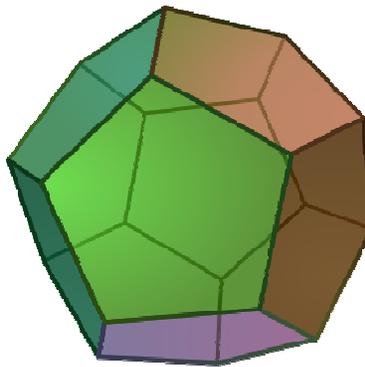
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**THE FOUNDATION STONE AS THE GOLDEN TRIANGLE,
THE MYSTIC HAMMER, AND THE LOST WORD:
SOME RESULTS FROM WORKING WITH THE
FOUNDATION STONE MEDITATION**

By Bill Trusiewicz

The Foundation Stone Meditation given by Rudolf Steiner is a marvelous structure of thought with tremendous significance that has been compared, justifiably, to the Lord's Prayer, the Holy Grail and the Philosopher's Stone. In these few pages I would like to introduce the idea that The Foundation Stone unveiled at the Christmas Conference of 1923-24 was and is a reappearance of the legendary Golden Triangle, the Mystic Hammer and the Lost Word that was given to Hiram, the Architect/Builder of the Temple of Solomon and that the Anthroposophical movement has, in the Foundation Stone, the ideal tools for building a modern Temple for Humanity. In an effort to make this perhaps odd comparison plausible: a text in the form of a mantram compared to a "Triangle, a Hammer and a Word," I would invite my readers to sustain with me, until the end, the necessary good will and active imagination to construct a sturdy bridge between the two. In doing so I believe you will be rewarded in the end.

The Foundation Stone was given imaginatively and physically: as a dodecahedron fashioned in copper in 1913 to consecrate the building called the first Goetheanum, with twelve, pentagonal (five-sided) facets and called the "dodecahedron of man." It was also given in word, spoken and written: as a four-part the new Anthroposophical Conference in 1923-24, at mentioned in his presentation Stone in its universal and with the "Foundation Stone," that it presents as something of penetrate its meaning. To call it inkling of the significance of must sound like an meaning to be merely a riddle, "solved" mentally as a riddle can. Although we can read it and understand every word, since it is written in plain language, and it yields meaning readily, nevertheless, it remains an enigma, practically incomprehensible in its far-reaching allusions, and a saying whose import we cannot entirely assess, a saying that will, undoubtedly, take hundreds of years of human development to



¹ Rudolf Steiner, p. 72, *The Christmas Conference for the Foundation of the General Anthroposophical Society*, Anthroposophical Press, 1990

illuminate, while for us in this lifetime, suggesting the possibility of *fully* illuminating it can only remain an ideal.

In order to shine the light of a candle, as we plan to do here, on something so inscrutable we must ground our efforts in something plain, in the most mundane questions, lest we lose our footing as we reach to illumine it with our light.

Firstly, we should ask: What is a foundation stone? Also called a “cornerstone,” a foundation stone is a stone ceremoniously set in place at the start of the construction of a building. This is done to initiate certain defining principles or ideas in connection with the proposed building with the intention of consecrating it for a specific purpose. It is, if you will, a “mental” building to use modern terminology, to correspond to a physical building proposed. Students of spiritual science would likely be comfortable with the idea that the “soul and spirit” foundations of the building were being laid alongside of the sense perceptible building itself.

What building? In the case of the dodecahedron, it was laid in the ground of the actual foundation of what has become known as The First Goetheanum which was destroyed by fire nine years later having been completed for only about two years. The idea behind the Goetheanum was to create a modern Temple of Humanity, not employing ideas borrowed from any religious tradition or architectural school, but based on the Goethean understanding of metamorphosis coupled with an intimate knowledge of timeless occult facts of cosmic/human consequence. The cosmic/human ideal which the building represented was spelled out in the plethora of details of its construction and decoration that can be discovered by anyone who cares to study what remains of it.²

The second “building,” for which the Foundation Stone was “lowered into the soil of men’s hearts,”³ was the spiritual building of the Anthroposophical Society that occurred at what was called The Christmas Conference ten years after the “dodecahedron stone” was laid, and exactly one year after the tragic burning of the first Goetheanum. This new Temple of Humanity whose ideal structure was defined in the Foundation Stone Meditation, was the re-founding of the Society, intended to supersede its predecessor Society by creating a spiritual, instead of a formal structure, over which Rudolf Steiner would preside.

The Temple Legend

Now, to commence our candle-light tour, into the Foundation Stone comparing it to the Golden Triangle, the Mystic Hammer and Master’s Word of Hiram Abiff, we will remind the reader, briefly, of the relevant details of the Temple Legend, which is the source of these Masonic/Rosicrucian symbols.

King Solomon who was renowned for his wisdom (which appears in the Psalms, Proverbs, Ecclesiastes, and Song of Solomon, in the Hebrew Bible), was intent on building a permanent temple for the God of his Fathers. The Israelites, up until his time, worshipped in a tabernacle, a

² What remains are photographs, drawings, plans, scale models and the sculpture created by Rudolf Steiner and Edith Marion of the Representative of Humanity, that was intended to inhabit the great hall.

³ The words spoken by Rudolf Steiner in the 10 o’clock morning meeting on December 25th 1923.

complex of tents, that housed the arc of the covenant, and which could be carried about by the wandering tribes of Hebrew people who honored Yahweh thereby with sacrifices and offerings, with varieties of religious ceremony and holy implements. Solomon built the temple in response to the Lord's plea: "Heaven is my throne, the earth is my footstool, but where is the house that you build for me, and where shall my resting place be?"⁴ Yahweh had revealed the detailed plan of the temple to David, King Solomon's father, but would not allow David to build it because much blood had been spilled by his hand. So the task of building was passed on to Solomon. But among his people there was not to be found a person who had the necessary skill to be able to build the temple. The Israelites were a people descended from the line of Abel, schooled in the calm, clear, objective, and detached wisdom that was a legacy of the followers of Yahweh. Their eyes were fixed on the heavenly wisdom so they did not devote themselves to earthly matters as did those in many of the neighboring kingdoms such as Hiram-Abiff of Tyre. Hiram was a descendent of the line of Cain and was a master architect and builder. He was endowed with an exalted earthly wisdom that was passionate and enthusiastic and that allowed him to master the tangible arts, sciences, and technology of his day. Solomon discovered Hiram of Tyre and employed him to build the temple for which he had a detailed plan but had no one qualified from his own nation to execute.

When the marvelous Temple of Solomon was complete the world could see the great wisdom and wealth of the Israelite nation and its God. Solomon invited many guests to a celebration of the completion of the Temple at which Hiram was to unveil his final masterpiece—the Molten Sea. The bronze casting of the Molten Sea was to be witnessed by all in the courtyard of the Temple where the celebration took place. Now, three disgruntled apprentices of Hiram, who had not been promoted by Hiram because they lacked the skill to qualify as masters, conspired against Hiram in revenge to destroy the casting of the Molten Sea. They did not follow Hiram's instructions but added a wrong ingredient to the mixture so that when the molten metal was poured into the great stone laver that was to hold the casting it exploded into a cloudy rain of fire. As Hiram confronted the fire in the courtyard of the temple he was met by his ancestor Tubal Cain who spoke to him out of the fire encouraging him to enter the fire telling him that he would not be harmed. So Hiram followed Tubal Cain into the fire to a place in the center of the earth where he met Cain, the progenitor of his race, who was housed in golden pristine divinity there.⁵ Hiram received from Cain the secrets of the mysteries of fire and that of bronze casting. As the legend tells: he was given a magic hammer, a golden triangle, and the Master's Word which had been lost. This was to have made it possible, among other things, for him to repair the ruined casting of the molten sea, touching it with his hammer to make it entirely transparent as was intended. But this he was not able to accomplish since he was murdered before he was able.

There are many aspects of this story that have tremendous significance for the future building of the Temple of Humanity, not the least of which is the mystery of the Molten Sea, a secret of the Rosicrucians, which we will come back to later. What will concern us for the present are the Golden Triangle, and the Mystic Hammer, which symbolize the chief tools of those who engage in the building of the future temple of humanity. We should note here that these two tools, triangle and hammer, even to this day, are carried on the person of the carpenter. The triangle is used repeatedly to check the "square" of his work, to make 90 and 45 degree angles (or other

⁴ Old Testament, Isaiah 66:1

⁵ See Cain before the fratricide: *The New Cain*, Edited by T. H. Meyer, Temple Lodge, 2017

angles and measurements), and which is an essential measuring and calculating device. And a hammer is used to do the actual building, fastening with either nails, cleats or wooden dowels, which must be hammered. Or the hammer is used in its capacity to carve with a chisel, an essential task for joinery. Blacksmithing, which is done with a hammer, is also an essential component of construction when metal tools and parts need to be shaped.

The Golden Triangle

Rudolf Steiner has explained⁶ that the Golden Triangle represents the three higher members of the human being that must be forged over time: manas, buddhi and atman, also called spirit-self, life-spirit and spirit-man. The human being in our time, as he or she progresses spiritually from our present 5th cultural epoch towards the sixth epoch and beyond will gradually transform her astral body, and later her etheric body and physical body, in that order, to become spirit-self, life-spirit and spirit-man. Simply put, the astral body, the ground for thinking is primarily in the head, the etheric body has its ground for feeling in the rhythmic system in the torso, and the physical body has its ground for the human will in the limbs. In the Foundation Stone Meditation we find the first three sections devoted to these three members of the human being each in relation to their cosmic hierarchic counterparts.

Human will lives in the limbs and is related to the first hierarchy: the Spirits of Love, Harmony and Will also called Seraphim, Cherubim and Thrones.

Human feeling lives in the rhythms of the heart and lungs and is related to the second hierarchy: the Spirits of Wisdom, Movement, and Form, also called the Kyriotetes, Dynameis, and Exusiai.

Human thought lives in the resting head and is related to the 3rd hierarchy: the Time Spirits, the Folk Souls, and the Spirits of Twilight, also called Archai, Archangels and Angels.

With these three soul faculties in their connection to their respective hierarchies we see the possibility of developing the Golden Triangle: spirit-self, life-spirit and spirit-man or as they are known in Sanskrit: manas, buddhi and atman. Through the practice recommended by the Foundation Stone Meditation one can elevate the three human faculties bestowed by nature to their highest spiritual objective—the Golden Triangle.

In modern humanity the development of these three members depends on their being separated from one another and harmonized. The I being of the individual must be able to work itself into the individual members to transform them to be in conformity with cosmic will allowing their respective hierarchies to stream through them. The I being, or higher ego, must also monitor and orchestrate the harmonious working together of the three members so there is no conflict between them.

⁶ *The Temple Legend: Freemasonry and Related Occult Movements*, 20 Lectures by Rudolf Steiner, Rudolf Steiner Press, London.

Currently, the majority of human beings are not able to distinguish clearly the functions of their soul members. For instance, a person who thinks pure, objective, thoughts that are not clouded with and determined by feelings or will impulses is rare. It is also rare to find a person who truly knows their feelings; usually one's feelings are mixed with thought and will impulses so that much of one's "own soul's feeling" is hidden from us. We may also notice that certain individuals cannot answer questions about their feelings, instead, invariably, they will talk about what they think and not what they feel. At our present stage of development, one's will is often in conflict with what one thinks. This lack of definition between the members of the human being is a confusion that results from our as yet immature ego forces. An immature ego is one that has not been clearly separated from the human soul members we have been discussing, but is yet entangled in lower soul impulses serving not its own self-directing purpose but serving the influences of lower desires. The lower impulses in our constitution must not be ignored but must be transformed to serve our self-directing ego. Arriving at the stage of initiation designated as "illumination" immediately elevates the I above the three soul members and allows them to come into clear focus. The process of transforming our thoughts, feelings, and will is a process of directing our soul from personal preferences towards the universal—reversing our predisposition for self-involvement preferring instead to work for the other. As spirit seekers we want to be serving the highest purpose in conformity with universal or what we call cosmic law without losing our individuality. We want to bring something unique to world-becoming, something that corresponds to *and adds to* the whole of cosmic law for the universal good. How do we accomplish this?

We accomplish this through working with the Golden Triangle. The Foundation Stone leads us, in its first three stanzas, to: "truly live" in our limbs; "truly feel" in our rhythmic system; and "truly think" in our head/nervous system. We must become conscious of our will forces, feeling forces and thinking forces in order, with the warmth of will and the light of thought—to permeate our whole beings. As we permeate our being, illuminating it with spiritual warmth and light, our soul life will become transparent like the molten sea. Our consciousness will illuminate our whole being.

The gold of the Golden Triangle signifies the purest and noblest aims of humanity. It signifies godlikeness. And we achieve godlikeness through uniting with the gods in clear waking consciousness. We achieve this by recognizing that our tripartite being is connected to the first, the second, and the third hierarchies by which we discover first: the *World-Being of Humanity*; next: *The Soul-Weaving of Humanity*; and finally: *the Spirit-Foundations of Humanity*. These three are social impulses, the vehicles of universal, cosmic law, with which our activities must harmonize. They are woven together by the beings of the threefold Godhead as identified in each of the three sections: the *Father Spirit of the Heights*, the *Christ Will in the encircling round*, and the *World Thoughts of the Spirit*—our principle guides to fulfill the work of the Golden Triangle in community building. But we must remember that if we submit *like slaves* to the noble aims of humanity we may accomplish conformity with cosmic law but we are not going to develop our individuality, the individuality that is universal—that lives for the good of all. Free willing cannot be achieved through slavish obedience. Where thought and will conform to cosmic law, but feeling is missing, for instance, the aim of the Golden Triangle is not achieved. Only when we lovingly embrace cosmic will is it achieved according to the rule of the Golden Triangle; only

when the three members of our soul are in harmony do we attain anything resembling godlikeness.

The first three sections of the Foundation Stone Meditation are like a blueprint, a pictorial image given by way of the Golden Triangle, as an essential tool for building the Temple of Humanity. The Triangle is employed as a standard to produce “right angles” in our community building to guarantee a conscious, weaving, harmonious, relationship: with our co-workers on the horizontal plane; and with the hierarchies, and the Tripartite Godhead on the vertical plane of existence. The Golden Triangle ensures that our community building is plumb and true, that we are connecting what is earthly in us with higher worlds in the right way—as above, so below; and that our horizontals are level in connection with our brothers, sisters and neighbors with whom we are working. We see this vertical motif indicated in the first stanza of the Foundation Stone with the words: “Let there ring out from the Heights/And in the Depths be echoed..” And in the third stanza: “Let there be prayed in the Depths/And from the Heights be answered...” We see the horizontal motif is indicated in the second stanza of the Foundation Stone with the words: “Let this be fired from the East/And through the West be formed...”

The building of the temple of humanity, for which the Foundation Stone was laid is a social imperative that requires a height, depth and breadth of knowledge, a knowledge of the “All-World-Being of Man,” a knowledge of the “Soul Weaving of Man,” and a knowledge of the “spirit Foundation of Man.” From these indicated directions the most profound foundations of human existence are expressed: “Out of God we have being,” “In Christ we die,” and “By the Holy Spirit we are raised from death to life.” Through what is spoken here the human being’s undeveloped soul members are ennobled and “alchemically” turned to gold—forming the Golden Triangle.

What Rudolf Steiner said on December 25th, Christmas Day, 1923, after he gave the Foundation Stone is worth quoting here in full:

My dear friends, hear it as it resounds in your own hearts! Then will you found here a true community of human beings for Anthroposophia; and then will you carry the spirit that rules in the shining light of thoughts around the dodecahedron Stone of love out into the world wherever it should give of its light and of its warmth for the progress of human souls, for the progress of the universe.

The Mystic Hammer

Here, to construct the image of the Mystic Hammer, we will apply our strong imaginative capacities to transform the mere words of the Foundation Stone into a living picture of the Mystic Hammer.

Progressing to the last stanza or the fourth part of the Foundation Stone Meditation we see that it is set apart from the earlier three stanzas. It does not correspond outwardly in form or inwardly in character with the preceding sections. The first three stanzas are primarily *teaching*, while encouraging *“practice.”* The last stanza (the fourth), by contrast, describes a weighty, *mystical*

event. Each of the first three stanzas call out to the deepest member of the “Soul of Man”—to the I within us—with these three phrases:

*Thine own I comes to being/Within the I of God;
Do thine own I Unite/Unto the I of the World;
World Being’s Light/On thine own I bestow.*

They tell us, in each case, that the power of the human “I” working in our thinking, feeling and will, is the key to uniting higher worlds and our everyday world in the right way. The three stanzas, furthermore, go on to tell us of the higher beings that hold sway in the various realms that correspond to our three soul members: willing, feeling and thinking.

Recognizing the human “I” and its relation to the three hierarchical realms, in these three stanzas, is key to ennobling the soul of man in its threefoldness. All that follows the call: “*Soul of Man,*” in each of the three stanzas, is given to the human being as a modern version of the *teaching* celebrated in the ancient fundamental dictum of the mysteries schools: “*Man, Know Thyself.*”

While the first three stanzas of the Foundation Stone is teaching, embedded in this teaching is a *directive* to each of the three soul members: *Practice Spirit Recollection; Practice Spirit Awareness; Practice Spirit Beholding.* We might say that the whole impulse of the three teaching stanzas lies in *taking up* these three directives. We can abstractly *know* all of the teaching given in these stanzas—but not “truly live,” “truly feel,” or truly think”—if we do not actively practice *Recollection, Awareness, and Beholding.* In fact the emphasis of the impulse lies with our “I”—to ACT, to carry out these directives.

Holding a hammer is not a teaching but an ACT. And when we hold a hammer in hand we notice that the handle has three parts: a part below our hand, a part above our hand and the part we are grasping in the middle. The only way given to GRASP the first three stanzas of the Foundation Stone is through these three directives. Only by practicing *Recollection, Awareness, and Beholding* do we begin to lay hold of the essence of the teaching: our actual human past, present, and future. And grasping these three directives, metaphorically speaking, we can only truly hold *the present* in hand—the middle section of the hammer handle. Here we realize that only from a firm grasp of the *present* we can *recollect* the past and *behold* the future. In our grasp of the present we hold the past and future—and we do this through the activity of our “I.” As we hold to *present awareness*, through the balancing and mediating presence of the Christ Will, as prescribed in the middle of the three stanzas, we hold all three soul members, our will, feeling and thought in a unity through the harmonizing activity of our “I.” Past and future are illusory apart from a truly present orientation: they are nothing more than phantasms. We can only rightly achieve a past and future awareness through *recollection* and *beholding* if we *Practice Spirit Awareness* to begin with. Realizing this, we can justifiably say that the whole content of the first three stanzas is meant to be held in the grasp of our awakened awareness of our higher self.

While the first three stanzas calling out to the “Soul of Man” were repeated by Rudolf Steiner each day of the Christmas Conference, the fourth stanza was actually not unveiled until the

seventh day at the morning meeting of December 30th when Rudolf Steiner addressed those present with the words:

“Today, my dear friends, let us bring together what can speak in man in three ways: [he writes on the blackboard] *Practice-Spirit Recalling, Practice Spirit-Awareness, Practice Spirit-Beholding*. This will properly be brought together in the heart of man only by that which actually made its appearance at the turning point of time and in whose spirit we now work here and intend to work on in the future.”⁷

Following this he speaks and writes on the blackboard the fourth and final, “Turning Point” stanza:

At the Turning Point of time
The Spirit Light of Worlds
Entered the stream of Earthly being
Darkness of Night had held it sway
Day Radiant Light poured into the hearts of Men
Light that warms simple shepherds hearts
Light that enlightens the wise heads of Kings

O Light Divine
O Sun of Christ
Warm thou our hearts
Enlighten thou our heads
That good may become
What from our hearts we found
And our heads direct
With single purpose.

Here we see how Steiner himself drew attention to the special connection between the three directives in the first three stanzas, *practice spirit recollection, awareness and beholding*, and the last stanza. He says: “This will properly be brought together in the heart of man only by that which actually made its appearance at the turning point of time.” He encapsulates the whole of the previous three stanzas in the directives, which are the active principles, *which we must grasp*, and connects it to the final “turning point” stanza. We are proposing in this, that *together* they can be pictured as the HANDLE AND THE HEAD of “the Mystic Hammer.” A further justification for this will become clear in what follows.

To clarify and complete this imaginative construction, we are envisioning the three directives proceeding one after the other, indicating the past, present and future, within the three stanzas as a sort of handle—as the part we can “grasp.” And holding the three directives, “in hand” as it were, which we now grasp in the center through *spirit awareness*, we come to a “turning point.” This grasp of time leading to the “turning point” (represented in the final stanza) may be compared here to the dictum of the mysteries that appeared on the statue of Isis, at Sais: “I am the Past, the Present and the Future, no mortal shall lift my veil.” But, as we know, the event of

⁷ Rudolf Steiner, pp. 193-4, *The Christmas Conference, 1923/24*, Anthroposophic Press, 1990.

the “turning point” (the Christ event at Golgotha) would change the end of that dictum to “every mortal shall become immortal and lift my veil,” as Rudolf Steiner indicated.

The “Turning Point” stanza, the fourth, as mentioned, has a completely different character compared to the previous three stanzas which each are structured identically. The fourth stanza has two sections while the previous three stanzas have four: here in the final stanza we have *a before and an after*. In the first section, the *before section*, we learn what happened at the turning point of time: *The Spirit Light of Worlds Entered the Stream of Earthly Being*. We might say, as Steiner himself suggested, that this stanza contains the “weightiest” words in the whole of the Foundation Stone. He indicated this with these words: “This will properly be brought together in the heart of man only by that which actually made its appearance and the turning point of time...” With a little imagination this last stanza might well be considered “The Foundation Stone” *within* the Foundation Stone Meditation—the *Spirit Light of Worlds: Christ*. This assertion may be substantiated by a quotation referring to Christ that appears numerous times in both the Old and the New Testaments—“The Stone that the Builders rejected has become the chief cornerstone”.⁸ Through this we can further imagine the spiritual “weight” of the “hammer-head,” last stanza.

The second section of the fourth and last stanza, *the after*, is as follows: “O Light Divine,/ O Sun of Christ,/ Warm thou our hearts,/ Enlighten thou our heads,/ That Good may become—/What from our hearts we found/ And from our heads direct/ With single purpose.” Here we see that all of the previous three stanzas and the first part of the fourth stanza are taken up in this unique prayer. Everything is “brought to a HEAD,” so to speak. And this “head,” as mentioned, has two aspects. The first part is: “O Light Divine,/ O Sun of Christ,/ Warm thou our hearts,/ Enlighten Thou our heads.” And the second part is: “That Good may become--/ What from our hearts we found/ And from our heads direct/ With single purpose.” As mentioned before, the head of this “HAMMER” has a *fore* and an *aft*, not unlike a hammer head but also a before and after in time—a *before* that wields the weight and an *after* that lets the weight fall. We can literally feel the hammer fall in the cadence of the last four lines: “That Good may become--/ What from our hearts we found/ And from our heads direct/ With single purpose.” The hammer falls—“That Good may become...”

The Lost Master’s Word

Moving on from the Golden Triangle and the Mystic Hammer to the *Master’s Word*, which had been lost and was given to Hiram, we can consider that the word that was lost can only be re-discovered by someone who is able to go back to the creation of the world—to meet the Creator Himself. The Word was active in creation. In the Gospel of St. John we read: “In the beginning was the word, and the word was with God and the word was God; the same was in the beginning with God; all things were made by him and without him was not anything made that was made.” The lost word, or Logos, is the creative activity of speech that was present as we read in Genesis: “God said, Let there be light. And there was light.” Etc.

Spiritual science teaches us that the creative power of speech was possessed by Adam before the fall and it will be restored to humankind beginning in the 6th cultural epoch, the epoch following

⁸ Psalms 118: 22, and Matthew 21:42, Mark 12:10, Luke 20:-17, Acts 4:11, Ephesians 2:20, I Peter 2:7.

our present 5th epoch. It will be demonstrated by the Maitreya Buddha who will be the bringer of the Good and will have a power in his speech that is morally creative. Those who hear his words will be changed. Eventually, this capacity of speech will replace sexual procreation when the human larynx evolves into a procreative organ reminiscent of the androgynous Adam who was created male-and-female.⁹

Although humanity is far from evolving this moral/physical constitution this development is, nevertheless, recognizable in our day in certain qualities of speech that correspond to the uniting of the streams of Abel and Cain, the streams of female and male wisdom. This quality is recognized in speech that unites tone and meaning. When a person's experience of spirituality, the light of their consciousness, penetrates deeply into their feeling and will the corresponding bodies are organized, we might say "tuned," to be the foundation for *extra-ordinary speech*, speech that resonates with harmonious undertones and overtones that are not discernible to normal hearing, producing a rich and unusually, lively quality. More typically, in our abstract thinking culture, the tone of the academic, for instance, tends to be objective, lifeless, mechanical, and superficial.

Evidence of the recovery of the Lost Word is also the power to speak the unspeakable, to render alive, active, and visible *the invisible*. This is done by creating a language of spirit to communicate the powers that ordinarily lie mute across the threshold, that are ordinarily inaccessible—to make the inaccessible accessible. This is to enliven the word, to render it a tool of spiritual powers that must be active in the world to build the temple of humanity. This is a capacity that Rudolf Steiner demonstrated to a high degree throughout his life in giving the spirit a voice through his making available a spiritual, scientific, terminology, giving clothing—a tangible vesture to the spirit of the times.

Another capacity for enlivening the word to a creative peak that we can identify is found in uniting meaning and tone in poetic or mantric verse, both of which enliven language by creating an aura of silence around the words that works in conjunction with its cadence. By doing this language is given an Orphic, musical, quality that it ordinarily doesn't possess. The aura of silence allows the "beingness" of the words to rise up, to flower, in the expansive stillness that is created in the human soul, a condition of soul which has been called "aesthetic arrest."¹⁰ Using the word "flower" we mean to suggest that the whole process of life-growth including the regenerative process of "seeding" is present in such language, which makes what is being communicated particularly fertile. With a feeling for such things as this we can discern degrees of development towards acquiring the "Master's Word" or finding the Lost Word. This particular capacity for speech was strongly active in Rudolf Steiner, and is evident in the many poetic and mantric creations that he produced in his lifetime, which reached a summit in his Foundation Stone Meditation.

⁹ Genesis 1: 27, Genesis 5: 1-2

¹⁰ James Joyce uses this term in a passage from *Portrait of the Artist as a Young Man*, in which Stephen Daedalus is expounding his philosophical reflections on beauty, borrowing from Aristotle and Aquinas, but adding his own light on the subject. For some of the author's further reflections on this subject read: *How to Achieve Intuitive Knowledge in Meditative Reading, Part II*. Text available by Google search or at: <https://independent.academia.edu/BillTrusiewicz>

Conclusion

In conclusion, as we review the laying of the Foundation Stone for the building of the Temple of Humanity, we can see in Rudolf Steiner, the work of a Master Architect and Builder who is in possession of the Golden Triangle, the Mystic Hammer, and the Master's Word, who like Hiram of Tyre, was skilled, and able to lead and direct a team of workers in the building of the first Goetheanum and the founding of the General Anthroposophical Society. And lest we make the mistake of elevating these outstanding qualities to the inaccessible in the light of Rudolf Steiner's stupendous achievements we should add that the capacities bestowed by the Golden Triangle, the Mystic Hammer and the Master's Word are discernible in every act of truth, beauty and goodness that works towards shaping and fashioning the future Temple of Humanity, the peculiar, radiant, spiritual, Temple that it is, lit by the "Spirit Light of Worlds"—the Temple that will become a city, the New Jerusalem, the City of Peace.

“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city [the New Jerusalem] had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”

St. John, Revelation 21: 22-23

As an afterword I would like to invite my readers to examine with me the burning of the first Goetheanum and the laying of the Foundation Stone into the soil of human hearts at the Christmas Conference compared to the events surrounding the casting of the Molten Sea by Hiram.

To begin we will address the significance of the Molten Sea. While the building of Solomon's Temple was a great accomplishment, especially for the Hebrews, who had not developed their outward culture compared to other nations at the time, it was not a controversial event even though historically it was very significant in that it was the first permanent material temple built for Yahweh. It stands as first of many temples built as a house of God leading up to the ideal temple of the far distant future: the New Jerusalem envisioned by St. John. What was more significant and controversial was the Molten Sea. Hiram knew the secret of mixing fire and water. This is the significance of the Molten Sea; it was to be a demonstration of his mystery knowledge. The spiritual interpretation of the mystery of mixing fire and water has to do with the uniting of the streams of Cain and Abel. The fact that Hiram worked with Solomon was quite significant in itself since Hiram and Solomon were lofty representatives of these two streams who did not, as a rule, work together. The Molten Sea can be seen as a sort of seal on the collaborative efforts of the streams of Cain and Abel heralding a new era of cooperation meant to be symbolized in the "bronze" durability of uniting the cool, *water* of detached wisdom and the *fire* of passion for the good. As we know, Hiram's efforts were thwarted, and not without the collusion of Solomon himself, which I didn't mention in the foregoing account, for having been informed of the plot to destroy Hiram's work and Hiram himself Solomon failed to act to prevent it, on account of his jealousy .

In any event, we can see some similarities in the story of the Molten Sea and that of the burning of the Goetheanum. It was on the occasion of celebration of the completion of the Temple when Hiram “entered the fire” of the Molten Sea; there he was granted a further initiation, a higher wisdom than he previously possessed. He came back with new faculties, new abilities; he came back with a Golden Triangle a Mystic Hammer and the Master’s Word. We know that Rudolf Steiner confronted the fire that burned the Goetheanum—he confronted the loss of nearly a decade of labor and planning in which Steiner himself and countless others built this marvelous, controversial, Temple that was a monument to many new impulses for humanity. Rudolf Steiner spiritually entered the fire; we can observe this from knowing the type of man he was as well as by deciphering some clues from various accounts of his activities on the day of the fire and later. The outcome was obvious. The fire taught him many lessons; it guided him and produced in him new faculties. He reassessed. He reached deeper into his spiritual “bag of tricks” if you will excuse a trite expression. He tossed aside a whole era of difficulties, of setbacks and disappointments, which might be seen in his words: “And in spirit we see that in fact these flames [of the burning Goetheanum] glow over much of what we have been building up during the last twenty years.”¹¹ From the fire he came back with “a Golden Triangle, a Mystic Hammer, and a Master’s Word” with which he was able to fashion The Foundation Stone Meditation and the spiritual architecture of the Christmas Conference along with the re-founding of the Anthroposophical Society. It is as if he was returning to the ruined casting of the Molten Sea to set everything in order as it was meant to be. But in this case, when he came back from the fire, what he “cast” or “built” was to be set on “higher ground,” we might say—it was to be a more perfect Temple. This he did on the first anniversary of the tragic burning of the first Goetheanum.

We know from Steiner’s own spiritual research that Hiram was a previous incarnation of the individuality that we know as Christian Rosenkreutz, a leading inspirer of Anthroposophical spiritual science, and therefore also of the Foundation Stone Meditation, which is an encapsulation of the whole of spiritual science and who was also spiritually present at the Christmas Conference. It is true of great souls that they can become a conscious (or unconscious) vehicle of archetypal forces and beings carrying important impulses from the future and the past into the present in the service of world evolution. There can be little doubt that Rudolf Steiner was one of those great souls.

¹¹ Rudolf Steiner, p. 44, *The Christmas Conference*, Anthroposophical Press, 1990