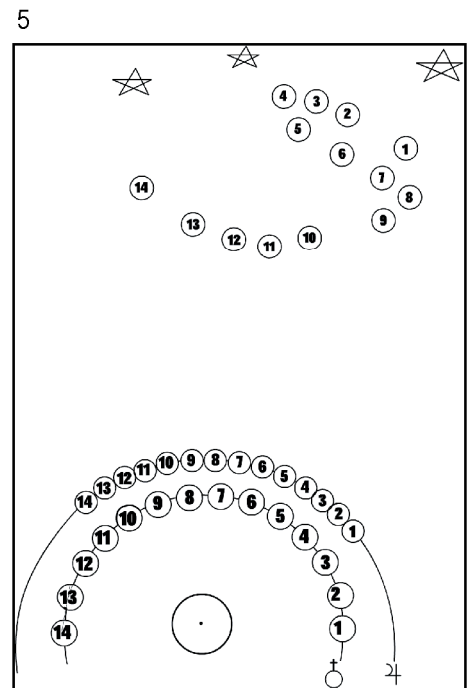


Demeter and Persephone

4 Persephone (death bringer), the daughter of Demeter (mother of or of mother) was taken against her will by Hades (house of the unseen world) the god of the underworld into his domain. Demeter began a long and brooding search for her daughter. She denied herself food and drink for nine days. On the tenth day Hecate (power from afar) the goddess of the Moon came and told Demeter that she heard Persephone in the realm of Hades. Demeter traveled the world looking for a way to get her daughter back. In Eleusis, her holy city she disguised herself as an old matron and became the servant of queen Metaneira (change-without man). In this family she took care of the young prince. She grew fond of him and decided to perform a ritual by holding him over a fire to make him immortal. She was in the middle of the ritual of immortality when the queen came in and stopped the ritual out of fear for her child. Demeter felt the fear and sorrow in the queen and revealed herself as a goddess. She then retired to a temple to brood about her loss and as she withdrew from life the plants withered in the fields and no seed would germinate. All of the gods came to implore Demeter to become active again but she refused. Zeus sent Hermes (holy stone) to the underworld to meet with Hades. Hermes found Persephone and Hades in a loving relationship. Hermes presented the despair of Demeter to Hades. Hades had compassion on Demeter but loved his wife so he agreed to send Persephone back to Demeter. As she left he gave her a pomegranate to taste. This taste bound Persephone to the underworld. Demeter was overjoyed at being reunited with Persephone but she also saw the pomegranate stain on her daughter's lips and knew that Persephone must return to the underworld. She grew more sullen until Zeus sent Rhea, the mother of the gods to Demeter. Rhea offered much honor to Demeter if she would agree to share Persephone with Hades and once more enliven nature. A deal was struck that allowed Persephone to spend part of the year above the earth with her mother and part of the year in the underworld with Hades.



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Speaking concretely, if we use imaginative and inspired visualization to grasp what sense perception and what its rational extensions are for the eye, that is, if we manage to grasp the organ of sight by means of Imagination permeated with Inspiration- this activity extends inward and a crossing takes place. Then with the activity with which we first embraced the eye we embrace a different organ, essentially, it is the kidney. The same thing happens with other organs. When we extend this imaginative and inspired activity into the inner human being, we always find that what we grasp with it is an organ that is already complete. Thus we advance to a real inner perception of the human organism.

pg 100 boundaries of natural science- When pure thinking has been grasped one can strive for something else. This thinking, left in the power of an ego that now feels itself to be liberated within free spirituality can then be excluded from the process of perception. Whereas in ordinary life one sees color, let us say, and at the same time imbues the color with conceptual activity, one can now extract the concepts from the entire process of elaborating percepts and draw the percept itself directly into one's bodily constitution. Goethe undertook to do this and has already taken the first steps in this direction. ....pg 101 Instead of grasping the content of the perception in pure logical thought we grasp it symbolically, in pictures, allowing it to stream into us as a result of a kind of detour around thinking. We steep ourselves in the richness of color and tone by learning to experience the images inwardly, not in terms of thought but as pictures as symbols. Through this the living inner forces of the etheric and astral bodies stream toward us from within, and we come to know the depths of consciousness and the human soul.