

Text: Knowledge of Higher Worlds, Chapter Two The Levels of Initiation

I corrected an existing translation and number the paragraphs. There are two sets of numbers: one marking new indented paragraphs (bold numbers) and the other the paragraph with dashes at the beginning. The dashes indicate new paragraphs for the purpose of organic thinking.

The chapter itself has four sections which are indicated in the diagram below. Section 1 has three paragraphs; section two has seventeen paragraphs; section three has eleven paragraphs; and four has thirty paragraphs. I am not sure that these forms are 100% correct. When reading, make your own synopses and share. With or without the “correct” forms, there is hardly a greater pleasure than meditating each of these thought-forms without notes!

The forms posted below were my first attempts at understanding the organic patterns. Don't take them too seriously for your own work. Our George O'Neil study group produced recently much more meaningful idea-art which I have not typed and placed here. These texts have been a real joy and great preparation for my own meditative life.

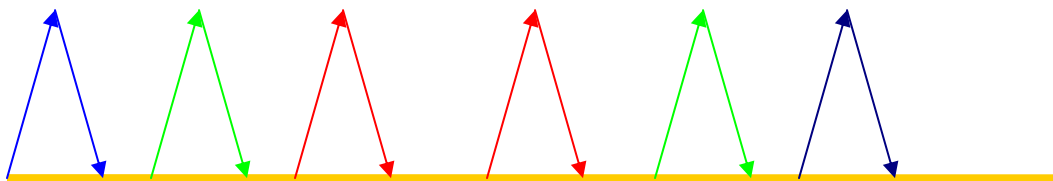
There is no diagram for the thirty paragraphs of section four. The form you will find is more regular and easy to see. Look at the transition between paragraph 15 and 16 to see the key to this form.

Blessings,

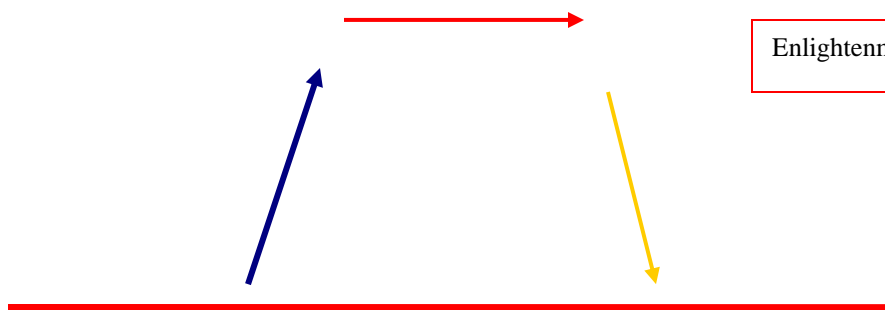
Mark

Chapter Two, The Stages of Initiation, all four parts in organic form

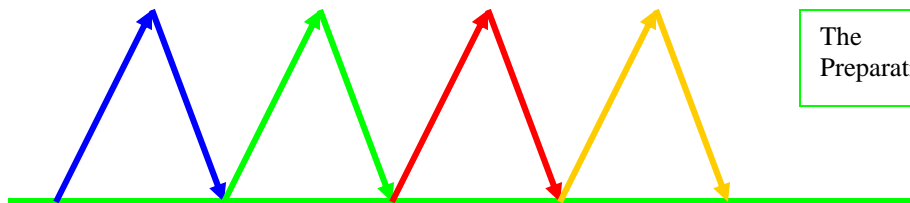
Control of thoughts and feelings



Enlightenment



The Preparation



3/6 three stages

2/1 Success in study

1/9 Esoteric training

Introduction



Knowledge of higher worlds?

Chapter II

The Levels of Initiation

1. 1/9

1. The information given in the following chapters forms part of an esoteric training, the name and character of which will be understood by all who apply this information in the right way.
2. It refers to the three stages through which the training of the spiritual life leads to a certain degree of initiation.
3. However, one can find only those indications which can be imparted to the general public.
4. These are merely indications extracted from a still far deeper and more intimate teaching.
5. In esoteric training itself a quite specific course of instruction is followed.
6. Certain exercises serve this purpose: to bring the soul to a conscious conversation with the spiritual world.
7. These exercises bear about the same relation to what will be imparted in the following pages, as the instruction given in a higher, strictly disciplined school, to the incidental teaching in a preparatory school.
8. And yet the earnest and persevering pursuit of the course here indicated, will lead to a genuine esoteric training.
9. But an impatient dabbling, devoid of earnest perseverance, can lead to nothing at all.

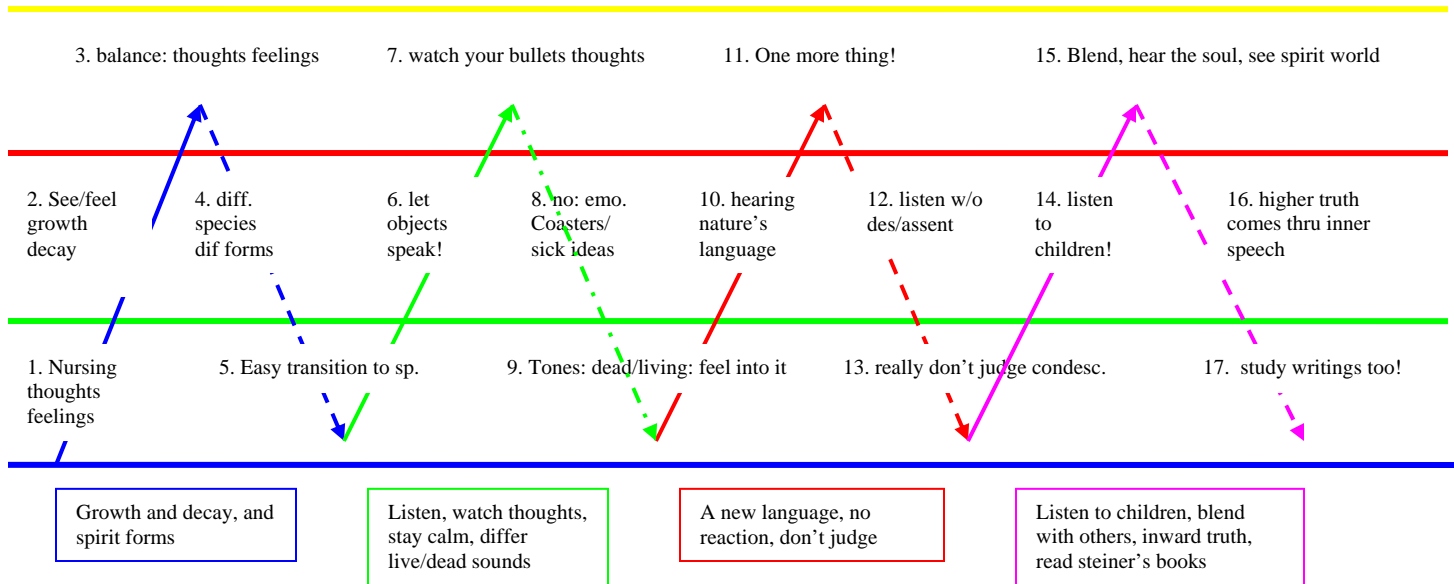
2/1 –

The study of Spiritual Science can only be successful if what was said in the previous chapter is retained and the next steps follow from that foundation.

2. 3/6

1. The three stages this tradition specifies are as follows: 1. The Preparation; 2. The Enlightenment; 3. The Initiation.
2. It is not absolutely necessary that these three stages follow in order: that the first is completed before the second and the second is completed before the third.
3. In reference to certain things one may take part in Enlightenment, even in Initiation, while in other respects is even in the Preparatory stage.
4. Indeed, it will be necessary to spend some time in the stage of Preparation, before any Enlightenment can begin if at all.
5. And at least in some respects, one must be enlightened, for the beginnings of the Initiation to occur.
6. In the description, however, for clarity's sake the stages must follow in turn.

Chapter 2, Level of Initiation, 1. *Preparation* in Organic Form



1. The Preparation

1. 1/2

1. Preparation consists of a particular and regular care of the life of thought and feeling.
2. Through this care the soul-body and spirit-body become equipped with higher sense abilities and activity-organs, in the same way that natural forces have evolved the physical body with organs built out of indeterminate living matter.

2. 2/12

1. The start has to be made by directing the attention of the soul to certain processes in the world that surrounds us.
2. Such processes are, on the one hand, budding, growing and flourishing life, and, on the other hand, all phenomena connected with fading, decaying and withering.
3. Everywhere such processes are present, wherever human beings turn their eyes.
4. And everywhere they naturally evoke feelings and thoughts in the human being.
5. But under ordinary circumstances, the human being does not devote himself sufficiently to these feelings and thoughts.
6. In addition, he hurries too quickly from impression to impression.
7. The main thing is that he intensively directs his attention, completely consciously, to these facts.
8. He must, where he perceives a definite kind of blossoming and flourishing, banish everything else from his soul, while entirely surrendering himself, for a short time, *to this one* impression.
9. He will soon convince himself that a feeling which heretofore, in a similar case, would merely have flitted through his soul, now expands, and assumes a powerful and energetic form.
10. After that he must allow this feeling-form to reverberate quietly within himself.
11. He must during this process become completely quiet in his inner being.
12. He must cut himself off from the outer world, and simply and solely follow what his soul tells him of this blossoming and flourishing.

3. 3/25

1. With this in mind one should not believe that one will progress very far if one blunts his *senses* to the world.
2. First one looks at the things so livingly, so exactly, as one possibly can.
3. Only *then* one gives himself to the feeling and thought arising in the soul.
4. The important thing is that one brings his attention to both in complete inner balance.
5. When one attains the necessary tranquility and when one surrenders oneself to the feeling which expands to life in the soul, then, in due time, one will *experience* the following.
6. One will see new kinds of feelings and thoughts in his inner being arising, which one didn't recognize before.
7. *The more* one directs his attention, in this way, upon something growing, blossoming and flourishing, and upon something else that is fading and decaying, the more vivid will these feelings become.

8. And out of the thoughts and feelings which arise in this way, so do the organs of clairvoyance develop themselves just like out of living matter, eyes and ears of the physical body develop themselves through natural forces.
9. A very particular kind of feeling is connected with growth and expansion; and another equally particular feeling with all that is fading and decaying.
10. But this is only the case if the effort be made to cultivate these feelings in the way indicated.
11. It is possible to describe approximately what these feelings are like.
12. A complete mental picture anyone can make for himself in that he undergoes these inner experiences.
13. He who has often directed his attention to the phenomena of growing, blooming and flourishing, will feel something which is *somewhat* similar to the sensation of a sunrise.
14. And from the process of fading and decaying an experience will present itself to him which is comparable, in the same way, to the slow rising of the moon on the horizon.
15. Both these feelings are two forces which, when duly cultivated and developed to ever-increasing intensity, lead to the most significant spiritual results.
16. If he systematically and deliberately surrenders himself to such feelings, then a new world opens up to him.
17. The soul-world, the so-called astral plane, begins to dawn upon him.
18. Growth and decay are no longer facts which make indefinite impressions on him, as of old.
19. But rather they form into spiritual lines and figures, of which he had previously suspected nothing.
20. And these lines and figures have, for the different phenomena, different forms.
21. A blooming flower, a young animal, a tree that is decaying, evoke in his soul different lines.
22. The soul-world (astral plane) broadens out slowly before him.
23. These lines and figures are not mere inventions.
24. Two occult students, who have reached the corresponding stage of development, will always see the same lines and figures, under the same conditions.
25. Just as a round table will be seen as round by two normal persons and not as round by one and square by the other - so too, at the sight of a flower, the same spiritual figure is presented to the soul.

4/1 –

1. And just as the forms of animals and plants are described in ordinary natural history, so, too, the spiritual scientist describes or draws the spiritual forms of the processes of growth and decay, according to species and kind.

4. 5/1

1. If the student has progressed so far that he can perceive the spiritual forms of those phenomena which are physically visible to his external sight: he will then not be far from the stage, when he shall behold things which have no corresponding physical existence, and which therefore remain entirely hidden (occult) from those who have not received suitable instruction and training.

5. 6/4

1. It should be emphasized that the student must never lose himself in speculations about what this or that thing *signifies*.
2. Such intellectualizing will only bring him away from the right road.
3. He should look out on the world with keen, healthy senses, and quickened power of observation, and then give himself up to the feeling that arises within him.
4. He should not try to make out, through intellectual speculation, what the things mean, but rather allow the things themselves to tell him.*

*[It should be remarked that *artistic* feeling, when coupled with a quiet introspective nature, forms the best preliminary condition for the development of spiritual faculties. This feeling pierces through the superficial aspect of things, and, in so doing, touches their secrets.]

6. 7/10

1. A further point of importance is what Spiritual Science calls *Orientation* in the higher worlds.
2. One attains this when one is permeated, through and through, with the conscious realization that feelings and thoughts are *true facts*, just as much as are tables and chairs in the world of the physical senses.
3. In the soul- and thought-world, feelings and thoughts react upon each other just as physical objects react upon each other in the physical world.
4. As long as the student is not actively permeated with this consciousness, he will not believe that a sick thought in his mind may have as devastating an effect upon other thoughts that spread life in the thought-world, as the effect wrought by a bullet fired at random, upon the physical objects it hits.
5. This person will perhaps never allow himself to perform a physically visible action which he considers to be wrong.
6. He will not, however, shrink from harboring wrong thoughts and feelings,
7. For these appear to him to be harmless for the rest of the world.
8. In occult science one can only progress, if one watches his thoughts and feeling, just as one gives attention to where he walks in the physical world.
9. If one sees a wall, one does not attempt to dash right through it; one veers a few steps sideways.
10. In other words, one orients oneself according to the laws of the physical world.

8/13 –

1. There are such laws, too, for the soul- and thought-world.
2. Only they cannot impose themselves on us from without.
3. They must flow out of the *life* of the soul itself.
4. One can attain this, if one forbids oneself to harbor sick thoughts and feelings.
5. All arbitrary flitting to-and-fro in thought, all accidental ebbing and flowing of emotion one must forbid oneself during this time.
6. One doesn't ruin ones feeling life when doing this.

7. On the contrary, if we regulate our inner life in this way, we shall soon find ourselves becoming rich in feelings and creative with genuine imagination.
8. In the place of petty emotionalism, and capricious flights of thought, there appear significant emotions and thoughts that are fruitful.
9. Feelings and thoughts of this kind lead the student to *orientation* in the spiritual world.
10. He attains a right position in relation to the things of the spiritual world.
11. A distinct and definite result comes into effect in his favor.
12. Just as he, as a physical man, finds his way between physical things so, too, his path now leads him between *growth and decay*, which he has already come to know in the way described above.
13. He follows, then, all processes of growing and flourishing, and, on the other hand, of withering and decaying, in a way that is necessary for his own and the world's advancement.

7. 9/12

1. The student has another task: to let the world of *tones* resound.
2. One must discriminate between sounds that are produced by the so-called *lifeless* bodies, (as, for instance, a bell, or a musical instrument, or a falling mass), and those which proceed from a living creature (an animal or a human being).
3. When a bell is struck, we hear the sound and connect a pleasant feeling with it; but when we hear the cry of an animal, we can detect through it, besides our own feeling, the manifestation of an inward experience of the animal, whether of pleasure or of pain.
4. It is with the latter kind of sound that the student sets to work.
5. He must concentrate his whole attention on the fact that the sound tells him of something that lies outside his own soul.
6. And he should merge himself into this foreign thing.
7. He should closely unite his own feeling with the pleasure or pain of which the sound tells him.
8. He must get beyond the point of caring whether, *for him*, the sound is pleasant or unpleasant, agreeable or disagreeable, and his soul should be filled with whatever is transpiring in the being from which the sound proceeds.
9. Through such exercises, if systematically and deliberately performed, the student will develop within himself the faculty of intermingling, as it were, with the being from which the sound proceeds.
10. A person sensitive to music will find it easier to cultivate his inner life in this way, than one who is unmusical.
11. But no one should suppose that a mere sense for music can take the place of this inner activity.
12. One must, as an occult student, learn to feel in this manner the *whole of nature*.

10/6-

1. By doing so, a new faculty is implanted in this world of thought and feeling.
2. Through her resounding tones, the whole of nature begins to whisper her secrets to the student.
3. What was hitherto merely incomprehensible noise to his soul, will become by this means a meaningful *language of nature*.

4. And whereas hitherto, he only heard sound, from the so-called inanimate objects, he now is aware of a new language of the soul.
5. Should he advance further in this inner culture, he will soon learn that he can *hear* what hitherto he did not even surmise.
6. He begins to hear *with the soul*.

8. 11/1

1. To this, one thing more must be added, before the highest point in this region can be attained.

12/8 –

1. Of very great importance for the development of the student is the way in which he *listens* to others when they speak.
2. He must accustom himself to do this in such a way that, while listening, his inner self is absolutely *silent*.
3. If someone expresses an opinion, and another listens, assent or dissent will, generally speaking, stir in the inner self of the listener.
4. Many people, in such cases, feel themselves impelled to an expression of their assent, or, more especially, of their dissent.
5. In the student, all such assent or dissent must be silenced.
6. It is not imperative that he should suddenly alter his way of living, by trying to attain at all times, this complete inner silence.
7. He will have to begin by doing so in special cases, deliberately selected by himself.
8. Then quite slowly and by degrees, this new way of listening will creep into his habits, as of itself.

13/5-

1. In spiritual investigation this is systematically practiced.
2. The student feels it his duty to listen, by way of practice, at certain times, to the most contradictory views, and, at the same time, entirely to bring to silence all assent, and, more especially, all adverse criticism.
3. The point is, that in so doing, not only all purely intellectual judgment be silenced, but also all feelings of displeasure, denial or even especially, of their dissent. dissent must be silenced. assent.
4. The student must at all times be particularly watchful lest such feelings, even when not on the surface, should still lurk in the innermost recess of the soul.
5. He must listen, for example, to the statements of people who are, in some respects, far beneath him, and yet while doing so, suppress *every* feeling of greater knowledge or superiority.

14/2-

1. It is useful for everyone to listen in this way to children.
2. For even the wisest can learn incalculably much from children.

15/11-

1. The student can thus train himself to listen to the words of others quite *selflessly*, completely shutting out his own person, and his opinions and way of feeling.
2. When he practices listening without criticism, even when a completely contradictory opinion is advanced, when the most 'hopeless mistake' is committed before him, then he learns, little by little, to blend himself with the being of another and become identified with it.
3. Then he hears through the words, into the soul of the other.
4. Through continued exercise of this kind, sound becomes the right medium for the perception of soul and spirit.
5. Of course it implies the very strictest self-discipline.
6. But the latter leads to a higher goal.
7. When these exercises are practiced in connection with the others already given, dealing with the sounds of nature, the soul develops a new sense of hearing.
8. It is now able to perceive manifestations from the spiritual world, which do not find their expression in sounds apprehensible by the physical ear.
9. The perception of the 'inner word' awakens.
10. Gradually truths reveal themselves to the student, from the spiritual world.
11. He hears speech uttered to him in a spiritual way. *

[* Only who through selfless listening can progress so far that he, without reacting with a personal opinion or feeling, can receive, quietly, from within; thusly higher beings can speak to him, those exact beings of which one speaks in occult science. As long as one still hurls his opinion or feeling at those he should be listening to, then the beings of the spiritual world remain quiet. Only to those who, by selfless listening, train themselves to be really recipient from within, in stillness, unmoved by personal opinion or feeling, only to such can the higher beings speak, of whom Spiritual Science tells. As long as one hurls any personal opinion or feeling against the speaker to whom one must listen, the beings of the spiritual world remain silent.]

16/2-

1. All higher truths are attained through such "inwardly instilled speech."
2. And what one hears out of the mouth of a true spiritual researcher, is what he brought into his experience through this manner.

17/10-

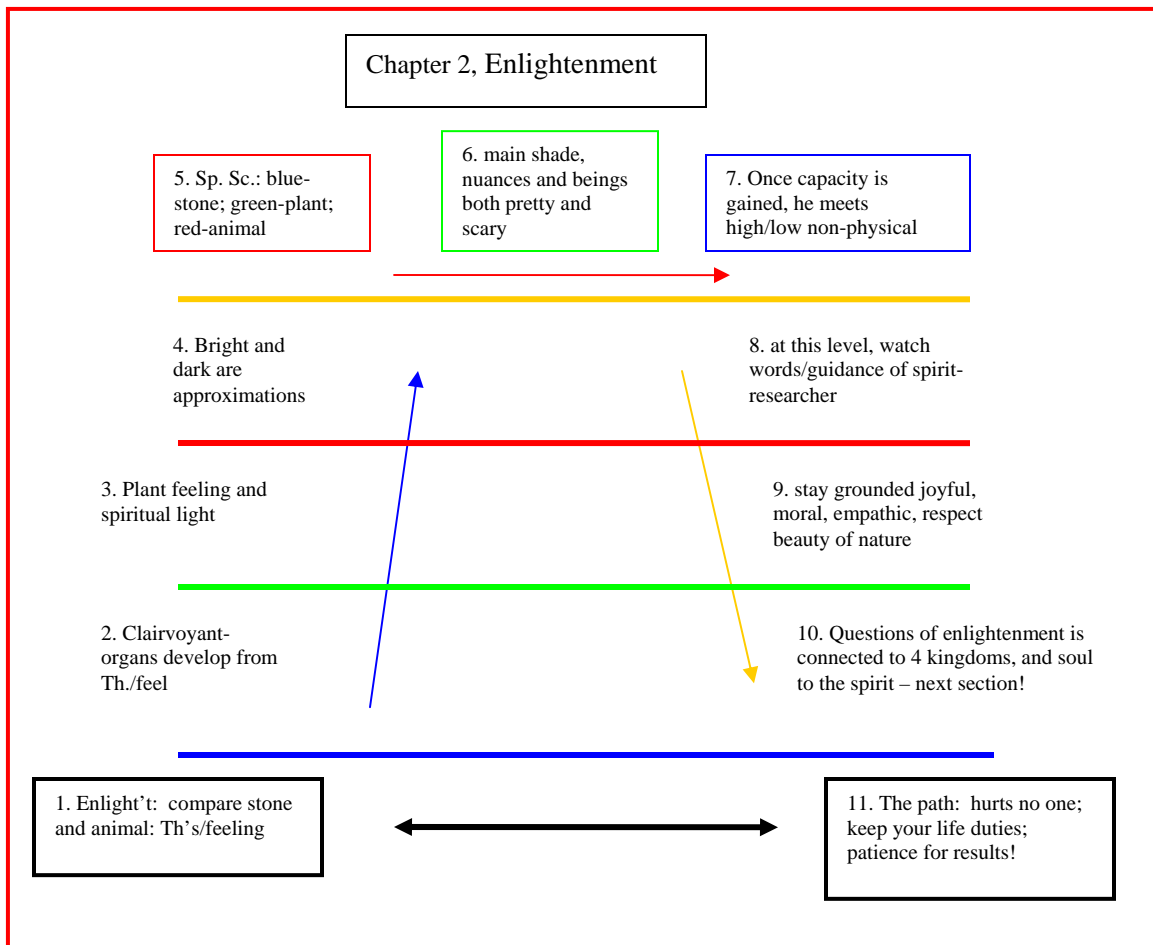
1. But this does not mean that it is unimportant for us to acquaint ourselves with the writings of Spiritual Science, before we can ourselves hear such 'inwardly instilled speech'.
2. On the contrary, the reading of such writings and the listening to the teachings of Spiritual Science, are themselves means of attaining personal knowledge.
3. Every sentence of Spiritual Science we hear is of a nature to direct the mind to the point which must be attained before the soul can experience real progress.
4. To the practice of all that has here been indicated, must be added the ardent study of what the spiritual investigators impart to the world.
5. In all esoteric training, such study belongs to the probationary period.
6. And all other methods will prove ineffective, if due receptivity for the teachings of the spiritual investigators be lacking.

7. For inasmuch as these instructions are culled from the living 'inner word' from the living 'inwardly instilled speech', they are themselves gifted with spiritual life.

8. They are not mere words.

9. They are living powers.

10. And while you follow the words of one who knows, while you read a book that springs from real inner experience, *powers* are at work in your soul which make you *clairvoyant*, just as natural forces have created out of living matter your eyes and your ears.



2. Enlightenment

1. 1/21

1. Enlightenment is the result of very simple processes.
 2. Here, too, it is a matter of developing certain feelings and thoughts which slumber in every human being and must be awakened.
 3. It is only when these simple processes are carried out with unfailing patience, continuously and strenuously, that they can lead to the perception of the inner light-forms.
 4. The first step is taken by observing different natural objects in a particular way; for instance, a transparent and beautifully formed stone (a crystal), a plant and an animal.
 5. One should endeavor, at first, to direct his whole attention to a comparison of the stone with the animal, in the following manner.
 6. The thoughts here mentioned shall pass through his soul accompanied by vivid feelings.
 7. And no other thought, no other feeling, must mingle with them, and disturb what should be an intensely attentive observation.
 8. One says to himself: "The stone has a form; the animal also has a form.
 9. The stone remains *motionless* in its place.
 10. The animal changes its place.
 11. It is instinct (desire) which causes the animal to change its place.
 12. And the Instincts, too, are served by the form of the animal.
 13. Its organs and limbs are fashioned in accordance with these instincts.
 14. The form of the stone is not fashioned in accordance with desires, but in accordance with desireless force."*
- [* The fact here mentioned, in its bearing on the contemplation of crystals, is in many ways distorted by those who have only heard of it in an outward, esoteric manner, and in this way such practices as crystal gazing have their origin. Such manipulations are based on a misunderstanding. They have been described in many books, but they never form the subject of genuine esoteric-teaching]
15. By sinking deeply into such thoughts, and while doing so, observing the stone and the animal with rapt attention, there arise in the soul two quite separate kinds of feelings.
 16. From the stone there flows into the soul the one kind of feeling, and from the animal the other kind.
 17. The attempt will probably not succeed at first, but little by little, with genuine and patient practice, these feelings ensue.
 18. This should be practiced over and over again.
 19. At first the feelings are only present as long as the observation lasts.
 20. Later on they continue, and then they grow to something which remains living in the soul.
 21. The student has then only to reflect, and both the feelings will always arise, even without the contemplation of an external object.

2/1 -

1. Out of these feelings and the thoughts that are bound up with them, the *organs of clairvoyance* are formed.

3/4 -

1. If the plant should then be included, it will be noticed that the feeling flowing from it lies between the feelings derived from the stone and the animal, both in quality and degree.
2. The organs thus formed are *spiritual eyes*.
3. One gradually learns, by their means, to see something like soul and spiritual colors.
4. The spiritual world, with its lines and figures, remains dark, as long as he has only attained what has been described as Preparation; through Enlightenment it becomes light.

4/3-

1. Here also, it must be noted that the words 'dark' and 'light', as well as the other expressions used, do but approximately describe what is meant.
2. This cannot be otherwise, if ordinary language is used.
3. For this language was created to suit physical conditions.

5/6-

1. Spiritual Science describes that which, for clairvoyant organs, flows from the stone, as 'blue', or 'blue-red'.
2. That which is felt as coming from the animal as 'red' or 'red-yellow'.
3. In reality colors of a spiritual kind are seen.
4. The color proceeding from the plant is green, which little by little, resolves itself into a light ethereal pink.
5. The plant is actually that product of nature which in higher worlds resembles, in certain respects, its constitution in the physical world.
6. The same does not apply to the stone and the animal.

6/5-

1. It must now be clearly understood that the above-mentioned colors only represent the principal shades in the stone, plant and animal kingdoms.
2. In reality all possible intermediate shades are present.
3. Every stone, every plant, every animal has its own particular shade/nuances of color.
4. In addition to these, there are also the beings of the higher worlds, which never incarnate physically, but which have their colors, often wonderful, often horrible.
5. Indeed the wealth of color in these higher worlds is immeasurably greater than in the physical world.

2. 7/1

1. Once the faculty of seeing with spiritual eyes has been acquired, one then encounters, sooner or later, the beings here mentioned, some of them higher, some lower than man himself - beings which never enter physical reality.

3. 8/4

1. If this point has been reached, the way to a great deal lies open.
2. But it is inadvisable to proceed further, without paying careful heed to what is said or otherwise imparted by the spiritual investigator.

3. And for that too, which has been described, attention paid to such experienced guidance is the very best thing.
4. Moreover if a man has the strength and the endurance to travel so far, that he fulfils the elementary conditions of Enlightenment, he will assuredly seek and find the right guidance.

4. 9/7

1. But, under all circumstances, one precaution is necessary, failing which, it were better to leave untrodden all steps on the path to higher knowledge.
2. It is necessary that the student should lose none of his qualities as a good and noble man, or his receptivity for all physical reality.
3. Indeed, throughout his training, he must continually increase his moral strength, his inner purity and his power of observation.
4. To give an example: during the elementary exercises on Enlightenment, the student must have a care to be always enlarging his sympathy for the animal and the human worlds, and his sense for the beauty of nature.
5. Failing this care, such exercises would continually blunt that feeling and that sense.
6. The heart would become hardened, and the senses blunted.
7. And that could only lead to perilous results.

5. 10/1

1. How Enlightenment proceeds, if the student rises, in the sense of the foregoing exercises, from the stone, the plant and the animal, up to man, and how, after Enlightenment, under all circumstances, the union of the soul with the spiritual world is effected, leading to Initiation - of these things the following chapters will deal, in so far as they can and may do so.

6. 11/11

1. In our time, the path to Spiritual Science is sought by many.
2. It is sought in many ways, and many dangerous and even objectionable practices are tried.
3. It is for this reason that they who claim to know something of the truth in these matters, place before others the possibility of learning something of esoteric training.
4. Only so much is here imparted as corresponds with this possibility.
5. It is necessary that something of the truth should become known, so as to prevent error causing great harm.
6. No harm can come to anyone following the way here described, so long as he does not force things.
7. Only one thing should be noted; no student should spend more time and strength upon these exercises than he can spare, with due regard to his station of life and his duties.
8. Nor should he change anything, for the time being, in the external conditions of his life, through taking this path.
9. If one wants genuine results, then one must have patience: after doing an exercise for a few minutes, the student must be able to stop, and continue quietly his daily work.
10. And no thought of these exercises should mingle with the day's work.

11. No one is of use as an esoteric student or will ever attain results of real value, who has not learnt to *wait* in the highest and best sense of the word.

Owning Your Thoughts and Feelings

1. 1/8

1. When the student seeks the path leading to higher knowledge in the way described in the preceding chapter, he should not omit to fortify himself, throughout his work, with one ever-present thought.
2. He must never cease repeating to himself that he may have made quite considerable progress, after a certain interval, though it may not be apparent to him in the way he perhaps expected.
3. Not keeping this in mind, one can easily lose heart, and abandon all attempts after a short time.
4. The powers and faculties to be developed are of a most subtle kind.
5. And their essence is completely different from the conceptions formed of them by human beings in advance.
6. They have gotten used to dealing solely with the physical world.
7. The spirit and soul realms withdrew from their vision and even concepts.
8. It is therefore not surprising if he does not immediately notice the powers of soul and spirit now developing in him.

2/7 –

1. In this respect there is a possibility of error for those setting out on the path to higher knowledge, if they ignore the experience gathered by responsible investigators.
2. The occult researcher is aware of the progress made by his pupil long before the latter is conscious of it.
3. He knows how the delicate spiritual eyes begin to form themselves, long before the pupil is aware of their existence.
4. And a great part of what he has to say is couched in such terms as to prevent the pupil from losing patience and perseverance, before he can himself attain knowledge of his own progress.
5. The occult knower can *confer* upon the pupil no powers which are not already latent within him.
6. He can only assist in the awakening of slumbering faculties.
7. But what he imparts out of his own experience is a pillar of strength for him who will penetrate through darkness to light.

2. 3/5

1. Many abandon the path to higher knowledge, soon after having set foot upon it, because their progress is not immediately apparent to them.
2. And even when the first experiences begin to dawn upon the seeker, he is apt to regard them as illusions, because he had formed quite different conceptions of what he was going to experience.
3. He loses courage, either because he regards these first experiences as being of no value, or because they appear to him to be so unlikely that he cannot believe they will lead him to any appreciable results within a measurable time.

4. *Courage* and *self-confidence* are two beacons which must never be extinguished on the path to higher knowledge.

5. No one will ever travel far who cannot bring himself to repeat, over and over again, an exercise which has failed, apparently, for a countless number of times.

3. 4/8

1. Long before any distinct perception of progress, there rises, in the student, from the hidden depths of the soul, a dark feeling that he is on the right path.

2. And this feeling should be cherished and fostered.

3. For it can develop into a trustworthy guide.

4. Above all one must extirpate the belief that any fantastic, mysterious practices are required through which one attains higher knowledge.

5. One must make it clear to oneself that a start has to be made with the thoughts and feelings with which we continually live, and that one give these feelings and thoughts a new direction than one usually has.

6. Everyone must say to himself: In my own world of thought and feeling, the deepest mysteries lie hidden, only hitherto: I have been unable to perceive them.

7. In the end it all resolves itself into the fact that man ordinarily carries body, soul and spirit about with him, and yet is *conscious*, in a true sense, only of his body, and not of his soul and spirit.

8. And the occult student becomes conscious of soul and spirit, just as the ordinary person is conscious of his body.

4. 5/5

1. Hence it is highly important to give the proper direction to thoughts and feelings.

2. For then only can the perception be developed of all that is invisible in ordinary life.

3. One of the ways by which this development may be carried out will now be indicated.

4. Again, like almost everything else so far explained, it is quite a simple matter.

5. Yet its results are of the greatest consequence, if they are carried out, if the human being is capable of devoting himself to the path with the necessary inner mood.

5. 6/19

1. One places before oneself a small seed of a plant.

2. The important thing is to have the correct thoughts in a concentrated manner about this insignificant object, and through these thoughts develop certain feelings.

3. In the first place let him clearly grasp what he really sees with his eyes.

4. Let him describe to himself the shape, color and all other qualities of the seed.

5. Then let his mind dwell upon the following.

6. Out of the seed a plant of complex structure will grow if planted in the soil.

7. One visualizes this plant.

8. One builds up this plant in his imagination.

9. One reflects as follows: What I am now picturing to myself in my imagination, will, later on, be drawn out of the seed by the forces of the earth and of light.

10. If I had before me an artificial object, which imitated the seed to such a deceptive degree that my eyes could not detect it from a real seed, no forces of the earth or of light could avail to produce from it a plant.

11. He who makes this thought clear, who experiences it inwardly, he will also be able to form the following thought and couple it with the *right feeling*.
12. He will say to himself: All that will ultimately grow out of the seed is now secretly enfolded within it, as the force of the whole plant.
13. In the artificial imitation of the seed, there is no such force present.
14. And yet both appear alike *to my eyes*.
15. The real seed therefore contains something *invisible*, which is not present in the imitation.
16. It is on this invisible that one directs thought and feeling.*

[*footnote: Anyone objecting that a microscopical examination would reveal the difference between the real seed and the imitation, would only show that he had failed to grasp the point. The intention is not to investigate the physical nature of the object, but to use it for the development of psychic- spiritual forces.]

17. One imagines: this invisible something will transmute itself later on into a visible plant, which I will have before me in its shape and color.
18. One clings to the thought: The *invisible will become visible*.
19. If I could not *think*, then that could not already make its presence felt to me, which will only become visible later on.]

6. 7/3

1. Particular stress must be laid on the following point: what one thinks, one must also *feel* with intensity.
2. One must in *quiet*, to the exclusion of all other thoughts and disturbances, experience in oneself the above-mentioned.
3. And one must take sufficient time to allow the thought and the feeling which is coupled to it, to bore themselves into the soul.

8/5-

1. If one accomplishes this in the right way, then, after a time - possibly not until after numerous attempts – one will feel an inner energy force.
2. And this force will create a new view of the world.
3. The grain of seed will appear as if enveloped in a small luminous cloud.
4. In a sensible-supersensible way, it will be felt as a kind of *flame*.
5. The centre of this flame evokes the same feeling as when one is under the impression of the color *lilac*, and the edges as when under the impression of a *bluish* tone.

9/2-

1. There appears what one didn't see before for it is created by the power of the thoughts and the feelings we have stirred to life within ourselves.
2. The plant itself will not become visible until later, so that the physically invisible now reveals itself in a spiritually visible way.

7. 10/17

1. It is understandable that some people will see this as an illusion.
2. 'What is the use of such visions,' they ask, 'and such hallucinations?'
3. And many will thus fall away and abandon the path.
4. But this is precisely the important point: not to confuse spiritual reality with imagination, at this difficult stage of human evolution,
5. And furthermore, to have the courage to press onward and not become timorous and faint-hearted.
6. On the other hand, however, the necessity must be emphasized of maintaining unimpaired and of perpetually cultivating that healthy *sound* sense which distinguishes truth from illusion.
7. The human being, during these exercises, may never lose full *conscious* dominion of himself.
8. He needs to think about the things mentioned here, with the same clarity he thinks about objects and processes of everyday life.
9. It would be bad if he fell into reverie.
10. Intellectual clarity! not to mention: sober, must he remain in every moment.
11. And the greatest mistake would be made, if the student lost his balance through such exercises, or if he were hampered from judging the matters of his daily life as sanely and as soundly as he did before.
12. He should examine himself again and again to find out if whether he may perhaps have become unbalanced or if he has remained *unaltered* in relation to the circumstances among which he lives.
13. A powerful inner trust, a clear sense for the world, this he must keep up.
14. Above all, one must take strict care not to drift at random into vague reveries, or to experiment with all kinds of exercises.
15. The ways of thinking here indicated have been tested and practiced in esoteric training, since the earliest times.
16. And only *these* ways are presented.
17. Anyone attempting to use ways which he devised by himself, or of which he may have heard or read, at one place or another, will inevitably go astray and find himself on the path of boundless chimera.

8. 11/14

1. As a further exercise, to succeed the one just described, is the following.
2. One places before oneself a plant which has attained the stage of full development. 3.
3. Now let him fill his mind with the thought that the time will come when this plant will wither and die.
4. Nothing will be left of what I now see before me.
5. But this plant will have developed seeds, which, in their turn, will develop to new plants.
6. I again become aware that in that which I see, something lies hidden which I cannot see.
7. I fill my mind entirely with the thought: this plant, with its form and colors, will in time be no more.

8. But the reflection that it produces seeds, teaches me, that it will not disappear into nothing.
9. I cannot at present see with my eyes that which guards it from disappearance, any more than I previously could discern the plant in the grain of seeds.
10. *Thus there is something in the plant which my eyes cannot see.*
11. If I let this thought live within me, and if the corresponding *feeling* be coupled with it, then, in due time, there will again develop in my soul, a force which will ripen into a *new perception*.
12. Out of the plant there again grows a kind of spiritual *flame-form*.
- 13 This is, of course, correspondingly larger than the one previously described.
14. The flame can be felt as being greenish-blue in the centre, and yellowish-red at the outer edge.

9. 12/5

1. It must be explicitly emphasized what one designates as “colors” here, are *not* seen as the physical eyes see colors, but one experiences, through *spiritual* perception, the same feeling when one sense a physical color-impression.
2. To perceive spiritually blue, means to sense or [erfuehlen] similar to the one experienced when the physical eye rests on the colour blue.
3. This fact must be noted by all who intend to rise to spiritual perception.
4. Otherwise they will expect a mere repetition of the physical in the spiritual.
5. This could only lead them to the bitterest deception.

10. 13/8

1. Anyone having reached this point of spiritual vision, has achieved a great deal.
2. For he can perceive things not only in their present state of *being*, but also in their process of growth and decay.
3. He begins to see in all things the spirit, of which physical eyes can know nothing.
4. And therewith he has taken the first step towards the gradual solution, through personal vision, of the secret of *birth and death*.
5. For the outer senses a being comes into existence through birth, and passes away through death.
6. This, however, is only because these senses cannot perceive the concealed spirit of the being.
7. For the spirit, birth and death are merely a transformation, just as the unfolding of the flower from the bud is a transformation enacted before our physical eyes.
8. But if one desires to learn this through personal vision, one must first awaken the requisite spiritual sense in the way here indicated.

11. 14/6

1. In order to meet another objection, which may be raised by certain people who have some psychic experience let the following be said.
2. No one disputes at all that there are shorter and simpler ways, and that persons have acquired knowledge of the phenomena of birth and death through personal vision, without first going through all that has here been described.

3. There are, in fact, people with considerable psychic gifts, who need but a slight impulse in order to find themselves already developed.
4. But they are the exceptions.
5. The methods described above are safer and apply equally to all.
6. One can certainly acquire some knowledge of chemistry without school: but if you wish to become a chemist, you must follow the recognized and reliable course.

12. 15/6

1. An error fraught with serious consequences would ensue, if someone were to assume that he need, in order to reach the goal more easily, *only* imagine the grain of seed, or the plant mentioned above; simply hold it in his imagination.
2. He who does this can certainly reach the goal, but not with the certainty like the way presented here.
3. The Anschauung [perception, intuition, vision,], which one attains, in most cases will be a mere figment of the imagination.
4. With our method, the transformation into a spiritual Anschauung must be first waited for.
5. For the main thing is that *I* don't create Anschauungen *in me* arbitrarily.
6. The truth must well up from the depths of our own soul; however, my ordinary 'I' may not be the magician, who conjures up the truth, but the beings themselves must be the magician, whose spiritual truth I want to see.

13. 16/2

1. Once a person has found the rudiments of spiritual vision by means of such exercises, he may proceed to the contemplation of man himself.
2. Simple appearances of human life must first be chosen.

17/5 –

1. Before one takes steps in this direction, it is necessary to work on the complete purity of one's moral character.
2. One must banish all thought of ever using knowledge gained in this way for his own personal benefit.
3. One must make clear to oneself that one would *never* take advantage by using power - that is, power one would attain for evil purposes - against one's fellow human beings.
4. For this reason, all who seek to discover through personal vision the secrets in human nature, must follow the *golden* rule of true Spiritual Science.
5. And this golden rule is as follows: For every *one* step that you take in the pursuit of higher knowledge, take *three* steps in the perfection of your own character toward the good.

18/1 -

1. Whoever follows this rule, they can do such exercises which shall be described.

14. 19/17

1. One should recall to mind some person whom one may have observed when he was *desiring* some thing.
2. Attention should be directed to this *desire*.
3. It is best to recall to memory that moment when the desire was at its height, and it was still uncertain whether the object of the desire would be attained.
4. And now one completely devotes oneself to the mental picture of what one observes in one's memory.
5. One creates the great imaginable inner quiet in one's own soul.
6. One attempts as much as is possible to be blind and mute toward all other things happening in one's surroundings.
7. And one takes special heed that through the conception thus evoked, a *feeling* awakes in one's soul.
8. One lets this feeling rise up like a cloud which rises in an otherwise completely empty horizon.
9. It is completely natural that as a rule the observing will be interrupted through the fact that one hadn't observed the person, whom one focused one's attention on, long enough in the soul condition described above.
10. One will make hundreds and thousands of failed attempts most likely.
11. One may not lose, however, patience.
12. After many attempts one will go so far that one experiences a feeling in one's own soul that corresponds to the soul state of the observed person.
13. Then one will also notice after some time that through this feeling a power grows in one's own soul which becomes a *spiritual view* [geistigen Anschauung] of the soul state of the other person.
14. In your field of vision a picture appears which one experiences as something luminous.
15. And this spiritually luminous picture is the so-called astral embodiment of the desire observed in that soul.
16. Again the impression of this picture may be described as flame-like.
17. It will be yellowish-red in the centre, and reddish-blue or lilac at the edges.

20/13 -

1. Much depends on one treating such spiritual experiences with great delicacy.
2. One does best when one doesn't talk about it to anyone except only to one's teacher if one even has one.
3. For if one attempts to describe such happenings by way of clumsy words, then one, as a rule, gives oneself over to great deceptions.
4. One uses ordinary words which are not meant for events, and therefore, too rough and earthy for them.
5. The consequence is therefore that one is seduced, through this attempt to dress up the event in words, into mixing up real vision with confused, thought-up pictures.
6. Again is an important rule for the occult student: know to stay silent about your spiritual views
7. Yes, even observe silence toward yourself.

8. Do not attempt to clothe in words what you contemplate in the spirit, or to pore over it with clumsy intellect.
9. Give yourself without preconceptions to your spiritual visions/insights [geistigen Anschauungen], and do not disturb them by reflecting and pondering over them too much.
10. For you must remember that your reasoning faculties are, to begin with, by no means equal to your visioning.
11. You have acquired these reasoning faculties in a life hitherto confined to the physical world of the senses; the faculties you are now acquiring transcend this world.
12. Do not try therefore to apply to the new and higher perceptions, the standard of the old.
13. Only whoever has gained some certainty and steadiness in the observation of inner experiences can speak about them, and through such discussion thereby stimulate his fellow-men.

15. 21/4

1. To the exercise just described comes an additional exercise.
2. One observes in the same manner a person to whom the fulfillment of some wish, the gratification of some desire has been granted.
3. If one adapts the same rules and precautions in the previous instance, spiritual vision/insight will once more be attained.
4. One will notice a spiritual flame-form which feels yellow in the middle and which is sensed as if it has a green edge.

16. 22/8

1. The human being can, through regular observing of his fellow human beings, easily fall into ethical mistakes.
2. He may become careless.
3. So that this does not become the case, must be striven for with every conceivable means.
4. If one observes in this way, then one should already be on a high level where one has made it clear to oneself in absolute certainty that *thoughts* are real things.
5. One may not allow oneself any longer to *think* about his fellow human beings in such a way that one's thoughts could undermine one's reverence for human dignity and human freedom.
6. That a human being could be merely an object for observation for us; this thought may never occupy our minds for even a moment.
7. Self-education must see to it that this insight into human nature should go hand in hand with an unlimited respect for the personal privilege of each individual, and with the recognition of the sacred and inviolable nature of that which dwells in each human being.
8. A feeling of reverential awe for all of our fellow beings must fill us, even if it is contemplated as a memory.

17. 23/7

1. For the present, only these two examples can be given to show how one can penetrate to enlightenment concerning human nature.
2. The way towards Enlightenment could at least be shown here, which lies ahead.
3. Whoever finds the necessary inner quiet and peacefulness which belong to such observations, their soul will go through a great transformation as a result.
4. It will soon go so far that the inner enrichment, which his being experiences, gives him certainty and calm in his outward demeanor.
5. And this transformed outward demeanor will work, in turn, back on the soul.
6. Thus he will be able to help himself further [along the road].
7. He will find ways and means of discovering more and more about human nature, which is hidden from our external senses; and he will then also become ripe for a deeper insight into the mysterious connections between human nature and all else that exists in the universe.

24/4 -

1. And on this path the human being approaches closer and closer the point in time where he can accomplish the first steps of *Initiation*.
2. Before this can be done however, one thing is necessary.
3. It is something whose necessity perhaps the occult student will hardly want to acknowledge at first.
4. However, later he will.

18. 25/9

1. What the would-be Initiate must bring with him, is in a certain sense some training in *courage* and *fearlessness*.
2. The occult student must practically search for opportunities, through which these virtues can be trained.
3. In the occult schooling they should be systematically acquired through practice.
4. Life itself is however also a good occult schooling in the respect; perhaps even the best.
5. Looking danger in the eyes, wanting to overcome difficulties without hesitation; these are things the occult student has to do.
6. For instance, when in the presence of some peril, he must immediately rally to the conviction that fear is of no possible use; I may not feel afraid; I must only think of what is to be done.
7. And he must improve to the extent of feeling, upon occasions which formerly inspired him with fear, that 'to be frightened', 'to be disheartened', are things that are out of the question, as far as his own inmost self is concerned.
8. By self-discipline in this direction, the human being develops certain powers, which he needs if he shall become initiated into higher secrets.
9. The physical human being requires a nervous system/electricity in order to use his physical senses, in the same way the soul of the human being needs the power which will develop in brave and fearless natures.

26/7 -

1. Whoever advances to higher secrets, he sees namely things, which remain hidden to the average person because of the deceptive nature of the senses.
2. If the physical senses do not allow us to perceive the higher truth, they are also for this reason our benefactors.
3. Through them, things stay hidden from him, which, in his unprepared state, would throw him into an absolute panic because he could not endure their sight.
4. The occult student must be trained for this sight.
5. He loses certain supports in the outer world, which he owes to the very illusion surrounding him.
6. It is truly and literally as if the attention of someone were called to a danger which had threatened him for a long time, but of which he knew nothing.
7. Hitherto he felt no fear: but now that he knows, he is overcome by fear, though the danger has not been rendered greater by his knowing it.

19. 27/16

1. The forces at work in the world are both destructive and constructive: the destiny of manifested beings is birth and death.
2. The seer is to behold the working of these forces and the march of destiny.
3. The veil enshrouding the spiritual eyes in ordinary life shall be removed.
4. But the human being is interwoven with these forces and with this destiny.
5. In his very own nature are destructive and building forces.
6. Just as other objects appear openly to the seeing eyes of the knower, so too does his own soul display itself to himself.
7. In the face of such self-knowledge the occult student may not lose strength.
8. And it will not be lacking for him, if he brings a surplus with him.
9. So that this is the case, he must learn in difficult life situations to maintain inner silence and certainty; he must train himself to have a strong trust in the good Powers of existence.
10. He must be concerned that certain motives will no longer lead him which have led him until now.
11. He will have to agree that he did and thought certain things because he was stuck in his own ignorance.
12. Such justifications which he has had until now will fall away.
13. He did some things out of vanity; he will see how utterly futile all vanity is for the knower.
14. He did some things out of avarice; he will now become aware how destructive all avarice is.
15. He will have to develop quite new motives for his thoughts and actions
16. And in addition belong that courage and fearlessness.

20. 28/6

1. It is pre-eminently a question of cultivating this courage and this fearlessness in the inmost depths of thought-life.
2. The occult student must learn never to despair over failure.

3. He must be equal to the thought: "I will forget that I have failed in this matter, and I will try once more as though nothing had happened."
4. Thus he will struggle through to the firm conviction that the fountain-head of strength from which he may draw is inexhaustible.
5. He struggles again and again to the spirit which will uplift him and support him, however weak and impotent his earthly self may have proved.
6. He must be capable of pressing on to the future undismayed by any experiences of the past.

29/4 -

1. If the student has acquired these faculties, up to a certain point, he is then ripe to hear the *true names* of things, which are the key to higher knowledge.
2. For *Initiation* consists in this very act of learning to call the things of the world by those names which they bear in the spirit of their divine Author.
3. In these their names lies the secrets of things.
4. That's why the Initiates speak a different language from the uninitiated, for the former know the names by which the beings themselves are called into existence.

30/1 -

1. As far as initiation itself can be discussed, this will be done in the next chapter.