

The George O'Neil Group: Twelve Christmas Nights Study of Chapter I of Knowledge of Higher Worlds

**Online ZOOM STUDY SESSION 12/26/24 to 1/6/25
8:00-9:15 am Hawaii time zone (NYC 1:00 pm)**

Open to anyone with an interest in Steiner's new thinking.

Prerequisite: Prepare synopses of every paragraph of the entire chapter.

Go to www.organicthinking.org for texts, ZOOM invite, and latest information: or Email me: mark@organicthinking.org

Optional Christmas Nights Preparatory Meetings: On Saturdays at 8:00 am Hawaii time zone (December 7th 14th and 21st) we will have Zoom meetings preparing for the Christmas Study open to all. We will share and discuss our synopses of the Knowledge of Higher Worlds and look at the forms ahead of time.

LINK TO ALL ZOOM MEETINGS:

marky is inviting you to a scheduled Zoom meeting.

Topic: ALL MEETINGS INVITE:

Time: This is a recurring meeting Meet anytime

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Last year, the George O’Neil Group covered Steiner’s *Education of the Child in light of anthroposophy* for the 12 days of Christmas. It was an intense and rewarding study where many non-native English speakers participated. Our new form of using “breakout rooms” encouraged everyone to share their thoughts and synopses without the fear that often comes with the large audience of the main zoom room. The feedback was excellent as many said they were happy to have Steiner readers from so many different countries and perspectives. There was a feeling of new thinking brotherhood.

We will read the first chapter of “Knowledge of Higher Worlds.” It consists of two sections (16 paragraphs and 27 paragraphs). Each of these forms reaches up to the ego level and therefore has a grand and careful enhancement.

In preparation for the Christmas Nights, we will need to make synopses of all the paragraphs and put them into form. The first form spans 16 paragraphs or 2 x 8 forms; the second form lives in three 9-forms. It is always best to have:

- 1) A thorough synopsis of the paragraph in two or more sentences
- 2) Catchwords representing the main theme

For example: when making a synopsis of paragraph 1/11, try to include the main themes of the paragraph:

1/11

1. There slumber in every human being faculties by means of which he can acquire for himself a knowledge of higher worlds.

2. Mystics, Gnostics, Theosophists all speak of a world of soul and spirit which for them is just as real as the world we see with our physical eyes and touch with our physical hands.
3. At every moment the listener may say to himself: that, of which they speak, I too can learn, if I develop within myself certain powers which today still slumber within me.
4. There remains only one question: how to set to work to develop such faculties.
5. For this purpose, they only can give advice, they who already possess such powers.
6. As long as the human race has existed there has always been a method of training, in the course of which individuals possessing these higher faculties gave instruction to others who were in search of them.
7. Such a training is called *occult training*; and the instruction received therefrom is called occult teaching, or spiritual science.
8. This designation naturally awakens misunderstanding.
9. The one who hears it may very easily be misled into the belief that this training is the concern of a special, privileged class, withholding its knowledge arbitrarily from its fellow creatures.
10. He may even think that nothing of real importance lies behind such knowledge.
11. For if it were true knowledge - he is tempted to think - there would be no need of making a secret of it; it might be publicly imparted, and its advantages made accessible to all.

- 1) Every person has the power to attain higher knowledge if one listens to teachers and develops these skills thru occult training: some misunderstandings about elitism (Longer synopsis)**
- 2) Occult training (Catchword(s))**

Catchwords	Knowledge of HW Chapter I, Synopses
Occult training <hr/>	Paragraph 1/11 Every person has the power to attain higher knowledge if one listens to teachers and develops these skills thru occult training: some misunderstandings about elitism
<hr/>	Paragraph 2/10 fill in synopses etc.
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Once you have made your synopses of the 16 paragraphs and then the 27 paragraphs, then put them into diagram form. See the example below for the 16 paragraphs. The 27 paragraphs consist of three 9-forms.

Paragraphs: 1 thru 16

Chap I How does one attain Knowledge of Higher World?

Sp. Student New Soul Attitude	Benefits of Reverence Respect, admire, new Knowledge, New Awa
Student seeking Initiate	How to be a student; self-development Veneration (child-like)
See merits admire don't criticize reverence = cognition	Inner life = New Awa daily meditation New Purpose
$\frac{4}{4}$ paths prescribed: No temples	$\frac{5}{2}$ Unseal lips Develop yourself Treasure is yours
$\frac{3}{11}$ Student/Master (Shun no obstacle) Wo-thy	$\frac{6}{14}$ Soul attitude veneration childhood
$\frac{3}{10}$ Anyone can seek initiated	$\frac{7}{10}$ Develop feeling for higher; humility
$\frac{1}{11}$ Slumbering faculties: Training	$\frac{8}{12}$ Gift of childhood self education don't criticize
	$\frac{13}{8}$ Believe! reverence = cognition
	$\frac{14}{7}$ student has soul change
	$\frac{10}{10}$ Replace critique w/admiration
	$\frac{9}{5}$ Difficulty; material civilization Devotion, merits of others No disrespect
	$\frac{13}{5}$ Spirit see: veneration seen in Awa: yellow/brown → red/blue
	$\frac{14}{4}$ devotion develops vivid inner life: divine within the intellect
	$\frac{15}{24}$ moments in daily life: flower, animal, action - unveiled pleasure - is for learning
	$\frac{16}{6}$ Purpose of Knowledge:

Paragraphs 1 thru 27 (three 9 forms)

How To Know Higher Worlds - Conditions Part 2 How is Knowledge of Higher Worlds Attained?

$\frac{5}{6}$ Serious will required for path	$\frac{11}{10}$ Power to stay calm and find power to guide own life	$\frac{23}{6}$ Life in spiritual being is meditation and accesses knowledge
$\frac{4}{1}$ Inner silence to find essential	$\frac{6}{3}$ Earnest striving to achieve purpose	$\frac{13}{2}$ Persevere to acquire spiritual sight
$\frac{2}{1}$ Students need not sacrifice independence	$\frac{7}{1}$ Rule explained	$\frac{17}{4}$ awaken inner higher faculties
$\frac{2}{6}$ Students are left independent	$\frac{8}{7}$ 5 mins/day can give power for life	$\frac{11}{1}$ Value inner tranquility develop power
$\frac{1}{5}$ Teachers always give the same rules	$\frac{9}{9}$ Find essential through contemplation left as stranger	$\frac{10}{3}$ See past occurrence differently
		$\frac{15}{2}$ Serenity gives faculty to control inner being
		$\frac{14}{4}$ Inner calm makes space for orderly development
		$\frac{17}{1}$ Student gives birth to own higher self
		$\frac{18}{4}$ Distance for myself how outer approaches me
		$\frac{27}{6}$ New world - living spirit becomes soul life
		$\frac{27}{6}$ no indulgence or clinging find great material for meditations
		$\frac{27}{4}$ something more - no outer, only silence and spirit union
		$\frac{27}{4}$ Meditation transforms & gives value
		$\frac{27}{6}$ Great effort to confront self - great achievement
		$\frac{26}{4}$ Soul friend or Teacher to find purposeful reaction
		$\frac{17}{2}$ Standfast striving over time achieves goal
		$\frac{27}{4}$ Meditation opens path - is proper - at on develops senses great gifts - inner world

I

How Is Knowledge of the Higher Worlds Attained? Conditions

1/11

- 1) There slumber in every human being faculties by means of which he can acquire for himself a knowledge of higher worlds.
- 2) Mystics, Gnostics, Theosophists all speak of a world of soul and spirit which for them is just as real as the world we see with our physical eyes and touch with our physical hands.
- 3) At every moment the listener may say to himself: that, of which they speak, I too can learn, if I develop within myself certain powers which today still slumber within me.

- 4) There remains only one question: how to set to work to develop such faculties.
- 5) For this purpose, only they can give advice who already possess such powers.
- 6) As long as the human race has existed there has always been a method of training, in the course of which individuals possessing these higher faculties gave instruction to others who were in search of them.
- 7) Such a training is called *occult training*; and the instruction received therefrom is called occult teaching, or spiritual science.
- 8) This designation naturally awakens misunderstanding.
- 9) The one who hears it may very easily be misled into the belief that this training is the concern of a special, privileged class, withholding its knowledge arbitrarily from its fellow-creatures.
- 10) He may even think that nothing of real importance lies behind such knowledge.
- 11) For if it were a true knowledge - he is tempted to think - there would be no need of making a secret of it; it might be publicly imparted, and its advantages made accessible to all.

2/10

1. Those who have been initiated into the nature of this higher knowledge are not in the least surprised that the uninitiated should so think.
2. For the secret of initiation can only be understood by those who have to a certain degree experienced this initiation into the higher knowledge of existence.
3. One may ask: how, then, under these circumstances, are the uninitiated to develop any human interest in this so-called esoteric knowledge?
4. How and why are they to seek for something of whose nature they can form no idea?
5. Such a question is based upon an entirely erroneous conception of the real nature of esoteric knowledge.
6. There is, in truth, no difference between esoteric knowledge and all the rest of man's knowledge and proficiency.
7. This secret knowledge is no more of a secret for the average human being than writing is a secret for those who have never learned it.
8. And just as all can learn to write who choose the correct method, so, too, can all who seek the right way become esoteric students and even teachers.
9. In one respect only do the conditions here differ from those that apply to external knowledge and proficiency.
10. The possibility of acquiring the art of writing may be withheld from someone through poverty, or through the conditions of civilization into which he is born; but for the attainment of knowledge and proficiency in the higher worlds, there is no obstacle for those who earnestly seek them.

3/11

1. Many believe that they must seek, at one place or another, the masters of higher knowledge in order to receive enlightenment.
2. Two things are correct, however.
3. In the first place, whoever strives earnestly after higher knowledge will shun no exertion and fear no obstacle in his search for an initiate who can lead him to the higher knowledge of the world.

4. On the other hand, everyone may be certain that initiation will find him under all circumstances if he gives proof of an earnest and worthy endeavor to attain this knowledge.
5. It is a natural law among all initiates to withhold from no man the knowledge that is due him.
6. There is an equally natural law which lays down that no word of esoteric knowledge shall be imparted to anyone not qualified to receive it.
7. And the more strictly the initiate observes these laws, the more perfect is an initiate.
8. The bond of union embracing all initiates is spiritual and not external, but the two laws here mentioned form, as it were, strong clasps by which the component parts of this bond are held together.
9. You may live in intimate friendship with an initiate, and yet a gap severs you from his essential self, so long as you have not become an initiate yourself.
10. You may enjoy in the fullest sense the heart, the love of an initiate, yet he will only confide his knowledge to you when you are ripe for it.
11. You may flatter him, you may torture him: nothing can induce him to betray anything to you as long as you, at the present stage of your evolution, are not competent to receive it into your soul in the right way.

4/4

1. The paths by which a student is prepared for the reception of higher knowledge are minutely prescribed.
2. The direction he is to take is traced with unfading, everlasting letters in the worlds of the spirit where the initiates guard the higher secrets.
3. In ancient times, anterior to our "history", the temples of the spirit were also outwardly visible: today, because our life has become so unspiritual, they are not to be found in the world visible to external sight.
4. Yet they are present spiritually *everywhere*; and all who seek may find them.

5/2

1. Only within his own soul can a man find the means to unseal the lips of an initiate.
2. He must develop within himself certain faculties to a definite degree, and then the highest treasures of the spirit can become his own.

6/14

1. He must begin with a certain fundamental attitude of soul.
2. In spiritual science this fundamental attitude is called the *path of veneration*, of devotion to truth and knowledge.
3. Only he who has this foundational attitude, can become an occult student.
4. The disposition shown in their childhood by subsequent students of higher knowledge is well known to the experienced in these matters.
5. There are children who look up with religious awe to those whom they venerate.
6. For such people they have a respect which forbids them, even in the deepest recess of their heart, to harbor any thought of criticism or opposition.
7. Such children grow up into young men and women who feel happy when they are able to look up to anything that fills them with veneration.

8. From the ranks of such children are recruited many students of higher knowledge.
9. Have you ever paused outside the door of some venerated person, and have you, on this your first visit, felt a religious awe as you pressed on the handle to enter the room which for you is a holy place? if so, a feeling has been manifested within you which may be the germ of your future adherence to the path of knowledge.
10. It is a blessing for every human being in the process of development to have such feelings upon which to build.
11. Only it must not be thought that this disposition leads to submissiveness and slavery.
12. What was once a childlike veneration for persons becomes, later, a veneration for *truth* and *knowledge*.
13. Experience teaches that they can best hold their heads erect who have learnt to venerate where veneration is due.
14. And veneration is always fitting when it flows from the depths of the heart.

7/10

1. If we do not develop within ourselves this deeply rooted feeling that there is something higher than ourselves, we shall never find **the strength** to evolve to something higher.
2. The initiate has only acquired the **strength** to lift his head to the heights of knowledge by guiding his heart to the depths of veneration and devotion.
3. The heights of the spirit can only be climbed by passing through the portals of humility.
4. You can only acquire right knowledge when you have learnt to esteem it.
5. Man has certainly the right to turn his eyes to the light; but he must first acquire this right.
6. There are laws in the spiritual life, as in the physical life.
7. Rub a glass rod with an appropriate material and it will become electric: that is, it will receive the power of attracting small bodies.
8. This is in keeping with a law of nature.
9. It is known to all who have learnt a little physics.
10. Similarly, acquaintance with the first principles of spiritual science shows that every feeling of true devotion harbored in the soul develops a power which may, sooner or later, lead further on the path of knowledge.

8/12

1. The student who is gifted with this feeling, or who is fortunate enough to have had it inculcated in a suitable education, brings a great deal along with him when, later in life, he seeks admittance to higher knowledge.
2. Failing such preparation, he will encounter difficulties at the very first step, unless he undertakes, by rigorous self-education, to create within himself this inner life of devotion.
3. In our time it is especially important that full attention be paid to this point.
4. Our civilization tends more toward critical judgment and condemnation than toward devotion and selfless veneration.
5. Our children already criticize far more than they worship.

6. But every criticism, every adverse judgment passed, disperses the powers of the soul for the attainment of higher knowledge in the same measure that all veneration and reverence develop them.
7. In this we do not wish to say anything against our civilization.
8. There is no question here of leveling criticism against it.
9. To this critical faculty, this self-conscious human judgment, this “test all things and hold fast what is best,” we owe the greatness of our civilization.
10. Man could never have attained to the science, the industry, the commerce, the rights relationships of our time, had he not applied to all things the standard of his critical judgment.
11. But what we have thereby gained in external culture we have had to pay for with a corresponding loss of *higher* knowledge of spiritual life.
12. It must be emphasized that higher knowledge is not concerned with the veneration of persons but the veneration of *truth* and *knowledge*.

9/25

1. Now, the one thing that everyone must acknowledge is the difficulty for those involved in the external civilization of our time to advance to the knowledge of the higher worlds.
2. They can only do so if they work energetically at themselves.
3. At a time when the conditions of material life were simpler, the attainment of spiritual knowledge was also easier.
4. Objects of veneration and worship stood out in clearer relief from the ordinary things of the world.
5. In an epoch of criticism ideals are lowered.
6. Other feelings take the place of veneration, respect, adoration, and wonder.
7. Our own age suppresses these feelings further and further into the background, so that they can only be conveyed to man through his every-day life in a very small degree.
8. Whoever seeks higher knowledge must create it for himself.
9. He must instill it into his soul.
10. It cannot be done by study.
11. It can only be done through life.
12. Whoever, therefore, wishes to become a student of higher knowledge must assiduously cultivate this inner life of devotion.
13. Everywhere in his environment and his experiences he must seek motives of admiration and homage.
14. If I meet a man and blame him for his shortcomings, I rob myself of power to attain higher knowledge; but if I try to enter lovingly into his merits, I gather such power.
15. The occult student must continually be intent upon following this advice.
16. Experienced spiritual researchers know how much they owe to the circumstance that in face of all things they ever again turn to the good, and withhold adverse judgment.
17. But this must not remain an external rule of life.
18. Rather it must take possession of our innermost soul.
19. Man has it in his power to perfect himself and, in time, completely to transform himself.

20. But this transformation must take place in his innermost self, in his thought-life.
21. It is not enough that I show respect only in my outward bearing.
22. I must have this respect in my thoughts.
23. The student must begin by absorbing this devotion into this thought-life.
24. He must be wary of thoughts of disrespect, of adverse criticism, existing in his consciousness.
25. And he must endeavor straightaway to cultivate thoughts of devotion.

10/10

1. Every moment that we set ourselves to discover in our consciousness whatever there remains in it of adverse, disparaging and critical judgment of the world and of life; every such moment brings us nearer to higher knowledge.
2. And we rise rapidly when we fill our consciousness in such moments with thoughts evoking in us admiration, respect and veneration for the world and for life.
3. It is well known to those experienced in these matters that in every such moment powers are awakened which otherwise remain dormant.
4. *In this way* the spiritual eyes of man are opened.
5. He begins to see things around him which he could not have seen before.
6. He begins to understand that hitherto he had only seen a part of the world around him.
7. A human being standing before him now presents a new and different aspect.
8. Of course, *this* rule of life alone will not yet enable him to see, for instance, what is described as the human aura.
9. Because for this still higher training is necessary.
10. But he can rise to this higher training if he has previously undergone an *energetic* training in devotion.

(In the last chapter of his book Theosophy, the author describes fully the Path of Knowledge; here it is intended to give some practical details.)

11/7

1. Noiseless and unnoticed by the outer world is the treading of the *path of knowledge*.
2. No one needs to notice a change in the student.
3. He performs his duties as hitherto; he attends to his business as before.
4. The transformation goes on only in the inner part of the soul hidden from outward sight.
5. At first his entire inner life is flooded by this basic feeling of devotion for everything which is truly venerable.
6. In this *one* foundational feeling his whole soul life finds its middle point.
7. Just as the sun's rays enlivens everything living, so does reverence in the student fill with life all feelings of the soul.

12/8

1. It is not easy, at first, for people to believe that feelings like reverence and respect have anything to do with cognition.

2. This is due to the fact that one is inclined to set cognition aside as a faculty by itself, one that stands in no relation to what otherwise occurs in the soul.
3. In so thinking we do not bear in mind that it is the soul which exercises the faculty of cognition.
4. And feelings are for the soul what food is for the body.
5. If we give the body stones in place of bread, its activity will cease.
6. It is the same with the soul.
7. Veneration, homage, devotion are like nutriment making it healthy and strong, especially strong for the activity of cognition.
8. Disrespect, antipathy, underestimation of what deserves recognition, all exert a paralyzing and withering effect on this faculty of cognition.

13/5 dash -

1. For the spiritual researcher this fact is visible in the aura.
2. A soul which harbors feelings of reverence and devotion produces a change in its aura.
3. Certain spiritual colorings, as they may be called, yellow-red and brown-red in tone, vanish and are replaced by blue-red tints.
4. Thereby the cognitional faculty is ripened; it receives intelligence of facts in its environment of which it had hitherto no idea.
5. Reverence awakens in the soul a sympathetic power through which we attract qualities in the beings around us, which would otherwise remain concealed.

14/9

1. The power obtained through devotion can be rendered still more effective when the life of feeling is enriched by yet another quality.
2. This consists in giving oneself up less and less to impressions of the outer world, and to develop instead a vivid inner life.
3. A person who darts from one impression of the outer world to another, who constantly seeks distraction, cannot find the way to higher knowledge.
4. The student must not blunt himself to the outer world, but while lending himself to its impressions, he should be directed by his *rich inner life*.
5. When passing through a beautiful mountain district, the traveler with depth of soul and wealth of feeling has different experiences from one who is poor in feeling.
6. Only what we experience within ourselves unlocks for us the beauties of the outer world.
7. One person sails across the ocean, and only a few inward experiences pass through his soul; another will hear the eternal language of the cosmic spirit; for him are unveiled the mysterious riddles of existence.
8. We *must* learn to remain in touch with our own feelings and ideas if we wish to develop any intimate relationship with the outer world.
9. The outer world with all its phenomena is filled with splendor, but we must have experienced the divine within ourselves before we can hope to discover it in our environment.

15/24 Dash -

1. The occult student is told to set apart moments in his daily life in which to withdraw into himself, quietly and alone.
2. He is not to occupy himself at such moments with the affairs of his own ego.
3. This would result in the contrary of what is intended.
4. He should rather let his experiences and the messages from the outer world re-echo within his own completely silent self.
5. At such silent moments *every* flower, every animal, every action will unveil to him secrets undreamt of.
6. And thus, he will prepare himself to receive quite new impressions of the outer world through quite different eyes.
7. He who only wants to enjoy impression after impression blunts his ability for knowing.
8. He who, after the pleasure, lets the pleasure *reveal* something of itself, he cultivates and educates his ability for knowing.
9. Thus, the student must accustom himself not merely to let the enjoyment reverberate, as it were, but rather to *renounce* any further enjoyment, and *work upon* the past experience.
10. The cliff here is very great which brings danger.
11. Instead of working on himself inwardly, one can very easily fall into the opposite habit of trying to exploit the enjoyment.
12. No one should underestimate the fact that immense sources of error here confront the student.
13. He must pass through a host of tempters of his soul.
14. They would all harden his "I" and imprison it within itself.
15. He should rather open it wide to all the world.
16. He should seek enjoyment, for only through enjoyment can the outer world reach him.
17. If he blunts himself to enjoyment, he is like a plant which cannot any longer draw nourishment from its environment.
18. Yet if he stops short at the enjoyment, he shuts himself up within himself.
19. He will only be something to himself and nothing to the world.
20. However much he may live within himself, however intensely he may cultivate his "I" - the world will reject him.
21. To the world he is dead.
22. The student of higher knowledge considers *enjoyment* only as a *means* of ennobling himself for the *world*.
23. Enjoyment is to him like a scout informing him about the world; but once instructed by enjoyment, he passes on to *work*.
24. He does not learn in order to accumulate learning as his own treasure, but in order that he may devote his learning to the service of the world.

16/6

1. In all spiritual science there is a fundamental principle which cannot be transgressed without sacrificing success.
2. Every esoteric training must imprint this on the student.

3. It runs as follows: *All knowledge pursued merely for the enrichment of personal learning and the accumulation of personal treasure leads you away from the path; but all knowledge pursued for growth to ripeness within the process of human ennoblement and cosmic development brings you a step forward.*
4. This law must be strictly observed.
5. And no student is genuine until he has adopted it as a guide for his whole life.
6. This truth can be expressed in the following short sentence: *Every idea which does not become your ideal slays a force in your soul; every idea which becomes your ideal creates within you life-forces.*

Chapter One, Second part Inner Silence

1/7

1. At the very beginning of his course, the student is directed to the path of *veneration* and the development of the *inner life*.

2. Spiritual science now also gives him practical rules by observing which he may tread that path and develop that inner life.
3. These practical rules have no arbitrary origin.
4. They rest upon ancient experience and ancient wisdom.
5. They are given out in the same manner, wheresoever the ways to higher knowledge are indicated.
6. All true teachers of spiritual life are in agreement as to the substance of these rules, even though they do not always clothe them in the same words.
7. This difference, which is of a minor character and is more apparent than real, is due to circumstances which need not be dwelt upon here.

2/6

1. No teacher of the spiritual life wishes to establish a mastery over other persons by means of such rules.
2. He would not compromise anyone's autonomy.
3. Indeed, none respect and cherish human independence more than the occult researcher.
4. It was stated (in the preceding pages) that the bond of union embracing all initiates is spiritual, and that two laws form, as it were, clasps by which the component parts of this bond are held together.
5. Whenever the initiate leaves his enclosed spiritual sphere and steps forth before the world: then comes into consideration a third law.
6. It is this: adapt each one of your actions, and frame each one of your words in such a way that you infringe upon no one's free-will.

3/1

1. The recognition that all true teachers of the spiritual life are permeated through and through with this principle will convince all who follow the practical rules proffered to them that they need sacrifice none of their independence.

4/1

1. One of the first of these rules can be expressed somewhat in the following words of our language: *Provide for yourself moments of inner silence, and in these moments learn to distinguish between the essential and the non-essential.*

5/6 dash -

1. It must be made clear that this practical rule, read aloud, is however "understood in mere words of human language."
2. Originally all rules and teachings of spiritual science were expressed in a symbolical sign-language.
3. And he who wants to get to know their entire meaning and scope, he must first acquire some understanding of this symbolic language.
4. This understanding is dependent in that the one has completed the first steps in this occult science.
5. These steps result from the exact observation of such rules as are here given.

6. *For all* the path stands open to tread, that is for those who possess serious volition and willing.

6/3

1. Simple, in truth, is the above rule concerning moments of inner silence.
2. And equally simple is its observation.
3. But it only achieves its purpose when it is observed in as earnest and strict a manner as it is, in itself, simple.

7/1 dash -

1. How this rule is to be observed will, therefore, be explained without digression.

8/7

1. The occult student must set aside a small part of his daily life in which to concern himself with something quite different from the objects of his daily occupation.
2. And the way, also, in which he occupies himself at such a time must differ entirely from the way in which he performs the rest of his daily duties.
3. But this does not mean that what he does in the time thus set apart has no connection with his daily work.
4. On the contrary: the human being will soon find that just these secluded moments, when sought in the *right* way, give him full power to perform his daily task[s].
5. Nor must it be supposed that the observance of this rule will really encroach upon the time needed for the performance of his duties.
6. *Should anyone really have no more time at his disposal, five minutes a day will suffice.*
7. It all depends on the manner in which these five minutes are spent.

9/19

1. During these periods the student should wrest himself entirely free from his work-a-day life.
2. His thoughts and feelings should take on a different coloring.
3. His joys and sorrows, his cares, experiences, and actions must pass in review before his soul.
4. And he must adopt such a position that he may regard all his sundry experiences from a higher point of view.
5. One need only bear in mind how, in ordinary life, he regards the experiences and actions of others quite differently from our own.
6. This cannot be otherwise.
7. For we are interwoven with our own actions and experiences; whereas those of others we only *contemplate*.
8. Our aim in these moments of seclusion must be so to contemplate and judge our own actions and experiences as though they applied not to ourselves but to some other person.
9. Suppose, for example, a heavy misfortune befalls us.
10. How different would be our attitude toward a similar misfortune had it befallen our neighbor.

11. This attitude cannot be blamed as unjustifiable.
12. It is part of human nature.
13. And applies equally to exceptional circumstances and to the daily affairs of life.
14. The occult student must seek the power of confronting himself, at certain times, as a stranger.
15. He must stand before himself with the *inner tranquility* of a judge.
16. When one attains this, one's own experiences present themselves in a new light.
17. As long as one is interwoven with them and stand, as it were, within them, one clings to the non-essential just as much as to the essential.
18. If one attains the calm of *inner* overview, the essential separates itself from the non-essential.
19. Sorrow and joy, every thought, every resolve, appear different when we confront ourselves in this way.

10/3 dash –

1. It is as though we had spent the whole day in a place where we beheld the smallest objects at the same close range as the largest, and in the evening climbed a neighboring hill and surveyed the whole scene at a glance.
2. Then the various parts appear related to each other in different proportions from those they bore when seen from within.
3. This exercise will not and need not succeed with present occurrences of destiny; but it should be attempted by the student in connection with the events of destiny already experienced in the past.

11/1 dash –

1. The value of such inner quiet self-contemplation depends far less on what is actually contemplated than on our finding within ourselves the power which such inner tranquility develops.

12/4

1. For every human being bears a *higher man* within himself besides what we may call the work-a-day man.
2. This higher man remains hidden until he is awakened.
3. And each human being can *himself* alone awaken this higher being within himself.
4. As long as this higher being is not awakened, the higher faculties slumbering in every human being, and leading to supersensible knowledge, will remain concealed.

13/2

1. The student must resolve to persevere in the strict and earnest observation of the rule here given, so long as he does not feel within himself the fruits of this inner tranquility.
2. To all who thus persevere the day will come when spiritual light will envelop them, and a new world will be revealed to an organ of sight of whose presence within them they were never aware.

14/20

1. And no change need take place in the outward life of the student in consequence of this new rule.
2. He performs his duties and, at first, feels the same joys, sorrows, and experiences as before.
3. In no way can it estrange him from "life."
4. Indeed, he can rather devote himself the more thoroughly to this life for the remainder of the day, having gained a "higher life" in the moments set apart.
5. Little by little this "higher life" will make its influence felt on his ordinary life.
6. The tranquility of the moments set apart will also affect everyday existence.
7. In his whole being he will grow calmer, he will attain firm assurance in all his actions, and cease to be put out of countenance by all manner of incidents.
8. By thus advancing he will gradually become more and more his own guide, and allow himself less and less to be led by circumstances and external influences.
9. He will soon discover how great a source of strength is available to him in these moments thus set apart.
10. He will begin no longer to get angry at things which formerly annoyed him; countless things he formerly feared cease to alarm him.
11. He acquires a new outlook on life.
12. Formerly he may have approached some occupation in a fainthearted way.
13. He would say: "Oh, I lack the power to do this as well as I could wish."
14. Now this thought does not occur to him, but rather a quite different thought.
15. Henceforth he says to himself: "I will summon all my strength to do my work as well as I possibly can."
16. And he suppresses the thought which makes him faint-hearted.
17. For he knows that this very thought might be the cause of a worse performance on his part, and that in any case it cannot contribute to the improvement of his work.
18. And thus, thought after thought, each fraught with advantage to his whole life, flows into the student's outlook.
19. They take the place of those that had a hampering, weakening effect.
20. He begins to steer his own ship on a secure course through the waves of life, whereas it was formerly battered to and fro by these waves.

15/12

1. And this calm and serenity react on the whole being.
2. They assist the growth of the inner man.
3. And, with the inner man, those faculties also grow which lead to higher knowledge.
4. For it is by his progress in this direction that the student gradually reaches the point where he himself determines the manner in which the impressions of the outer world shall affect him.
5. Thus, he may hear a word spoken with the object of wounding or vexing him.
6. Formerly it would indeed have wounded or vexed him.
7. But now that he treads the path to higher knowledge, he is able - before the word has found its way to his inner self - to take from it the sting which gives it the power to wound or vex.
8. Take another example.
9. A human being easily becomes impatient when he is kept waiting.

10. He treads the path to higher knowledge.
11. He so steeps himself in moments of calm with the feeling of the uselessness of impatience that henceforth, on every occasion of impatience, this feeling is immediately present within us.
12. The impatience that was about to make itself felt vanishes, and an interval which would otherwise have been wasted in expressions of impatience will be filled by useful observations, which can be made while waiting.

16/9

1. Now, the scope and significance of these facts must be realized.
2. One must bear in mind that the higher man within us is in constant development.
3. But only the state of calm and serenity here described renders an orderly development possible.
4. The waves of outward life constrain the inner man from all sides if, instead of mastering this outward life, it masters him.
5. Such a man is like a plant which tries to expand in a cleft in the rock.
6. It is stunted in growth until new space is given it.
7. No outward forces can supply space to the inner man.
8. It can only be supplied by the *inner calm* which man himself gives to his soul.
9. Outward circumstances can *only* alter the course of his outward life; they can never awaken the inner spiritual man.

17/1 dash –

1. The student must himself give birth to a new and higher man within himself.

18/4

1. This “higher man” now becomes the “inner ruler” who directs the circumstances of the outer man with sure guidance.
2. As long as the outer man has the upper hand and control, this inner man is his slave and therefore cannot unfold his powers.
3. If it depends on something other than myself whether I should get angry or not, I am not master of myself, or, to put it better, I have not yet found the ruler within myself.
4. I must develop the faculty of letting the impressions of the outer world approach me only in the way in which I myself determine; then only do I become in the real sense a student.

19/3 dash -

1. And only in as far as the student earnestly seeks this power can he reach the goal.
2. It is of no importance how far anyone can go in a given time; the point is that he should earnestly *seek*.
3. Many have striven for years without noticing any appreciable progress; but many of those who did not despair, but remained unshaken, have then quite suddenly achieved the inner victory.

20/3

1. No doubt a great effort is required in many stations of life to provide these moments of inner calm.
2. But the greater the effort needed, the more important is the achievement.
3. In spiritual science everything depends upon energy, inward truthfulness, and uncompromising sincerity with which we confront our own selves, with all our deeds and actions, as a complete stranger.

21/17

1. But only one side of the student's inner activity is characterized by this birth of his own higher being.
2. Something else is needed in addition.
3. Even if he confronts himself as a stranger, it is only himself that he contemplates; he looks on those experiences and actions with which he is connected through his particular station of life.
4. He must now disengage himself from it.
5. He must rise beyond to a *purely* human level, which no longer has anything to do with his own special situation.
6. He must pass on to the contemplation of those things which would concern him as a human being, even if he lived under quite different circumstances and in quite a different situation.
7. In this way something begins to live within him which ranges above the purely personal.
8. His gaze is directed to *worlds higher* than those with which every-day life connects him.
9. And thus, he begins to feel and realize, as an inner experience, that he belongs to those higher worlds.
10. These are worlds concerning which his senses and his daily occupation can tell him nothing.
11. Thus, he now shifts the central point of his being to the inner part of his nature.
12. He listens to the voices within him which speak to him in his moments of tranquility; he cultivates an intercourse with the spiritual world.
13. He is removed from the every-day world.
14. Its noise is silenced.
15. All around him there is silence.
16. He puts away everything that reminds him of such impressions from without.
17. Calm inward contemplation and converse with the purely spiritual world fill his soul.

22/16 dash –

1. Such tranquil contemplation must become a natural necessity in the life of the student.
2. He is now plunged in a world of thought.
3. He must develop a living feeling for this silent thought-activity.
4. He must learn to love what the spirit pours into him.
5. He will soon cease to feel that this thought-world is less real than the every-day things which surround him.
6. He begins to deal with his thoughts as with things in space.

7. And the moment approaches when he begins to feel that which reveals itself in the silent inward thought-work to be much higher, much more real, than the things in space.
8. He discovers that something living expresses itself in this thought-world.
9. He sees that his thoughts do not merely harbor shadow-pictures, but that through them hidden beings speak to him.
10. Out of the silence, speech becomes audible to him.
11. Formerly sound only reached him through his ear; now it resounds through his soul.
12. An inner language, an inner word is revealed to him.
13. This moment, when first experienced, is one of greatest rapture for the student.
14. An inner light is shed over the whole external world,
15. And a second life begins for him.
16. Through his being there pours a divine stream from a world of divine rapture.

23/2

1. This life of the soul in thought, which gradually widens into a life in spiritual being, is called by Gnosis, and by Spiritual Science, *Meditation* (contemplative reflection).
2. This meditation is the means to supersensible knowledge.

24/10 dash –

1. But the student in such moments must not merely indulge in feelings.
2. He must not have indefinite sensations in his soul.
3. That would only hinder him from reaching true spiritual knowledge.
4. His thoughts must be clear, sharp and definite.
5. And he will be helped in this if he does not cling blindly to the thoughts that rise within him.
6. Rather must he permeate himself with the lofty thoughts by which men already advanced and possessed of the spirit were inspired at such moments.
7. He should start with the writings which themselves had their origin in just such revelation during meditation.
8. In the mystic, gnostic and spiritual scientific literature of today the student will find such writings.
9. And in them lives the material for his meditation.
10. The seekers of the spirit have themselves set down in such writings the thoughts of the divine science which the Spirit has directed his messengers to proclaim to the world.

25/9

1. Through such meditation a complete transformation takes place in the student.
2. He begins to form quite new conceptions of reality.
3. All things acquire a fresh value for him.
4. It cannot be repeated too often that this transformation does not alienate him from the world.
5. He will in no way be estranged from his daily tasks and duties.

6. For he comes to realize that the most insignificant action he has to accomplish, the most insignificant experience which offers itself to him, stands in connection with cosmic beings and cosmic events.
7. When once this connection is revealed to him in his moments of contemplation, he comes to his daily activities with a new, fuller power.
8. For now, he knows that his labor and his suffering are given and endured for the sake of a great, spiritual, cosmic whole.
9. Not weariness, but strength to live springs from meditation.

26/11

1. With firm step the student passes through life.
2. No matter what it may bring him, he goes forward erect.
3. In the past he knew not why he labored and suffered, but now he knows.
4. It is obvious that such meditation leads more surely to the goal if conducted under the direction of experienced persons.
5. Such people who know of themselves how everything may best be done.
6. One should seek their advice and guidance of such people.
7. Truly, no one loses his freedom thereby.
8. What would otherwise be mere uncertain groping in the dark becomes under this direction purposeful work.
9. All who apply to those possessing knowledge and experience in these matters will never apply in vain.
10. Only they must realize that what they seek is the advice of a friend, not the domination of a would-be ruler.
11. It will always be found that they who really know are the most modest of men, and that nothing is further from their nature than what is called the lust for power.

27/21

1. When, by means of meditation, a man rises to union with the spirit, he brings to life the eternal in him, which is limited by neither birth nor death.
2. The existence of this eternal being can only be doubted by those who have not themselves experienced it.
3. Thus, meditation is the way which also leads man to the knowledge, to the contemplation of his eternal, indestructible, essential being.
4. And it is only through meditation that man can attain to such knowledge.
5. Gnosis and Spiritual Science tell of the eternal nature of this being and of its reincarnation.
6. The question is often asked: Why does a man know nothing of his experiences beyond the borders of life and death?
7. Not thus should we ask.
8. But rather: How can we attain such knowledge?
9. In right meditation the path is opened.
10. This alone can revive the memory of experiences beyond the border of life and death.
11. Everyone can attain this knowledge; in each one of us lies the faculty of recognizing and contemplating for ourselves what genuine Mysticism, Spiritual Science, Anthroposophy, and Gnosis teach.

12. He *must* choose simply the right means.
13. Only a being with ears and eyes can apprehend sounds and colors.
14. And in addition, can the eye perceive nothing if the light which makes things visible is missing.
15. Spiritual Science gives the means of developing the spiritual ears and eyes, and of kindling the spiritual light.
16. As three levels can the method of spiritual schooling can be characterized: (1) *Preparation*.
17. This develops the spiritual senses.
18. (2) *Enlightenment*.
19. This kindles the spiritual light.
20. (3) *Initiation*.
21. This establishes *intercourse* with the higher spiritual beings.