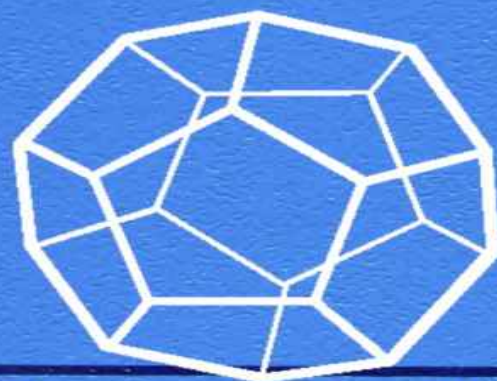




PAUL EUGEN
SCHILLER

RUDOLF STEINER
AND
INITIATION

*The Anthroposophical Path
of Inner Schooling
A Survey*



SteinerBooks

THE ANTHROPOSOPHIC PRESS

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Paul Eugen Schiller

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Introduction

Let it be said from the start that the following survey can only be regarded as *one* of the possible summaries of Rudolf Steiner's characterization of the anthroposophical path of inner schooling. Such a survey is necessary because the men or women of our time must be able to take each step along the path in full consciousness and freedom. In this sense, Rudolf Steiner earnestly advised the pupil “to place before his mind's eye, with the greatest possible exactitude, those paths of soul development that are described here” (1/P).

A comprehensive survey, however, can only be gained if Rudolf Steiner's early presentations, which form a foundation, and his later descriptions, particularly those from 1920-25, are taken into account. These could only be given stage by stage after many years of educational effort because his readers and listeners had first to be prepared to this end. The present volume can, of course, only draw attention to the appropriate presentations given by Rudolf Steiner. They should not be replaced because it is an unconditional necessity that they be thoroughly worked through.

A large number of passages have been quoted. At present, many lectures given by Rudolf Steiner, from which such quotations are taken, have not yet been translated into English. For the sake of a comprehensive survey such quotations have nevertheless been included. The bibliography at the end of this volume lists a number of fundamental works by Rudolf Steiner in English from which those quotations have been taken that are designated by numbers in the text. The other passages quoted can be ascertained by reference to the original German edition to which an extensive list of sources (*Quellenverzeichnis*) has been appended. The relatively large number of such quotations is justified in that, in the description of spiritual facts and processes, their true meaning and value so often depend upon the exact sentence formation and the particular choice of words appropriate to the subject at hand. If the author of this survey were, for the sake of a fluent presentation, to choose his own formulations and designations, a number of dangers could arise. Several descriptions

and quotations are made use of more than once. This appeared necessary in order that it might be possible to report on certain areas of development in an organically integrated way, especially on the higher stages of knowledge: imagination, inspiration and intuition. It is often also important to bring forward again something that has already been said from a new point of view.

An exact acquaintance with the *entire* path of schooling is indispensable for one who wants to advance to the knowledge of higher worlds by means of the development and transformation of his soul-spiritual organism. Rudolf Steiner repeatedly draws attention to the fact that the path of development described in his writings is one that has validity for everyone. Yet, there is no such thing as “development in itself,” nor “development in general”; there is only “development of one or another, or a third or fourth, or thousandth person.” The individual himself must, therefore, in accordance with the given attributes of his individuality, determine the specific forming of his steps in development; in other words, he must determine the selection, timing and duration of his exercises and meditations. By means of attentive and intimate observation and evaluation of himself, this is entirely possible for him on the basis of the extensive indications and advice given by Rudolf Steiner.

Acquaintance with the anthroposophical path of schooling, of its structure and goal, is, however, also important for the person who does not yet feel called upon to follow such a path. At the present time numerous methods for the inner enlivening and strengthening of the human soul are advocated and highly praised. It is therefore necessary that the human being of our time be given information that is complete and that he can clearly see through as the basis for the formation of his own judgment. What follows is intended to provide such grounds for judgment in relation to the path of schooling given by Rudolf Steiner.

Two particular characteristics, by means of which one can recognize this path, should be indicated. The pupil is always challenged not to accept on blind faith the instructions and rules that are given him. *Before* he applies them he should acquire clear insight into their content and effect. This can indeed be accomplished by means of his healthy human understanding. Further, the pupil should be conscious of the fact that the exercises and meditations are applicable, first and foremost to the soul-spiritual in man. They are to be carried out entirely independent of outer circumstances and

influences. The application of certain bodily positions, or the seeking of help through certain substances is to be avoided; by such means the strengthening and development of the soul-spiritual would be endangered and the pupil's freedom could not be maintained.

The last chapter, "Spiritual Science," was given considerable space. It is, of course, self-understood that the anthroposophical path of inner schooling should lead to a strengthening and deepening of the soul forces, and to a manner of acting by the individual that is grounded in the spirit. Nevertheless, the development of a comprehensive, securely anchored *knowledge* of the realm of the supersensible, of the spiritually creative — in other words, the development of a *spiritual science* — is of the greatest significance for the future evolution of humanity.

In the past the power of faith gave man a real connection with the divine-creative world. Through this connection strong life impulses and guidance in the formation of destiny flowed into the human soul. Today, an increasing number of people experience the ebbing away of this union through faith. Their lives and cognition must rely more and more exclusively on what the physical world of the senses provides them. To the questions slumbering in every human soul concerning the origin, development and goal of his or her own being, no answers are any longer to be found. Only a new, concrete reunion with the higher divine-spiritual worlds is capable of meeting the dangers that arise through this ebbing away and is able to secure the continuation of a genuinely human culture. The new reunion must, however, in accordance with the evolution of mankind, be built on a foundation of a fully conscious and exact observation and investigation of the soul-spiritual in man and in the world. It is the aim of anthroposophical spiritual science to cultivate such knowledge and by its means to give impulses for human life and action that are imbued with a living spiritual reality.

This summary is intended to provide an insight into the structure and formation, as well as into the goals, of the anthroposophical path of inner schooling. Such an insight can provide an *understanding* of the significance of the exercises and meditations that are here given, as well as of their sequence and effects. This is, however, only the preparation for the work that actually has to be done; that is, the patient and persevering *carrying through* of the instruction given. This alone can lead to the unfolding of higher knowledge.

Education Toward Spiritual Knowledge

Throughout his life, and especially after the turn of the century, Rudolf Steiner worked on the development of a path of inner schooling that could make possible for the human being of the present-day and of the future a fully conscious, scientifically grounded knowledge of the worlds of soul and spirit and of soul-spiritual beings. He knew himself to be “standing completely within the spiritual world” from his youth onward. His life task, however, had, of necessity, to lead him beyond his own, personal experience of the spirit to a well-grounded, secure spiritual science. “The impulse to bring the esoteric knowledge which lived within me to public attention led me to write an essay about Goethe's fairy tale of the ‘Green Snake and the Beautiful Lily’ under the title *Goethe's Secret Revelation* for publication in the *Magazine for Literature* of August 28, 1899, in commemoration of Goethe's one hundred and fiftieth birthday. This essay is, indeed, not yet deeply esoteric. But I could not expect more of my audience at that time than I gave in that essay” (2/xxx).

Lectures that Rudolf Steiner gave in Berlin to an audience interested in spiritual-scientific questions led in 1901 and 1902 to the two publications *Mystics of the Renaissance* (3) and *Christianity as Mystical Fact* (4). In the first of these works the nature of human cognition is characterized in an introductory way and it is shown how a conscious, genuine experience within the self leads in a new way into those realms that were sought by seeking human beings in former times in an experience that was carried in a deeply felt, mystical way. In *Christianity as Mystical Fact* it is shown that the essential being of the Christ impulse and its central role in the whole development of humanity can only be fully penetrated and understood by means of cognitive processes, which are themselves grounded in spiritual life.

In the spring of 1904, *Theosophy* appeared (5). Of the composition of this book, Rudolf Steiner later writes that everything that is there presented is grounded in spiritual experience (2/xxxi). The chapter, “The Nature of Man,” strictly adheres to the factual findings of science based on sense perception; spiritual observation comes to expression in reality-filled

natural scientific ideas. The chapter, "Re-embodiment of the Spirit and Destiny," required of the reader that he go further and develop a more intimate observation of life processes and that he develop ideas that are capable of grasping the formative forces of human life. The chapter, "The Three Worlds," demands yet higher faculties. A transformed, enstrengthened soul life and a capacity for ideas that has become free of one's body have to be developed. Only thereby is the pre-condition provided for learning to know the conditions and occurrences of the soul and spirit world and their connection with the physical. There then follows the closing chapter, "The Path of Knowledge." At the outset, it is emphasized that he who wants to develop faculties for higher knowledge must devote himself earnestly to a deepened activity of thought. This is followed by a brief, strictly developed description of the higher evolution of thinking, feeling and willing. Through this development the soul capacities are transformed into new organs of soul-spiritual perception and cognition. The human being can become a "participant of the Spiritual World."

This book challenges the capacity to understand the reality of the bodily, of the psychic, and of the spiritual world. Although Rudolf Steiner had already described the paths leading to the development of such ideas, above all in his *Philosophy of Freedom* (6) as well as in *A Theory of Knowledge Implicit in Goethe's World Conception* (7) and in *Truth and Science* (8), there was little inclination toward such an intensification of thinking at the beginning of the twentieth century. With the publication of *Theosophy*, the question so decisive for destiny, however, had been directed to those forces that were leading culture: Will there be enough men and women who are ready to work to achieve a real access to the world of soul and spirit in the scientifically grounded way that has been described? This was not the case. The representatives of scientific life at that time were not ready to take up the spiritual science that had, in its essential, been here presented. (A later view of history will come to recognize that in this failure lies one of the chief causes of the tragic events of the twentieth century.)

Also among those contemporaries who had shown interest in Rudolf Steiner's characterizations of mysticism and the mysteries of antiquity there were few at that time who were able to follow the path of inner schooling built up as it was on the foundation of rigorous thought. It

became necessary, therefore, at least, at first, to present a differently structured description of the “Path of Knowledge.” In 1904 and 1905, Rudolf Steiner published sixteen essays in the periodical *Lucifer-Gnosis*, which later appeared in book form under the title, *Knowledge of the Higher Worlds* (1). Here, to begin with, the fundamental moods of soul are depicted that a spiritually seeking pupil must call up in him- or herself if he or she intends to follow the path to the knowledge of higher worlds. Attention is drawn to the attributes that have newly to be developed and, above all, to the deepened responsibility both in inner and outer action that is from now on demanded. Simple, preparatory exercises, directed to the cultivation and conscious mastery and control of thinking, feeling and willing, are set forth. The stages of initiation and the trials connected with it are briefly presented.

The second half of the book begins with the chapter, “The Conditions of Esoteric Training.” In earnest words, the pupil is made aware that a spiritual schooling can only then be rightly carried out if he is able to raise his conception and attitude toward life to a higher level. He cannot enter the spiritual world merely as a “knower,” he must do so as a full human being. There then follows a detailed presentation of the exercises and meditations that are necessary for the development of the new organs of perception. To this development, which takes place primarily in the human astral body, must be linked a further evolution that is called forth in the etheric body. By this means, at a basic level, the *knowledge* of what has been supersensibly perceived up to this point becomes possible. Therewith the human being enters the actual spiritual world.

The conclusion of the book comprises detailed descriptions of the changes that occur in the soul-spiritual being of man in consequence of such an inner schooling. The first spiritual encounters are described that occur after crossing the threshold of the spiritual world. Rudolf Steiner expanded the sixteen essays that constitute the basis of the book *Knowledge of the Higher Worlds* by five additional articles that were later newly published under the title *The Stages of Higher Knowledge* (9). This volume contains the first version of an epistemology of occult science. With reference to sense perception, to the living formation of images, to the intensified conceptual capacity and to the essential human core, the “I,” the fourfold way in which the human being relates with his environment is indicated and, alongside the ordinary “materialistic” knowledge a first

description is given of the stages of imaginative, inspirative and intuitive cognition.

Rudolf Steiner ever and again drew attention to the volume, *Knowledge of the Higher Worlds*, as a first, fundamental presentation of the path of schooling. Therewith the “first indications,” that is to say, the “first beginnings,” of that path are given that can then lead “into the highest regions of initiation.” He frequently drew attention to the fact that to begin with in a public presentation there was a great deal that could only be described up to a certain point because the soul-spiritual organization of so many people at that time did not yet permit an occult development. “It would have been indeed foolish,” he once said, “to have thought of anything more than a delicate drawing of attention to what could only be realized at a later time.” Only as a result of the continuous progress of the work did it become possible in the following years to supplement and enlarge upon what had been given.

The reader of *Knowledge of the Higher Worlds* who is already familiar with elements of Rudolf Steiner's life work may be astonished not to find in this early volume many an aspect that otherwise occupies an important place in Rudolf Steiner's work. Thus, for example, one finds no indication of Rudolf Steiner's epistemological works, which are of decisive significance for the build-up and for the method of approach to the path of inner schooling as depicted in *Knowledge of the Higher Worlds*. Although the Christ impulse decisively permeates the book's entire conception, Christ's name is nowhere mentioned. Also, the naming of the higher stages of knowledge, imagination, inspiration, intuition is not yet introduced. This occurs only in the succeeding volume *The Stages of Higher Knowledge* (9).

Before the necessary supplements and amplifications could be given, Rudolf Steiner had to carry through a tremendous education of his readers and listeners. As he at one time later described, “Christianity had first of all to be reconquered” for his hearers, for there existed at the beginning of the century an outspoken anti-Christian attitude of mind and heart. To this end, the deeper truths of the Gospels and the essential being of the Christ impulse had to be presented in many lectures on the basis of his new spiritual-scientific investigations. As those who at that time strove for a knowledge of the spiritual development of humanity were almost exclusively oriented toward the oriental paths of schooling and to the

Eastern mystery centers, it became necessary for him to show that Christian paths of initiation have also existed and that in keeping with the progress of mankind's development, a Western, Rosicrucian path of schooling had been cultivated for centuries. Rudolf Steiner had also to accomplish a "conquest of thinking" for his hearers at that time. He showed, with patient effort, drawing attention to his writings dealing with the theory of knowledge, "that the process of pure thinking reveals itself to be the first stage of those processes by means of which supersensible knowledge is to be attained."

As a result of this educational effort, it became possible to incorporate the insights into the essential nature of the Christ impulse and of the Mystery of Golgatha, as well as the recognition of the significance of thinking for higher development, into the further presentations of the path of inner schooling. It thereby became possible, in *An Outline of Occult Science*, which appeared in 1909, to give a new form to the chapter, "The Knowledge of Higher Worlds — Concerning Initiation" (10).

The work with the exercises and meditations described in *Knowledge of the Higher Worlds* is presupposed. At the beginning of the chapter previously referred to one's attention is expressly drawn to the fact that the given instructions are *not* taken up in blind faith. "Such a procedure should be out of the question in this realm." It is expected of the pupil that, before taking up an exercise, he shall achieve a clear insight into how it works and what results it is intended to achieve (10/1). If the instructions for schooling are taken up in this way, the inner freedom of the pupil is preserved; he is, however, called upon to carry through all the steps along the path of schooling in full consciousness. After an introductory consideration of some of the questions that are fundamental for the inner training there then follows a detailed presentation of the development of the stage of *imaginative* knowledge.

In *Knowledge of the Higher Worlds* Rudolf Steiner mentions only briefly the symbolic language of signs that was frequently made use of in earlier occult schools and draws attention to the fact that in our time the pupil should only be made acquainted with such symbolic representations after definite preparation and experiences of his own. In earlier times it was justified to give the pupil such pictorial representations and symbols as content of his meditations without explanation of any kind because his etheric body still had forces within it which, through the deepened

experience of the symbol, would call forth a transformation of the soul-spiritual organization. Today, however, serious changes would be connected with the direct application of such symbols. Rudolf Steiner therefore introduces a new way of working with occult pictures and symbols that is appropriate to the human being of the present day. The pupil of our time must build up the symbolic picture independently and fully consciously through a decision of his free will *before* he makes it the content of his meditation. This is shown in detail in the example of the symbolic picture of the Rose Cross (which will be reported on more fully in a later chapter). Through repeated building up and meditating on such symbolic pictures, new capacities unfold within the soul that are a necessary preparation for imaginative knowledge.

A further development can now be introduced into the inner schooling. In *Knowledge of the Higher Worlds* brief reference only was made to the fact that it is important to free thinking from sense impressions and sense experiences. In *Occult Science* it is expressly emphasized that “the inner reliability of the imaginative stage of knowledge is attained by means of the fact that the soul exercises, the meditations in which one steeps oneself, find support through what one might call an accustoming of oneself to sense-free thinking” (10/3). Along two paths, Rudolf Steiner points out, can this new thinking be developed. Once by means of a thorough working over of the facts about the higher world as these are communicated by spiritual science, whereby thinking is active in relation with contents that are purely of the nature of soul and spirit and, in this way, becomes sense-free. The other path, “which is more secure and, above all, more accurate, but which is, on the other hand, for many people also more difficult,” is given in the epistemological writings mentioned above in which it is shown how a “pure thinking” is to be developed. Such a thinking lifts itself above sense-bound observation and allows the pupil “to attain a feeling for the higher worlds that will bear the most beautiful fruits for him for all time” (10/3).

Immediately following this, new instructions are given for the unfolding of those organs of supersensible perception needed for imaginative experience. The particular attribute of these organs and their relationship with certain spiritual realms is presented. Attention is thereupon drawn to the fact that such organs can, of course, not be developed in the realm of physical, sense-perceptible substances but only in the realm of the soul,

within the astral body. These soul and spirit organs, so Rudolf Steiner describes them, consist of the activities of soul that correspond with them; in other words, they are made up of *active forces* and they exist only insofar and as long as these activities are exercised.

If the pupil of spiritual science has learned to use these organs in the right way, he then experiences imaginative pictures. In *Occult Science* Rudolf Steiner draws attention briefly to the fact that these pictures are to be understood as *indications* that point to purely soul-spiritual realities. Only later does he present in detail the relationship that exists between the purely spiritual experience underlying an imagination and the incidental experiences leading to the building up of the imaginative picture (see page 106).

The knowledge of supersensible worlds which leads beyond the imaginative experience requires an ascent to yet higher stages. *Inspired* cognition makes possible the “reading” of the imaginative picture-script. It leads to the comprehension of the inner attributes of spiritually creative beings and of the relationships that exist between them. The highest stage of knowledge for contemporary humanity is *intuitive* cognition. By its means man is able to dive down into the beings themselves. At first, in only a tentative way, certain exercises and meditations necessary for these three stages of knowledge are characterized here. Rudolf Steiner was only able to present new details of the path of inner schooling after he had familiarized his readers and hearers with further realms of the higher worlds.

In *Occult Science*, in the final section of the chapter, “The Knowledge of the Higher Worlds,” the changes that result in the life of soul and in the personality of the pupil as the result of his or her schooling — changes that were already dealt with in *Knowledge of the Higher Worlds* — are newly described and deepened. At the close of the chapter, sentences are to be found showing that Rudolf Steiner considered it to be his task to place the anthroposophical path of inner schooling entirely within the requirements and conditions of life of modern man. “The path that is here described leading to higher knowledge is one that is suitable for those souls who incarnate into the immediate present time. The path is such that the starting point of spiritual development can be found wherever the human being is confronted by contemporary conditions of life” (10/11).

In 1912 and 1913 Rudolf Steiner published two books: *A Road to Self Knowledge* (11) and *The Threshold of the Spiritual World* (11). He characterized their content as an extension and widening of what had already been given. In relation to the first, he said in his introduction that it, above all, describes those experiences that take place in the soul of the pupil as a result of the schooling. The presentation of these soul experiences follows entirely the new direction that was begun in *Occult Science*. In an appendix added in 1918 it was especially emphasized that the supersensible experiences that are described are not to be found as a result of damping down ordinary consciousness, in other words, at a lower level, but that they are rather only to be found at the level of a higher, intensified consciousness. This realm begins “with the quality of thinking that is inwardly illuminated by the soul's activity, a thinking mastered by the thinker's will” (11/9). Eight meditations are described. They enable the pupil to develop ideas that correspond with the real soul-spiritual actualities of his own being. The particular manner in which these meditations are described not only conveys instructions, they lead the pupil, sentence by sentence, to a certain fact of spiritual existence. They call up a picture of this fact in its entirety and allow him, meditatively, to live within it. Genuine supersensible experience imprints itself into his soul. In the aphoristic exposition of the second book, *The Threshold of the Spiritual World*, these experiences are deepened. The picture-forming power is intensified. “One directs one's attention away from the pictures and directs it toward one's own activity of picture-creation.” Self-consciousness is thereby strengthened and a new union with the supersensible world is thereby made possible (11/17). The soul that has been strengthened by means of meditative experience with the examples here indicated is thereby prepared in the right way to cross the threshold to the spiritual world. Rudolf Steiner says of the relationship to the spiritual world that has now become possible: “One lives into that world in which, in a certain sense, a conversation in thought takes place from being to being, where the soul is required to conduct thought-conversations if it is to come to a relationship with living thought beings that exist in these worlds.”

Alongside the work with the content of *Knowledge of the Higher Worlds* — and of *Occult Science*, which was supported by many lectures, Rudolf Steiner gave a small circle of advanced pupils instructions that carried

them further and allowed them to participate in a deepened esoteric schooling. The content of these lessons was at first handled confidentially. Many years later part of them was made generally available (12). These esoteric lessons had to be interrupted in 1914. It was impossible during World War I to carry on such an intimate work. In studying these indications one must particularly keep in mind the personal relationships that existed at that time. Rudolf Steiner in later years set forth many of these indications in new forms.

The reception of the writings published in connection with the path of schooling and the earnest manner in which his listeners and his readers worked with them made it possible for Rudolf Steiner to compose four Mystery Dramas: *The Portal of Initiation* (1910), *The Soul's Probation* (1911), *The Guardian of the Threshold* (1912), *The Soul's Awakening* (1913) (13). The titles of these dramas themselves express the fact that they have as their content soul and spiritual processes that are experienced by men and women who strive for spiritual perception and spiritual knowledge. It cannot be the task of the present considerations to depict the artistic composition by means of which the paths of esoteric development of individual personalities are presented. Nevertheless, the significant distinction that exists between the representation of an individual esoteric development and of one that is valid in a general way must be pointed out. In this connection Rudolf Steiner says: "All the things that you — and in the consideration of occult matters it is indeed justified to speak in such a way — that you find in a kind of stammering speech in the book *Knowledge of the Higher Worlds*, all that is contained there as a description of the path leading into higher worlds, all of this united with what could be said in a different form in *Occult Science*, is basically to be found in a much more intensive, much more actual and true-to-life way — because it is much more individualized — in the Rosicrucian Mystery Drama (*The Portal of Initiation*). In such a volume as, for instance, *Knowledge of the Higher Worlds* one can only bring forward what needs to be said about human development in such a manner that it is applicable to every human being who begins to set foot in a certain way toward higher worlds. . . . If one really wants to present development as it is perceived in the spiritual world, one can only do so by giving form to the development of a single human being, by translating what is true for all men into terms of a single individuality" (October 31, 1910).

In this sense, the tasks set by destiny, the meditations, the ordeals and the higher experiences of, for example, the artist, Johannes Thomasius, the scientist professor, Capesius, the engineer, Strader, are depicted in these dramas. The pupil of the spiritual path will gain an important help through these dramas if he is able in his work to draw upon the knowledge and the inner identification with such experiences. On the occasions of the first performances of these dramas Rudolf Steiner held a course of lectures. Their titles convey to what extent their content is directed toward a deeper penetration into what takes place along the path of schooling: *Wonders of the World, Ordeals of the Soul, and Revelations of the Spirit* (14); *Initiation, Eternity and the Passing Moment* (15); *The Secrets of the Threshold* (16). With these lectures, which depict new details and points of view, an inexhaustible source is given for the comprehension of esoteric processes of development. To all of this is added the furthering that a pupil of the spiritual path experiences when, with the whole of his being, he takes in the artistic composition of such destinies. An esoteric development cannot be carried out by means of thinking alone. The whole thinking, feeling and willing human being must put himself into such a process of becoming. The full significance of the Mystery Dramas will reveal itself to the pupil more and more distinctly, the higher he is able to ascend along his own path of schooling.

The increasing spread of anthroposophical spiritual science, the new architectural and sculptural forms of the first Goetheanum, as well as the events of World War I, brought the anthroposophical movement face to face with new tasks. Previously, this work had been undertaken by relatively small groups in an inward, intimate manner. The experience of the war awakened doubts in many people about the materialistic way of life that was dominant at that time. The longing intensified for a new connection with the spiritually creative world. Artists, scientists, priests, doctors, manual workers, craftsmen, got to know the books of Rudolf Steiner or heard his lectures. Most of these people, however, lived in the way of thinking, in the ideas, that so-called “strict science” had evolved. Therewith, the necessity arose for those who wished to present the results and the methods of anthroposophical spiritual science to come to terms with these thought forms. It became necessary to show how Anthroposophy meets the justified demands of modern science in all fields and how it is able to carry new impulses into science. Along with the

earlier manner of characterizing spiritual science that had appealed directly to the powers of the heart, a form of characterizing that did justice to the new challenges and demands now had to be cultivated. Rudolf Steiner fulfilled this task by means of new publications and by extending his lecturing activity.

In the presentation of the anthroposophical path of schooling that followed from this time onward, the evolution of an exact, realistic thinking as foundation for an esoteric development was given a prominent place. Much had been prepared during previous years for this new step. Rudolf Steiner had, for instance, at the Fourth International Philosophical Congress, Bologna 1911, given a lecture about “The Psychological Foundations of Anthroposophy; Its Standpoint in Relation to the Theory of Knowledge.” In this lecture he pointed out that in his books, *Truth and Science* and *The Philosophy of Freedom* a complete fundament is given for a new way of spiritual research. He could state: “The possibility of pure spiritual investigation is therewith shown to be thinkable in strictly theoretical cognitive terms” (17).

Rudolf Steiner added to the second edition of *The Riddles of Philosophy*, which appeared in 1914, the concluding chapter “Short Outlook Toward an Anthroposophy.” Making reference to what had been given in *Truth and Science* and *The Philosophy of Freedom*, it is shown that the seeking human soul must unfold a consciousness different from the usual one in order to be able to transcend the boundaries of knowledge as these are today generally assumed to be. Such an unfolding is achieved when, by means of appropriate exercises, the inner activity of thought as well as of feeling and will is intensified in a fully conscious way and is freed from the bonds with the bodily organization. The capacity thus arises to experience and to know in a purely soul-spiritual way. A genuine natural scientific attitude of heart and mind has to serve as the foundation for this higher development.

The material indicated in this way is set forth more exactly in the book that appeared in 1917 under the title, *Riddles of the Soul* (18). In the first chapter, “Anthropology and Anthroposophy,” it is shown how it is possible, adhering strictly to the justified demands of modern science, to develop new organs of spiritual perception, “new spirit organs.” These are, of course, of a soul nature; they transmit impressions from purely soul-spiritual realms. The ideas and representations that arise thereby are of an

entirely different kind than those that depend upon the impressions of the bodily senses. They are not “dead” but rather “living” representations. Rudolf Steiner describes in detail how such representations, that is to say, imaginations, are built up out of two experiences: A “spiritual experience” and an “accompanying experience” that has more the character of feeling. (See page 108 where this is developed more fully.) In the appendices to this volume, Rudolf Steiner once again makes clear his position in relation to the fundamental questions of cognition. He expresses the view that he who today seeks higher knowledge must come to terms with the problems of the theory of knowledge. It is possible in this connection only to mention that in these “Appendices” there appears for the first time the idea of the “threefold human being” in his bodily as well as soul-spiritual nature. As Rudolf Steiner describes in his *Course of My Life* (2), he had carried on investigations concerning this differentiation of the human organism in nerve-sense system, rhythmic system and metabolic-limb system for thirty years before he took the step to publish his findings.

It has already been pointed out that the necessity arose about the year 1914 to present Anthroposophy and the anthroposophical path of inner schooling to a wider public, and to demonstrate thereby that this new spiritual knowledge fully satisfies the justified requirements of modern science. In essays published between 1916 and 1918 in the quarterly periodical *Das Reich* (Munich, Heidelberg), Rudolf Steiner addresses himself directly to those personalities who were at that time in positions of leadership. In the first essay, “The Knowledge of the Condition Between Death and a New Birth,” one is challenged from the outset to investigate and to develop without prejudice and with utmost exactitude the soul *activities* that express themselves in thinking, feeling and willing. If, for example, by means of the appropriate exercises, one raises the process of thinking to a level where it is fully penetrated by consciousness and thereby becomes a pure, inner activity of will, there arises a new capacity, no longer bound to the bodily organism. A corresponding development of the will likewise leads to a higher faculty. Capacities of this kind can now be directed toward purely spiritual processes. They make possible a knowledge of oneself as well as of the beings and processes of the spiritual world. “The path into the spiritual world is, therefore, accomplished by means of the bringing to light of what is contained in thinking and in willing.” The second half of this essay describes how, by means of the

appropriate exercises and meditations, one attains the level of imaginative cognition leading to a knowledge of the etheric world, the level of inspirational cognition leading to an experience of the condition between death and a new birth and the level of intuitive cognition leading to insight into the impulses that are at work in the formation of destiny.

Two further essays follow: “Spiritual Science as Anthroposophy and the Contemporary Theory of Knowledge” and “The Former Maintaining of Secrecy and The Revelation of Supersensible Knowledge Today.” In the first of these essays Rudolf Steiner shows that the spiritual science he developed was built up strictly on the basis of his earlier philosophical works. He makes clear “that one must recognize an entirely organic progress from the basic theoretical cognitive views of my thesis *Truth and Science* and of my *Philosophy of Freedom* to the insights of *spiritual science* or *Anthroposophy* as I have later developed them.” Under the second theme one is reminded that both the striving of natural science as well as of the usual mystical searching must come to a halt before the so-called limits of knowledge. A crossing of these limits is only then possible when one consciously experiences that these boundaries *must* exist as long as the soul powers engaged in the process of knowledge remain bound to their bodily instruments. If the pupil of spiritual science develops soul capacities “free of the body,” there then opens up for him the path to supersensible experience. What is at first a surprising connection between the occurrence of such boundaries of knowledge and the human capacity for love is revealed, and the path to the unfolding of that power of love that can transcend these limits is pointed out. (This theme is developed further on page 134.)

Here one's attention is also first drawn to the development of body-free thinking. The latter makes possible a first supersensible experience of one's *own* being. The corresponding development of the element of will expands this experience into the realm of the supersensible *environment*. In earlier times it was entirely justified, indeed necessary, to cultivate and to protect supersensible knowledge in isolation, in “esoteric schools.” Rudolf Steiner, however, had to make clear for our time that “we live in a time in which supersensible knowledge can no longer remain the secret possession of a few but must become the common property of all those in whom the sense for life in this age stirs as a need of their soul existence.” This need “will lead ever more to the demand that supersensible cognition be given

equal recognition with knowledge transmitted by the senses.” This demand of the spirit of the age was not perceived by the culturally leading personalities and was therefore not made the basis for artistic, scientific and social creations at that time. Rudolf Steiner had to continue to work with an ever growing, but nevertheless relatively small circle of listeners and readers.

The characterization so strictly carried through in *Riddles of the Soul* and in the previously mentioned essays on the basis of the works dealing with the theory of cognition introduce a new presentation of the path of schooling. The latter is described in increasing measure — of course, retaining fully the instructions previously given — in such a way that it can serve as foundation and preparation for supersensible, spiritual-scientific research. In extensive courses of lectures Rudolf Steiner presents the nature, the task and the structure of anthroposophically oriented spiritual science. Some of these courses may be referred to here: *Limits of Natural Science* (19), *On the Reality of Higher Worlds* (20), *Philosophy, Cosmology and Religion* (21), “*Evolution of the World and Humanity* (22), *Anthroposophy, An Introduction* (23). The particular methods of imaginative, inspired and intuitive investigation are described anew in these courses. It is emphasized ever and over again that, in this science every step must be taken in full consciousness and must be exactly carried out. The development of thinking is of decisive significance. The heightened and body-free thinking that has been unfolded can and must be the alert guide in the transformation of willing and of feeling as well as of other soul capacities. In the following chapters of this survey the details of this new schooling and also the methods of supersensible investigations are presented more extensively.

At Christmas 1923 Rudolf Steiner founded anew the School of Spiritual Science at the Goetheanum. Its task is research in the spiritual realm. The one who seeks knowledge can, by means of the school, learn to know “the paths leading into the spiritual world . . . , in order to walk them with his own soul.” The scientific and artistic Sections of this School have the task of bringing about an esoteric deepening in their fields of endeavor and to transmit new impulses for the fulfillment of the tasks that present themselves.

If one surveys the entire way in which Rudolf Steiner developed his presentation of the path of anthroposophical schooling, it becomes clear

that he was at each point only able to describe it as far as his readers and listeners were inwardly prepared to receive it. The step from *Knowledge of the Higher Worlds* to the descriptions in *Occult Science* is distinct and clear. Rudolf Steiner had “conquered Christianity” for his listeners, had drawn attention to the occidental path of esoteric schooling and, in this way awakened the consciousness for the significance of a strict development of thinking. During World War I, new groups of people brought their life questions to Anthroposophy. These questions had to be answered in a manner corresponding with the justified demands of modern science. Rudolf Steiner could now describe the research methods and the results of the new anthroposophically oriented spiritual science more extensively and in a stricter manner. The previously sketched characterizations of the path of schooling that had followed one another throughout the years must be grasped and worked through as a whole by the pupil of the spiritual path. He may not restrict himself only to *one* of these descriptions. Along with the fundamental books *Knowledge of the Higher Worlds* and *Occult Science*, the later characterizations, above all, the lecture courses *Philosophy, Cosmology and Religion, Evolution of the World and Humanity* and *Anthroposophy; An Introduction* must be included in his work and study.

The Structure and Composition of the Anthroposophical Path

Rudolf Steiner writes in the Preface to *Knowledge of the Higher Worlds*: “If someone, in his own spiritual life, intends to apply what is communicated in this book, it is very important that he is able to place before his mind's eye with the greatest possible exactitude of characterization those paths of soul development that are described here.” (1/P) With this remark the pupil of spiritual knowledge is given a practical guideline that he cannot take too earnestly. It is often repeated, above all in connection with the description of the exercises and meditations that are to be carried out. The pupil is expressly called upon to acquire an exact knowledge of the structure according to which the anthroposophical path of inner schooling is built up — and to do so not only by acquainting himself with the exercises in detail but in their relation with the totality of the presentations. He is thereby able also to follow a guiding principle that runs like a golden thread through all of Rudolf Steiner's indications: The recommendations and the rules of practice are not to be taken up blindly, in unquestioning faith. *Before* carrying out an exercise or a meditation, the pupil should make himself aware to which level of schooling it belongs, how the exercise works, what development it calls forth and what pre-conditions must be worked through before undertaking the exercise.

The following outline and the brief description belonging with it provide the student with an initial survey of the single steps along the anthroposophical path of inner development. The chapters that follow after will characterize these steps in greater detail. (It should once again be emphasized that herewith only *one* of the possible ways of surveying the path of knowledge is indicated. Other ways of relating things are entirely possible and are equally justified.) The sequence of exercises and meditations presented here is not to be adhered to rigidly. It has already been mentioned in an earlier chapter that Rudolf Steiner, in a lecture on his first Mystery Drama, draws attention to the fact that the individual must, through his independent activity, discover and experience the sequence of exercises that is appropriate for him.

The Structure of the Path of Inner Schooling

Preparation

- Study of Spiritual Science
- Fundamental Moods
- Development of the “Six Attributes”
- Cultivation of Thinking, Feeling and Willing
- Control of Thinking, Feeling and Willing
- Sense-free Thinking, Feeling and Willing

Schooling

- Conditions and Dangers
- Meditations: General Guide-lines
- The Unfolding and Forming of Pictures
- Development of Higher Organs
- Body-free Life of the Soul

The Crossing of the Threshold

- Initiation
- The Christian Path of Initiation
- The Rosicrucian Path of Initiation
- The Initiation Path of the Present Day

Spiritual Science

- The Level of Imaginative Cognition
- The Level of Inspirational Cognition
- The Level of Intuitional Cognition

The importance of the Preparatory Stage is unfortunately often underestimated. The soul organism of human beings today is by no means so constituted that it may immediately serve as a suitable basis for an esoteric schooling. Professional attitudes, commitment to a group or to a political party, and the opinions and mental attitudes that are at the root of what is presented in the media and in the daily press to a great degree determine contemporary thinking. The pupil of spiritual science must learn

to think independently. He must make his thinking mobile and must learn to develop it in accordance with reality. Sensitivity of perception and feeling have become impoverished and one-sided. They are conditioned preponderantly by bodily processes. On the other hand, by means of skilful manipulations, generally focussed on the subconscious, perception and feeling are directed into channels today that serve certain trends and fashions, or strivings for power. Also in this connection, independence must be cultivated; the world of feeling must undergo a widening, a deepening and differentiation. Man's will-life today is on the whole only a response to influences and demands that come to him from outside. It is self-understood that the human being should live up to the obligations life imposes on him. But he should also, in freedom, unfold will impulses that have their origin in his spiritual life.

Thus it is the *Preparatory Stage* that must, in a healthy way, unfold the capacities of thinking, feeling and will. Rudolf Steiner described in detail in the first part of *Knowledge of the Higher Worlds*, as well as in the second half of *Occult Science*, how the basis for an inner schooling can be created through study of the findings of spiritual research, through the development of certain fundamental moods of soul and through a cultivation and control of the attributes of soul that are ours as a result of birth and education.

With the actual *schooling* an entirely different task is put before the pupil of the spiritual path. At the preparatory stage, with the help of certain exercises, he worked to make flexible, to broaden and deepen the attributes with which he was originally endowed. Now *new* attributes are to be developed in his soul-spiritual organism by means of meditation. Soul and spirit organs are to be developed that make possible perception and cognition within purely soul-spiritual realms beyond the limits of the physical, sense-perceptible world. But such a development calls forth decisive transformations. In order that the possibilities for error that can arise at this stage may be avoided, Rudolf Steiner describes the conditions inherent in the inner laws of development and draws attention to the dangers arising when these conditions are not fulfilled. At first, general guidelines concerning the particular characteristics of meditative work, as well as examples of fundamental meditations are given. There then follows the “Unfolding and Forming of Pictures.” The first supersensible perceptions generally occur in the form of pictures. Therefore the relation

that exists between a purely soul-spiritual experience and its manifestation in an imaginative picture must be thoroughly worked through and understood. The development of such higher supersensible organs of perception is indicated by means of a number of examples. In early publications such organs are called “lotus flowers” — linking on to a word usage customary at that time. Later Rudolf Steiner uses the designation: soul organs, spirit organs. The observation, experience and cognition of purely soul-spiritual facts and occurrences take place under conditions of higher consciousness. But these presuppose a complete emancipation and independence from the bodily-physical, presuppose in other words a body-free life of soul.

At later stages of this schooling powerful inner experiences and earnest testings arise that are connected with the crossing of the threshold to the spiritual world. Rudolf Steiner has on many occasions described the significant and deeply incisive transformations that the pupil of the spiritual path has to live through as he crosses the threshold. It is especially in his third Mystery Drama that he most fully describes these transformations. The development that is common to all humanity has also led to a transformation of the bodily, psychological and spiritual organization of the individual. As a consequence, that process by means of which man is endowed with the capacity of spiritual sight also had to change. The process of initiation has altered during the course of the past millennia and must now, in the present day, be carried out in a new and different way.

If, as a result of initiation, the spirit-pupil has undergone an inner transformation such as has been indicated here, he becomes a perceiver, an observer of the more immediately accessible realms of the supersensible. The anthroposophical path, however, does not have the task only to develop supersensible perception, a mere clairvoyance. Such a path would not be able to give the human being of today, and even less of a future time, those insights and impulses necessary for the fulfillment of the tasks that are now arising and are needed for the development of a new culture. To achieve this a fully conscious and exact knowledge of the spirit, a *spiritual science* is required. Three levels of consciousness, which is to say, three levels of *knowledge*, are to be developed in this science of the spirit. The first level, that of imaginative cognition, leads into the world of creative, formative forces. The dynamic, formative organisms of forces of

the kingdoms of nature, of the solar system and of the universe become thereby possible of experience. By means of knowledge won through inspiration, there is revealed to man that this “world of dynamic forces” is the active manifestation of creatively working beings. The spiritual investigator perceives himself to be “inspired,” to be inwardly “enfilled” by such beings. In intuition, “the highest mode of cognition to which human beings can presently ascend” is achieved. It leads to an innermost experience of spiritual beings and of man's spiritual “core of being.” A “standing-within-the-Godhead” in full consciousness becomes possible.

Preparation

The pupil of the spiritual path should make himself again and again aware that he wishes to ascend, by means of the path of inner schooling, to a knowledge of supersensible, divine-creative worlds and of the beings that belong to them. Along this path he will come face to face with quite new facts and exalted beings. A careful preparation is necessary, in order that those capacities and attributes may unfold within him that alone can enable him to attain this experience.

A first task of the preparatory stage is to heal and intensify the soul capacities that are given us through birth and education. Rudolf Steiner gives a series of suggestions and exercises for this purpose. But he draws attention clearly to the fact that the carrying out of such exercises should in no way lead to a neglect of one's responsibilities in life. "No one may spend more time and energy on such exercises than his life situations allows him" (1/5). True knowledge can only accrue to the student when, alongside the striving for the higher development of his own being, he also contributes what, in full measure to the world around him, his life situation, in terms of his own destiny, requires of him. It is not advisable to undertake a wide variety of exercises side by side; one should carry through over a longer period of time the exercise that has once been selected and allow it to live in one's soul. The healing of the onesidednesses of soul that are often deeply rooted requires patient, persevering effort. The rhythmic carrying out of such an exercise is of great importance.

Two misunderstandings should be avoided from the beginning. The exercises and later the meditations do not at first serve to alter the outer conditions of life and one's whole life style. They must be understood as *soul* activities that raise the given attributes of soul to a level at which a higher development becomes possible. The second misunderstanding consists in believing that through the practice of such preparatory exercises it becomes possible to work directly upon the physical organism. The exercises and meditations serve the development of soul and spirit. Once such a development has been attained, the new life of the soul,

corresponding with the stage of development that has been reached, will indeed exert an influence upon the way of life of the pupil. (This aspect will be entered into more particularly in the section on the stage of *Schooling* proper.)

The Study of Spiritual Science

Just as it is a matter of course for the student of nature to make himself familiar with what has been previously discovered and developed in this field, so should it be self-evident for the student of spiritual reality to be informed about the results that have been achieved by previous spiritual scientific investigation. An extraordinary wealth of such results is to be found in Rudolf Steiner's life work: detailed descriptions of the soul-spiritual being of man, of life and development before birth and after death, of the re-embodiment of the human spirit and the configuration of destiny, of the creative activity of purely spiritual beings, of the being and the significance of the Christ impulse, and much more.

The human being of our times should, however, not take in the results of such research as a matter of unquestioning faith, but should test them independently in relation to the life of his own soul and of his experiences in life. "With this is meant not only the spiritual scientific corroboration by means of supersensible methods of research but, above all, by those *entirely possible* methods that take their start from unprejudiced thought and understanding" (6/Preface to the 1st Edition). The student must indeed be prepared to intensify his faculty of observation, his discipline of thought and his capacity for ideas. It must not happen that a merely intellectual "knowledge" of the results of such research arises.

A simple example may make clear what is intended. The differentiation of the human organism into body, soul and spirit is at first described in the book *Theosophy*. How can the pupil raise the essential and characteristic differences between these three members of man's being to the level of his own independent and inwardly secure experience? Let him select a simple object — a candle flame, a cloud, a bird — and ask himself, for instance, in connection with the candle, "How am I related with this object by my bodily senses; what relationship of soul do I develop with it and what do I grasp by means of my spirit?"

Through careful observation with the bodily senses and through a mobile thinking one can grasp the given factual conditions and processes of the selected object as they reveal themselves in space and time and thus call into consciousness the relationships that are provided by the physical organism. An entirely different world is experienced when sympathy,

antipathy, joy, pain, etc., are aroused, initially as quite personal, subjective relationships. In this realm, spatial concepts have no validity; indeed a new concept of time is also called for. Other laws hold sway here. In the bodily world, a substance decreases the more one gives it away. The opposite is the case in the soul world; the more, for instance, that one radiates love, the more love one has. One can become aware of the unique characteristics of the soul world through numerous examples.

An entirely new world reveals itself when the activity of the human spirit becomes the center of our attention. In this regard, it is not a personal relationship that results, as in the case of the soul, but it is the objective being of the thing or the process being observed that is grasped. The spirit being of man participates in this way most intimately in world reality; it absorbs and is permeated by the events and processes of the world and the human spirit is itself developed by doing so. At first, the pupil will only achieve success in grasping these nuances of experience by working with simple objects. Untiring, repeated practice and the experiencing of many examples will bring the pupil more and more consciously into union with the higher members of his own being, in body, soul and spirit, as well as into an active relationship with the bodily, psychic and spiritual worlds that surround him. In this way, the raising of the merely intellectual understanding to the level of independent, conscious inner experience must be striven for by working with the results of spiritual-scientific investigation in the most varied ways. It will become clear that also for the higher realms of spiritual-scientific research such comprehension and independent self-examination by means of observations and insights of one's own soul are indeed possible.

For the human being of our time the concern may well arise that he is prejudicing the outcome of his own later supersensible experience by such a study of spiritual science. Unconscious “reminiscences” of the work one has done in spiritual science, one fears, could rise into consciousness and conjure up illusions of objective spiritual experiences. This concern cannot be overcome merely by rational arguments. Something new must be developed. One of the first tasks facing the pupil of the spiritual path is to build up with the help of these guide lines the capacity that will enable him clearly to distinguish a soul experience that is merely a recurring reminiscence from an experience arising out of a present experience of spiritual reality. If he fails to develop this capacity, it will not be possible

for him to achieve an objective observation of and understanding for the soul-spiritual.

The study of spiritual science, however, has still other consequences. A thought picture of higher worlds reveals itself to be a seed that can develop and grow. Thinking does not occupy itself in such study merely with the content of a physical, sense-perceptible, and, therefore, a created world that continues to run according to preordained laws, but with creatively active, soul-spiritual processes of development. In this way thinking evolves, on one hand, to a sense-free, pure inner activity and, on the other, to a capacity that is in accordance with the creative, active processes of the spiritual world. In the light of this development of thinking, the description of the evolution of the human being and of the universe in Steiner's *Occult Science* precedes the chapter on the path of knowledge. In an active penetration into the primal creative, purely spiritual processes of the planetary evolution of Saturn, Sun, Moon and Earth development, thinking, of itself, grows into the supersensible world. It is for this reason that a thinking developed in this way may also be looked on as the first step in all spiritual-scientific schooling.

Fundamental Moods

Through an esoteric schooling, new and higher faculties are developed in the human soul organism. Soul-spiritual exercises, patiently carried out, as well as an objective self-observation are essential to this development. Both, however, must be carried by an attitude of soul — namely, reverence and awe — that can no longer simply be taken for granted by the modern human being. In the opening paragraphs of *Knowledge of the Higher Worlds* Rudolf Steiner describes the fundamental moods the pupil of spiritual science must summon up within himself. In the physical, sense-perceptible world the manner in which one connects oneself with the occurrences in outer life is provided as a matter of course by the functions of the bodily organism. For the development of soul and spirit, however, an inner attitude and mood of soul that accords with this development must be arrived at through one's own activity. In Rudolf Steiner's words, "Reverence, respect, devotion are the nourishment for the soul of the pupil on the spiritual path that make the soul healthy and strong and, above all, strong for the activity of knowing. Disrespect, antipathy, under-estimation of what is worthy of recognition result in laming and dying away of cognitive activity" (1/1). It is self-understood that the awe and devotion that is called up and strengthened in this way shall in no way hinder the development of a healthy self-consciousness and self-confidence. A proper balance and equilibrium must be striven for at all times.

It is of great importance that the pupil learns to bring about a mood of "inner quiet" within himself at certain times. At such times he must be able entirely to exclude the impressions, the thoughts, the feelings and the impulses of outer life, in order that a "space" may arise for the ordered development of new soul and spiritual capacities. It is these, indeed, that alone make possible the unfolding and the cultivation of the higher human being. The brief withdrawals from outer life in no way lead to estrangement from it. On the contrary, these moments of inner quiet become a well-spring from which flow strength and certainty for the life of every day. A thorough carrying through of the instructions given is of the greatest significance for the first steps along the path of inner schooling.

In later lectures, Rudolf Steiner returns on many occasions to this fundamental attitude that is so indispensable for spiritual development. In

this connection he characterizes four evolutionary steps that must be the starting point for the pupil “if he wants to have the possibility of one day achieving reality.” True “wonder” must be the starting point. For without this true “wondering” of the soul it may be possible to attain penetrating analyses of the course these soul processes take, but one will not come to knowledge of essential being. As a second step, the condition of “reverence,” of “awe,” must be added to that of wonder. The pupil may take no step in thought without being permeated by these feelings. At the level of the third stage, the pupil should unite himself entirely with what takes place in the world; he should “feel himself united in a wisdom-filled harmony with the laws of the universe.” As long as he confronts a process or a being in an indifferent manner, as a dispassionate observer, he shall never attain knowledge of being. He must be able to dive down with his own being into the being of another, thinking, feeling, and willing with him, and he must have made himself inwardly ripe for this knowledge. The highest soul condition is “the giving oneself over to the course of existence.” At the level of this fourth step, the human being freely places himself, co-responsibly, as a carrying co-worker, into the course of world events.

A further peculiarity of spiritual-scientific schooling and research is characterized in a lecture given on October 3rd, 1914. The investigator who conducts research in the physical sense-perceptible world directs his thinking, feeling and will upon the object to be examined. Through thinking he gains concepts and representations. By means of these he surveys the processes and laws that belong to the object and thus acquires knowledge of them. He can supplement this knowledge by calling up his feeling and his will and thereby attain an extended, indeed, perhaps a deepened understanding of the object. This knowledge has become his possession. For spiritual-scientific research this fully justified procedure can only be “preparation for the knowledge of essential being.” It must of course be understood that this preparation must be carried through with the same conscious control and exactitude as is the case in natural science. The spiritual investigator, however, conceives of this thinking, feeling and willing activity only as an *exercise* of his soul faculties directed upon the object in question. Such exercise, regularly repeated, transforms certain spiritual faculties within him, making them more mobile, malleable, more adroit, adaptable, more mature. In this active exercise he must “be able to

wait patiently in equanimity of soul. The spiritual world allows itself to be conquered in no other way than by making oneself inwardly worthy and then, in quietness of soul, developing a mood of wakeful anticipation.” The answer of the spiritual world, its coming to meet one, must be understood as an act of *grace*. This act will occur when both the investigator, as well as the conditions of life in his environment, are ripe for knowledge of the realm of creative being.

What has been here brought forward from such lectures concerns itself primarily with higher stages of inner schooling. It is brought forward at this point, nevertheless, because it is essential that what has been here expressed lives in the fundamental mood of the pupil.

Development of the “Six Attributes”

The directions that have been indicated make the pupil aware of the soul activities lying within him and of the conditions of their existence. He experiences above all that his thinking, feeling and will not only are in need of deepening and of expansion but that he must, first, take these faculties into his own hands. He himself, through the development of six attributes, should master the guidance of his thoughts, his feelings, and his impulses of will.

Rudolf Steiner laid great emphasis on the importance of the training of these capacities and spoke of them as “the conditions that must be the basis for occult development. No one should imagine that he can progress by means of any kind of measures of external or of inner life if these conditions are not fulfilled. All meditations and concentration exercises and other similar exercises are worthless, indeed, in a certain sense become harmful if one's life is not ordered in the sense of these conditions.” The exercises necessary for the fulfillment of these life conditions have been described by Rudolf Steiner on many occasions, and most extensively in *Occult Science* (10/2).

A few brief sketches will serve to indicate how these attributes may be initially developed and trained.

The mastery of thought formation. The pupil should learn, by way of simple, easily surveyable examples, and through his own efforts, to determine the sequence of his thoughts. He should not follow whatever notion occurs to him in connection with the chosen examples, but should rather exclude all unessentials and build up a sequence of thoughts that correspond with the matter in hand. This requires that he shall first of all acquaint himself with the details concerning the object of his selection. The case, for example, of a burning candle, would include the source of the wax, of the wick, the manufacture of the candle, the coloring process, the molding, storage and sale; the lighting and combustion. In this way he can describe the candle and its function in a sequence of thoughts based on fact. If the pupil selects the same example for a number of days, he will notice that a greater effort is required because the novelty, the immediate first interest of the example no longer comes into play.

From now on the controlling guidance of the thoughts must arise through his own, inner effort. This is what is essential.

The mastery over impulses of will. Rudolf Steiner draws attention to the fact of how rarely the will impulses in daily life originate in our conscious intentions. He therefore recommends that, for example, in the morning one give oneself the command to carry out a freely chosen, small task at a particular time during the afternoon. To begin with, a simple task but one that can be exactly performed, is most suitable. It can be a task that has to be carried out repeatedly, for example, the observation of the daily changes in a particular plant. Or one can set oneself new tasks from time to time, such as a brief weather observation or an attentive listening to noises and sounds, in which the essential characteristics are noted down. To some, such an exercise might appear to present no problems. In which case, one should assign oneself less simple tasks, as, for example, in the midst of one's workday, at a time one has exactly prescribed, to summon up for a few minutes an absolute "inner quiet." What will be decisive will be whether the task one has set oneself has been carried out exactly and not just more or less.

Equanimity in regard to happiness and sorrow. A suppression of joy and sorrow is herewith certainly not intended but an inner composure, an exercise in control of the expression of such sensations and feelings. In carrying out this exercise the pupil must attentively observe the occurrences that arise during the course of the day. He should avoid allowing his soul's experience to take on arbitrary, uncontrolled expression. "It is not genuine, justifiable sorrow that one should suppress, but rather uncontrollable weeping; not the abhorrence of an evil action but the blinding rage; not caution concerning danger, but fruitless 'being afraid,' etc." The requirement of composure does not only concern the expressions that are to be heard and seen by others. One allows uncontrolled thoughts, feelings and impulses to arise all too easily within one's own soul. Here, too, composure and balance are to be striven for. Rudolf Steiner draws attention in this connection to the fact that the self-control that is gained in ordinary life by such exercise will not be adequate for the higher, more advanced experiences that arise during the course of inner schooling. Other exercises will then be required.

Positivity in forming judgments about the world. This exercise consists in allowing thinking and feeling to work together at a higher level. "The

erroneous, evil, ugly should not prevent the soul from finding what is true, good and beautiful wherever it is to be found.” If one works for several weeks on cultivating this attribute it is again necessary to grasp one or two examples daily on which this instruction may be practiced. A conversation, in which one might have had, quite justifiably, to refute someone else, perhaps quite sharply, should afterwards — just for oneself — be inwardly completed, inasmuch as one seeks to call up the *whole* picture of this human being. Perhaps he is an excellent workman, a conscientious father of a family. In a similar way one can seek for the significance in human destiny of such events as an accident or the conditions caused by war. “He who has for one month directed his attention to what is positive in all his experiences will little by little observe how a feeling will begin to arise in him as if his skin would become everywhere permeable and his soul would open itself wide to all the hidden and subtle processes in his surroundings, that had formerly entirely escaped his attention” (12/General Demands).

Lack of pre-conceptions in one's understanding of life. A ripened thinking and willing are to be developed. Hasty judgments on the basis of previous experiences circumscribe the soul and do not allow it to receive a new impression without prejudice and constraint. During the daily time in which such exercises are carried through, the pupil should “everywhere take his starting point by allowing everything and every being to convey something new to him.” It is a beneficial effort for thinking and for will if, just in those realms where one believes oneself to be completely informed, one makes the conscious attempt to listen to what is new. The pupil in this way makes lack of preconceptions and openmindedness an inner habit of soul, and he develops above all the readiness to take in what is totally unaccustomed. This readiness will attain its full significance in connection with supersensible observations.

The harmonious concordance of these attributes. Should one or the other of these attributes be developed at the expense of the others, it would lead to a harmful onesidedness. Spiritual facts and occurrences can only then be grasped and understood when the pupil of spiritual science takes them in as a whole human being, that is to say, with all his faculties. This is why the inner harmony, the balance between the five attributes, is so important. The pupil, therefore, must “exercise two and two, three and one, etc., simultaneously, in order to achieve harmony.”

Rudolf Steiner gave various instructions concerning the carrying out of these exercises in regard to their timing. One can, for example, practice each of these exercises for a month, during which only a few minutes are to be devoted to them each day. If one has reached the last one in six months, one can start over again and repeat the whole series. After another six months one can begin again, and so on. Another indication advises that one can set oneself a shorter period than one month. The order in the sequence, however, should be strictly adhered to. These recommendations are valid for the early phases; later the pupil must, through self-observation, find the length of time and the sequence that are right for him.

The manner of working with these six attributes is here described in its simplest form. At later stages of the path of inner development they will have to be taken up in ever deepening form. This becomes evident when one pays attention to the context in which these six attributes are characterized. At first, their development is a condition that is fundamental to all occult training. Without their fulfillment no schooling should be begun, for these attributes are described as a means whereby the ordinary human ego can be so fortified and strengthened that the birth of the higher ego can occur rightly and not be threatened. In *Knowledge of the Higher Worlds* attention is drawn to these six attributes in connection with the development of an organ of supersensible perception, of the so-called twelve-petalled lotus flower. Finally, these attributes are introduced in connection with the imprinting of the newly acquired organs and capacities into the human ether body. At this stage, however, it is no longer the *training and development* of these six attributes that is spoken of, but their *exercise*. At this level they must have already become habitual and part of one's conduct of life.

The Cultivation of Thinking, Feeling and Willing

The work with the six attributes has led the one who has practiced the exercises to become more conscious of his thinking, feeling and willing and has taught him how to use his soul capacities in a new way. If he has also thereby acquired an attentive power of observation for life, he has become aware that, while still at the stage of preparation, his thinking, feeling and will need further development. These fundamental powers of his soul's life, as already mentioned, are not yet the healthy basis for a spiritual schooling. They have been evolved primarily in the service of adaptation to the conditions of the external world. The pupil of spiritual knowledge now faces the task of carrying out a special cultivation of these soul forces. In his works dealing with the theory of knowledge, as well as in the first part of *Knowledge of the Higher Worlds* and in many additional writings, Rudolf Steiner has pointed out the paths leading to such a cultivation. Attention should be briefly drawn to these indications.

Thinking: A one-sided preoccupation with outer life has led to a merely reflective thinking, to a passivity of thought. One allows one's train of thought to be determined by a book, by the daily paper, by television, and does not go beyond linking purely subjective sensations and feelings with these thought sequences. A first task, therefore, consists in the development of an active, mobile and independent thinking. Rudolf Steiner's *Philosophy of Freedom* can be a great help in this regard. Besides the significant, new insights presented in this book, a "kind of thought-training" is given through which the sensations and feelings of the soul are brought into motion. "What is otherwise merely a means to knowledge is, in this book, at the same time the means of self-education for soul and spirit."

In the lecture, *Practical Training in Thought* (24), a series of examples of such exercises taken from "the most everyday realms of life" are presented. One might well under-estimate the significance and effectiveness of these exercises because of their simplicity. If, however, one wins through to an insight into the realms of soul into which they lead, and if one carries out these exercises patiently and with perseverance, an experience arises that has been won entirely out of one's independent

activity: “We not only transform our thoughts but we learn to bring our whole soul into a wider perspective.”

Rudolf Steiner regularly gave lectures to the workers engaged in work on the Goetheanum Building and, in so doing, answered many questions that were asked by members of this circle of listeners. One such question was: “How does one learn to see into the spiritual world?” Four lectures were devoted to answering this question. In them a series of instructions and exercises were described that are particularly helpful in the initial cultivation of thought. His listeners at that time, in the years following World War I, were strongly influenced by the programs of their political parties and by the materialistic manner of thinking so much emphasized by the press. For this reason, Rudolf Steiner placed the following admonition at the beginning of his expositions. “The first condition for entry into the spiritual world is: Learn to think for yourself!” He then describes the helpful and the hampering influences, which become effective where one develops an independent thinking about the phenomena and processes of sense-perceptible, physical nature. As a next step, “thinking backwards” is recommended. Here one is challenged to think through the course of an occurrence from the end to the beginning, thereby freeing one's thinking from its dependence on the external course of events by building up a thought sequence through one's own effort.

In the second lecture a surprising exercise is given. One thinks about a simple fact, for example: “The whole is greater than its parts.” When this has been done, one then reverses the sentence: “The part is greater than the whole.” At first one thinks this second thought through in all its ramifications, without concerning oneself with whether or not its content corresponds to a reality. Something unexpected occurs. By means of this second thought one enters into a new realm of reality. The one who practices the exercise becomes aware that cosmic creative forces beyond the physical must join themselves to the earthly in order, for example, to bring forth a crystal or a plant. Effective forces of this kind, however, are greater than the finished crystal, than the material plant. Thus a “part” is greater than the “whole,” greater than what has been created and is finished. If one thinks through such inverted sentences — a number of examples are given — the one who practices the exercises experiences more and more intensively that he has torn his thinking loose from his physical organism and that he can begin to think with his etheric forces. In

this way he gradually prepares the power to see into the spiritual world. But one also has to accustom oneself to something else, to absolute “honesty” in thinking. This honesty must take the place of the deceitfulness and illusion that is so widespread. Rudolf Steiner summarizes: “We have in this way considered four attributes: Clear, self-reliant thinking; thinking independently of the external world; thinking in contradiction to how the physical world thinks; and now, thinking honestly.”

In similar contexts the particular importance of morphological thinking is pointed out. Such a thinking in terms of form-metamorphoses, in the transformations of form, leads over out of the dimension of space into the dimension of time. The metamorphoses that occur in plant and animal provide many examples by means of which such a thinking can be developed. It is necessary however, so Rudolf Steiner once mentioned, to perform such exercises fifty, a hundred times until a new, truly inwardly mobile thought world arises alongside the previous abstract and limited thought forms. Mathematics, above all projective geometry, is a further, most important exercise field. In these realms the fully conscious upbuilding, shaping and conjoining of the contents of thought is cultivated. Thinking thereby takes leave of the realm of what is perceivable to the senses, without losing its exactitude as a result. The pupil learns to live with full consciousness in his *activity* of thought.

Feeling: In ordinary life passions, greeds, wishes, emotions and feelings arise in close connection with those predispositions that are especially characteristic for the personality in question. Sympathy and antipathy, selflessness and egoism are, as are all such configurations of feeling, at first an expression of the subjective relationships the individual human being experiences with his environment, or, respectively, with his own bodily organization. This way of experiencing is, of course, entirely justified. A particular aspect of the way in which our destiny has formed itself reveals itself through these subjective feelings. But such sensations and feelings are not an adequate basis for this inner schooling. For them also a widening, a deepening, and an ennobling is necessary, and indeed, not only in relation with experience stimulated by outer impressions. The transformation of these powers of soul must be gradually intensified so that the inner soul nature of something that is being observed can reveal itself objectively in the feelings and sensations.

The third of the six exercises, previously discussed, has already prepared an important element for an active new formation in working through and forming the sensations and feelings. The outbursts of emotion prompted by impatience, curiosity, vanity must be restrained to make way for an inwardly quiet, factually objective experience. In *Knowledge of the Higher Worlds* in the chapter "Preparation" and somewhat later in "Practical Aspects" one finds instructions and exercises for the cultivation of such a life of soul. The pupil, for example, may observe a plant that is sprouting and growing or, on another occasion, one that is withering. He observes them with close attention, entering into their smallest details, allowing, thereby, nothing else to enter his soul and giving himself completely to the sense impressions before him. His feelings will respond to these impressions. Through repeated practice the feeling that rises within him will not only become stronger, it will transform itself more and more into a definite "feeling form" that reveals an inner correspondence with the object under consideration. In the process of a disciplined, objective inner exercise, if the forms and colors of the plant undergo change, if a blossom develops, or wilting sets in, feeling experiences will arise that correspond once again with the alterations in the object. "The feeling thereby becomes different from what it was before when it was still personal (The pupil experiences) that what one has in one's feeling is indeed a truth, a real cognition."

The world of tones offers the opportunity for further exercises (1/4). An entirely different experience occurs when tones that are caused by lifeless objects or tones that arise from ensouled beings penetrate the soul. The animal world offers an extraordinary wealth of examples: The singing of birds, the neighing of a horse, the barking of a dog, etc. The soul can, and should, experience something different when the dog barks for joy or out of boredom, fear or rage. If one lives with and feels through such examples, patiently and persistently, one's whole soul life grows richer, deepens and differentiates itself. The pupil begins to listen with the soul. Rudolf Steiner points with special urgency to the fact that it is important to listen in the right way to how other people speak. One should, to begin with, not judge in any way what one hears. The pupil should listen wholly, should submerge himself entirely in what lives in the soul of the one who is speaking. He prepares himself thereby to be able later to listen selflessly to what comes toward him out of the supersensible.

Such exercises bring about an intensification and an inner ordering of the entire life of soul. The pupil acquires a capacity of feeling that is hardly known in ordinary life, and becomes thereby far more sensitive to what is “true” and “untrue,” “right” and “wrong” (9/3). He penetrates with his feeling into the depths of the world, into the world's secrets, and thus prepares himself to live within the web of world relationships.

Will: The unfolding and training, awakening and upbuilding of the second of the six attributes made possible for the pupil of the spiritual path a conscious guidance and control of his impulses of will. Now a strengthening and an inner differentiation of the will should be developed. In this connection, however, the pupil must be clearly mindful of a strict rule that he must follow without compromise: You may not, neither through your deeds nor your words, interfere in the will decision of another human being; you may never exercise power over another human being by means of the faculties you have developed through inner schooling! The will of the other human being must be respected; it must, indeed, be honored to the full (1 /6).

In a lecture of March, 1912, Rudolf Steiner speaks about a self-education that “must precede the training for spiritual-scientific research.” The pupil must, so it is said, seek within the depths of his own soul for what allows him to take his rightful place, to be creative and active, in the world. In regard to the particular education of the will, Rudolf Steiner draws attention to an important distinction: Will forces, which are needed for the give-and-take with the outer world, must be developed in a different manner than those that serve the unfolding of our own inner life and our cognitive faculty. The will that is needed for outer life must be awakened and trained in mutual interaction with external existence. In this regard the pupil must bring about a genuine harmony with the outer world, on the one hand through a heightened alertness of his sense perceptions and on the other through a “many-sidedness that enables the body to expose itself at one time to cold, without catching cold, or, at another time, to cross an unprotected place in the glowing heat of the sun!” It would be false, indeed to a great extent damaging, if the human being, instead of pursuing his training along the path of outer activity attempted to strengthen his will and make it fit for external life by means of an inner training that “has the intellect as its starting point.” This would unavoidably bring about a separation from the world, an intensification of

self-seeking, of egoism. It would lead the human being to work for all sorts of personal advantages by means of a will that has been developed in this way. "Inner training" is rightfully applied to the education of our faculty of cognition, our capacity for knowledge. An element is called to life that works fruitfully within the soul. By means of concentration upon particular thought forms or upon the development of sensations and feelings, as described in *Knowledge of the Higher Worlds*, it becomes possible to unfold a new cultivation of knowledge. Exercises of this kind "also lead to a cultivation of the life of will, but not directly, rather indirectly inasmuch as he who strives in this way for a development leading toward the world of the spirit must then await what comes. The development of the will must come of itself when the time is ripe; then it works in the right way and follows a healthy path."

It was often pointed out by Rudolf Steiner that not only is the ability to think oneself into an object or a process productive of true knowledge, but that the capacity to enter into a situation with one's feeling and with one's will also bears fruit. Thus, for example, the true knowledge of crystallization presupposes that the individual also experience the formative process by imagining himself in it through feeling and will (22/August 20th, 1923). The pupil of spiritual science will observe in the course of such endeavor that his will unfolds itself differently when this will-engagement is exercised on processes of nature or on the creative activities of purely spiritual nature. The processes of nature in the outer world are the expression of creations that occurred long ago; they take their course according to laws that are strictly laid down. The will exercises itself on what has been created. Quite other results occur when the will enters into the original creation processes of spiritual beings. If, for instance, the will is engaged in taking in the creative process of Saturn, Sun, Moon and Earth evolutions as described by spiritual science, the human will capacity is formed and educated through the encounter with spiritual world will. Will power that has been unfolded in this way proves itself to be of the greatest importance for the higher stages of inner schooling.

The pupil is further instructed and encouraged to look back in the evening upon the events of the day and to allow the course of the day to pass once again before the soul. The joys and sorrows that are newly called up in memory because they were connected with these events, are now

experienced in a different way that corresponds more closely to the inner gesture and being behind these occurrences. If one is able to bring these experiences as pictures before the soul, one enters into the spiritual impulses that were active in the course of the day. An intensification is thereby achieved, when this retrospect is accomplished in reverse sequence, starting with the events of the evening and then calling up occurrence after occurrence until one reaches the morning. One will observe that this backward recall of the day's course requires a far greater exertion of will than the first exercise. This greater exertion strengthens the will and, what is especially important, makes it independent of the outer sequence of events.

This development must be continued at a higher level of schooling. The will then transforms itself into a new organ of perception: "It is thus through the development of the will-side of our being that we come to perceive the spiritual beings objectively as we perceive outer physical objects by means of the outer eye." The higher stages of the retrospective exercise, of course, go beyond the realm of "preparation." It is important, however, that the beginner should gain a conception of how their basic exercise produces results later at a higher level.

The Control of Thinking, Feeling and Will

The preceding exercises have widened and deepened the pupil's powers of soul; he has begun to make his ego their guide. These soul powers are, nevertheless, still strongly influenced by his personality, by inheritance, education and his life environment. This is entirely justified in ordinary life. A new task, however, now confronts the pupil of spiritual science. He must give his soul life, which has indeed been deepened but which is nevertheless still to a great extent subjective, a new and rightly directed orientation by means of the appropriate exercises working with the facts of world existence. In order to do so, it will be necessary that — at first during the exercises — he masters his subjective experience, which is to say that he becomes able to exclude it from consciousness. To accomplish this in truth is more difficult than may at first appear. Nevertheless, the work that has already been achieved has created the preconditions for the attitude of soul that is now necessary. The healthy sense that can discriminate between truth and illusion, spiritual reality and fantasy, has to be consciously cultivated. It must be possible with certainty to distinguish the experience of a genuine spiritual occurrence from a memory picture as well as from a vision or a hallucination.

In the chapter, “Control of Thoughts and Feelings,” several exercises are described by means of which the soul powers, especially thinking, feeling and will, may be oriented and developed in relation with spiritual realities (1/6).

One of these exercises is to be carried through with a seed. The first part of the exercise serves to build up the right thoughts and feelings. It can, for example, be built up in the following way. One selects a seed from a plant about which one has informed oneself most thoroughly. This seed should not merely be imagined; one should actually place it before one. To begin with, form, color and all similar characteristics of the seed must be exactly observed. Then one should imagine how the plant that springs from this seed unfolds itself step by step. The one who is practicing the exercise should have previously built up an exact knowledge of the life processes and attributes of the plant in order that the soul life, kindled through one's active inner picturing, shall correspond with reality. How should one otherwise develop the right capacity to think with, feel with, and will with

the world in its actuality! What is above all important is that what works within the plant as creative reality — in other words, as a fact of the world order — shall find a truly objective expression in one's thinking, feeling and willing, so that these capacities of soul may be cultivated in relation with spiritual actualities. If, because of incomplete knowledge, or through sympathy and antipathy, a soul life is called forth that does not correspond with reality, serious aberrations must occur.

The second part of this exercise is directed to the supersensible forces that are at work in building up and forming the plant. These are also present when, in the sense-perceptible world, only the seed is visible. "It is toward this invisible presence that one now directs one's feelings and one's thoughts." If the soul powers have been prepared in the manner described, they are then able to live into and unite themselves with this "invisible." "If one can bring this about in the right way, one will then sense after a certain time — perhaps only after many attempts — a force within one. And this force will bring about a new perception." What is invisible to the senses becomes observable; it reveals itself in a "spiritually perceptible way."

This path, which leads from careful observation, faithful to reality, to the comprehending grasp of what builds and creates within the sense perceptible, has been described by Rudolf Steiner in many different examples. Starting from an exact observation of the wilting of a plant or from the building up of a seed, one summons the corresponding thoughts and feelings. If these thoughts and feelings have been schooled in "the right manner," there then arises through the meditation the ability that leads to the supersensible observation of these processes. In a similar way a kindling desire or the satisfaction experienced in the fulfillment of a wish may, after careful, persistent observation and the faithful sinking of oneself into the inner reality of the experience, become spiritually perceptible. In a lecture of April, 1912, Rudolf Steiner describes three examples of such a cultivation within the realm of feeling. He shows how a person can allow sensations and feelings to arise within him, kindled by the blue of the sky, the green of a meadow, the gleaming white of a snowy surface, that can lead him beyond his subjective relationship with these phenomena of nature to an objective experience of their inner being.

A further development of the soul's powers leading to a harmony with the realities of the universe becomes possible if the *moral* experience of

the phenomena of nature is cultivated. The lecture, “The Moral Experience of the World of Color and of Tone,” develops this theme through a series of examples. The observer should give himself completely to the inner experience of a color, should become one with the color. The feeling that arises should be led over, meditatively, into a moral experience. Coolness of heart, anger, devotion and many another feeling can well up and, if the meditative deepening can be correspondingly intensified, they can tell us of the inner power of the being of the color we are observing, or of the tone we are hearing.

In each case, the second part of such exercises already belongs to the realm of “schooling” proper. In the first part, however, the soul forces — above all the capacities of thought, of feeling, and of will, starting from the sense-perceptible facts of world existence — have to be built up, to be evaluated and given the right direction, in a similar way that the power arises out of them that is able to bring forth the new faculty of supersensible insight.

Sense-free Thinking, Feeling and Willing

In the exercises that have been described up to now the pupil of spiritual science has furthered, cultivated and consciously observed and regulated his soul capacities at first on examples taken from the sense-perceptible world. His further schooling should lead him to a conscious perception and knowledge within the supersensible, purely soul-spiritual sphere. In order to be rightly prepared to take this next step, the capacities that have been developed up to this point must be activated and strengthened on *sense-free* contents of experience. The soul should thereby free itself entirely from those impressions that have been transmitted by the bodily senses. It should become “blind and deaf” in its relation with its sense-perceptible surroundings and should live in full awareness with its thinking, feeling and willing in sense-free realms. (The sense-free experience, developed in this way, is to be distinguished, however, from the body-free life of soul that is to be built up and achieved later on!)

For the transformation of thinking that is demanded by this new development within the soul, the *Philosophy of Freedom* provides guidance and help. Thinking should direct itself exclusively to the process of thought, to its own thinking *activity*. In the chapter, “Thinking in the Service of an Understanding of the World,” it is shown that such a thinking is “self-sustaining” and that we can comprehend its existence and the nature of its being “through itself.” In a following chapter it becomes clear that this thinking does not have only individual character. It reaches beyond our separate existence and unites it objectively with the totality of the world. “This union with the secrets of world existence in innermost thought experience is, indeed, the central motif of the *Philosophy of Freedom*, and, therefore, the following sentence is to be found in the *Philosophy of Freedom*: In thinking one takes hold of the hidden reality of the world by its ‘coat tail’ . . . Where one grasps thinking in itself, one grasps the divine in its own being (25). In the *Course of My Life*, Rudolf Steiner once again emphasizes that, in ascending to sense-free thinking “the human spirit that experiences itself within itself encounters the spirit of the world, and that this finding of the world-spirit comes about when the human being progresses from perceiving to experiencing sense-free thinking” (2/X).

Rudolf Steiner, in this connection, has repeatedly directed attention to mathematics and geometry. Thinking that is fully conscious, unfolded entirely from within the soul and, thereby, sense-free, may be said to be regarded as a first step in supersensible experience. *Giving form and expression* to mathematical experience is the simplest form of supersensible process.

A further sphere in which sense-free thinking, feeling and willing can be developed and trained is provided by the results of spiritual-scientific research. If, for example, the pupil of spiritual science achieves through his own efforts an understanding of the differentiated nature of the human being in physical body, etheric body, astral body and ego, he is, by so doing, exercising his powers of soul in a realm that no longer bases itself on sense perceptions, but upon soul-spiritual observations. He must free himself from the accustomed concept of space and must work through for himself an entirely new concept of time. In a similar way the contents of sense-free experience are necessary in order to make truly one's own the communications about the pre-earthly and after-death life of the human being, about the creation of the world and of man in its purely spiritual origins, about the fact of the re-embodiment of the human spirit and about many other aspects of existence.

It is, of course, self-understood that such a study of spiritual science is not merely the passive receiving of a new *content of knowledge*, but rather the active, living “thinking-with” and inwardly testing and working through the conditions of spiritual existence. Concerning sense-free thinking, Rudolf Steiner sums up in the following way: “By means of the fact that one continuously makes the communications of spiritual-scientific research one's own, one accustoms oneself to a thinking which does now have its source in sense-perceptible observations. One learns to know how, within the soul, thought weaves with thought, how thought seeks out thought, even when the thought-connections are not brought about by the power of sense perceptions” (10/3).

In every healthy human being there is present a wealth of sensations that have been experienced through sense impressions: sensations of color, tone, smell, taste. The manifold world of his feelings brings to expression the way in which he is personally related with his external environment and with his own bodily organism: a sense of well-being, joy, love, displeasure, anxiety, fear, etc. For this realm also there are exercises to be

carried out by means of which an experience that is purely within the soul, that is, a sense-free experience, can be developed. In most instances the pupil will have to work his way through to achieve an exact insight into the inner nature of such sensations and feelings before he undertakes the exercises. In this connection, the lectures Rudolf Steiner gave during the winter of 1909-10 and in November 1911 are a great help. In these lectures one finds extensive descriptions of The Mission of Anger, of Truth, of Devotion, of Laughing and Crying; about the experience of sense-perception and still much more. By means of insight into these realms of soul and by means of the preceding cultivation and control of feeling, a healthy, secure foundation is given on the basis of which sense-free feeling can be developed. But, nevertheless, the injunction must be observed: "No one should develop his capacity for feeling until he has brought his sense-free thinking to a certain level." This precondition must be fulfilled, for only thereby is the soul given the trustworthy guidance it needs when it lives in the new realm of experience, without the support of the facts of sense-perception.

In the lecture just been referred to, "The Moral Experience of the World of Color and Tone," it is emphasized that with exercises of this kind a withdrawing from the sense world is in no way intended, but much more the development of an experience that reaches through to what "one can experience behind the tone, behind the color, behind the forms, what reveals itself within color, tone and form." It becomes clear, through numerous examples, that this only becomes possible for a capacity of feeling that has freed itself from dependence on the senses.

In *Occult Science* one is challenged by the following statement. The pupil should withdraw his attention completely from the outer occurrence that has called forth satisfaction and joy within him. He should awaken and form the all-embracing *idea* of "heart's goodness." It is now in relation with this moral idea that he should feel joy. By means of repeatedly sinking himself in inward concentration into the joy that is experienced through an idea, the pupil will, on the one hand, free himself entirely from the original, external course of events, and, on the other, he will strengthen his capacity for experience, now newly freed from the senses, and he gains certainty in his power of feeling, which now lives in the realm of pure soul and spirit (10/2). Much will depend, however, on the pupil's learning to distinguish between an experience in response to a sensuous impression

and experience aroused by a purely soul content, and that he develops full consciousness and security in this new faculty of feeling.

In ordinary life, the motives for our will impulses are generally grounded in the outer responsibilities of our daily life. Other impulses originate in our bodily processes or in the soul life that is called forth by sense impressions. With these impulses the human being, as he experiences and acts, can work on the tasks set him by his life in the physical-sense world.

The pupil of spiritual science, during the period of his exercises and meditating, should also make his will independent of all external influences and should unfold it entirely on the basis of pure soul and spiritual experience.

A path for this development is also indicated in the *Philosophy of Freedom*. One is called upon to observe one's own process of thinking and to think about thinking itself. An exceptional situation of remarkable significance occurs. All other objects of observation are given us without our having to do anything about them. In thinking about thinking, however, we must ourselves first bring forth the object before we can observe it (6/III). An act of will is, of course, involved in bringing forth this new object; it is indeed an act of will that is directed upon and is inwardly filled with, something not perceptible to the senses; that is, upon thinking. This will act can be experienced as the first step in a sense-free willing. If sense-free thinking is raised to its highest level, to the level of pure thinking, then will and thinking are united. Thinking, in this instance, Rudolf Steiner says, can equally well be addressed as pure will. "At the moment, when one still is thinking, despite the fact that one has no sense perception, at this moment one has thinking that is at the same time, will. There is no longer a distinction between willing and thinking. For now thinking is willing and willing is now thinking."

The pupil's moral development is of decisive influence for his progress along the path of inner schooling. "If you undertake *one* step forward in the knowledge of hidden realities, then, at the same time, take *three* steps forward in the perfecting of your character toward the good" (1/6). A will capacity, which enables the human being to *act* morally, may not be determined by external demands, or by drives, instincts, emotions. Only when it has become independent from such impulses, can one say that it is

“sense free,” and only then can it grasp and realize those objects that have been called into being by the power of moral fantasy.

Schooling

The pupil of spiritual science, during the course of *preparation*, has extended and deepened the powers of soul with which he was endowed and he has guided them into a correct and meaningful direction by exercising them on the facts of cosmic existence. He has learned to achieve an inner independence in thinking, feeling and willing. The development of his faculty of concentration enables him to exclude everything non-essential from his exercises. The soul capacities that have been cultivated in this way must now be *transformed* into new capacities, and the seeds of a new soul life that have hitherto slumbered within him must be developed into instruments of spiritual perception and later into new faculties of knowledge. These transformations and developments will be achieved by means of *meditation*.

Rudolf Steiner again and again drew attention to the kind of meditation that is appropriate for the human being of our day and he constantly characterized the procedures that must be observed. By indicating such rules and conditions, Rudolf Steiner did not mean to say that we are confronted by a path of inner training that has been rigidly laid down. Even more than in the stage of *preparation*, each individual at the stage of *schooling* will have to find his own way into supersensible worlds, in accordance with his whole situation in life. The inner laws of the development of higher faculties are presented in the descriptions of the path of inner schooling. The sequence, the fitting together of the single steps must become clear to the pupil of spiritual knowledge out of the given circumstances of his destiny and out of the tasks that are laid upon him. In his Mystery Dramas, Rudolf Steiner showed how, for instance, the three personalities Johannes Thomasius, Capesius and Strader, each according to his karma, took his first steps toward initiation in different ways. "One cannot say of any one of these paths that it is better or worse than the path followed by another; rather one must say of each of these paths that it had to come about in accordance with the karma of the respective individualities."

This is to be kept in mind when the single steps of the path of schooling are now described. A separate description of each step is necessary. On the basis of attentive self-observation — this could be learned in the course of *preparation* — the esoteric pupil can and must decide how this formation of pictures, the building up of higher organs of cognition, and the development of a body-free life of soul should precede and follow each other, or are to be acquired side by side. Not a theoretically fixed and pre-determined plan, but rather the consciously observed interweaving of experiences and inner necessities will be the rightful guidance.

The prerequisite, however, is that one has worked one's way through to a survey and to an understanding of the entire path of inner schooling. "Only he who knows those things such as are communicated here, can, in full consciousness, undertake the exercises that lead to knowledge of supersensible worlds" (1/10). Upon the foundation of such a comprehensive picture, the pupil's experiences can find their correct place, and he will recognize what may still need to be worked through from the preparatory stage and what his next steps must be.

Conditions and Dangers

Through meditative work entirely new forces are unfolded in the soul organism and the previously slumbering germs of supersensible organs of perception are awakened. With this development, radical transformations occur. A thorough-going metamorphosis of the soul's entire inner life takes place. If the meditations were insufficiently prepared and were not correctly carried out, then these transformations would occur in the wrong way and serious dangers could arise.

Therefore, the chapter, “The Conditions of Esoteric Training,” follows immediately after the first part of *Knowledge of the Higher Worlds*. In this chapter, seven conditions are first described, which must be met if one is to enter on the path of inner schooling. The first six conditions require a new attitude of life in the pupil of spiritual science. He should, with a deepened sense of responsibility, cultivate his body, his life forces and his life of soul and be prepared to work on them in the right way. He should strengthen himself, but never forget what he owes to the higher creative beings as well as to his fellow men. The seventh condition requires that he live unflaggingly in the sense of the given conditions. There then follows the significant sentence, “If someone has the earnest and honest will to fulfill the prescribed conditions, he may then decide to pursue the path of inner schooling” (1 /9).

The earnest and persistent striving to fulfill these severe conditions that present themselves out of the inner necessities of the path of soul development is, as we have seen, a prerequisite for a *beginning* of esoteric schooling! It was to this fact that Rudolf Steiner found it necessary to draw attention in nearly every instance when he described the path of inner development. So, for example, in *Occult Science*, immediately following the description of the six exercises, Rudolf Steiner speaks of the necessity to intensify the mastery of thoughts and feelings to the point where the soul can achieve complete inner quiet for certain periods of time and is capable of carrying out objective self-observation. It must, even in ordinary life, become an ideal for the one who strives to become a spiritual-scientific investigator to be able to encounter with inner certainty and equanimity of soul the events of life that come to meet him and to be able to judge them according to their inner significance and inner value.

There then once again follows a weighty sentence: “The conditions that have been described here must be fulfilled because the capacity for supersensible experience is built upon that ground on which one stands in one's ordinary life of soul before one enters the supersensible world” (10/2).

Unfortunately, one so frequently reads right over sentences of this kind and fails to recognize the significance they contain. Such demands are not placed upon the student at the preparatory stage. In this phase, the thinking, feeling and willing, which are given us at birth and built into us through our education, are cultivated and developed in accordance with reality. Everyone, including also one who does not intend to pursue the path of knowledge, can carry out the preparatory exercises without danger and can thereby strengthen himself for the fulfillment of his obligations in daily life. *Other conditions*, however, hold sway in the actual schooling. This one cannot pursue as a mere “knower,” one must carry them out as a whole human being. Rudolf Steiner has often warned, therefore, against wanting to enter the spiritual world only with a thinking that has been strengthened through meditation; “parallel” with such a development “there should be a strengthening of the powers of will and of feeling, of the heart forces of the soul.” In equal measure alongside the spiritually oriented transformation of thinking, feeling and willing still further capacities of soul are to be raised to a higher level: The sense for truth, a thorough grounding of conscience, inner certainty of character, strengthening of the capacity of judgment. Above all, however, it is necessary “that the moral attitude and condition of soul is raised to a corresponding level. Progress in spiritual schooling is unthinkable unless, at the same time, moral progress comes about as a corresponding necessity” (10/2). For the inner life that is unfolding as a result of the fulfillment of these requirements, it is of the greatest significance that the new attributes of soul should be developed in harmony and balance.

It lies in the inner being of an esoteric development that the higher the human being ascends, the more powerful the resistance he encounters. With the very first steps it becomes clear that along with the higher faculties, which are striven for through meditative work, also other, indeed hampering soul attributes are strengthened as well, for example, love of oneself, willfulness, uncertainty, fearfulness, etc. Rudolf Steiner, however, in *Knowledge of the Higher Worlds* draws attention to the fact that one-

sidednesses that endanger us only arise “when the necessary rules of foresight and caution are not ignored. On the other hand, if all that a true occult schooling provides as advice and instruction is taken into consideration, then although it is indeed true that the occult occurs by means of experiences that transcend in power and greatness anything that the boldest fantasy of a human being limited to the perceptions of the physical senses can imagine, it nevertheless occurs in such a way that there can be no question of a negative influence on his health or on his life development” (1/13).

It is not accidental that in *Occult Science*, before the chapter on “Knowledge of the Higher Worlds,” the detailed description of the development of the world and of man has been placed. The holding sway of the loftiest powers of creation, as well as the work of the opposing powers, can be studied through this description of evolution and can be understood by a power of judgment that has been schooled in the world of physical sense perception. This understanding, so Rudolf Steiner writes, “should have been acquired by the spiritual pupil by the exercise of his ordinary powers of discrimination during the course of his normal development according to the rules of spiritual schooling before he has the desire to enter into the experience of supersensible realms” (10/8).

Meditations; General Guidelines

The goal of meditation is the building up of new capacities in the soul-spiritual being of man. Along with a general strengthening of the soul, the thought-forces, heart- and will-forces that have already been developed have, first of all, to be transformed into new soul and spirit organs. Building upon these new attributes, once again by means of meditative work, the spiritual-scientific stages of higher knowledge — imagination, inspiration and intuition — can then be developed.

What is meditation in the spiritual-scientific sense? A first answer for one's fundamental orientation is given by Rudolf Steiner as follows. "Meditation is the devoting of oneself to an idea, to a consciously experienced feeling or to an act of will in such a way and with a degree of intensity not to be encountered in everyday life, but in a way, however, that is suited to the achieving of a concentration, a densification of those forces that otherwise are present in a diluted form in our soul's life." The soul when engaged in such a meditation, should withdraw completely from the impressions of the outer, physical world and should unite inwardly with the chosen content. All the forces of one's soul are summoned up in order to live in the thoughts, the feelings and the will impulses contained in the content of the meditation. Of decisive importance thereby is one's own effort, the energy that one applies, by means of which this becoming one, this identification with the object of the meditation is brought about. Further characterizations of the forms of meditation used along the anthroposophical path of inner schooling were given by Rudolf Steiner from ever new points of view and in correspondence with the particular stage of knowledge. In this connection, it is always emphatically stressed that complete consciousness must prevail in regard to every detail. "Meditation must be something entirely clear in the sense of the present day. But it is at the same time something requiring patience and inner energy of soul. And above all something belongs to it that no one person can give to another: that one can make oneself a promise and can then keep it. When an individual once begins to meditate, he or she is thereby undertaking the only truly free deed in human life Meditation is a free, creative deed in its truest sense."

To begin with, so sounds an oft-repeated instruction, one should select a simple, clearly-surveyable thought. The thought should be surveyable in order that nothing unconscious can slip into the meditation. Rudolf Steiner once gave as an example: "While thinking, I feel myself one with the stream of world events." To begin with, one should work to achieve insight into what has been expressed in this way using all the means one has at one's disposal in everyday life and knowledge. If this thought content, however, is to "bring forth fruit for the understanding of the spiritual world, its beings and the facts of its existence, then it must, once it has been understood, ever and again be brought to life within the soul" (11/1). This occurs by means of meditation, regularly and rhythmically carried through. With the content of meditations at later stages there is usually some fundamental work to be done before the content can live in one's consciousness with the required clarity. This preparatory work, however, "should be done on its own, independent of the actual meditation" (12).

By the selection of subjects for meditation it is at first most desirable to be guided by the suggestions of an experienced teacher. What counts is not the meditation on a variety of subjects. What is essential is to concentrate oneself on one in particular and to allow this one to live in the soul in a thorough and patient way. A meditation once begun should not be broken off out of convenience or a loss of interest. For the life of the soul, meditations are "nourishment" and "strengthening." An interruption that is not grounded in some essential consideration can, indeed, bring danger with it. The duration of the single meditation can be brief, five to fifteen minutes daily. "One must, after a few minutes, be able to terminate the exercise and be able to go quietly about one's daily work" (1/5). It ought to be self-understood that a meditation is only begun once quiet and devotion have taken possession of the soul. Should desires, passions, self-seeking thoughts still hold sway in the pupil's soul, the meditation will then allow these dangerous counterforces entrance. Something similar occurs when the meditation is carried out in a lukewarm, indolent manner. The conscientious adherence to such instructions is necessary because in them the laws come to expression that govern the development of higher soul capacities. If they are not taken into account, aberrations must arise in the individual's development that will bring serious consequences with them.

At the outset of this survey it was described how during World War I an entirely new group of human beings turned to the anthroposophical

movement and in it sought the solution to their life questions. With this there arose for Rudolf Steiner the necessity to show that the methods and the achievements of anthroposophically oriented spiritual science correspond fully with the demands of genuine science. More even than previously, it became necessary to draw attention to the scientific clarity and consciousness of the method of work. The particular role of thinking, its evolution to pure thought, and the meditative transformations of the latter into higher organs of spiritual perception could now be placed in the foreground. For this reason it becomes understandable that Rudolf Steiner from now on, when describing an anthroposophical schooling and research, chose his examples primarily from the realm of thought activity. This should not, however, lead to the misunderstanding that the work with the other soul faculties was of lesser importance. He again and again clearly warned of this error. "It is therefore necessary that such pure exercises of thought, which have been characterized as an integral part of meditative life, should be supplemented by other exercises that one can call 'will exercises, will-feeling exercises.' It is not sufficient that in the way that has been indicated one inwardly strengthens thinking and the life of representation." The *whole* life of soul must be developed through meditation in harmonious balance, in order that the pupil of spiritual science may not stray onto one of the possible paths of error: the path of power and violence, sentimental wallowing in feeling and cold, loveless striving for truth (1/13).

Meditations: The Unfolding and Forming of Pictures

True supersensible experience is free from and independent of the life of the body; it is a purely soul-spiritual experience. Where the spiritual investigator speaks out of such an experience and such knowledge, he must, in order to enable his listener to take in what he has to say, in most instances present the supersensible observation in the form of *pictures* (imaginings) that contain representational elements taken from the sense world. Through the use of colors, forms, movements and other sense impressions, the investigator — in a fully conscious unfolding and formation of the picture — translates the purely soul-spiritual experience into a sense-perceptible form.

In the case of the pupil of the spiritual path something similar, although entirely unconscious, occurs. As the consequence of his exercises and meditations, when the time is ripe, his soul experiences something entirely new. In so doing, thus writes Rudolf Steiner, one is fully removed from the world of the senses and of intellectual reasoning, but one nevertheless experiences “as one otherwise only experiences in everyday existence when one confronts the outer world in making consciousness. One feels impelled to represent the experience inwardly. In forming such a representation one calls on those concepts that one has in ordinary life; but one knows exactly that what one experiences differs from that to which, in normal life, these concepts relate” (11 /2). The pure spiritual experience is indeed present in the pupil but his capacities are not yet so far developed as to enable him to experience it consciously in its purely spiritual form. For him, there arises in his consciousness at first only the picture that is composed of representations from his usual life of soul that are permeated by colors, forms, movements taken from sense experience.

It is of the greatest significance for the pupil of spiritual science that he is able clearly to understand the duality arising here; that is, the pure spirit experience and its image. In *Riddles of the Soul*, starting from an investigation of the nature of representative thinking, the difference between the soul experience that is purely of a soul nature and that which has been influenced by sense impressions is set forth and characterized, in how far and in what form it is justified to draw on elements taken from sense experience for the building up of the pictures that arise in

consciousness. Rudolf Steiner reminds us that a particular feeling arises in the human soul when in the sense world, for instance, a yellow color is perceived. A comparable sensation can also be called forth by means of a particular spiritual experience. The spiritual investigator who consciously surveys the whole experience is therefore justified, when describing this spiritual experience, in saying: One perceives this as “yellow.” Rudolf Steiner adds: “One might, perhaps, in order to express oneself more accurately, always say: One perceives something that is like ‘yellow’ for the experience of the soul. But no one should require such a cumbersome manner of expression who has come to know the process that leads to spiritual perception from the study of anthroposophical literature.”

Because, as already mentioned, the pupil of the spiritual path is at first unable to consciously grasp the pure spirit experience, at first only the picture arises, unfolding and forming itself as if spontaneously within him; that which arises might be called a “side experience” a “by-product.” There thus unfolds itself for him a world of pictures, signs and symbols, whose significance is still a riddle. Only through further, appropriate exercises does the pupil gain the ability to ascend to an objective “reading” of this picture world. (This phase is reported on in detail in the chapter, “Spiritual Science”.)

In earlier mystery centers such pictures, symbols or signs were used for the training of their pupils. The leaders of the mysteries had given their supersensible insights these forms in order to create a “common human language,” independent of the languages of the folk groups. This language, consisting not of words and thoughts, but of symbols, made possible the necessary maintaining of secrecy of the esoteric contents. The creation of this language had, nevertheless, also another purpose. By means of it, certain contents that were indispensable for the inner schooling could be placed before the pupils of the mysteries that could otherwise not be given expression in the usual thought forms and in customary words.

In a number of mystery centers such symbols or signs were transmitted to the appropriately prepared pupil without any explanation whatsoever. He was expected to devote himself to them throughout long periods of time and to allow them to become effective in his soul. When this occurred in the right way, he developed powers and capacities with the help of which the spiritual facts that underlay these symbols could reveal themselves.

Through the development of natural science, which had its beginning in the 14th and 15th centuries, human souls lost the capacity to unite themselves in such a selfless, intimate manner with the pictures and symbols. The direct influencing of the physical and the etheric body that had formerly been practiced is today no longer appropriate. Rudolf Steiner drew attention with great earnestness to the dangers that inevitably arise when one works in the old way with pictures, symbols or signs, which had already been given their finished forms. Such a manner of proceeding would indeed still be effective today. Because, however, the earlier capacity of devoted penetration and the experience of the spiritual content united with it has been lost, such effects must, in their essential nature, remain in the unconscious. "The consequence thereof is that, if one wishes to do so, one can make people into pliant tools for all kinds of intentions." With human beings influenced in this way, certain political or other aims can then be realized.

Something further is to be considered as one exercises the unfolding and forming of pictures. The representations, the thoughts that are developed from physical, sense-based perceptions are damped down, indeed deadened representations; they cannot be true images of spiritual experiences. A mobile, living thinking and representation has to be unfolded and built up at a new level of experience. The *Philosophy of Freedom* points out the path that needs to be trodden. Rudolf Steiner, in this connection, has often referred to Goethe's teaching of metamorphosis.

Within it there lives an inwardly mobile thinking. Such thoughts are to be lived through again and again, fifty, a hundred times. Thinking them becomes a formative, imaginative activity in which pure spirit can impress itself.

If the esoteric pupil has worked earnestly in this sense, then the pre-conditions for the fulfillment of a new, important task have been given. He must now learn to survey the transition from the pure spirit experience to the image, to the secondary experience, he must learn to observe this most exactly and to carry it out in fullest consciousness. In order to achieve this, Rudolf Steiner introduces the use of pictures, symbols and signs in a new way. The picture, the symbol may not be taken over in a finished form. It must be built up and formed through the activity of the pupil himself, and indeed in such a way that nothing unknown or untransparent is contained within it. Only a contemplative picture built up in this way may then

become the content of meditative activity. If the meditation is repeated, the build-up is to be carried out each time anew.

Rudolf Steiner characterizes this process in *Occult Science* by means of the example of the Rose Cross (10/2). The building up of the contemplative picture is clearly distinguished from the meditative work with it. The build-up proceeds from observations that result from the contrast and comparison of the plant and the human being. Through these observations as a first step, definite thoughts, feelings and will impulses are called up in the soul of the one who practices meditation. These contain, along with other elements, the experience of perfection, imperfection, selflessness, passionateness. Out of this inner experience, the pupil forms for himself a first picture: The green plant sap may serve as an expression of the passionless growth forces and the red blood as an expression of the instinctive drives and passions. This first part of the picture is lived through with intensity and then a further life experience, a thought imbued with life, is added. The human being is capable of development, he can purify his lower instinctive drives. The plant, however, can only live out of the laws of growth that have been innately prescribed. The first picture herewith receives a further development: “The red of the rose may now become for me the symbolic picture of the blood that is the expression of purified instincts and passions, which have stripped off their lower nature and in their purity may be compared with those forces that work within the red rose.” If the practicing meditant allows the contemplative picture that has been expanded in this way to live in his soul, there arises in him a blissful sensation that transforms itself into an earnest feeling. Out of this there arises the experience of a liberating sense of inner happiness. “After one has entered into such thoughts and feelings, one transforms them into the following symbolic representation. . .” Rudolf Steiner then describes this representation: A black cross and seven red roses.

This symbolic picture, the Rose Cross, now becomes the content of meditation. There no longer live in the pupil the thoughts that have led to the building up of the picture; only the symbol itself stands before his spirit. If he has in this “the essence of a higher, inward mood-content, achieved in innermost intensity and suffering of soul, he will then see that such a picture . . . draws forth something in his soul. This is something that is no longer merely the spiritual spark but a new cognitive power enabling

him to look at the world in an entirely new way.” (One will have to go into the meditative part of this exercise of the Rose Cross more deeply in the following section, “Development of Higher Organs.” Attention should here only be drawn to the fact that the work with this symbolic picture has to be taken up again at a later stage.)

The above brief description, which of course is only intended to draw attention to the more extensive presentation in *Occult Science*, already reveals the relation that exists between a purely spiritual experience and its image-picture built up out of elements taken from sense experience. Again and again Rudolf Steiner indicates that such a picture “coincides with no outer reality. . . . No red roses grow upon a black, dead cross of wood . . . but it symbolizes a reality.” The nature and the task of this picture is to bring to expression the corresponding spiritual reality and to lead the pupil of the spiritual path who meditates this picture to this spiritual reality.

The pupil prepares himself in the right way for the later, imaginative stages of knowledge if, through the “unfolding and forming of pictures,” he at first unfolds and develops in symbols the actual conditions of his own soul life as these arise within him through certain observations. If he has exercised this faculty in this way, he will then be able to receive in the right way the imaginative picture revelations that come toward him. He will not fall into the error of mistaking the image for the reality, but will rather seek within the picture the spirit reality that is making itself known (11 /3).

In order to develop a rich harvest of experience and inner security in this realm, the pupil should develop as many representations of this kind as possible. He should achieve indeed a certain proficiency in building up such symbolic images. A few of the many examples that Rudolf Steiner discusses may be mentioned here. The growth and decay of a plant, expressed as the symbol of a simple curved line. The human development through the course of the experiences of day and night and the progressive development of the “law,” the ego, expressed in the symbol of the caduceus. The lower instincts and passions connected with our animal nature in their relation with the spiritual being of man, expressed in the picture of a centaur. The onward stride of development of the world and of being, symbolized in the transformations of the curves of Cassini. Certain sentences and single words can also be made into symbols of this kind, and much more. By this means, the pupil establishes the well-grounded and

secure capacity to transform a pure soul-spiritual occurrence into an image that is filled out with sense-perceptible elements: colors, forms, movements, etc. If then later, in the course of his schooling, an imagination arises in his soul, this picture, clothed in sense-perceptible qualities, will always be for him the challenge to awaken in himself the purely spiritual event that lies at its foundation. (More about this on page 106.)

Meditations: Development of Higher Organs

The concrete observation and experience of supersensible facts and occurrences presupposes that healthy, well-developed soul and spirit organs are present in the human soul. The germs of such organs slumber in every human being. The pupil of the spirit path must bring them to their unfolding by means of the appropriate exercises and meditations. The bodily senses transmit to the soul the impressions that come from outside; they are passive organs. In contrast, the newly-to-be-developed soul-spiritual organs of perception are active organs. They consist of definite soul-spiritual *activities*, and they exist only insofar and for as long as such an activity is exercised. In the observation of a supersensible occurrence they “stretch” themselves out to what is taking place; they “illuminate” it, “grasp” and comprehend it. As the observer brings about all of this by means of his own activity, in conformity with the particular process, he unites himself inwardly with what he observes. He no longer stands opposite an object as in the sense world; he experiences himself with his whole being actively within the supersensible reality. The supersensible world manifests manifold differentiation and reveals itself on different levels. A single organ of perception, a single higher capacity could never suffice for its observation. A whole sequence of soul and spirit organs, developed in differentiated ways, is needed.

Through the description given at the beginning of this book in the chapter, “Education Toward Spiritual Knowledge,” it became clear that Rudolf Steiner, in his early publications had, at first, to give basic presentations of the exercises and meditations to be carried out. It was also necessary at first to utilize the concepts and nomenclature that were current at that time. Thus, in the second half of *Knowledge of the Higher Worlds*, the “lotus flowers” are spoken of. The particular, purely soul-spiritual attributes of these “sense organs of the soul” are indicated in the imaginative picture, the secondary image, by the number of petals, by their movements, and by a particular “position” in the human organism. The sixteen-petalled organ is found in the vicinity of the larynx, and makes it possible to “perceive clairvoyantly the *manner of thinking* of another soul being. The twelve-petalled organ in the neighborhood of the heart “opens up a clairvoyant perception of the inner attitude of heart and mind of another soul being.” By means of the ten-petalled organ in the

neighborhood of the navel, “one achieves knowledge of the *capacities* and *talents* of the souls.” The six-petalled organ makes possible a particular aspect of “communication with beings who belong to higher worlds” (1/10).

For the development of these organs, various kinds of procedures are indicated. He who carries them out “contributes toward their unfolding and development.” This contribution in relation to the sixteen-petalled organ consists in the development of a new style of conducting one's life; this must, however, be intensified to become a *habit* of life if the new organ is to develop in a healthy way. For the development of the twelve-petalled organ, the spiritual pupil should give a new direction to certain activities of his soul. The “six attributes” are mentioned in this connection. Their regular development is the precondition for the sound evolution of this higher sense. The unfolding of the ten- and six-petalled organs requires an especially fine cultivation of soul, which is to say, a “complete mastery of the whole human being through self-consciousness.”

These four “lotus flowers” are awakened within the astral body of the one who carries out the exercises. Their evolution must, however, be accompanied by an intensification and elevation of the entire soul life in the way this is described in the chapter on “Preparation.” Without this higher development the new organs of perception could only unfold in a distorted manner and the first supersensible perceptions that have now become possible would be falsified.

At the second stage of the meditative development of new organs further attributes are to be evolved. In the realm of his etheric organism, the pupil must add to the already present activities that take their course in the unconscious; that is, those that he can consciously summon and guide. Rudolf Steiner describes how in the etheric body new “centers” and “currents” are to be created and thereby a new inner organization has to be built up. Through this means, to the already developed supersensible capacities, the gift of the “inner word” is to be added. “All things receive from now on a new significance for the human being. They become, in a certain sense, spiritually audible in their innermost being.” This entire development must be secured by the unfolding of four higher habits of soul (virtues): 1. Distinguishing the true essence from the appearance. 2. The ability correctly to evaluate the true in contrast to the apparent. 3. The practice of the six basic exercises. 4. The love of inner freedom (1/10).

By means of these virtues the pupil of the spiritual path frees himself from the unavoidable ties that bind him to his personal nature and thereby prepares an objective relationship to the inner being of the world. An entirely new life opens up for him: he is able to enter into the spiritual world.

The first experiences in the purely spiritual world lead to a deepened self-knowledge. As a consequence of further meditative work, the presence of the true higher ego reveals itself alongside the lower personality. Rudolf Steiner points to the two-petalled lotus flower. If this has been developed in the proper way, “the human being finds the possibility of bringing his higher ego into connection with spiritual beings who belong to higher ranks of existence.” Thereby the third stage of supersensible knowledge is attained. At this level there open up to the esoteric pupil deepest insights into the origin, the development and the task of his own being as well as into those creatively active spirit-beings who work within the human being and in the world. The exercises and meditations that are to be carried out for these three stages of knowledge are presented in a more general form in *Knowledge of the Higher Worlds*.

On the basis of the work that had been undertaken with his hearers and readers, Rudolf Steiner in *Occult Science* was able to convey further details of the path of schooling from new points of view. It was now possible for him to build up his work on the theory of knowledge as a foundation for his presentations and thus to further in stronger measure the full degree of consciousness and the exact guidance of the steps along the path of inner schooling.

By means of meditative deepening certain faculties that are resting within the soul can be awakened and developed. As an example, Rudolf Steiner describes, extensively and in detail, the building up of the already mentioned symbolic picture of the Rose Cross and characterizes the corresponding meditative work. The thoughts that have been summoned in preparing the symbolic picture are to be extinguished. The pupil should “vividly allow the picture itself to be present before his spirit sight and thereby allow *those feelings* to resound that have arisen as the result of the preparatory activity of thought.” The symbolic picture in this way becomes the sign that leads toward the underlying spirit-fact, namely, toward the ascent of the human being from his lower to his higher being. Meditations of this kind are to be carried out by way of numerous but always fully

consciously constructed symbolic pictures. If the pupil enters into the spiritual world by means of these signs he thus builds up new, higher organs of perception. "The path that is here indicated leads at first to what one can call *imaginative* experience. This is the first step in higher knowledge" (10/2).

In order to attain an "inner maturity" at this stage of knowledge, Rudolf Steiner recommends the intensified development of sense-free thinking. This intensification can be reached along two paths: on one hand, by means of the study of the results of spiritual-scientific research; on the other, by means of an intensive schooling of the capacity of thought, as, for example, this is developed in *A Theory of Knowledge Implicit in Goethe's World Conceptions* and in the *Philosophy of Freedom*; much else must also accompany the development of the imaginative stage of knowledge. A heightened awareness of one's own, inner, independent being will occur. In this connection, however, the pupil of spiritual science must recognize that he at first experiences those pictures in which he experiences *himself* and that such imaginations are to begin with nothing else than the reflection of his own being, strengthened through spiritual exercise. He must, therefore, at first learn, by means of inner self-discipline, to withstand the deceptions that arise at this point; he must learn to distinguish illusion from reality and to develop a heightened sense of truth. Only when these conditions are fulfilled, is the pupil also able to experience imaginatively what concerns not himself but the world. His imaginations can then be an expression of the facts of world existence in which he experiences the activity of spiritual beings.

Through the next highest, inspired stage of knowledge one learns to know the *inner* attributes of these beings (10/5). Once again, new organs, or one might say, new capacities are to be developed. Rudolf Steiner now gives for the first time an exact description of the meditations that are to be carried out for this further training. These are no longer, as in imagination, connected with symbolic pictures, which are built up out of impressions derived from sense perception, but in connection with that creative activity that unfolds itself within the soul. As an example, attention is drawn to the activity that was exercised in the building up of the symbolic picture of the Rose Cross. The pupil must remove entirely from his soul the symbolic picture and its components drawn from the physical, sense world. Only the spiritual activity by means of which the picture was built up may be

permitted to be the content of meditation. Thus “he has the means to such a meditation that will lead him little by little to inspiration.” As a further example, the idea of a growing and withering plant is introduced. In earlier meditations one has learned to reproduce in one's own thought the growth and decay of a plant in all detail. Now, the visible plant with its metamorphoses is to be fully excluded from consciousness; only the pure spiritual activity by means of which the build-up and the transformations of the thought picture was achieved is to be the content of meditation.

The steeping oneself, again and again, into the “picture-creating activity of soul” little by little builds up those capacities by means of which the doing and creating of *other* beings can be experienced consciously and can be known. Rudolf Steiner here speaks of a “reading” and a “hearing.” These lead the spiritual pupil to the impulses of divine-creative beings; he can recognize how they work together and wherein their differences, even their polarities arise. The origin and the evolution of the world and of man reveal themselves at this stage of inspired knowledge.

The next level of knowledge, intuition, leads into the inner nature of these beings. In *Occult Science* the meditation is only briefly indicated by means of which this highest stage of knowledge can be developed. A ripe maturity must be achieved by the esoteric pupil if he wants to carry out in a justifiable and right way the necessary meditative deepening.

Further details about the training of the imaginative, inspirative and intuitional stages of knowledge are described by Rudolf Steiner in the succeeding years. These presentations will be reported on in the chapter, “Spiritual Science.”

As has already been mentioned, after 1914 a new characterization of the path of inner schooling, corresponding to the justified demands of the scientific attitude of mind, became necessary. The consciousness and exactitude required was expressed by Rudolf Steiner in the following ways: “Nothing will be undertaken in the human soul that is not undertaken with the same clarity, surveyability and necessity as is the case with the investigations of the strictest mathematician.”

In a lecture of January 10th, 1916, Rudolf Steiner shows with an example how these conditions are to be fulfilled. Taking the capacity of thinking as his starting point, he describes the evolution and building up of a higher organ of perception. One selects a particular thought, for instance, “flowing light, and in flowing light, wisdom.” Upon this thought, with the

exclusion of everything else, the whole of one's life-filled thinking is to be concentrated. If the spiritual pupil carries this meditation out every day for a few minutes only, but again and again in the correct manner, he will, after a certain time, observe a gradually increasing intensification of his power of thought. There enters therewith something entirely new into his experience. Before this time, he had applied his thinking capacity only to the grasping of this or that content in thought. Now he becomes conscious for the first time of the power with which he activates his thinking. He experiences how a “new birth of a certain inner power emerges out of his thinking.” This new soul capacity distinguishes itself from his previous life of thought, which had more of a pictorial character inasmuch as one experiences it as a flowing, living reality.

The pupil of spiritual science will now direct his further meditative work upon this new thinking power of which he has become conscious. The thought content that was at first made the basis is no longer the important thing. Other contents may take its place. The “thought power itself” must become the object of meditation; the pupil must become always more intimately acquainted with it. He learns to know its manifold activity; he develops the capacity to apply it consciously, to direct it to this or that spiritual fact and, because it is his own inner activity, he learns to experience himself inwardly in this spiritual actuality. In a later lecture, Rudolf Steiner says: “One learns to know an activity of thinking in which one feels oneself as if within a carrier of the force of one's own human being.” This real soul power can now “encounter” other spiritual phenomena, it can comprehend them, dive down into them. “One can, therefore, feel one's way around in the spiritual world with a long, outstretching spiritual organ of touch ... or one can draw back, if, spiritually, one experiences pain” (22/August 19th, 1923).

Therewith, one of the ways is characterized by means of which thinking may be transformed into an organ of higher perception. By means of other correspondingly formed meditations similar transformations of feeling and will may be achieved. The pupil of spiritual science, with these experiences, breaks through the thinking, feeling and willing given him by birth and education and slips out for the first time, fully consciously, into that realm of soul and spirit out of which these faculties of soul are activated. This realm has been previously “covered up” for him by his ordinary thinking, feeling and willing.

Rudolf Steiner again here draws attention to the fact that the entrance into this realm may not be undertaken in a one-sided way as, for instance, if it were to occur only through the strengthening and expansion of thinking. Parallel with the transformation of thinking, the powers of will and feeling must also be transformed. Only then can the higher organs be developed harmoniously and in balance, in order to achieve an undistorted perception of supersensible facts and processes that truly accords with reality. (More will be reported on this subject in the chapter, “Spiritual Science.”)

Body-free Life of Soul

During the course of the development and training of the higher organs and attributes of soul, their complete independence from the bodily processes of the physical organism must not only be striven for, but must be achieved. In active spirit-experience, the three stages of knowledge interpenetrate one another: sense-filled experience, sense-free experience and the body-free life of the soul. The pupil of spiritual science must, however, clearly distinguish these three stages and by means of his own, conscious act of will must be able to summon the level of consciousness that is needed at any given time.

Rudolf Steiner drew attention to this challenge at an early period. “No one can become an occultist who is unable to make the transition from sense-filled to sense-free thinking.” But anyone who investigates in the realm of the spirit must also achieve something further. “He must also find the transition from a thinking that is free of all reliance on the senses, but is dependent on form, to a thinking that is without form” (June 21st, 1904). Only then is he able to ascend from the lower to the upper realms of the spiritual world. As at that time, as also still today, many thinkers doubt the possibility of training and consciously activating body-free capacities of soul. Rudolf Steiner demonstrated in extensive works dealing with the theoretical bases of cognitive knowledge that such doubts are unjustified and untenable. In addition to his *Philosophy of Freedom*, the closing chapter of the second volume of the *Riddles of Philosophy* and in *Riddles of Man*, as well as the sequence of essays in the periodical *Das Reich* referred to on page 16 of this volume, and the relevant expositions in the *Riddles of the Soul*, the pupil of spiritual science can, and must, develop the capacity not only to keep at a distance from his experience the sense impressions transmitted by his bodily organs together with their accompanying effects, but also to exclude every influence arising from material processes.

Rudolf Steiner repeatedly characterized the body-free life of soul from the most varied points of view. Thus, for example, in an essay *Goethe and Goetheanism* (March 3, 1923), in connection with Goethe's concretely objective (*Gegenständliches*) thinking, Rudolf Steiner says: “Thinking is concretely-objective when it is able to become one with the being of sense-

perceptible phenomena in such a way that this being may be experienced as echoing on within one. Thinking becomes spiritually achieved (*geistbelebt*) when it is able to take up the spirit into its own streaming and weaving. Then thinking becomes carried by the spirit (*geistgetragen*) just as the thought (*Vorstellung*) that is directed to the sense world is carried by color or tone. Thinking metamorphoses itself to an 'inwardly aware beholding.' With this metamorphosis, however, thinking has become free of the bodily organism."

In *The Course of My Life* (2/XXII), three stages of human cognition are presented. The first stage is bound to the bodily organism, and the concepts developed at this level are won by means of sense perception. At the second stage, the stage of ideal-spiritual cognition, concepts are formed that are inwardly experienced and thereby independent of the senses. Although, indeed, the single act of cognition is here not bound to the body, the *life* of this ideal-spiritual cognition remains nevertheless dependent on the organism as a whole. The third level of cognition, the experience of the spiritual world in its essential being, can only then come about when the human spirit has freed itself from every bondage to the physical organism, is, in this sense, active independent of the body.

In this connection, an extraordinarily important characterization of the thinking that has become free of the body is to be found in an appendix, written in 1918, to *Knowledge of the Higher Worlds*. "For the supersensible activity of soul that is here intended it is extraordinarily significant to understand in complete clarity the experience of pure thinking. For, in a fundamental sense, this experience is already a supersensible activity of the soul, but one by means of which one does not yet perceive the supersensible. In the activity of pure thinking one already lives in the supersensible; but one experiences only *this* in a supersensible manner; one does not yet experience anything else supersensibly. And supersensible experience must be a continuation of that soul experience which can already be achieved in one's union with pure thinking" (1/16).

Therewith, the essential nature, but also the boundary of pure thinking, is expressed. A first "going beyond" the body and a first supersensible experience are given in this pure thinking. If supersensible experience is also to be extended to other regions of soul, to other facts and processes of the higher worlds, the necessary supersensible organs and cognitive capacities must be evolved by means of the exercise and meditations

previously reported on. During this process the accuracy and conscious attitude that has been attained by means of the development of body-free, pure thinking must be strictly adhered to. Examples of body-free feeling and willing will be entered into in the chapter, "Spiritual Science."

The Crossing of the Threshold

In the foregoing expositions the changes that occur in the soul and spirit-organisms of the pupil of the spiritual-scientific path as the result of the exercises and meditations were reported on. New organs for the perception of higher worlds could be awakened in his astral body. By means of a corresponding transformation of the etheric body, the capacity was developed to apply these organs “independently and to regulate and control them with full consciousness” (1/10). If this has been achieved to a sufficient degree, the preconditions necessary to a first, secure entry into supersensible worlds have been fulfilled.

The (esoteric) pupil, during the course of his development, at first as a foreshadowing presentiment, then ever more distinctly, has experienced a threshold lying between the physical sense-world and the supersensible world. Before crossing this threshold he lives in the realms of outer nature, perceiving them with his bodily senses and permeating the perceptions with his rational concepts. Beyond this threshold he can, if the appropriate higher level of consciousness has been developed, experience a first region of the supersensible world that directly adjoins the physical sense-world.

If he wants to penetrate further into yet higher spiritual realms, further levels of consciousness must be unfolded and trained and further thresholds must be crossed. Such threshold crossings are connected with earnest, inner testings and incisive experiences. It is understandable that Rudolf Steiner describes again and again for the human being of the present time the experience at the first threshold. He does so because “for a correct estimation of how the spiritual world differs from the physical-sensible, just this boundary realm between the two worlds must be kept sharply in mind.” The concepts and ideas that are developed in relation to the lawful processes of the physical sense-world prove themselves for the realms of the soul-spiritual world to be inadequate, indeed misleading. In the latter world, spiritual beings are at work. They enact free creative and sacrificial deeds. For the experience and knowledge of this world of being, the new forces and new capacities are necessary whose development was characterized in the preceding chapters. In addition, the pupil must now

learn to transpose himself, through his own decision of will, from the accustomed stage of consciousness into a higher one and, again through his own decision, to return from the latter to the first condition. In addition, he must be carefully aware that his soul lives in the higher conditions of consciousness according to the laws of the supersensible world and that, once he has returned to ordinary consciousness, he correspondingly conforms to the laws and obligations prescribed by the physical sense-world, yet, nevertheless, brings with him the fruits of his experience in this higher world.

Admonitions and rules of this kind are not the result of thought constructions or of dimly sensed moral demands. An entirely new experience develops for the spiritual pupil: He perceives his own being more deeply and without illusion and confronts himself with inexorable honesty. With this selfperception he meets — in most cases for the first time in full awareness — a supersensible being “who conscientiously stands guard at the boundary that must be crossed as one enters the supersensible world. This spiritual being, who dwells in man, who is oneself, but whom one can as little recognize through ordinary consciousness as the eye can see itself — this being is the ‘Guardian of the Threshold’” (11/8). From such guardian beings there resound the admonitions that have been indicated; from them also proceed those forces that hinder insufficiently prepared, immature human souls from entering into supersensible worlds.

It has already been mentioned that in the process of ascending to higher spiritual realms, further thresholds have to be crossed. Therewith, new encounters with guardian beings are also connected. In *Knowledge of the Higher Worlds* Rudolf Steiner states the fact that there is not only one, but essentially two, the smaller and the greater, Guardians of the Threshold. The first being stands before “the lower regions of the supersensible world,” the second “before the portal of the higher worlds” (1/15). The relevant portrayal in *Occult Science* (10/9) calls on the pupil to become aware how his inclinations, sympathies, antipathies, passions, etc., group themselves about his “ego.” What works within him in this way, presents itself to the schooled human awareness in the picture of a *double* (*Doppelgänger*). This picture of that in us that is incomplete and immature and that is evil within one's own soul can give rise to fear and shock. The unremitting struggle with this Doppelgänger, which is so necessary for

one's further development, strengthens and consolidates the forces of the new-born, higher ego. The certainty of judgment, the unfolding of a deepened life of feeling and of character that are achieved through this struggle with the *double*, give the human being the capacity to stride past the lower Guardian.

A new stage of spirit-experience now becomes possible. The pupil turns away from “what one is,” to “what one should become.” The greater Guardian is then experienced; he demands work on the other human being and for the other human being. He admonishes: “I deny you, therefore, entrance into the highest regions of the supersensible world, as long as you have not made use of *all* of the powers you have won for the redemption of the world to which you belong.” This higher Guardian becomes the example toward whom the pupil strives. It is the Christ Being who reveals himself in this figure. A living and working for the development of all humanity begins at this stage.

From a somewhat different point of view, Rudolf Steiner characterizes these two Guardian beings in the lectures entitled, *Macrocosm and Microcosm* (26). He speaks of two portals through which the pupil of the spirit path has to pass. “Before one of them, stands the lesser Guardian of the Threshold and, before the other, the greater Guardian. One portal leads in to the spirit of the human being's inner world, in to the spirit of the microcosm; the other into the spirit of the macrocosm.”

During the years 1923 and 1924 Rudolf Steiner, in connection with the description of earlier mystery centers, gave further details about the boundary realm between the physical-sensible and the supersensible world and indicated anew the conditions for a proper entry into the spiritual world.

Every step along the way to higher development also brings with it an intensification and strengthening of the opposing powers. Thus the luciferic and the ahrimanic beings come to meet the human being at the threshold in a far stronger measure than they did in the physical sense-world. It is, however — thus it is portrayed — not right to want to eliminate or utterly destroy these opposing powers. The pupil of spiritual science must learn far more to find the right relationship with them, and to learn to maintain the right balance between them.

Initiation

As already mentioned, new, always higher stages of consciousness are the preconditions for the rightful crossing of the various thresholds. “The awaking of the soul to such a higher level of consciousness can be called *initiation*.” Through what takes place during the course of such awakening, the attributes that have been cultivated up to this time are now so deeply and permanently impressed into the members of the pupil's being that they may be used from this time forward consciously as capacities for knowledge and also as new capacities of feeling and of will for the experience and the cognition of supersensible worlds.

The *process* of initiation has incisively altered during the course of humanity's development. In the mystery places of earlier times, initiation was conducted by highly developed priests in strictest secrecy. A schooling of the one to be initiated, lasting many years, had to precede initiation. If the appropriate capacities were developed within him, the initiation could then be carried out. The pupil was then placed by the priest into a deathlike sleep for a period of three and a half days. His etheric body was — as was still possible at that time — raised out of the physical body. Into the etheric body, thus freed from the limitation of the physical, what had been prepared and developed in the astral body could now be impressed. The spiritual being of the one to be initiated, under the guidance of the initiator, then traversed in full actuality “the spiritual worlds where the higher beings are. And after these three and one-half days he was called back by the one who had initiated him. . . . The candidate in question brought back with him a knowledge of the spiritual world. Now he could look into the spiritual world and he could become a spokesman of the facts of the spiritual world for his fellow men.”

A human being of those times could not, on his own decision, become a pupil of a mystery center. On the basis of long, careful observation of the people, the priests called qualified human beings into the mystery school. Secluded from outer life, the preparatory schooling as well as the later act of initiation was guided and formed in accordance with the particular mission of the mystery center in question. This gave rise to a close bond between the spiritual pupil and the leadership of the mystery school. This bond was further strengthened through the fact that in the initiation process

of that time the pupil stood entirely under the influence of his initiator. The latter guided the initiation experiences as well as the pupil's journey through the spirit world in accordance with the particular cognitive task and the mission of the leadership of his mystery.

The further development of humanity led necessarily to a fading out of such forms of initiation. The union between the physical and the etheric body became denser; the loosening of the etheric body during initiation became ever more dangerous and became at last impossible. The previous determining guidance of the group ego gradually withdrew and there developed, at first in the form of an ego-feeling, the consciousness of the individual ego, the "I." The dimming of the ego that had been brought about during the earlier initiations had to cease; more and more the initiation had to be carried out with the full maintenance of ego consciousness.

With Christ Jesus's life on earth, with the crucifixion on Golgotha and with the resurrection, the *central* event of the entire development of humanity is given. A great, soul-spiritual metamorphosis thereby occurred in the whole life and being of the mysteries. The newly arisen "Mystery of Golgotha" thenceforth leads to an initiation occurring in full, indeed, in heightened, consciousness. The spiritual pupil in our time must win for himself through his own, inner activity the precondition required for initiation and for this heightened consciousness. The strength necessary for this development is given to each genuinely striving human being by the Christ Being. Rudolf Steiner shows in many descriptions how, for the first time through the Christ mystery, the conscious human ego entered the human soul and how this ego in the course of future earth development will gradually penetrate into the secrets of the spiritual worlds. What at an earlier time took place in the seclusion of the old mystery centers has now become accessible to the striving human being in clearest, brightest light of consciousness. In brief sketches in what follows the paths of initiation that have been developed after the Mystery of Golgotha shall be set forth.

The Christian Path of Initiation

The Christian path of initiation has been set forth “in regard to its method, in the deepest, most Christian book, *The Gospel of St. John* (27). The preparatory, meditative work is directed toward a special development and training of the life of feeling. New forces thereby accrue to the astral body and particular inner organs of soul are built up within it. The attributes developed in this way could be impressed into the etheric body, as a consequence of Christ's deed, without the three and a half day ritual sleep. The etheric body no longer had to be lifted out and separated from the physical body. Initiation took place in full consciousness. “Keep vigil and pray,” is the Christian principle. It is in waking consciousness that this new initiation takes its course.

The fundamental precondition for this path of schooling is a faith in Jesus Christ that permeates the “entire life of the pupil, growing in time into a powerful force within him. The unique being of this divine human being must fill the whole soul. The pupil must allow certain meditative contents, for instance, the opening sentences of the Gospel of St. John, to live in his soul every day throughout weeks, months, perhaps years. He must be blind and deaf to everything that goes on around him during this time. Not only the meaning of the sentences, but also the sentence structure, the formation and arrangement of the sounds, must be deeply experienced. This schooling, says Rudolf Steiner, is a path rich in renunciation; detached from outer life, it must be followed in quietude.

The intensification of the experiences of feeling occurs in seven stages. At the first stage, for example, the pupil looks upon human being, animal, plant and mineral. He experiences that the higher form of life can only exist when the less developed form provides the foundation for it. Deepest gratitude, an all-embracing humility fills him. The readiness to serve becomes the most inward life force; the picture of “the washing of the feet” arises within his soul. The pupil then calls up in himself everything that can occur as suffering and pain in himself and in other human beings. In the course of extended practice, he develops the soul power — in spite of the overwhelming amount of pain and suffering he experiences like a “flagellation” — to stand resolute and upright in life. He learns how what is most sacred in him and in the world is constantly exposed to contempt

and mockery. He builds up within himself the power to remain true to this that is most sacred and, to remain inwardly strong, despite the torment he must suffer, the crowning with thorns. The relation with his physical organism takes on a new form. It becomes estranged from him, becomes something external, becomes a garment, only a tool. But to this tool he finds himself bound; he experiences this “being bound” as a “crucifixion.” It becomes clear to him that his life of feeling is now so far evolved that it can work directly into the body. It can occur “for moments during meditation” that the wounds suffered by Christ appear. The next highest, the fifth step, leads to the “mystic death.” All that is physically sense-perceptible vanishes, densest darkness is experienced. At this point the obscuring curtain is rent. All that is unholy, all evil, all sin appears in perceptible form before the soul of the pupil and is experienced within him. He must experience this to the full and must undergo a descent into hell. The experience of the physical body widens itself to the experience of the whole earth; the human soul becomes united with the entire earth. A planetary earth consciousness arises and the “laying in the grave and the resurrection” are experienced. The human soul frees itself from the old bodily sheath and prepares itself, little by little, to receive the new, purified body, the “phantom.” Rudolf Steiner draws attention to the fact that for a description of such stages of experience, especially of the last, the “Ascension,” human language is no longer adequate. Concepts and words are lacking to express the passing over into the complete union with the divine.

By means of a soul-deepening called forth in such manner, the pupil of that time could cross the threshold and could enter the spiritual worlds. Through the imaginative pictures of the single stages: Washing of the Feet, Flagellation, Crowning with Thorns, Crucifixion, Mystic Death, Laying in the Grave and Resurrection, Ascension, the pupil was led in a special way to an experience, a witnessing, of the Mystery of Golgotha. It was a “witnessing” that was imparted to him entirely through his inner experience without dependence on documentary tradition. It was thus brought about that he not only could stand strong and free in the sense-world as well as in the supersensible, but also that he became capable of deeds of the most loving devotion. In a postlude to *Occult Science*, Rudolf Steiner directs attention to this “path of feeling,” but must further add: “Nevertheless, this path is not easily achieved by contemporary human

beings, under conditions of life ordinarily prevailing today. Solitude, withdrawal from present-day life is almost in-dispensible if one is to pursue it.”

The Rosicrucian Path of Initiation

In the twelfth and thirteenth centuries, leading spiritual teachers were forced to recognize that a new path of initiation had become necessary because of the continuing development of humanity. They foresaw that in the coming centuries the human being would give himself more and more to the observation and investigation of the world of the physical senses and would gain thereby a heightened capacity to experience an inner independence. The sense of freedom would stir; faith and knowledge, closely united until now, would find themselves in unreconcilable opposition and would cause bitter doubt to arise in man. "He will not be able to counter this doubt in the right way by means of the Christian path of schooling; he will not know how to protect and defend himself."

Rudolf Steiner describes the mysterious and wonderful earthly and heavenly occurrences that are connected with the appearance of Christian Rosenkreutz and with the unfolding and developing of the Rosicrucian initiation in the thirteenth and fourteenth centuries. The form of this initiation is in no way in contradiction with the Christian path. But in face of the changed conditions of the times, new powers and capacities have to be developed. Due to the fact that in the coming period of development the spiritual ego power of man has not only to take over the inner guidance, but has also to lend form to outer, social life, the schooling may no longer be carried out in solitude and in seclusion from life. It is "just the essential point that, in Rosicrucian schooling, development is of such a nature that the human being is not torn out of the activity demanded of him by his karma here on earth."

The Rosicrucian initiate is, for his pupil, not a priest exercising a compulsive authority, but a friend and teacher. He gives advice, but does not touch the independence, and does not reach into the sphere of his pupil's will. The pupil, through his own, spiritually-grounded activity, must bring about the necessary strengthening and transformation of his soul forces. Such an initiate was no longer, as in earlier times, connected with mystery centers that were widely known. He also did not distinguish himself for the consciousness of his contemporaries through special vestments or outer signs of any kind. He was active as an unpretentious human being, living in all modesty; his pupils came together here or there,

in whatever way this might arise out of their duties in life. During the time of their early activity, in the thirteenth and fourteenth centuries, Rosicrucians who were specially predisposed still received revelations from the spiritual world in a kind of dream condition. They communicated their experiences in symbolic pictures. Other Rosicrucians could transcribe these pictures and make them understandable. Symbols of this kind were then given to the pupils for meditative work. Rudolf Steiner explains that this was justified at that time because the human physical organization was not yet as hardened as it is today and the etheric body still retained a greater sensitivity. This has altered through the development of the consciousness soul. The use of finished symbols today can lead to serious dangers.

The fifteenth century proved to be the transition to modern times. The abstract conceptual element came to the fore; stars and planets, their magnitudes, distances and orbits were to be measured and calculated; and one thought of the earth merely as a material structure. The human organism hardened; the sensitivity of the etheric body declined. Man was more and more dependent upon his faculty of reason, which was bound to the physical brain. With this began the mighty struggle for the true, spiritual being of man and of the world.

The Rosicrucian schooling now had to be so transformed that the forces and the capacities that were needed for this struggle could be prepared and developed. To the deepening of feeling that was cultivated in the Christian path of inner schooling there had, therefore, to be added an understanding and comprehension, a grasping and insight into the spiritual revelations. The pupil should in future, for example, not only feel the Christ Being in mystical union in his soul, he should also understand and comprehend it and thereby become able to take up its greatness and significance in full consciousness into his whole being and become able to represent it. This new kind of inner activity and experience is to be cultivated for all realms of life, as well, therefore, in one's relations to the physically sense-perceptible as to the soul-spiritual world. Rudolf Steiner once expressed what is essential in the instructions provided by the new Rosicrucian path in the following way. "By means of a particular kind of moral cultivation, by means of a particular kind of spiritual cultivation, the ordinary configuration of physical, etheric, astral body and ego as this is by nature must become different. . . . The spiritual configuration by means of which

etheric body and physical body are kept together is to be loosened so that our etheric body is no longer to be as firmly anchored in the physical as nature has given it to us.” The loosened etheric body must be developed as “an independent entity, as an independent instrument of knowledge as well as also an instrument for feeling and for will.” The exercises and meditations that are in accordance with the Rosicrucian path have been frequently described by Rudolf Steiner. The transformation and higher development of the human being is to be striven for through seven stages. (The description of these seven stages that follows here is a condensed summary from lectures held in 1906 and 1907).

On the first level, that of “study,” a clear, goal-conscious thinking is to be developed. Prejudiced, confused thinking must be rooted out and sound, healthy judgment concerning the spiritual relationships of man and of the world is to be developed.

This occurs best by means of a thorough working-through of contents of thought that are derived not from the physical but from the spiritual world. The given contents of revelation are, at first, to be taken up in this way. The sense-free thinking and judging that has been developed in this way must become a sure guide for the pupil in these first realms of experience.

The second level is known as “the Acquisition of Imagination.” The facts and conditions of the physical world must be seen as pictures, as parables. The pupil's attention would be directed to the fact that he can perceive, through a tear or a smile in the face of another person what is occurring in his soul. In the same way, he should learn to observe crystal, plant and animal and to grasp color, form, motion as the image of the soul-spiritual activity revealing itself in them. Thus the capacity is developed to perceive phenomena — physically sense-perceptible as well as what arises in one's own soul — not to “hold it fast as reality,” but rather to perceive it as something that points toward facts and occurrences of a higher existence. The pupil learns in this way how the imaginations arising in the course of his exercises are to be grasped and experienced.

The third stage leads to “inspired knowledge,” to the “reading of occult script.” Imaginative pictures may not remain as such before the soul of the spiritual seeker. The supersensible configuration of the single picture is like a letter of the alphabet, which, combined with other letters, yields a word that reveals the characteristic of being and the evolution of being. A hearing, a reading of world speech has to be developed in the pupil's soul.

For this purpose that particular attitude of soul is necessary in which inspiration can occur.

A “rhythmization of life” has to be realized at the fourth level. This is often designated as the “discovery of the Philosopher's Stone.” Here there are not only single soul capacities to be developed; the pupil must form his *life* anew, and indeed he must do so right down into the processes of his bodily organism. At an earlier time, the regulation of the breathing stood in the foreground. Later, the main emphasis had to be laid on other forms of rhythmizations, lying in the realm of the soul. Most important is the rhythmic formation of the actual task of schooling itself, of the exercises and meditations. If the pupil succeeds through long, long effort in achieving this new, outer as well as inner configuration of life, this brings about a change also in the “alchemy” of his physical body. “The human being learns to purify his flesh also physically.” The material composition of his body becomes different. The “Philosopher's Stone” is prepared.

The fifth stage, “The Knowledge of Man as Microcosm,” leads to deepened self-knowledge. The pupil is instructed how, with the help of the soul capacities that have been developed up to now, to concentrate meditatively on certain organs of his physical body. The meditative experience, for example, of the eye leads him to the knowledge of the light streaming in from the macrocosm, and, beyond this, leads him to grasp the being of the sun and the path of its evolution. Through meditations of this kind, he experiences how the human organism is formed out of the world of the cosmos and, in all its processes is united with the cosmos in body, soul and spirit. From the concrete pursuit of such relationships there develops for the pupil a true knowledge of his own being.

If he has come to know himself in this way as a microcosm, then he can strive for the “Knowledge of the Macrocosm” on the sixth level. He must go beyond himself, “must externalize himself, leaving everything of himself behind” and become one with the whole world through contemplation. A crystal, a flower, he now experiences as a member of his own body. Such creations as these, formed out of the cosmos and out of the earth now show themselves as belonging to him; they are a part of his own being. Developing the deepest heart-relationship with all things and all processes, there unfolds within him a “knowledge-experience” in the realm of the creative, cosmic spiritual beings.

On the seventh stage, that of “divine bliss,” the pupil experiences “the pinnacle of human evolution, as this is prophetically foreshadowed for a far distant future of humanity.” In connection with the description of this path of schooling, Rudolf Steiner draws repeated attention to the fact that only the merest indications can be given of its higher stages.

It was by means of this Rosicrucian path, which, for long periods was only accessible to those who genuinely sought higher knowledge, that the coming development of mankind was prepared and introduced. The powerful forces that could be unfolded along this path made it possible for Rosicrucian initiates, in the quietest way, to let decisive impulses flow into the modern development of spiritual science as well as natural science. In their unpretentious study chambers, they strove for an inner knowledge of the human being and of the world — a knowledge inwardly united with the Christ impulse. What, for instance, could be observed in external nature processes as salt-formation, as dissolution, as combustion, was intensified and deepened in their experience to a soul-experience whose content they designated as “divine thoughts, divine love, divine sacrificial service.” The Copernican picture of the universe, which was there in its ascendancy, they supplemented with an innermost experience of spiritual beings creating their revelation in the visible stars, in the sun and in the planets. Rudolf Steiner once said about this endeavor: “Genuine and true is what showed itself within the hearts and minds of men as a universal urge toward the divine from the fifteenth into the eighteenth, nineteenth centuries. Beauty, wondrous beauty and glory is to be found therein. A truly magical breath of the spirit hovered over much that today receives far too little attention.”

The new form of initiation cultivated by the Rosicrucians is indicated by Rudolf Steiner, for example, in a lecture of January 5th, 1924 (28). A pupil who seeks spiritual knowledge is led by the initiate, after the appropriate testing, to a “very high mountain” where he learns to truly behold the universe. Withdrawn from the earth, the pupil comes to know his previous earthly experiences as the after-memory of a dream. Transported into etheric heights, the youthful forces that now upsurge within him come before his soul as revelations of divine, cosmic impulses of creation. In a second instruction, the pupil was led into mountain clefts, into the interior of the earth. His consciousness united itself with these depths. He felt the creative activity of the ancient, wisdom-filled earth forces in his physical body. The being of the earth spoke to him of the

working of the gods in the earthly realms. Led back to daily life, the initiate said to him: "And if you succeed in illuminating what your soul has experienced in the cavern clefts of the earth with the light that your soul has brought down from the mountain peak, then you will achieve wisdom." These words "if you succeed . . . then you will" point to a new method of initiation. The inner independence of the pupil, the inviolability of the sphere of his will is preserved. He should now enter the spiritual world through that power of his human "I" that has grown within him, thanks to the Christ impulse.

In further lectures many details of the life and striving of the Rosicrucians are reported. Rudolf Steiner, however, also found it necessary to point out the peculiarity and the limitation of their schooling. "It is the peculiar aspect of the Rosicrucian spiritual striving that this Rosicrucianism, during a time of transition, had to adhere to a way of experience that entered into certain dream-like conditions and, in a certain way, had to be content to dream the higher truth of what science discovers here in nature as sober matter of fact" (28/January 13th, 1924).

The Initiation Path Today

Although the seven steps of the Rosicrucian inner schooling describe the path that is also to be trodden in future initiations, they led the Rosicrucian in general only to a way of beholding, to a knowledge of the spiritual world that remained rooted in inner feeling, in a heartfelt inner sensing of reality. It was not yet possible to maintain full, wakeful uprightness of consciousness. Rudolf Steiner had to point out unequivocally that changes and extensions of the Rosicrucian path of schooling are necessary for the human beings of the twentieth century, for the reason that the human soul has taken further steps in its development.

One of the transformations that have occurred through this development consists in the fact that the former maintaining of secrecy, both in regard to supersensible insights as well as to the path of knowledge, may no longer be continued. In an essay of July, 1918 (*Das Reich*), Rudolf Steiner described this in detail and gave its justification. "We live in an age in which supersensible knowledge can no longer remain the secret possession of a few; in this age it must become the common possession of all for whom today the search for the meaning of life stirs as an innermost need within the soul." This need "will grow more and more to become a demand that supersensible knowledge shall be treated on an equal basis with the knowledge of nature." The book *Knowledge of the Higher Worlds* provided a first example for the fulfillment of this demand. It begins with the sentence: "There slumber in *every* human being capacities by means of which he can acquire knowledge of higher worlds." This pronouncement called forth a powerful opposition, for in a number of circles one was by no means in agreement with the making known of this fact. Undeterred by the resistance of such opposing forces, Rudolf Steiner, until his death, expanded and deepened the characterization of the path of anthroposophical schooling. He made the supersensible results of anthroposophically oriented spiritual science accessible to the seeking human being.

Decisive for the present day is the demand for an unqualified recognition of the autonomy of the pupil. In his first characterizations, Rudolf Steiner links on to the earlier relationship that had existed between the initiate teacher, the guru and the pupil, but he immediately required

that the pupil act without “blind faith” and on his own initiative. In the strictest sense of the word we must recognize the independence of that “which we characterize as the most sacred core of the will of the human being.” An example of the new relation between teacher and pupil is to be found in a lecture given on April 22nd, 1924 (29). Rudolf Steiner was asked by the participants in a professional course how one could order the wealth of indications and directions that had been given and how the various meditations were to be carried out in respect to sequence, time of day and duration. He answered that the wished-for strict instructions could not be given “because this would be too strong an intervention in human freedom.” He called on the questioner to observe carefully on himself the effect of a meditation that he had carried through and to develop the capacity, with the help of the observations he had made, to select the next meditation and to determine the time and duration for its use out of his own experience. He expected, therefore, of the modern spiritual pupil that, out of his knowledge of the instructions and of the meditative content, he would judge independently and would decide how the specific steps in the esoteric schooling should follow upon one another. If the pupil is unable to carry through the necessary self-observation and the building of judgment that is to be based upon it, then he must first of all perform further work in the realm of the preparatory stage. Secure perception and cognition in the supersensible presupposes that careful observation and sound judgment of one's own soul processes has been developed.

During the course of the last centuries human thinking has developed further. Much that was formerly cultivated only in small circles has today become common knowledge. Children already learn to read and write. The arithmetical processes are mastered, professional training, books, newspapers rely above all on the activity of thought. As a consequence of natural scientific discoveries, human consciousness has expanded to embrace the entire earth planet and the solar system, as well as to include long-past times of historical development. Thus new thought forms have arisen in human thinking that lead far beyond man's personal life-sphere, as they have as their object and content the concerns of the whole of humanity. On the basis of this development, a new, and for man, centrally important spirit-fact could be, and had to be made available to contemporary human beings: the fact of the re-embodiment of the human spirit and the laws of the building of destiny. The introduction of this

teaching into the spiritual life of humanity had as its consequence that Rosicrucian initiation had to be essentially modified. "Rosicrucianism of previous centuries was not yet able to reckon with an element of spiritual life that has since entered the development of humanity, without which today one cannot make one's way even in the basic elements of all those spiritual streams that grow up on the ground of occultism." The teaching of reincarnation and karma, so Rudolf Steiner says, must "today stand at the starting point of our spiritual-scientific knowledge."

The development and training of the fundamental moods, the ennobling and purifying of feelings, and, above all, the strengthening of moral powers so necessary for esoteric development is placed on a new foundation through this spiritual element. The pupil experiences that the development of his spiritual being, of his individuality, is not limited to *one* course of earth life between birth and death. He recognizes that he entered earth life out of an existence before birth in order to carry out a further step in the evolution of his own being. The spiritual value of the insights he has gained in his present earth life and the significance of his deeds will, after his death, be woven into his higher spirit being either as helpful or as retarding attributes and will, thereby, share in the determination of the destiny of his next earth life.

He also experiences that his striving and life are united with the being and becoming of the whole of mankind and that his life and striving can contribute to evolution as a whole; indeed, that it must so do. His esoteric endeavors, so he comes to recognize, will first become true and in accordance with reality when they are directed to the universally human.

For the esotericist of the present day, a new task of the greatest significance is therewith indicated. Formerly, initiation led him to a beholding and to a knowledge of the divine creative impulses in world and man. He experienced that which streamed forth from the gods. In our age and in the future the human being who is active out of his own "I," his ego, has, in addition, the task through free deeds to create what is *new*, both in himself and in the earth-world and to carry this *new* back with him into the spiritual world. It is necessary "that human beings should really become conscious that they may not merely give themselves up to what streams toward them, but that they, from their side, must work together with the spiritual powers." Or: "We are truly not only in the world for ourselves, but the world has placed us into life in order that what is in the world can

be allowed to pass through us and can then be received once again by the world transformed by us” (23/February 3, 1924).

The fulfillment of this task places us before special challenges. Beyond the development of his own being, which, it is self-understood, must continue to be carried on, the spiritual pupil must develop such a *life* in knowledge that out of this life he can so form his earthly deeds that they accord with the spirit. His artistic creations, his science of the senses with all its applications, but in particular his social attitudes and conduct must form themselves in accordance with a true collaboration toward the future existence and becoming of the world and of man.

The demands of the times that have arisen in the spiritual life of the twentieth century and the changes that have been indicated have made it possible to present the principles of the new path of initiation to the public in detail. If a man carries through the steps that have been described for him, he can, as Rudolf Steiner says, “attain initiation up to a certain stage entirely without any kind of personal guidance.” Once this “certain stage” has been reached, then there will have accrued to him these new forces and capacities that will allow him to tread the further path to still higher levels of initiation. Essential, indeed decisive, is the fact that he has already carried through the preparatory exercises and meditations entirely on the basis of his own spiritual activity and that all further steps shall be taken in freedom and in full consciousness.

Such a self-education and self-transformation carried through by the “I,” by the innermost core of man's being, leads to that “self-initiation” that has, for the first time, become possible in our age. The instructions that lead to this initiation have been given. Out of the Christ impulse, there arise in the human being the inner forces that he needs. This new initiation takes place, keeping the light-filled ego consciousness fully intact, totally without any kind of dimming down of consciousness and without having to withdraw the higher members of the human being from his physical body. What was experienced in certain dream-like conditions during the time of our Rosicrucians is now achieved in a conscious manner.

The modern initiate has developed and received those capacities by means of which investigation of and action in the realm of the supersensible — of the spiritually creative — has become possible for him. This research in the realm of the spirit is the content and goal of anthroposophically oriented spiritual science. Its structure and

development, its methods of work and its stages of knowledge will be dealt with in the next chapter.

Spiritual Science

In the introduction to *Theosophy* (5) it is stated: “The contemplation of the spiritual processes in human life and in the universe may be given the designation *Spiritual Science*.” With the term “Spiritual Science,” Rudolf Steiner points to the manner in which in modern times the observation and the investigation of spiritual facts and spiritual beings should be carried out. Genuine search for knowledge, as well as the striving to fulfill the obligations of life, demand today a new, fully conscious union with the spiritually creative supersensible world. This demand cannot be fulfilled by a mere clairvoyance and certainly also not by means of the soul experiences induced with the help of drugs. Only a genuine spiritual *science* is able to do this. Rudolf Steiner gave the first chapter of his *Occult Science* the title, “The Character of Spiritual Science.” One’s attention is first drawn to the fact that one can speak of “science” not only in connection with the investigation of the sense world. “The origin of science, according to its essential nature, is not seen in the object of scientific inquiry; one recognizes it in the nature of the activity of the human soul that arises in scientific striving.” The human being of our time, while preserving genuinely scientific methods of research, can and should turn to the non-sense perceptible, purely spiritual realms and to their investigation. Indeed, there are further, extended demands to be fulfilled in connection with the spiritual science described here. This is indicated in the word “character” used in the chapter heading. The investigation of spiritual being requires that the whole human being “put himself on the line.” A heightened responsibility must be experienced when one sets foot in the spiritual realm. The strength of character, the moral attitude of the investigator, is of decisive significance. The soul-spiritual human being must himself become the instrument of spiritual research.

The observation of the supersensible demands the preliminary, exact unfolding of new soul and spirit organs. The sure knowledge of what has been observed presumes the development of a heightened capacity of judgment. Rudolf Steiner, in his works dealing with the theory of knowledge, gave the foundation for the development of such capacities.

Let us recall once again the closing chapter of the second volume of the *Riddles of Philosophy*, written in 1914. There he shows, “that the development from the fundamental outlook inherent in the epistemology of my work *Truth and Science* and of my *Philosophy of Freedom* to the content of ‘Spiritual Science’ or ‘Anthroposophy’ as I have further evolved it, must be thought of as a completely organic progression.”

Once again, in the last chapter of the volume, *Riddles of Man*, and a year later in *Riddles of the Soul*, these fundamental viewpoints are referred to. Thus, for instance, at the outset of the fourth chapter of *Riddles of the Soul*, under the heading, “The Philosophical Justification of Anthroposophy,” there is demanded especially that the manner in which anthroposophical ideas “are experienced, should be grasped with the greatest possible exactitude.”

Thereby inner certainty in purely spiritual experience is achieved and it becomes clearly perceptible “how sharply this element of soul being separates itself from all abnormal activity of soul, such as the visionary, hallucinatory, mediumistic, etc.”

In this connection, attention is drawn once more to the essay, “Knowledge of the Condition between Death and a new Birth” (*Das Reich* 1916/1917). Addressing himself to his scientific contemporaries, Rudolf Steiner shows at first, how the true relationship between natural science and spiritual science as he depicted it is to be regarded. Linking on to the conception of thinking, feeling and willing current at that time, he makes the point that something is hidden in these soul capacities that “can be brought to consciousness by means of inner soul exercises.” In this, the spirit being within the soul who is hidden from the soul's usual perception, there reveals itself in what is independent of the body's life and on which the connections of the human being to the spiritual world can be observed. The second part of the essay begins with the presentation of the entirely new observations and insights that arise on the boundary of ordinary cognition. This cognitive boundary is justifiably experienced *as long as* the soul capacities of the investigator are bound to his bodily instrument. The pupil, however, must develop the power to loosen these soul capacities from this bondage. In the “body-free thinking, feeling and willing” that is then achieved, the pure soul-spiritual world can then appear in a first form and can be observed in full consciousness. Thereby a new experience of the supersensible becomes possible.

Reference was made on page 74 to the Appendix to *Knowledge of the Higher Worlds*, written in 1918, in which the challenge is put forward that, in order to consolidate the supersensible activity of soul, one should attain the ability in full clarity to “see through” the experience of pure thinking. “For the supersensible activity of soul that is here intended it is extraordinarily significant to understand in complete clarity the experience of pure thinking. For, in a fundamental sense, this experience is already a supersensible activity of the soul, but one by means of which one does not yet perceive the supersensible. In the activity of pure thinking one already lives in the supersensible; but one experiences only *this* in a supersensible manner; one does not yet experience anything else supersensibly. And supersensible experience must be a continuation of that soul experience which can already be achieved in one's union with pure thinking” (1/16). Access to this “other supersensible” is achieved through the development of the new soul and spirit organs and the capacities for higher knowledge. The exactitude and consciousness that has been won through the development of the body-free, pure thinking must, however, be strictly maintained. The supersensible experience of soul must not be allowed to sink below the clarity of consciousness achievable in pure thinking. It would otherwise become subject to error, physiological processes would enter in and it could no longer be a revelation of the truly supersensible. In the Appendices, also written in 1918, to the *Philosophy of Freedom* (6) and to, 4 *Road to Self-Knowledge* (11 /9) one finds similar presentations as well as in *The Course of My Life* (2).

In later descriptions of the development of supersensible organs of perception the evolution of thinking, in the sense of the requirements just discussed, is particularly emphasized. But it must be pointed out and stressed strongly that what is presented in *Knowledge of the Higher Worlds* or in *Occult Science* may not be permitted to recede into the background. If Rudolf Steiner also occasionally expressed himself to the effect that “these first beginnings” must be supplemented and extended, one should not misunderstand such a remark. It must also not be forgotten that in these works *irreplaceable* basic elements or spiritual schooling are given and that their study and digestion can lead far into higher realms.

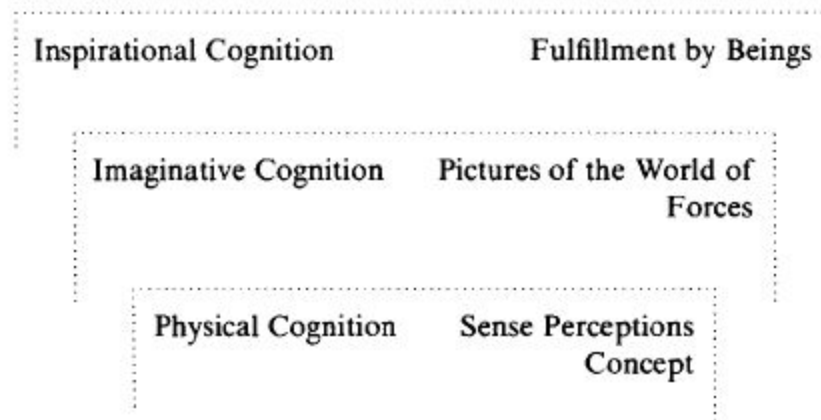
An example of the schooling given in January 1916 has already been reported on page 71. Meditative steeping of oneself in the *activity* of thought leads to a conscious experience of thought power. If, through

further meditation this “power” is grasped in its essential being and is transformed, there then arises a first higher organ of perception. By its means one lives into a world “that distinguishes itself from the life of thinking inasmuch as one experiences it as a reality, as a flowing, living reality.” Rudolf Steiner describes the same development in August 1923: An inwardly thoroughly active thinking is to be developed and to be meditatively deepened. By this means one learns to know a thinking “that can exert force.” Through meditation one has so transformed thinking that one now knows: “One lives in a reality, in a soul organ of touch, which one has oneself entirely become.”

It is thanks to this higher sense of touch that the etheric body of man first enters one's supersensible grasp, that it becomes comprehensible, perceptible, just as the external objects of the physical world are perceptible to the physical sense of touch (22/August 19 th, 1923).

In a similar manner, always maintaining the exactitude and consciousness that has been won by means of the development of thinking, further spiritual senses, “spirit eyes,” “spirit ears,” etc., are to be evolved. It has already been mentioned that a one-sided development must bring with it serious dangers. Without a balance, indeed, without harmony between these new soul capacities, scientific research in the spiritual sphere is entirely impossible. Rudolf Steiner had again and again, to draw attention to the fact that it would be an error bearing serious consequences if one were to imagine that such a transformation is easy. He once had to say in a circle of scientists: “The esoteric path is indeed either a difficult one or it is nothing. . . . One cannot attain an esoteric development along a convenient, comfortable path.” Also one should constantly make oneself aware of the great responsibility with which such incisive intervention in the soul-spiritual organism may alone be permitted.

In *Stages of Higher Knowledge* (9/1), Rudolf Steiner presented a cognitional basis for spiritual science and gave a first description of the three higher stages of knowledge: Imagination, Inspiration, Intuition. Before these three stages are reported on in detail in the following chapters, a survey in form of a diagram may be given. Such a survey is necessary, because the human being of our time must fully examine the *entire* path of the new initiation science and must know exactly the position and the significance of each respective exercise or meditation.



For the lowest stage, that preceding spiritual science, the expression has been chosen: Physical Cognition. With this expression is indicated the form of knowledge that today is generally striven for, the approach to knowledge that directs itself to the facts of the physical sense-world. In this consciousness, the human being perceives the surrounding world and the events that occur within it by means of his bodily senses, and develops concepts that enable him to grasp the laws that hold sway in this world. These concepts give him an insight into the course of events. They are, however, unable to say anything essential about the being, about the origin and about the meaning of the human being and of the universe. Because “Physical Cognition” is not able to penetrate into the realm of being, one speaks of boundaries of knowledge that may not be transcended.

Rudolf Steiner, in his epistemological writings has shown how the human being can cross these boundaries by developing a pure thinking, independent of the physical organism. If the spiritual pupil, in addition to this pure thinking, has developed new, purely soul-spiritual organs of perception, there then opens up to him a first realm of the supersensible world. This enters his soul experience with pictorial character. At first, these are pictures of the forces of growth and life working in his own organism, but later on there are pictures of cosmic formative activity. The pupil learns to know and to experience the extraordinary multiplicity and transformative power of the creative as well as the hindering forces of the universe. “Pictures of the world of forces” arise before the spiritual pupil at this level of imaginative experience.

The inner experience of this world of forces calls up new questions in his soul. What are these forces? Where do they originate? Are they perhaps the activities of beings? An intimate living-with these forces also shows him that within their creative activity an over-arching, higher level of organization, an entirely different kind of influence intervenes (30/8). What is this higher order? The pupil stands before a second boundary with such questions. He transcended the first as he developed the new organs and capacities that opened up imaginative cognition for him. If he will find answers to these newly arisen questions, he must develop wider and deeper attributes of his being. He must learn how, with highest selflessness, to make himself completely into a listening organ. If he can do this, then there will be revealed to him, the essential being of the world of formative forces as this is grasped imaginatively, as well as that other, so very different element that intervenes in the formative world. He experiences how spiritual beings reveal themselves in the manifold, constantly metamorphosing world of formative forces. He has ascended to the second supersensible stage of cognition and has entered, therewith, into the world of spirit being. Inspirational cognition leads him to “fulfillment by beings.”

This experience allows the human being to know concretely that spiritual beings are creative and actively guiding in man and in the world. He is, however, not yet ascended to an inner being and living together with these entities and cannot yet know them — as well as know himself — in their eternal essence. Once again a boundary must be transcended. New exercises and meditations are to be carried through. The free will and the pure capacity of love of the pupil must be transformed into new powers of knowledge. Once this is achieved, then the “I,” the ego of the human being can permeate what was experienced through inspiration with its own being and can unite itself inwardly with the being that is to be known: Intuition, “standing within the Divine,” becomes possible. This presently highest level of knowledge, intuitive cognition, leads the human being to the full experience of the spiritually creative world.

In what follows, details about the development of these three spiritual-scientific levels of knowledge, as well as about the results of research at each of the respective stages, will be reported on. Already this brief survey shows that Rudolf Steiner introduced an entirely new epoch into the spiritual life of humanity by means of the founding, unfolding and forming of an anthroposophically-oriented Initiation Science. A path is given,

which leads the human being in a scientifically exact manner and with heightened consciousness stage by stage to the knowledge of spiritual worlds and spiritual beings.

The Level of Imaginative Cognition

Spiritual-scientific observation and research proper begins with imaginative experience. As a result of the soul exercises discussed above, manifold and varied pictures arise in consciousness, pictures that livingly transform themselves but nevertheless, can be precisely observed. These imaginative pictures differentiate themselves clearly from visions and hallucinations. An identifying characteristic of the latter is the dimmed feeling of the “I” and the “tuned-down” consciousness. In contrast, the advanced spiritual pupil experiences the imaginations in an intensified consciousness and in full awakeness of his own self. True imaginative experience is the expression of an objective supersensible reality: In it the world of creative forces and impulses reveals itself. Rudolf Steiner has repeatedly — always adapting to his readers' and hearers' capacity to receive — described the paths that are to be travelled toward the development of imaginative cognition.

In *Knowledge of the Higher Worlds* he speaks about such paths in a primary, basic way. An appropriate development and transformation of thoughts and feelings leads the pupil to the perception of inner “manifestations of light” and to a new kind of experience in color and form. A seed, for example, can “appear as if enclosed within a small cloud of light.” The development of the organs of perception needed for such experience, the lotus flowers, is extensively described in a special chapter of that book. Subsequently, it is shown how, through the impressment into the etheric body, the activation of these new organs can be independently regulated and controlled in full consciousness (1/10). About this description of the first steps on the path of schooling, Rudolf Steiner writes in *Stages of Higher Knowledge* that therewith “nothing else is described than the manner in which the imaginative world arises for the observer” (9/2).

In the second half of *Occult Science*, in the chapter, “Knowledge of Higher Worlds,” the path to imaginative cognition is presented in a new way. The pupil should call up symbolic thoughts, thoughts that picture an inner meaning and are formed in a definite way, and he should concentrate himself with his whole soul being upon these thoughts. Rudolf Steiner builds up, as an example, step by step the symbolic picture of the Rose

Cross (see also page 120) and sums up “. . . a black cross. . . . Let this be the *symbolic picture* of the lower urges and passions that have been destroyed; and there, where the beams of the cross intersect, one should imagine seven red, radiant roses arranged in a circle. Let these roses be the *symbolic picture* for the blood that is the expression of cleansed and purified passions and desires” (10/2).

The work on such symbolic pictures must be carried through with inner clarity and soul discipline. “Only he who has won surety in his thinking should actually engage himself in this undertaking.” Without this surety the pupil would fall into the fantastic. It has already been discussed that, in contrast with earlier paths of schooling, the human being in our time should *not* take over such symbolic pictures as finished representations. He should build up the relevant picture each time anew before the meditation while calling up the feelings, sensations and thoughts belonging with it. Only after this has been done, should the picture become the content of meditation.

From the wealth of examples of such symbolic pictures given by Rudolf Steiner a few may be introduced here. One calls before one's consciousness the experience and the progression of the ego during the course of the day. One places the conscious experiences that have arisen during the waking condition alongside those that have been gained unconsciously in the spiritual world during the night. This entire experience can be expressed in the symbolic picture of the caduceus: the upright staff around which the two serpentine lines wind, symbolizing the forward movement of the “I.” One serpentine line expresses the experiences of the day, the other the experiences of the night. Here we have “a symbolic picture of human life before us. . . . We have in the Rose Cross a symbol of the greater development of man ... to the point of his purification. We have in what is known as the caduceus a symbol of human development . . . through the experiences of day and night and through the forward movement of the ‘I.’” In the simplest development of a symbolic picture, one observes in all detail, with the assistance of one's bodily senses, the development of a plant from its germination to its withering away: forms, colors, transformations of substance, etc. One then turns one's inner attention away from these sense impressions and from the reasoned concepts belonging to them and one builds a symbolic picture of the occurrence that is taking place here. This can be a curved line that rises

out of a plane and returns to it once again. If the pupil calls up this line as a symbolic picture within him, his glance is no longer directed to sense-bound life processes but to a supersensible element.

“Mathematical formations can be especially significant, insofar as symbolic pictures of world processes can be seen in them.” Here, for example, is a world creation: Coming forth out of the spiritual universe condensing itself to material substantiality; once again dissolving and releasing itself from the material and thereby carrying back new capacities to the creative spirit. This evolution can be seen symbolically in the so-called “Cassini curves,” whereby it is crucial that the mathematically determined transition of one curve into the other corresponds meaningfully with the feelings arising in the soul.

Symbolic pictures of this kind naturally do not reflect anything external. If the pupil of spiritual science, after the conscious building up of the symbols, then makes them the content of his meditation, an activity then lives itself into his soul that the soul does not normally exercise. In meditation the soul permeates the picture that has been built up out of sense-perceptible elements and thereby enters into the soul-spiritual realm, through whose activity the symbolic picture was originally built up. The pupil, in this way, practices the transition from the picture to its supersensible origin. By means of the meditation, repeated ever and again, there grows within the pupil a new power of soul. With this new power he can live within the purely soul-spiritual realm and can recognize how this realm manifests in a picture drawn from sense perceptible existence. This work with symbolic pictures, which he has himself unfolded and formed, will later prove to be an important help to him when, in the right way, he is to progress from the imaginative picture that comes to life within him to the effective spirit-reality lying at its base.

On the basis of the material he worked through with his readers and hearers in the preceding years, Rudolf Steiner is able in *Occult Science* to give a new indication: “The inner reliability of the imaginative stage of knowledge is attained by means of the fact that the soul exercises, the meditations in which one steeps oneself, find support through what one might call an accustoming of oneself to sense-free thinking” (10/3). Two ways, along which the pupil can gain this sense-free thinking, shall be described. One is given when he, by thinking and by checking against his own life experience, makes the results of spiritual-scientific research his

own. Because these results describe pure soul-spiritual processes and facts, a thinking is exercised that is able to move from the realms of the sensual-physical to the spiritual-creative. A second way to this sense-free thinking, he further sets forth, is made available by what is presented in the *Theory of Knowledge Implicit in Goethe's World Conception* and in the *Philosophy of Freedom*. Work with these contents leads to the essential being of the human capacity of thought. A pure thinking is gained thereby. With this capacity the pupil lives in reality in the soul-spiritual, as far as this arises within him as the world of thought (10/3).

Along with these exercises, the widening and deepening of further soul forces must be striven for: patience and perseverance, orderly thinking, certainty of judgment and inner moral firmness are the irreducible pre-conditions for development. Rudolf Steiner draws attention to the practice of the “Six Attributes” with special emphasis. Their thorough development is necessary “before one enters the supersensible world.”

For the one who is active in the realm of the new science of the spirit, that is, who wishes to be a spiritual researcher, it is of the *greatest* significance that he should arrive at a clear insight as to how the imaginative pictures that light up within him originate and how they are to be received. Rudolf Steiner has, therefore, dealt with this question repeatedly and from the most varied points of view.

One such presentation is, for example, to be found in *A Road to Self-Knowledge* (11/2). In the second meditation it is described how, in consequence of the inner transformation of his soul capacities, which have been meditatively prepared through practice, there can arise for the pupil of spiritual science a moment “in which the soul experiences itself inwardly entirely differently than usual.” An experience of a purely soul-spiritual nature makes its presence known, an experience that is completely independent of the physical body. The essential being of what is observed is experienced supersensibly. Thus, for example, a plant does not stand before the soul as a physical-sensual impression, but rather as a supersensible “entity of forces,” perceived by means of those particular “activities” that the pupil has developed as soul and spirit organs.

At first, the purely soul-spiritual experience of such “an entity of forces” remains for the pupil in the unconscious. Because, however, this experience is present as a reality within the soul and is effective, the pupil feels impelled, without his being at first aware of this, to represent to

himself the supersensible experience at the level of his ordinary consciousness. “In forming this representation one makes use of those concepts that are at one's disposal in ordinary life, but one knows exactly that one experiences the reality in a different way than the way one uses such concepts in ordinary life. One considers them only as a means of expression for the experience.” In the pupil's consciousness there arises in this way an imaginative picture filled out with sense impressions (colors, forms, movements). He at first experiences only the picture.

For the experienced spiritual researcher this occurs differently. He experiences the supersensible process fully conscious. For a subsequent *depiction* of this experience he must, nevertheless, “make use of the expressions that are borrowed from sense experiences.” He will speak of light phenomena, colors, sensations of warmth, etc., and by means of these he will describe the purely soul-spiritual experience, which is for him fully conscious, in the form of an imaginative picture-impression. This image, so Rudolf Steiner writes, one may not take for reality, it can only point to the reality that underlies it. “The mistake, that can be made, does not lie in the fact that one describes the image-picture as such. An error only then arises if one mistakes the image for the reality, instead of that to which the picture-image points as the corresponding reality” (11/2).

The peculiarity of the duality indicated here — the inner, purely supersensible experience and the picture it calls forth — has been thoroughly dealt with by Rudolf Steiner in *Riddles of the Soul* (chapter 1, Anthropology and Anthroposophy). He sets out in this instance from an investigation of the being of our life of representation, of our thinking. If representation is merely used for the imitative reproduction of sense perceptions, it is not yet being activated in conformity with its essential task. The essential element of the life of representation is only then perceived if it is looked at as an activity that the soul generates in and of itself. In ordinary life, the soul remains unconscious of this inner, living, self-creative activity. If the soul receives a sense impression through a bodily organ, this life-filled activity is hindered and restricted. The “representations,” which are called forth as the result of “sense impression, thereby show themselves as inner spirit-experiences, whose life has been dampened down.” Representations of this kind appear consciously in the soul and are used by it as mediators of a cognition that relates itself with outer reality. If, however, the pupil has developed the appropriate spiritual

organs, then inner spiritual experiences can arise in his consciousness without any damping down. A new life of representation, a new life of thought becomes possible. “Just as the deadened representations can be related by the soul with the sense world, so the living representations grasped with the spirit organs relate to the spirit world.” These living representations Rudolf Steiner calls “imaginative representations,” imaginative thoughts.

The thoughts that are developed in relation to an external object are saturated with echoes out of the observations of the senses and are thereby formed into a perceptible picture. The truly imaginative thoughts do not arise in this way. In their case one must keep the sense impressions entirely at a distance. The life of representational thought may only be permeated by spirit experiences. These imaginative thoughts, however, are not to be confused “with the pictorial form of expression that must be brought to bear in order to be able appropriately to interpret the thoughts.” The elements taken from sense life that are drawn on to create this “form of expression” are, however, not arbitrarily selected. Rudolf Steiner reminds us that at the level of ordinary consciousness the soul, for example, in the perception of a yellow color, experiences a corresponding sensation. There can now arise in the soul, so he describes, by the supersensible experience of a certain spiritual realm the same “accompanying experience” with its feeling resonance as otherwise arises by the sensory perception of yellow. Therefore, a spiritual researcher who wishes to describe this particular spiritual perception will abbreviate and say: “One perceives the spiritual experience as ‘yellow’.” In order to guard against misunderstandings that can arise at this point, Rudolf Steiner again and again explained the grounds for this abbreviated way of speaking. Thus, for example, in a footnote appended in 1918 to the book *Knowledge of the Higher Worlds*, “One must be aware in connection with all following descriptions that, for instance, when it is said that one ‘sees’ a color, *spiritual* seeing is meant. When clairvoyant experience speaks of the fact: ‘I see red’ this signifies: ‘I have an experience in the soul-spiritual realm that approximates the physical experience occasioned by the impression of the color red.’ Only because it is natural for clairvoyant cognition in such a case to say, ‘I see red,’ is this expression used. One who does not consider this can easily mistake a color vision for a genuine clairvoyant experience” (1/10).

The strict distinction indicated here between the pure spirit experience and the imaginative picture that it calls forth should not, however, be allowed to lead to a false estimation of the latter. “After images” that are built up in a spiritually appropriate way are of great significance for the human soul. They not only lead the soul to the spirit reality that corresponds to this image; they are already, as images, a source from which new forces flow. By their means, the security in the conduct of life, the confidence in the future, awe and reverence for the spiritual and divine and many other values are made firm and are fortified. One should also not overlook the fact that the development of these pictures (even if they at first unfold unconsciously) awaken and further the artistic creative powers of man. Rudolf Steiner, summing up the foregoing, summons the spiritual pupil to achieve a correct, conscious relationship to the spiritual world by “carefully exercising the cognition of those distinctions that arise with a certain delicacy in the soul: 1. Soul processes that lead to a spiritual perception; 2. spiritual perceptions themselves; 3. spiritual perceptions translated into concepts of ordinary consciousness.”

Imaginative cognition is experienced in a heightened body-free condition of consciousness outside the physical body. The pupil must, however, maintain his ordinary consciousness intact and, by his own decision, be able to pass over from this consciousness into the higher level and to return again. In the body-free condition the human soul is penetrated and permeated by the supersensible world of creative forces. The soul no longer confronts what is to be experienced from without; rather it experiences itself in the flow of events of the world of supersensible forces.

This experience has, as Rudolf Steiner reports, a peculiarity to which the pupil at first finds it difficult to adjust himself: “. . . the more complete such a spiritual perception is in the imaginative realm, the less we are able to remember it, once we have had it.” The usual memories can arise when impulses of the soul life are imprinted into the etheric body and are thereby raised into consciousness. If what arises in this way were not also to engrave itself into the physical body, it would disappear rapidly. Only through the fact that it is engraved into the physical body, can it be retained and later be brought forth again as memory. If an experience, however, occurs outside the physical body, such an engraving cannot take place; therefore, there is no memory within imaginative consciousness.

If one wishes to call forth a particular imagination once again, this can only occur if those soul procedures are carried out again and those forces are again called up by means of which the imagination revealed itself. One can, indeed, most certainly recall the preparatory steps that led up to the imagination; through them one must again and again “work one's way” to the imagination. But the following is possible: “. . . if we succeed in bringing into ordinary consciousness, into ordinary thinking, in terms of representational thoughts, images of imagination, we can then remember these images. But what is true imagination must arise anew again and again; otherwise, it is no genuine imagination.” Attention is drawn to a further peculiarity. The calling forth of representations, which we build in external life, becomes easier and easier the more frequently we build them up. This is different with imagination, with the experience of spiritual facts. The more often we wish to repeat a certain imagination, the more difficult it becomes; sometimes, indeed, it proves impossible. New preparations, formed in a different manner are then necessary in order to call forth again what once came toward us out of the spiritual world.

The pupil receives at this imaginative stage what are, at first, experiences and pictures that are full of riddles. They appear to him like a script he can look at but cannot read. Only through further, intensified meditative work is he able to learn how to raise what is given him in this way to the level of imaginative cognition. To do so, however, a connection with the next step, that of inspired cognition, is necessary. In this, the pupil rises, as has still to be reported on, from the “pictures of the world of forces” to a “fulfillment with beings.” Thereby there reveal themselves to him those active beings who work within the world of forces. This union of imagination and inspiration must become for the spiritual investigator a fully developed and consciously activated capacity. The “pure imagination” that has been beheld becomes “inspired imagination.” The manifold imaginations described by Rudolf Steiner are for the most part inspired imaginations.

In what follows, some of the results of imaginative research drawn from Rudolf Steiner's presentations are referred to. The first part relates to those forces that are at work in the world and in man. In 1897, in footnotes to *Goethe's Natural Scientific Writings* (Vol. IV/2, page 209 and 402), Rudolf Steiner had already recognized that even in lifeless nature, not merely forces of attraction and repulsion are at work, but also “formative powers,”

“inner formative building forces of nature . . . that stand higher than the merely physical forces.” In *Theosophy* (5) in 1904, in connection with the description of the human organism, Rudolf Steiner draws attention to the fact that in this body, along with the known physical forces, a whole body of etheric or formative forces is at work. In later presentations, especially in the natural scientific courses, the organization of this world of forces, as well as the world of sub-physical forces is characterized, and the single effective entities are described more closely. Diagrammatically, and therefore abstractly, the buildup and structure of this entire world of forces can be indicated by the following terminology:

<i>World Ether</i>	
Forces:	Etheric Bodies:
etheric forces	of superhuman beings
physical forces	of human beings
sub-physical forces	of animals
	of plants
	The etheric body of the earth-organism

The physical forces are well-known to ordinary consciousness. They are those effective entities that can be directly perceived in relation to material substance such as gravity, inertia, impenetrability, one part of the effects of warmth and similar things. In contrast to these, the etheric and the sub-physical forces cannot be directly observed by means of the bodily senses. Only an outer reflection of the super- and/or sub-sensory forces are accessible to these senses. The concrete observation of these etheric and sub-physical forces, the investigation of their variety and of their effectiveness is only possible if the higher, imaginative stage of consciousness has been developed. At this level, for instance, the higher realm of warmth (warmth ether); the manifold activity of light (light ether); the ordering, uniting and separating of substances (chemical ether) become supersensibly perceptible, and beyond these an effective activity, which, however, poses particular challenges to comprehension, namely, the grasping of what bestows the particular character and meaning to a substance's existence, signifying its position and “task” in the sequence of the other substances (life ether). These and similar etheric forces work, order, form in the sense-bound, physical world. Physical forces are

essentially bound up with the earth and its substantiality; etheric forces, however, are connected primarily with the working of the cosmos. The work of sub-physical forces is most intimately connected with those conditions of being that have become separated from the immediate realm of the spiritual-creative powers.

For the realm of organic nature, imaginative research has brought about new insights of fundamental significance. Of course, certain laws of the inorganic also are effective in this sphere, but the *life* processes are not determined by them, but through something else. This other is, however, not merely an appropriately selected fusion of etheric forces, but an etheric organization, an etheric body. Such an etheric body, intimately united with the cosmic-etheric, “takes hold of” earthly substances and forces and orders them into the higher lawfulness of the life impulses radiating in from beyond the sphere of the earth. The processes of formation, growth, breathing are the effective functioning of such etheric bodies.

It is not hard to see that between the etheric or formative force bodies of the various living beings mighty differences must exist. The etheric body of the earth is, seen as a whole, a living organism, and reveals itself as fully integrated into the cosmic functioning and lawfulness. The situation is similar in relation to the etheric bodies of the plant species. Growth, nourishment, breathing take their course in close connection with the daily and annual rhythms. With the animals, these same effective functionings are also given, but in their case, there is, in addition, the fact that the etheric body, as well as the physical body, is the expression of a definite soul formation. Therefore, there are great differences to be observed in the life processes and formative processes of the cold-blooded and of the warmblooded animals. The imaginative observation of the human etheric bodies shows that the impulses that arise in plant and animal are also effective in the human, but that they are subject to entirely different impulses because of the presence of the human, individual ego and the human astral body. A particularly developed etheric body is needed in order to provide the foundation on which human walking, speaking and thinking can develop themselves. Human soul life may intervene in the life processes either beneficially or inhibitingly; the working of cosmic rhythms can be strengthened through the ego and astral body or also displaced or indeed suppressed entirely. As the result of such influences, the human being has an *individualized* etheric body.

The source of the forces as well as of the organization of forces (etheric bodies), can be indicated by the term “World Ether.” It is out of the world ether that the former are “condensed,” defined, according to their particular tasks. The world ether itself is, in its highest realms, the expression of the immediate activity of the creative capacities of high beings, in particular of beings of the second hierarchy (30/70). In the descriptions of the evolution of world and of man, arrived at on the basis of spiritual-scientific research, one finds many examples of the creative activity of the world ether, that is, of the spirit beings working within it. (Extensive presentations of this world of forces, of its origin and of its laws are to be found in Rudolf Steiner's work.)

Further imaginative research yields insights into the peculiarities of the human ether body. The latter is individually formed and developed. It is built up newly out of the world ether before birth or, rather, before conception and is once again dissolved into the world ether after death. High, wisdom-filled beings accomplish the building of the etheric body according to the life-fruits of preceding earth lives and according to the new contribution the respective human being should make to future development. Certain realms of the individual formation of destiny are thereby required. In his lecture courses Rudolf Steiner depicts many examples of this work of the etheric body during earth life. As the human being passes over the threshold of death, the physical body is laid aside. During a first, brief span of time a powerful imaginative tableau lives in the soul of the human being who has passed through the gate of death. His entire earth life stands in mighty pictures in his consciousness. What previously occurred one after the other in time, now lives simultaneously in this retrospect side by side. In this memory tableau the soul experiences differently than it did in life between birth and death. Between birth and death one has remembered above all what has come toward one from outside. These were experiences of joy, happiness, pain, etc., brought about by the things and beings of the surrounding world. In the memory tableau one experiences “what develops from within outward.” That is to say, one's own activity, what one has done oneself in order to carry out an action or to take up a relationship with another human being (22/August 19th, 1923).

In the lecture, “The Capacity of Memory of the Human Being,” Rudolf Steiner gives an extensive description of this imaginative memory picture

after death. This becomes, so he reports, “ever larger, but therewith also more shadowy, until we experience it expanded into the world All. . . . And then it disappears into the distances. It is no longer there” (23/February 10th, 1924). With this dissolution, the spiritual counter-pictures of all deeds that we have carried out in life become ever more experienceable. The soul feels itself called upon through these purely spiritual counter-pictures to so pass through these experiences that it is not what one has oneself experienced that is repeated, but that the soul experiences what it has done to others. Beings above the human take part in this retrospective experience. They bring it about that what the human being has done both in a good and bad sense is “preserved” in the spiritual world and becomes the foundation for later progressive developments or for deeds of compensation.

Through the insight into this stream of events after death, imaginative cognition reveals a fact that is of the greatest significance for the life impulse of a truly striving human being: The human being does not merely stand in the world as a being to whom is imparted wisdom-filled guidance and deep insight; he should come to know himself as one who builds and creates with the beings of the world. Rudolf Steiner expresses this in an impressive way in a lecture of February 3rd, 1924: “As human beings we are placed into the world. During the time that our earth life is running its course, the whole world works in upon us. . . . In the moment when we die, the world takes back to itself again what it has given us. But, in doing so, it receives something new. . . . It impresses our entire life into its own etheric substances. And now we stand in the world and say to ourselves, as we at first take in this experience with our etheric body: We are truly not only in the world for ourselves, but the world has placed us into life in order that what is in the world can be allowed to pass through us and can then be received once again by the world, transformed by us. . . . The world gives over its world-thoughts to the human etheric body and the world receives them back again in a condition that has been made human. The human being is not here alone for his own sake; the human being is here for the sake of the world.”

Herewith some examples of research in the imaginative realm have been indicated. They speak of processes in the sphere of the supersensible, creative world of formative forces. The deepened knowledge of the inner

being of these active entities requires, however, the ascent to the next higher level, that of inspired consciousness.

The Level of Inspirational Cognition

Once again new capacities must be developed and formed in order that what expresses itself in the experiences of imagination can be read and comprehended. The paths that must be trodden toward this goal, along which one attains to the next highest level of consciousness, to cognition by means of inspiration, have been described by Rudolf Steiner in detail.

In earlier characterizations of the path of schooling one finds the first instructions for the deepening of inner life, for a further securing and making firm of the power of judgment and of character. The virtues that are to be developed may be mentioned once again: 1. *Distinguishing* the true essence from the appearance; 2. The ability correctly to evaluate the true in contrast to the apparent; 3. The practice of the six basic exercises; 4. The love of inner freedom (1/10). “A merely intellectual comprehension of what lies in these attributes accomplishes nothing at all. They must become a part of the soul in such a way that they form the basis for inner *habits*.” With attributes of this kind, the pupil frees himself from the ties to his bodily organization and creates, in doing so, the precondition for an attitude of soul in which spiritual beings can reveal themselves through inspiration.

In *Occult Science* the first exercises and meditations for the development of the capacities that have now become necessary are given. At first the pupil must learn for definite periods of time how to exclude all the thoughts and representations existing in his soul. This is relatively easy with those thoughts that have been formed on the basis of perceptions transmitted through the bodily senses. It is different with the symbolic pictures and especially so with the pictures of imagination. A strong will is necessary in order also to eliminate them from consciousness. He who wants to become a spiritual researcher, so Rudolf Steiner once said, must be able, at all times, to extinguish by his own resolve the pictures built up through imaginations; he must become master of those imaginations. The calling up and the extinguishing of such pictures is an exercise to be carried through ever and again, in order that new strength arises by means of which the soul can remain fully awake also when all its content of representations has been eliminated.

A first example of the meditations that have now to be carried through links on to the contemplative picture of the Rose Cross. As was described, this was built up step by step, starting from a deepened experience of plant and human being and was then made the content of meditation. There arose thereby, along with other aspects, a contribution to the development of imaginative cognition. "If now the pupil of spiritual science tries to eliminate from his consciousness the black cross as well as the red roses as pictures of objects having sense reality and only retains the spiritual activity in his soul that united these parts into a whole, then he has the means to seek a meditation that can gradually lead him to inspiration" (10/6). The content of this meditation must therefore be contained exclusively in the soul *activity* called up by the meditant without any connection with a sense-perceptible picture.

Such a meditation acquaints the spiritual pupil at first with his own, purely spirit-soul being. He consciously grasps what in him increasingly expresses itself in his thinking, feeling and willing and in still other activities of soul; he becomes conscious of his own being at a higher and more comprehensive level. He experiences in himself ever more distinctly a duality: "It is as if one now lived in full inner awakens in two 'I's,' two egos. One is what one has known previously. The other stands like a new-born being above the other. And one feels how the first gains a certain independence in relation to the second in somewhat the same way that the body of the human being has a certain independence in relation to the first 'I.'" This experience is of great significance. For by its means the human being knows what it means to live in the world that he strives to attain through the schooling" (10/2). The pupil is led in this way to a deepened self-knowledge.

Other meditative contents open up to inspirational cognition what lives as events and processes outside of man. As an example, Rudolf Steiner mentions the work with a growing and a withering plant that has been newly taken in hand. For the development of imaginative cognition, the thought picture sequence was sprout, leaf, blossom, fruit and then the withering away to the point of dissolution. It was this sequence that was called forth again and again in the soul through practice. For the development of inspired cognition, the sense-perceptible picture of the plant's transformation must be entirely extinguished from consciousness. Only the inner *activity*, which was developed for the building up of the

particular picture sequence, should be the content of meditation. The meditative grasping of such activities that creatively imitate the processes and occurrences of the world build up in the human soul the new attributes, through which world-beings can reveal themselves.

The observant pupil of spiritual science becomes aware at this point that substantially higher demands are now made on his inner, purely soul-spiritual life and action. For it is this inner, active living and weaving that from now on must become an organ, a vessel for inspirational cognition. He therefore has, once again, to do everything in his power in order to raise his soul life to the level that is required here. Equanimity and balance, a sound, healthy self-consciousness and self-confidence, paired with reverence and devotion, with open-mindedness and constant readiness to take in what is entirely new — all this must become a way of life, life-habit for the pupil. Such soul attributes “prepare the understanding and the capacity for the characterized exercises, which are necessary if inspiration is to be attained” (10/6).

What is here called inspiration cannot be something that at certain times, as if of itself, only emerges from a merely dimly sensed spirit realm. The new initiation science is only able to bring the human being of our time an answer to his life questions and help for the fulfillment of his tasks if it can be experienced and carried out in all details with highest conscious awareness and transparency. Therefore, Rudolf Steiner must ever and again demand that he who strives toward higher knowledge should seek instruction about the ways and the methods of this science of initiation.

A fundamental essential characteristic of inspirational cognition may at first appear as a contradiction in thought. The pupil is called upon to come to higher knowledge by an “activity of being”; his thoughts, his representations, however, may not be his own creations. “He must learn to *create* inwardly, yet in such a way that his “I” does not in the least play a self-seeking, arbitrary role” (9/3). The active ego in this cognition must be entirely woven into the creative impulses. Rudolf Steiner once said that for the revelation that arises here, the human being should be both the artist and the materials with which the artist draws. This requirement can only be fulfilled by means of a deepening of the entire soul life on the basis of a selflessness that is fully realized in life.

The indicated exercises, illustrated by the example of the Rose Cross and of the growing and decaying plant are to be supplemented with others

in order that the spirit organs, necessary for inspired cognition, can arise. A helpful preparation can be the proper experience of mathematics and geometry. By means of an inner (and therewith sense-free) mathematical work, facts and laws are grasped that appear in the physical sense world as effectively working impulses. Through this it is demonstrated that by means of the mathematicising activity of soul certain realms of the spiritual-creative can be taken hold of in full reality. What is grasped in this way arises in the form of an inspiration that occurs at the first level. One learns to recognize “that the way in which we master mathematics rests upon an inspiration, and we can ourselves experience this inspiration through spiritual-scientific development.” By means of this experience one not only is able to “think in mathematical concepts, but to perceive what lives there as a reality.” Rudolf Steiner often pointed out that a mathematical constitution of soul can be of great significance for the pupil of spiritual science. But for such a capacity it is not the “finished mathematics” that is used in science that lies at its base, but rather the ability to *form* and *structure* mathematics, an ability that has been mastered in strict discipline and conscious awareness.

Another further capacity, one that has already been mentioned is to be brought to its full maturity. The pupil should be able at certain times to extinguish all the thoughts and representations that live in his soul. It would be a serious error if one were to consider this task as a simple and easy one. In particular, in the case of imaginative pictures where one attempts this, a regular battle takes place between the soul and its imaginations. Only with the greatest energy are these in reality to be got rid of. A preparatory exercise is recommended: One should at first construct a “reflected,” a passive thought. One then transforms this thought through one's own, intensified activity into a truly living, empowered thought that moves freely in the soul. One then extinguishes this thought through the strongest possible effort of soul. Such calling forth and extinguishing must be carried through as an exercise many times. The pupil thereby develops the capacity to bring about through his own will a complete, inner silence of the soul, an empty consciousness. In order to clarify and distinguish further the forces that are here required, Rudolf Steiner draws attention to the fact that in ordinary thinking one always speaks along, soundlessly, with it and that such thinking is in general “only a weaving of the soul in word-shadows.” The pupil must now learn to call

up within himself the soul-spiritual thought activity, which usually otherwise leads to word formation, but must do so *without* its coming to an “inner speaking.” He must free himself from the spoken language, must “come out of the words” and must be able to “bring his larynx also inwardly to complete quiet.” A mere withdrawal from outer disturbances would only lead to the absence of certain impressions; it would lead to a zero rest. This is, however, not enough; one must go on. “And that it should go forward, that one has not only that quiet, where the outer world also becomes silent within the soul, but that one gains this profound silence can be a result of this renunciation of the word, despite the fact that one makes use of all the inner activity that can bring it to speech, but one does not engage the physical body. ... At this point one notices that there is still something more than the zero-rest,” namely, something that is stiller than stillness, quieter than rest.

By means of such exercises and meditations it becomes possible for the pupil of spiritual science to live in a real way in a purely soul-spiritual existence. He has developed the capacity to bring everything in his soul to silence and nevertheless in full wakefulness to allow the totality of the attributes that have been developed so far to be present and ever ready. Significant alterations have in this way taken place in his etheric organism: Particular, purely etheric movements and streams unite the soul and spirit organs that have already been evolved with one newly developed as a middle point lying in the region of the bodily heart. In addition, the whole living and weaving of his etheric body has formed and bounded itself more and more “as if by means of a delicate network” and has become an entity enclosed within itself. The pupil must learn to keep this new activity of the ether body free from every form of influence from the physical body; he has to learn to guide it independently and to use it.

Cognition on the level of inspiration distinguishes itself in essential ways from the experience that leads to the picture experience of imagination. One lives with the living, self-transforming pictures in the world of creative forces. Inspiration reveals the beings who hold sway within this active field of forces. An entirely new kind of experience is required in order to grasp this world of being that remains entirely closed to ordinary consciousness. — This new experience may be indicated with a few characterizations given by Rudolf Steiner: As a first approach one's attention is directed to in- and out-breathing. We take the outer air into us,

unite ourselves inwardly with it and release it again, transformed. As the air penetrates into the beings, made empty through out-breathing, so, in regard to inspiration, the element of being penetrates into the soul that has been made empty through conscious effort of the will. One breathes in the spiritual world and identifies oneself with it. Breathing out one enters once again into earth life. In this experience of beings through inspiration, the physical body and the sense impressions transmitted by it, as well as the etheric body and the etheric processes of the cosmos that are transmitted by it, are entirely excluded. The pupil, at this first stage of inspired cognition, is not yet able to experience directly and in full reality the state that now arises in which “one is filled with beings.” This fulfillment arises in him at first as an inner feeling. In order to raise it fully into consciousness, a “mirroring” has to be brought about. In imagination, the pure soul-spiritual experience was mirrored on the sense impressions transmitted by the physical organs. In inspiration, the spirit experience must be mirrored on “activities,” on the activity of the etheric body and must be formed into a picture.

The calling forth of such inspired pictures is connected with a significant experience. The former unfolding and forming of living, imaginative images gave the soul an inner sense of wellbeing, a feeling of happiness. A certain egoism is united with this and is entirely justified. If these imaginative pictures are now extinguished through powerful forces of soul, a painful battle against this egoism has now to be fought through. For this egoism must be totally eradicated from the soul, otherwise the inspired cognition would be distorted, indeed would be made impossible. Rudolf Steiner speaks for example in a lecture given on November 3rd, 1922, of an “unspeakable pain” that has to be endured through this battle, but that must arise if “the human being would win the power to set before himself, objectively, in complete pictures, the spirit of the world.” With this is indicated that, in addition to the soul attributes already developed, the pupil of spiritual science must also build up a spiritually-oriented, artistic power of creation. Without such a power, he would never be able to form what mirrors itself in the living and weaving of the etheric into a true picture.

The pupil is not permitted merely to “look at” inspired pictures of this kind. The creative spirit beings who reveal themselves in these inspired pictures have to be received by the human soul in an active way, the soul

must be active *with* them, must live *with* them. In order that the pupil's soul might be inwardly open, the initiates in older times frequently expressed the experience of spiritual beings, revealed through inspiration, in animal-life forms: the winged lion, the winged bull, the eagle, the dove, etc. In this way they created ensouled pictures endowed with will, in order, by their means, that certain definite impulses of spirit beings could be made “graspable,” could be brought within the realm of human experience. The first stage of such “creation of pictures” is the already mentioned mirroring of inspiration on the etheric body's weaving of forces. The second stage is the clothing of these inner pictures in thought-representations, which, although they contain elements of sense perception, nevertheless bring the purely spiritual activity of beings to expression.

In other connections, Rudolf Steiner has called inspired cognition a “spiritual hearing,” “a reading of the hidden (occult) script.” Thus, also, the diving deeply into the essential realm of being and the cognitive comprehension of it, both of which transcend the mere “beholding,” are pointed to. In this sense, inspiration consciousness is a “sounding” consciousness, which leads to the harmony of the spheres and to the “spiritual word of the world.” The receiving of this spiritual revelation must be a fully living process, a process in which the entire soul-spiritual being of man participates. Only thereby can inspiration become the speaking of the word-logos.

Some of the insights gained by means of inspired research may be briefly indicated. The pupil of the spiritual path has inwardly passed through the soul capacities, the thinking, feeling and willing as they are experienced in ordinary consciousness. By this means, the being of the human astral body and the peculiarity of the astral world have revealed themselves to him. As mentioned above, the purely spiritually-grounded picture quality has been experienced. A hearing, directed inward, hears the speech of beings. The logos-word sounds forth. In the lectures and essays of the year 1923, one finds new, deepened descriptions of the astral world, as, for instance, in the four essays: “Of the Life of the Soul,” with which the first lectures of the course, *Mystery Knowledge and Mystery Centers* (25), are linked. Attention is drawn to fundamental facts of this world. The usual idea of three-dimensional space has, of course, no validity in this realm. An entirely new conception of time is required for the weaving and building of the astral. A further fact is that in this world, impulses of nature

and moral impulses no longer appear separately; both are inwardly united with each other and are one. The grasping through inspiration of the human astral body leads deeper into the spiritual world-all than does the grasp of the etheric body. The human being received this etheric body shortly before his birth out of the etheric world; he will dissolve it again into the world-ether sphere after his death. The astral body of the human being who is descending to earth is built up out of the astral world a long time before. In this world, so inspiration shows, the human being lives together with spiritual beings; he descends out of this world to physical earth existence and ascends to it once again after his death.

The experiences that arise on the threshold of death become transparent in their details by means of inspiration. After the laying aside of the physical body there appears a comprehensive life tableau that reflects the entire life on earth. After a few days these pictures disappear and the etheric body is dissolved. Now there follows the astral experience; the actions and thoughts of the preceding earth life are lived through once again. A deeply honest judging of one's life is undergone, made possible through the purely soul-spiritual environment in which the soul finds itself. What was created of a fruitful nature incorporates itself as a helpful contribution into the surroundings. What was incomplete transforms itself into the decision to work afresh on this metamorphosis. When the whole life-content of the soul has been transformed by means of moral evaluation as has been described, the astral body has fulfilled its task and can be laid aside. Now the "I," the eternal being of man, lives in the purely spiritual world of being. It gains strength and develops itself by doing so. In the beholding of spirit-being, the ego experiences the meaning, the task of its existence. A deep and objective recognition of one's own stage of development allows the powerful longing to come to life within one to descend ever again to a new life on earth, in order to achieve further steps in one's own development and to make further contributions to the evolution of the universe and of mankind.

Inspirational knowledge reveals thereby the fact of repeated earth lives, the reembodiment of the human spirit-being. Human self-knowledge extends itself beyond birth and death. The supersensible development of the higher members of man's being, of the astral body and ego, becomes recognizable. The "I," the innermost being of man, announces itself at this cognitive level as the entity that carries over the new creative impulses out

of the moral creative activity of past earth lives into the following life. “In this way, as we come to know the human being we also extend our spirit-soul knowledge of the cosmos, of the universe — not only of the cosmos as a physical, as an etheric, but also as a spirit-soul cosmos. Knowledge of man broadens itself to knowledge of the universe.”

Further insights from the consciousness level of inspiration can only be indicated here. In the chapter, “Man and the Evolution of the World” in *Occult Science* the origin, the development and the task of the human being are presented. It illuminates the evolution of world development by means of which the human physical, etheric and astral body were built up and formed, until the “I” was incorporated into these bodies. The lecture cycles, already mentioned, describe the work of hierarchical beings and their manifestations in the heavenly bodies and in the kingdoms of nature as these can be experienced at the stage of inspiration. Later descriptions show in detail how the building of the inner organs of man (heart, lung, liver, etc.) is determined by cosmic, supersensible processes of creation. It becomes possible to recognize how these impulses work into the forces of heredity as these arise in earthly life and how they impress in them the configurations necessary for the particular earth life in question. The impulses and laws working in the forming of human destiny reveal themselves also to inspirational research. Rudolf Steiner has described them on many occasions and in detail.

The Level of Intuitive Cognition

By means of intuitive cognition, the human being attains what is for him at the present time the highest possible level of knowledge. It leads him to an inner experience and cognition of spiritual beings and of the spiritual world.

In connection with the description of inspiration, Rudolf Steiner had already drawn attention to the fact that the necessary abandonment of the physical and etheric bodies, and the extinguishing of the experiences that are bound up with these bodies, calls forth a shattering experience within the soul. The pupil of spiritual science had to learn to exclude the sense of pleasurable well-being, which grows for the soul out of its bodily experience, just as much as his own egoistic attraction to his body. In order to bring about the complete “emptiness of consciousness,” he also had to extinguish the extraordinarily strong feeling of happiness that had arisen through the experience of the image world of the etheric. Only in the stillness of soul attained in this way could inspiration enter and a “fulfillment by beings” become possible. As described, something further is connected with this. The inwardly-experienced cosmic feeling of happiness transforms itself “in the moment where we achieve an empty consciousness with inner tranquillity, into an equally comprehensive soul pain, into an equally comprehensive suffering” (22/August 20th, 1923). The crossing over the abyss of this universal pain belongs to the preconditions that have to be fulfilled as part of the ascent to the stage of intuitive cognition (23/February 2nd, 1924).

Rudolf Steiner has given a series of instructions for the development of intuitive cognition as far as it is possible to express these in the thought forms and the words of our contemporary language. A complete insight into these instructions and the ability to carry them through will, in any case, only be possible for the pupil if he has achieved secure experience and knowledge in the realm of imagination and inspiration, for a sphere is now to be entered and to become known in which nothing more of previously known inner and outer experience is present. Not only the world of sensory-physical impressions, also the world of imaginative pictures, as well as the inspired experience in one's own activity of soul has to be extinguished (10/6). Only the “I” and those spiritual attributes

closely united with it can be transformed to capacities of knowledge in the sphere of intuition. Fully conscious intuition demands that the human being with his own, true ego shall dive down into those beings who are to be known. Only an ego-being is able to experience inwardly and to know other beings.

The pupil of spiritual science herewith stands before the task of continuing his previous schooling in such a way that he can raise himself, through his ordinary ego, to his true overarching ego-being, in order to develop the latter to an independent, purely spiritual being (11/6). In particular, two attributes, closely connected with the ego are to be developed further: The will must be transformed to an organ of spiritual perception, and love must be developed to become a power of knowledge. The development of the true ego, the “I,” the unfolding of the capacity for love and the development of the will forces are an inwardly united whole. One presupposes the other, and every progress in one realm signifies an advance for the others. In the following section, the single steps will be separately described; in the *life* of the pupil, however, they weave one into the other.

On the basis of his previous schooling, the pupil of spiritual science experienced the physical-sensory world through his physical body, the elemental world through his etheric body, and through his astral body he experienced a spiritual world; yet, because of the individual configuration of his destiny, this world was for him a limited one. Entry into the higher spiritual world requires that all these members of his human being are not only left behind as the consequence of his own decision of will, but that also the memories of what was experienced through these members of his being must be extinguished. One could call what is necessary here “a bringing about of the complete sleep of consciousness by means of one's own will.” If this is achieved, there then appears “out of the forgetting which one has oneself initiated the true being of the human ‘I.’ The higher spiritual world gives to the human soul the knowledge of this ‘true ego’” (11/14).

In order to gain a correct understanding and experience of the true ego, it is necessary that one first obtain a clear insight into the life of the “ordinary I,” of the earthly “I.” In the lecture, “The Difficulties of Self-Knowledge” (July 10th, 1917), Rudolf Steiner shows that three realms are to be distinguished: If one truly grasps the process of thinking, of

representation, an activity reveals itself, the consequences of which will only appear in their full reality in the next incarnation. "If I say 'I am,' then I live in this thought 'I am,' in the germ of the next incarnation." If one directs one's inner glance to the ego that is active in the will, one does not find the true origin of the impulses of will in this present earth life. For ordinary consciousness, the will always slips over into the activity that strives toward the goal one has in mind. The will itself remains deep in the unconscious; by means of the appropriate schooling one learns how to lift this will that is forever veiling itself into the soul's view; the fact is revealed that its source is to be sought in the impulses that were lived out in the previous incarnation." The "willing ego" is not at all to be found in the present human being; it is, rather, the result of the former incarnation. What was in the former incarnation now lives itself out as will, which flows from the ego." In the present incarnation, the human being actually lives only in his feeling. What he experiences feelingly, is determined by what is happening in the present moment. "It is actually only the feeling experience that is fully real in its present form. . . . We are, in fact, as temporal beings, in a certain sense, a threefold interpenetrating being. We are put together in such a way that there lives in us what works over from our former incarnation, what is now experienced as feeling, and what works over into the next incarnation."

When the human being crosses the threshold to the spiritual world, a similar differentiation is experienced. If the pupil has learned from within his astral body to feel the spiritual world around him, a trinity arises in his higher consciousness: First the self that he has in the physical and also in the elemental world; this makes itself felt as a "point in the universe"; the Self that "has been," what one has made one's own through inner effort of soul, in the past, and that is now, as a memory, like an outer world upon which one looks back. As a third, there appears the "spiritual, living being of thought of the spiritual realm." The self that partakes of the nature of a point experiences how the other two, one's own past and the spiritual life-being, commence a conversation. As the self listens to this conversation, it replenishes itself with new content. The more it takes up, the more it *becomes*, it develops itself to a spirit-filled being in the spiritual world. Yet, "your whole true being, what you actually are, this you cannot yet find in this world." A spiritual deed is now necessary. Through a free decision of will, one must extinguish, stamp out, all that one has been, all that one

has brought as memory into the spiritual world. One must really stand for a while in the spiritual world at the abyss of being as a nothing, facing nothingness. "It is a shattering experience that one can have and one must approach this experience with great confidence. . . . One then knows: Everything is extinguished that you have previously experienced; you have extinguished it yourself. But, out of a world that you have up to now not known, out of a super-spiritual world, there comes toward you your true 'I,' which was still only enveloped in your other self. Now, for the first time, one meets oneself; after one has completely extinguished oneself, one meets with one's true 'I,' of which the ego within the physical world is the shadow picture, the Maya."

The relationship that exists between the earthly "I," in its threefoldness, and the true, eternal "I" that goes through the incarnations, was once depicted by Rudolf Steiner in a lecture of May 16th, 1923 (31). In the process of the descent into a new incarnation, the individual spirit being, the true "I," and the essential being of the astral body do *not*, at first, dive down into the stream of events that are taking place in earthly life. The former remains behind in the pre-earthly world when the human being enters earth life through conception and birth. From there, with the help of the active work of the etheric body, it directs and guides the earthly development, without this being experienced in everyday consciousness. The earthly "I" is in truth a mirroring of the true "I" in our physical body. "We do not have in the 'I,' about which we speak daily, our true ego before us; rather our real 'I' stands at the starting point of our earth life." The earthly human being gathers impressions and experiences during the course of his earth life as he grows older. In consequence, the "mirror-image" also undergoes a change; it experiences itself as enriched and riper. As he passes through the gate of death, the human being lays aside his physical and etheric bodies; moving backward he lives through his past earth life. As a result of this retrospective experience of the past earth life, which has been completed as a process of moral evaluation, the fruits of this life are carried over to the true "I." Rudolf Steiner summarizes this process: The divine world, the true "I" remains in fact standing at that place where it stood at the outset. — The human being only makes his "sorties," his "excursions," out of the world of the gods. He then returns into them once more and brings what he has won for himself outside this world of the gods, back once again into the divine. Thus through the

rightful development of the “I,” the spiritual cosmos receives “nourishment” that is necessary for its continued existence and its further development.

For the further development of the faculty of intuition the will, which is bound up with the “I,” has to be further strengthened and transformed into a particular spirit organ. In very early instructions, as part of the development of the six attributes, it is required that the pupil shall make himself master in the realm of his will impulses. At a higher level, these exercises are now to be repeated.

The regular carrying through of the retrospective exercise now has a special significance. If the pupil, before going to sleep, allows the events of the day's life to pass in review before his soul, he thereby develops at first a higher degree of self-observation; he learns ever more objectively to look upon his personal concerns as if they were the concerns of others. Another kind of will effort and a still stronger one must, however, be called upon when he carries through this retrospect in opposition to the sequence of the day's happenings, in other words going from evening until morning. The sequence of representations must then be entirely determined by himself, without dependence on their outer course. Not only a strengthening but also a transformation of the will is achieved by means of this exercise. The will loosens itself from its binding ties with the physical and etheric bodies; it unites itself with the astral organism and the ego; a body-free activity becomes more and more possible for it. Rudolf Steiner draws attention to the fact that this development is particularly fostered when the retrospective living through of the outer occurrences is strictly carried out into its details, for example, the ascending of a flight of stairs or the renewed experience of a drama whereby beginning with the concluding words, scene by scene, situation by situation, are called forth until the beginning is recalled in the retrospective sequence of memory representations. A poem, a melody can equally well be exercised. A further strengthening of the will is achieved when the pupil is able to alter an ingrown habit or is able to acquire a new one.

Still another attribute is to be developed as part of the evolution that is striven for here. The enstrengthened will, which has become capable of body-free activity, must be rebuilt into an organ of perception by means of which the pupil can experience spiritual beings. Rudolf Steiner points to the human eye and shows how this organ must be selfless and transparent

in order to be capable of correct vision. The eye, as with every other bodily sense, does not raise its own life and functional processes into the consciousness of the observer. For this reason, it can transmit the perception of the object under observation and the changes that occur within it. The new will organ must become “selfless” and “transparent” in the same way. The thinking schooled in the manner described in *Philosophy of Freedom* here attains a special significance. It leads to an experience in connection with which one may as well speak of pure thinking as of pure willing. The consciousness and exactitude needed for such a development must be strictly retained in connection with the building up of the new organ of the will. If the above mentioned — as well as other — instructions are carried out in this sense, the pupil is then able, thanks to his transformed will, to dive down selflessly into the creative impulses of other beings and to experience their characteristics of being through the active participation of his own will.

On the basis of his spiritual-scientific investigations, Rudolf Steiner transmits deepened insights into the being of the will, knowledge of which can receive support from the work that has here to be undertaken. Two examples may be mentioned. If, in addition to the bodily, one also understands the purely soul-spiritual evolution of the human being, the fact is revealed that the will is a younger member of the life of the human soul; thinking, in contrast, is an older part of the soul. Willing and thinking manifest themselves as a young child does in contrast to an old person. Both, the youthful as well as the old, live simultaneously within the human soul, yet in such a way that “what reveals itself to us in this earth life as thinking, was, in an earlier earth life willing, and what is in this life a willing, which in this sense, is therefore still something youthful in the soul's life, will be in a later earth life thinking.” This that is today youthful in the soul, in this earth life to begin with undergoes an “embryonic” life. After death, it experiences in the sphere of the purely soul-spiritual the development by means of which in the next earth life it can reveal itself at a different level.

Just as in connection with thinking certain processes appear in the brain, as in conjunction with speaking the breathing process is modified, so particular bodily processes appear in relation with willing. These reveal themselves as something that “we can compare with the destruction of material substance, of which we become aware in all processes of

combustion.” This process eludes ordinary consciousness. The human being does not know how the intention that arises in his thinking intervenes in his bodily organization and, for instance, induces the hand to lift an object. Rudolf Steiner describes in detail the processes that here unfold “between the continuation of the process of nourishment and the building up of the blood,” and he shows how a first stage of these processes can be grasped by means of imagination, a second by means of inspiration and how through intuitive experience, the human being can behold in relation with these processes “the world will, flooding and welling within them ... a will, everywhere permeated by spirit that flashes and sparkles and saturates it from within.” One's own ego-being experiences itself thus in the creative spirit-world and becomes aware of what is itself creative within it.

The element of love was built into the human being step by step. At first in the lower, sense-bound form, then more and more as a faculty active in the purely soul realm. The goal is that from out this love an attribute of the higher ego, the higher “I am,” permeated with wisdom and exercised in selflessness shall emerge. In the same way that at the Saturn stage of earth evolution the will, at the Sun stage, feeling and at the Moon stage, thinking was developed, so at the present Earth stage, the fourth soul element, love, is to be guided to its full unfolding.

In a lecture held in Amsterdam at the invitation of the Philosophical Society entitled, “Philosophy and Anthroposophy” (March 1st, 1921), Rudolf Steiner points to the demand, already referred to, arising out of the higher levels of schooling. The power of love must become a cognitive power! Here, also, he has described the paths that can lead to the fulfillment of this demand. At first, the pupil should learn to unfold a love that is independent from the bodily organism. Then he must learn through corresponding exercises and meditations to bring about an intensification and transformation by means of which the *power* of love is transformed into the knowledge power of intuition. In Rudolf Steiner's *Truth-Wrought-Words* (32) and in *Guidance in Esoteric Training* (12) many verses and mantrams are to be found that serve this intensification and transformation.

In addition to his meditative work, the pupil of spiritual science will also here find it necessary to gain a thorough insight into the being of love and its relationship with the other soul attributes, above all, with thinking, feeling and willing. An example in this instance is given in an inquiry into

the so-called limits of knowledge. Rudolf Steiner there puts the question: Which attribute of soul brings it about that the human being experiences himself as placed before such limits? An inner capacity for soul observation, schooled through spiritual science, arrives at the, at first, surprising answer: "It is the soul capacity that enables the human being, out of his own being, to unfold *love* within the sense-world. . . . What endows the human being with the power of love, of sympathy and antipathy for his sensory environment, is this that deprives his faculty of cognition, directed as it is to the things of nature and to natural processes, of the possibility ... of making the limits of knowledge conceptually transparent. For him who is able to experience himself in self-knowledge on the one hand in the cognition of nature, and on the other, in the unfolding of love, for such a one this attribute of the human organization becomes directly perceptible." "Insight into the uniqueness of this situation allows one to recognize that the human soul first becomes capable of the higher development of love where it experiences itself separated from reality as if by an empty abyss, in other words, as if standing before the limits of knowledge. If the human being, with his ordinary cognition, were to "fill out everything around him, he would never be able with his being to flow over into the being of another. It is just this, however, that develops itself in the being of love. . . . The development of love is just the setting over against the emptiness of consciousness that other element which then fills that consciousness."

The rightful development of the capacity for love must already be prepared in the realm of the physical-sensory world. The more the pupil develops a genuine and strong love for the things of the sensory world, the more will be given him of this soul attribute for experience in the supersensible. Rudolf Steiner found it necessary to point out that, for example, the spirit being at work within a plant can only then be grasped in knowledge when genuine love is brought to meet this plant already in the sensory world. It is necessary in this connection, however, clearly to distinguish the *devotion* for the things of sense and the *love* for them. "The elemental devotion rests on an experience of *oneself* in the other being or process; the *love* is an experience of the other in one's own soul." For the unfolding of such a love in earthly life, the feeling of self must at first be dampened down. Otherwise, it would be primarily one's own acceptance or rejection, not, however, the joy or the sorrow of the other that would be

experienced in one's own soul. If the pupil pays attention to this, he is then led by this exercise within the physical-sensory world to a divining of the spiritually creative (11 /9). This experience becomes stronger as he intensifies his love for nature by means of exercise. A "thinking-with" the manifold plant formations, a "feeling-with" the occurrences in the animal world, indeed, a "willing-with" the transformation observed must fill his soul. If he unites with all of this a selfless power of love, he then prepares himself in the right way for the experience of the pure spiritual world.

Attention is drawn to a further development. The intensive uniting of oneself with spiritual beings demands a strengthened, certain feeling of self, an alert and strong "I." The earthly ego, so greatly influenced by self-seeking and egoism, is transformed through a genuine self-knowledge, through work with the foregoing exercise. The pupil must learn, nevertheless, to ignore his earthly ego for definite times of his inner work; indeed, he must learn to forget it altogether. If he has intensified his selflessness and his capacity for love in the manner indicated, then his "I" will be given back to him in new form as his true "I." At the same moment that he enters into this perceiving of his own true "I," he becomes at the same time perceptive of what from now on lives in a further world, in the actual world of the spirit.

How is this selflessness, this capacity for love to be raised to the highest level? Rudolf Steiner points to the retrospective exercise, referred to above, which is now to be carried through in a deepened fashion. By means of this exercise, the pupil has freed his inner experiences from the outer nature processes; he has freed it from his physical and from his etheric body. By doing so he has, however, "actually done only half, basically the negative side, of what one needs for the intensification, for the spiritual development of the capacity of love." The "experiencing-with" the occurrences in nature must now be carried further in intensified, meditative inwardness. The pupil should not only follow lovingly the formation and transformation of plant forms occurring in space, but with his soul he should become this plant. He should inwardly so dive down into it, that he experiences in the *soul* realm the growing, blooming, fruiting. In a similar way, he must, with his strengthened soul power, made secure in judgment, dive down into the animal kingdom, experiencing the tragedy of the one-sidednesses arising there and unfolding impulses for the fulfilling and redeeming of this realm. The origin and development of

crystals, of the building of surfaces, edges and corners, then again the splitting, the cleaving of the mineral will call forth an inner sense of wellbeing or feelings of pain. Such exercises, however, should be preceded, says Rudolf Steiner, by the unfolding of a power of love that expands to include all *human beings* (22/August 20th, 1923). “The more strongly we develop in us through practice this fully conscious devotion to the other being, the greater will our selflessness become and, therefore, the greater must the love be.” This highest capacity for love, has become a power of knowledge, of cognition. Now also our own higher ego may be known in its own innermost being. It has itself become a “being of love.”

Intuition, schooled through spiritual science, has led to an extraordinary wealth of new insights. Only a few of the examples to be found in Rudolf Steiner's lifework can be indicated here.

Intuitive cognition leads the human being to a fully conscious experience of his own eternal being as well as to the conscious experience of purely spiritual, creative beings. The path to these cognitive insights leads, as a rule, first of all to the Guardian figure who appears in the image of one's “double,” one's *Doppelgänger*, who, at the threshold of the spiritual world, reveals the imperfections that yet remain as well as the opposing forces that are still at work. Only after overcoming what is not yet what it should be can the threshold be crossed. In advancing to the greater Guardian, the Christ Being is revealed as the “Representative of Mankind,” the “great model” for all humanity, who can be taken up into one's own being as the impulse of one's life.

The experience of the true “I” reveals that it still stands at the beginning of its development. It has still mighty tasks to fulfill. Not only should it bring fulfillment and redemption to the kingdoms of nature that have been “left behind,” but it should also become an active, creative partner, a co-creator, in the further evolution of man and of the world, contributing to the development of higher spiritual beings.

The being of man, can for the first time be beheld in its totality when life on earth between birth and death is contemplated together with soul-spiritual experience between death and a new birth. Only in the constantly repeated sequence of earthly and purely spiritual existence does the human being live out his full being. “By means of such insight, one gains the overview how the eternal core of man's being evolves through pre-earthly and earthly existence and through existence after death. For unprejudiced

observation, however, there arises at this point a mighty riddle”: During life on earth, the human being wins the consciousness of his “I” by means of the right use of his physical body. This physical body, and with it everything that as forces of soul arose by means of what the body reflected back, falls away at death. The earnest question arises: How, in the life after death, without this physical body, can a consciousness of this “I” be called forth? By means of intuitive research, Rudolf Steiner reveals that the answer to this question can be found in the Mystery of Golgotha. “Humanity could never carry this ‘I-consciousness’ through death if this ‘I-consciousness,’ which has been developed in the physical body, had not united itself with the Christ, who sustains it at that moment when it would otherwise melt away from the human soul together with the physical body.” It is the Christ Being, who sustains the consciousness of the “I” through the gate of death. The precondition for this rescue deed is, nevertheless, that the human being during his life on earth gains a deeply felt understanding of the sacrificial deed of the Christ and of the significance of the Mystery of Golgotha. The after-effect of this work prepares “the consciousness that otherwise remains clouded and dark” for the rightful experience of the spiritual world after death and for the guidance through this world that is given by the Christ. In this way, the human being is able consciously to take up into himself the impulses that stream toward him in the spiritual realm in the life after death and thereby take an active formative part in preparing his future development and his future effective work and being. The reflection, the “after-image,” of this conscious awareness and of this active participation in the formation of one's destiny, which arises in the next earth life, is human freedom, the feeling of freedom during earth existence.

A factual situation of significance for the future development of the human being and of the world reveals itself at the level of intuitive cognition: In earthly life there exists an abyss between the moral and the natural. The moral impulses are experienced in the soul-spiritual sphere. Independent therefrom, free of all moral connotation, the laws of nature manifest themselves. For the life between death and a new birth, this division is not valid. Every occurrence, every manifestation of law is, in its inner nature in the spiritual world, at the same time a moral impulse. The human being loosens his ties with this underlying unity when he enters a new earth life through birth. He cannot bring the morality that he has

previously experienced directly into earthly life. He has to win this gradually in this new earth existence. When the human being acts out of this morality, unfolded in freedom, he creates something entirely new, something that, without him, would not have arisen. With such deeds, he places a reality into the world that has its origin within him. He becomes an active collaborator, a co-creator of the future.

Only an “I” has access to the innermost, to the “I” of another being. By means of the knowledge gained at the intuitive stage of experience and of the deepened development of his “I,” it has become possible for the spiritual investigator to dive down into the spiritual beings of the super-spiritual world and to know them in the deepest sense. It was for this reason that Rudolf Steiner, through his intuitive research, independent of documents that had come down from the past, could describe in detail those beings who take part in the creation and development of the human being and of the world. A detailed depiction of Saturn, Sun, Moon and Earth evolution is contained in his *Occult Science*. There, as well as in many subsequent lectures, these beings are characterized in regard to their configuration, their development and their tasks.

From a highest, most lofty sphere of being, designated as the “trinity” in Christian terminology, pour forth the impulses for original, divine creation. Beings of the first hierarchy work over these impulses and create new worlds and new beings. The beings of the second hierarchy guide these creations through many stages toward a new stage of inward experience and toward an independent life. The third hierarchy has as its task the “service of humanity.” As spirits of time, as folk spirits, and guardian spirits they guide mankind, the peoples of the earth, and the single human beings. Other beings, in a certain way, beings separated off from the beings of the third hierarchy, are active in the elements: earth, water, air and fire. On the basis of further research, the activity of the hierarchical beings is depicted anew in the *Anthroposophical Leading Thoughts* and in the letters of the summer of 1924 that belong to them (30/66-84). Luciferic and ahrimanic beings place themselves with a one-sidedly developed part of their otherwise helpful activity in opposition to the normal path of development of creation. In the essay, *Luciferic and Ahrimanic Aspects in Their Relationship with the Human Being* (published in the periodical, *Das Reich*, 1918), a fundamental characterization is given of their being and of

the nature of their effective working within the cognition and the action of the human being.

These examples show that in intuition, the highest stage of knowledge accessible to the human being of the present-day, a direct meeting with the beings of the supersensible world is possible. The “I,” the eternal core of the human being, can unite itself in a most inward way with these beings and can know them in their true spiritual form.

The anthroposophical path of inner schooling leads the truly searching human being to supersensible knowledge of the soul-spiritual in the world and in man. Corresponding with the stage of development of the human being of the present-day, this knowledge must be won in freedom and in full consciousness through one's own effort of will. In so doing, the justified scientific requirements, developed in the past, are to be fully taken into account. The esoteric schooling, worked out and presented by Rudolf Steiner, fulfills these requirements. Therefore, one can rightly speak of a new initiation science, of anthroposophically oriented spiritual science.

The work with this spiritual science and with the results of its research lead the human being not only to a higher development of his own being. Through spiritual science new impulses are also given for creation in artistic, scientific and social spheres.

Bibliography

As mentioned in the Introduction, references could not be given for a number of quotations because many of Rudolf Steiner's lectures have not yet been translated into English. These quotations can be found by using the German edition of this book, which includes an extensive *Quellenverzeichnis*. The numbers following quotations in the text refer to the titles of books as listed below, and the chapter in which the quote can be found. For instance, 1/6 refers to *Knowledge of the Higher Worlds*, listed below as number 1, and the quotation can be found in chapter 6.

- 1 *Knowledge of the Higher Worlds and Its Attainment*. Translated by George Metaxa and revised by Henry B. and Lisa D. Monges. Anthroposophic Press, Inc., Spring Valley, N.Y., 1947.
- 2 *The Course of My Life*. Translated by Olin D. Wannamaker. Anthroposophic Press, Inc., Spring Valley, N.Y., 1951. (A more recent translation by Rita Stebbing, *Rudolf Steiner: An Autobiography*, is currently available.)
- 3 *Mystics of the Renaissance*, translated by George Metaxa. London, 1928. Currently available as *Mysticism at the Dawn of the Modern Age*.
- 4 *Christianity as Mystical Fact*. Translated by Harry Collison. Anthroposophic Press, Inc., Spring Valley, N.Y., 1972.
- 5 *Theosophy: An Introduction to Supersensible Knowledge and the Destination of Man*. Translated by Henry B. Monges. Anthroposophic Press, Inc., Spring Valley, N.Y., 1946.
- 6 *The Philosophy of Freedom*. Translated by Michael Wilson. Anthroposophic Press, Inc., Spring Valley, N.Y., 1970. (Also available with the title, *The Philosophy of Spiritual Activity*, translated by Rita Stebbing.)
- 7 *A Theory of Knowledge Implicit in Goethe's World Conception*. Translated by Olin D. Wannamaker. Anthroposophic Press, Inc.,

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- 8 *Truth and Science*. Included in early editions of *The Philosophy of Spiritual Activity*.
 - 9 *The Stages of Higher Knowledge*. Revised translation by Lisa D. Monges and Floyd McKnight. Anthroposophic Press, Inc., Spring Valley, N.Y., 1974.
 - 10 *An Outline of Occult Science*. Translated by Maud and Henry B. Monges and revised by Lisa D. Monges. Anthroposophic Press, Inc., Spring Valley, N.Y., 1972.
 - 11 *A Road to Self-Knowledge and The Threshold of the Spiritual World*. Original translation by H. Collison and revised by M. Cotterell. London, 1975.
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 - 17 *The Psychological Foundations of Anthroposophy*. Translated by Olin D. Wannamaker. Anthroposophic Press, Inc., Spring Valley, N.Y., 1940.
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- 26 *Macrocosm and Microcosm*. Revised translation by Dorothy Osmond and Charles Davy. London, 1968.
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- 30 *Anthroposophical Leading Thoughts*. Translated by George and Mary Adams. London, 1973.
- 31 *Man's Being, His Destiny and World Evolution*. Translated by Erna McArthur, Ph.D. Anthroposophic Press, Inc., Spring Valley, N.Y., 1966.
- 32 *Truth-Wrought-Words*. Translated by Arvia MacKaye Ege. Anthroposophic Press, Inc., Spring Valley, N.Y., 1979.

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