

A young child is seen from the back, looking out a window at a starry night sky. The child's silhouette is dark against the bright, star-filled background. The window frame is visible on the right side.

KNOWLEDGE OF THE HIGHER WORLDS AND ITS ATTAINMENT

RUDOLF STEINER'S

BRILLIANT PRESCRIPTION FOR
HOW WE CAN ACCESS OUR
HIGHER BEING AND HELP
THE EARTH EVOLVE

ELIZA JOSLIN KENDALL

Book 2 in the "Simply Steiner™" Series

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*Rudolf Steiner's Brilliant Prescription for
How We Can Access Our Higher Being and Help the Earth Evolve*

BY ELIZA JOSLIN KENDALL



— BOOK 2 IN THE SIMPLY STEINER™ SERIES —

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Book 1 in the Simply Steiner™ Series”

Knowledge of the Higher Worlds and Its Attainment: Rudolf Steiner’s Brilliant Prescription for How We Can Access Our Higher Being and Help the Earth Evolve,
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“Of further importance is what Spiritual Science calls Orientation into the Higher Worlds. In our soul and thought-worlds, feelings and thoughts react upon each other just as physical objects do in our physical worlds. No paths to higher knowledge may be reached unless we guard our thoughts and feelings in just the same way we guard our steps in the physical world.

“If we see a wall before us, we do not attempt to dash right through it, but turn aside. In other words, we guide ourselves by the laws of the physical world. There are such laws, too, for the worlds of our souls and thoughts. They must not come from without but instead must flow out of the lives of our souls.”

“If we regulate our inner lives, we shall soon find ourselves becoming rich in feelings and creative thoughts with genuine imagination. In the place of petty emotionalism and unstable flights of thought appear instead emotions and thoughts that are fruitful. When we gain the right position in relation to the things of the spiritual worlds, distinct and definite results come into effect in our favor. Just as our physical forms find their way among physical things, so, too, do the paths that lead us between growth and decay. On the one hand, we follow all processes of growing and flourishing, and on the other, of withering and decaying in ways that are necessary for our own as well as the world’s advancement.”

—Rudolf Steiner (from Chapter 2, “The Stages of Initiation”)

*I would like to dedicate this book and the Simply Steiner™ Series to
Ronald James Kendall, Jr. 1957-2020—
my husband, my soul mate, father of my children, and
supportive best friend.*

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FOREWORD

Rudolph Steiner's writings were first introduced to me by my astrology and tarot teacher in 1979. At the time, I was a single mother of two small children. Exhausted, as I attempted to read his books the words quickly became a blur and I would fall asleep. Eventually, I gave up on trying to understand and let it go. Steiner was clearly for people with more intellectual comprehension than I could muster back then.

When I began to pursue my own artistic and counseling practice, the philosophy of Carl Jung, noted Swiss psychiatrist, informed my vocation of creating mandalas while becoming an intuitive therapist. Roberto Assagioli, an Italian contemporary of Jung and founder of the transpersonal therapy Psychosynthesis, spoke to my spirit and brought a psychological foundation to my intuitive knowing.

In 2011, when Eliza first contacted me for counseling, she tentatively said, "You will think this is weird, but a bird tapped on my window and I clearly heard the words: "Call Clare Goodwin."" Truthfully, I did not think it was strange at all. It was impressive that Eliza had such a strong relationship with the spirit world.

As we worked together, she began to share stories of how spirits would come to her. Eliza quickly learned to set boundaries in both the physical and in the metaphysical world. After a time, I asked her what she read for spiritual inspiration. Imagine my surprise when she immediately responded: "Rudolf Steiner!" Subsequently, she followed her intuitive skill and soul's calling to write not one but two books on his work. Knowing Eliza Kendall, I suspect this is only the beginning.

If you have had "You will think this is weird...." experiences and want to know how to deepen your connection with the spirit world, *Knowledge of the Higher Worlds and Its Attainment* will offer you clear guidance and practical steps for how to achieve that. If you are a seasoned practitioner, this book

will give you a 21st-century, easily understood foundation in Steiner's groundbreaking work.

May you and yours receive infinite Divine blessings.

Clare Goodwin

Intuitive Guide and Counselor

Cape Cod, MA

*Author, Gifts of the Mandala: A Guided Journey of
Self-Discovery and The Mandala Deck Oracle Cards*

INTRODUCTION

“There slumbers in all human beings the means to acquire the knowledge of the higher worlds.”

—Rudolf Steiner

Close to ten years ago, when I was in my mid-50s, I finally decided to complete my bachelor’s degree. A few short years later, I became certified in mediation, esoteric healing, and transformational life coaching. But although I accomplished a lot in a short period of time and began receiving and enjoying my new clients, I was clearly getting another, deeper soulful calling. Intuitively, I reached for one of my many Steiner books from one of my many bookshelves and started reading. And there it began.

My life started taking on a whole new meaning. Steiner’s writings, which I had been familiar with for many years, now affected me on a deeper, more soulful level than ever before. I felt compelled to bring his philosophies and visions to people in *our time*—to the 21st century. And so, in early 2019, I decided to publish the “Simply Steiner”© series.

Rudolf Steiner (1861-1925)—a visionary dedicated to finding a synthesis between science and spirituality—initially gained recognition in the late 19th century. He had many followers, but his writing is not inherently easy to decipher; many people believe that Steiner intentionally wrote/spoke in a difficult manner to make readers think more deeply. But while it is true that he did indeed want readers to think, he also wanted people to be able to comprehend the contents at a soulful level, rather than just at the level of the words.

My concept of the “Simply Steiner”© series was to offer a more simplified version of Steiner’s thoughts, books, and lectures, but to keep the content fully intact. The first book in this series, *The Gospel of St. John: Revisiting the Vision of Rudolf Steiner for the 21st Century*, was written in the Spring of 2019

and published in February 2020. This book that you are holding now, *Knowledge of the Higher Worlds and Its Attainment*, is the second in the series. Because this book is so densely rich with Steiner’s spiritual gems that need to be contemplated and made personally relevant, I also developed a set of Affirmation cards, with quotes correlated with the chapters, to be used for book club material or as a Select-from-the-Deck affirmations by readers and for practitioner use as well.

At the time that I was writing *Knowledge of the Higher Worlds* in 2019, I knew that it was my calling and something that needed to be written, read, and discussed. I knew that a growing number of people would be interested in Steiner, especially at this time in our history and human evolution. But I had no idea of the huge changes soon to come that would affect all our lives, and my life in particular: I had no idea that in 2020 there would be a worldwide pandemic, nor that my husband/best friend/life partner would pass of cancer in August of 2020, and that my life as I once knew it would completely change.

Even as a small child, I have always felt I had a choir of persons looking over me. My connections with those who have passed and with the higher worlds grows ever deeper. Now, my husband sits among the growing group. I continue to believe that bringing Steiner and his philosophy to the public is greatly needed, especially in today’s world, and that together you and I may collectively bring forth more loving and positive changes that the world deeply needs, and that Steiner actually foretold.

“If we do not develop within ourselves this deeply rooted feeling that there is something higher than ourselves, we shall never find the strength to evolve to something higher.”

—Rudolf Steiner

ABOUT RUDOLF STEINER

Rudolf Steiner, born in Austria (February 1861-March 30, 1925), initially gained recognition at the end of the 19th century as a literary critic and an author of philosophical works, including the *Philosophy of Freedom*. But it is his later contributions that tend to persist into our own time. At the beginning of the 20th century, he founded an esoteric spiritual movement known as anthroposophy (with roots in German idealistic philosophy and theosophy, as well as the thinking of Goethe and Rosicrucianism), which is still vital today. He came up with the Waldorf approach to education, which still thrives internationally as Waldorf Schools. In addition, he is responsible for biodynamic agriculture, so relevant to our own era's need to heal the human relationship to nature. He made many other unique contributions to the realms of thought, spiritual life, and the embodiment of spiritual life, as well.

Dedicated to finding a synthesis between science and spirituality, Steiner came up with what he came to call "Spiritual Science," a philosophy that applied the clarity of Western philosophy to spiritual questions. He first began speaking publicly about spiritual experiences and phenomena in his lectures to the Theosophical Society. By 1901, he had begun to write about spiritual topics. By 1904, he was expressing his own understanding of these themes in his essays and books.

"A world of spiritual perception is discussed in a number of writings which I have published," he wrote. "*The Philosophy of Freedom* . . . tries to show that the experience of thinking, rightly understood, is in fact an experience of spirit."

Applying his training in mathematics, science, and philosophy to produce rigorous, verifiable presentations of spiritual experiences, he believed that anyone—through ethical disciplines and meditative training—could develop the ability to experience the spiritual worlds, including the higher nature of oneself and others, and thereby become capable of actions motivated solely by love.

Steiner's works confronted many conventional categories

and encompassed numerous disciplines and specialties. He was a philosopher, a theologian, an educator, an architectural expert, an architect, an expert in medicinal plants, a dramatist, an authority on Goethe, a clairvoyant and esotericist, a social reformer, an economist, and an artistic trendsetter. In short, he was a creative genius. Steiner had supersensible perception starting at a very young age, and as an adult he aimed to find scientific methods for developing and cultivating those powers within ourselves by means of our conscious and deliberate thoughts. He believed that divine creativity is not simply a repetition of something already existing, but that the mission of the earth is the cultivation of the principle of love to its highest degree by those beings involved in evolving upon it. When the earth has reached the end of its evolution, love will pervade it through and through. These tasks became his life's work.

It is my hope that in reading this book, you will be introduced to areas of your own spiritual nature that you may not be familiar with, or at least not in the ways Steiner presents them. You will encounter the need for reverence (Chapter 1), the stages of initiation, including secret knowledge (Chapter 2), the importance of patience and other practical considerations (Chapter 3), the seven conditions of esoteric training (Chapter 4), the chakras (Chapter 5), the transformation of dream life (Chapter 6), the continuity of consciousness (Chapter 7), the splitting of the human personality during training (Chapter 8), and the Guardians of the Threshold (Chapters 9 and 10).

Be of good courage, as you read; don't be dissuaded by the challenges Steiner presents. The person you may become by giving yourself to the contents of this book may well be the person you deeply, spiritually long to be. And that person will have the clarity, intelligence, heart, and power to help the earth evolve into what Steiner has prophesied in *The Gospel of St. John* and other places: the planet of love.

– CHAPTER 1 –

HOW IS KNOWLEDGE OF THE
HIGHER WORLDS ATTAINED

DEVELOPING THE CAPACITY FOR KNOWLEDGE
OF THE HIGHER WORLDS

There slumbers in all human beings the means to acquire the knowledge of the higher worlds. Mystics, theosophists, Gnostics—all speak of a world of souls and spirits that, for them, is just as real as the world we see with our physical eyes or touch with our physical hands. At every moment we may say to ourselves that what they speak of, we can learn too, if we develop within ourselves certain powers that slumber within us. There remains only one question—how to set to work the development of such faculties/abilities.

RECEIVING INITIATION FROM ESOTERIC TEACHINGS

For these purposes, those that may offer advice already possess these powers. **As long as human beings have existed, there has always been a method of training those in search of these higher facilities by individuals possessing them. Such trainings are called occult (esoteric) trainings, and the instructions received from them are called esoteric teachings, or Spiritual Science.**

This description may awaken misunderstanding. Those who hear this term may easily be misled to believe that this training is only of concern to a special or privileged class, and therefore that this knowledge is not readily available to fellow human beings. They might ask themselves, “If this is

true knowledge, there should be no need of making it secret; it should be publicly conveyed and their advantages made accessible to all."

However, those who have been initiated into the nature of this higher knowledge are not in the least surprised that the uninitiated should think this way, for the secrets of initiation can only be understood by those who have, to a certain degree, experienced initiation into the higher knowledge of existence.

DEVELOPING INTEREST IN ESOTERIC KNOWLEDGE FOR THE UNINITIATED

The question may then be raised: "How are the uninitiated to develop any human interest in this so-called esoteric knowledge? How and why would someone want to seek knowledge for something about which they do not yet form any idea or comprehend?" The truth is, there is no difference between esoteric knowledge, and all the rest of man's knowledge and proficiency. Esoteric knowledge is no more of a secret than our learning to read and write. And just as those who learned to read and write did so by choosing the right methods, so too may all those who seek the right way become esoteric students, and even become teachers. *There are no obstacles for those who earnestly seek it.*

Many believe that they must first seek the masters of higher knowledge in order that they may receive enlightenment, and they fiercely search for initiates who may lead them to higher knowledge of the world. Everyone may rest assured that in all circumstances the initiates will find them, if they earnestly strive to attain this knowledge.

It is natural law among all initiates/teachers to not withhold knowledge from those who are qualified to learn it; but there is an equally natural law that esoteric knowledge shall not be imparted to anyone not qualified to receive it. The bond and union embracing all initiates is spiritual, not external. What is most important is that we are able, at the present stage of evolution, to receive it into our souls in the correct manner.

METHODS TO PREPARE STUDENTS

The methods by which students are prepared for the reception of higher knowledge is clearly prescribed. These directions can be traced back to unfading, everlasting letters in the world of spirit where the initiates guard these secrets. In ancient times, the temples of the spirit were outwardly visible; today, because our lives have become less spiritual (and more materialistic), they are not to be found in our visible sights. Yet they are present spiritually everywhere, and all that seek them will find them.

THE PATH OF VENERATION

Only within our own souls may we find the means to unseal the lips of the initiates. But first we must develop within ourselves certain capacities, for only then the highest treasures of the spirit may become our own. We must begin with certain fundamental attitudes of our souls. In Spiritual Science, these paths are called *the paths of veneration* (respect, devotion, and knowledge). Without these attitudes, no one may become a student. These dispositions—shown at the time of childhood by subsequent students of higher knowledge—are well known to those who are experienced in these matters. Such children grow up into young men and women who feel happy when they can look up to anything that fills them with *veneration*. From the ranks of such children are recruited many students of higher knowledge. Experience teaches that those who can best hold their heads high are those who have learned to *venerate* when *veneration* is due, and this is always fitting when it flows from the depths of our hearts.

If we do not develop within ourselves this deeply rooted feeling that there is something higher than ourselves, we shall never find the strength to evolve to something higher. The initiates have only to develop these strengths to lift their heads to the heights, to the depths, of their *veneration* (respect,

admiration, and devotion). The heights of the spirit can only be climbed by passing the portals of humility. We may only acquire right knowledge when we have learned to esteem it. We certainly *have* the right to turn our eyes towards these lights, but we must first *acquire* these rights.

There are laws in the spiritual life, as in the physical life. Rub a glass rod with an appropriate material and it will become electrical (static electricity)—that is, it will receive the power of attraction. This is in keeping with the laws of nature. Similarly, acquaintance with the first principles of Spiritual Science shows that every feeling of true devotion harbored within our souls develops powers which may, sooner or later, lead us further on these paths of knowledge.

OVERCOMING DIFFICULTY IN ORDER TO ATTAIN ESOTERIC KNOWLEDGE

What must be acknowledged are the difficulties for those involved in the external civilizations of our times in attaining the knowledge of the higher worlds. We can only do so if we are determined to do so. At a time when the conditions of our material lives were simpler, the attainment of spiritual knowledge was easier. Objects of veneration and worship stood out clearly to offer assistance and reassurance from the ordinary things in the world. In our epoch of criticism, ideals are/were lowered, and other feelings have taken the place of these veneration. Our own age thrusts these feelings further and further into the background, so that they can only be conveyed to us in our everyday lives to a small degree.

“Whoever seeks higher knowledge must create and then instill it into their soul.

It cannot be done by study; it can only be done through life.

Therefore, whoever wishes to seek higher knowledge must diligently and earnestly cultivate their inner lives of devotion.”

Everywhere in our environments and in our experiences, we must seek motives of admiration and homage. If, when we meet another, we remind them of their shortcomings, we are robbing ourselves of these powers to attain higher knowledge; but if we try to enter lovingly and with integrity, we will gather such powers. We must continually be intent upon following this advice.

TRANSFORMING OUR INNERMOST SELF

*"We have in us the power to perfect ourselves,
and in time, completely transform ourselves.
But these transformations must take place
in our innermost selves, in our inner thought-lives."*

It is not enough that we show respect only in our outward attitudes and behaviors, but we must also absorb these devotions into our inner thoughts. We must be wary of thoughts of disrespect, and of negative criticisms existing in our consciousness, and must instead aim to instantaneously cultivate thoughts of devotion.

In these ways, our spiritual eyes are opened, which otherwise would have remained dormant. We begin to see things around us that we had never seen before. We begin to understand and realize that we had only been seeing a part of the world that surrounds us. A human being standing before us now presents in a wholly different aspect.

*"Every moment that we set ourselves to discover and
remove that which remains in our consciousness
that are adverse, disparaging, or critical judgments of the
world and of life brings us nearer to this higher knowledge."*

Noiseless and unnoticed by the outer worlds are the treadings of the *Paths of Knowledge*. No changes in us will be noticed by others. All our duties are performed, and all our businesses are attended to, per usual. These transformations go only in the inner parts of our souls, hidden from outward sight.

At first our inner lives are flooded by feelings of devotion for everything which is truly sacred. Our entire soul-lives find in these fundamental feelings their centers. Just as the sun's rays invigorate everything that is living, so does this reverence in us invigorate all our feelings in our souls.

*"It is not easy, at first,
to believe that these feelings of reverence
and respect would have anything to do with
our cognitions (reasoning, comprehension, and insight).
This is due to the fact that we are inclined to set our
cognitions aside as capacities in and of themselves, and as
if they have no relationship to what occurs in our souls.
In so thinking, we do not bear in mind that it is our souls
which exercise our capacities of cognition;
feelings are, for our souls, what food is to our bodies."*

Veneration, homage, respect, and devotion are like nutriments, and are the making of healthy and strong (especially strong) activities of our cognition. Our disrespect, antipathy, and underestimation of what deserve our recognitions all exert paralyzing and withering effects on the faculties of our cognitions.

REVERENCE AWAKENS SYMPATHETIC POWERS IN OUR SOULS

*"Reverence awakens in our souls as sympathetic powers,
through which we attract the qualities in those beings around
us, which would otherwise have remained concealed."*

These powers, obtained through our devotion, are rendered even more effective when the lives of our feelings are enriched by another quality: giving ourselves less to our impressions of the outer worlds, and developing more meaningful inner lives instead.

Those who dart from one impression of the outer worlds to another, and who are constantly seeking distractions, cannot find their way to this higher knowledge. However, we must not dull ourselves from the outer worlds and their impressions, but instead lend ourselves to these impressions and direct them to our own rich inner lives.

For example: Travelers who pass through beautiful mountain scenes with the depths of their souls and the wealth of their feelings have different experiences from those who are poor in these feelings. **Only what we experience within ourselves unlocks for us the beauties of the outer worlds.** We must learn to remain in touch with our own feelings and ideas, if we wish to develop these intimate relationships with the outer worlds. The outer worlds, with all their phenomena, are filled with divine splendors; but we must have first experienced the divine within ourselves before we can hope to discover it in our environments.

THE VALUE OF DAILY CONTEMPLATION

We need to set apart moments in our daily lives in which to withdraw inwardly, quietly, and alone. At these moments, we are not to occupy ourselves with the affairs of our own egos. We should let our experiences and messages from the outer worlds re-echo within our completely silent selves. In these silent moments, every flower, every animal, every action will unveil to us secrets we have never dreamed of. We are now prepared to receive quite new impressions of the outer worlds through our quite different eyes. These impressions are nurtured and cultivated if the enjoyment that is being experienced can reveal their message(s).

We must now accustom ourselves to work upon the experiences themselves. The peril, here, is very great. Instead of working inwardly, it is extremely easy to fall into the opposite habit: of trying to experience and exploit the enjoyment. **Seekers of higher knowledge must consider this enjoyment only as**

a means of enthroning ourselves for the world. We should not learn to accumulate this learning as our own treasure, but only in order that we may devote this learning to the service of the world.

FUNDAMENTAL PRINCIPLES OF SPIRITUAL SCIENCE

In all Spiritual Science, there are fundamental principles which cannot be broken without sacrificing our success; and this should be impressed upon in all forms of our esoteric training.

It is as follows: All knowledge that is pursued merely for the enrichment of personal learning and the accumulation of personal treasure leads us away from the path; but all knowledge pursued from growth to maturity within these processes of human ennoblement and cosmic developments brings us steps forward.

These laws must be strictly observed, and we are not genuine until we have adopted them as our guide for our entire lives. These truths can be expressed by the following sentence: Every idea which does not become your ideal slays a force in your soul; every idea which becomes your ideal creates within yourself life-forces.

INNER TRANQUILITY

At the very beginning of this book, we were directed to the paths of veneration (devotion) and the development of our inner lives. **Spiritual Science now also gives us practical rules for observing which paths to follow to develop our inner lives.**

The practical rules have no arbitrary origins. They rest upon ancient experiences and ancient wisdoms, and are given out in the same manner. All true teachers of the spiritual life agree as to the substance of these rules, even though they do not always phrase them in the same words.

No teachers of the spiritual life wish to establish mastery over any other person by means of such rules. They will not tamper with anyone's independence. Indeed, no one respects and cherishes human independence more than the spiritually experienced. It was stated in the preceding pages that the bonds and unions embracing all those seeking this higher knowledge are spiritual, and that there are two laws formed by which the component parts of these bonds are held together.

Whenever we leave our enclosed spiritual spheres and step forth before the world, we must immediately take another law into account. It is this: **We must adapt each one of our actions and frame each one of our words in such a way that we infringe upon no one else's free-will.**

One of the first of these rules may be expressed in the following words:

All those who seek the knowledge of the higher worlds must provide for themselves moments of inner tranquility, and in these moments learn to distinguish between the essential and the non-essential.

Originally, all rules and teachings of Spiritual Science were expressed in a symbolical sign-language, of which some understanding must be acquired before their whole meaning and scope could be realized. These understandings are dependent on our first steps toward higher knowledge, and these steps result from our exact observations of such rules given. For all of us who earnestly will embark on such a path, the paths stand open for us to walk. But they only may be achieved when observed earnestly and through extremely strict manners, even though in and of themselves they appear quite simple.

SETTING ASIDE DAILY TIME TO MOVE BEYOND OUR
USUAL SELF-PERCEPTION

We must set aside small parts of our daily lives in which to concern ourselves with something quite different from the objects of our own daily lives. But this does not mean that what we do during these times is to be set apart from, and has no connection with, our daily tasks. On the contrary, we will soon find that these secluded moments, when sought in the right ways, give fuller powers to perform these daily tasks. Nor must the observance of these rules encroach upon the times needed for the performance of our duties. *If anyone should really have no more time at their disposal, five minutes a day will be fine. It all depends on the way these five minutes are spent.*

During these periods, we should rest ourselves and be entirely free from distractions. Our thoughts and feelings should take on different complexions. All our joys and sorrows, cares, experiences, and actions must pass in review before our souls; and we must adopt positions to regard all our various experiences from higher points of view.

Now we also need to bear in mind how, in our ordinary lives, we regard the experiences and actions of others quite differently from those of our own. This is because we are interwoven with our own actions and experiences, whereas those of others we only consider. *Our aims in these moments of seclusion must be to contemplate and judge our own actions and experiences as though they were applied not to us personally but to some other person (thinking outside of ourselves).*

For example: If a misfortune hits us and the same misfortune hits our neighbors, would our attitudes toward these misfortunes be the same? These attitudes cannot be blamed as unjustified, as it is only part of our human natures, and it applies equally to exceptional circumstances as it does to our everyday lives.

If our experiences are interwoven, we cling to the non-important just as much as we do to the important. However, if we attain calm inner surveys, those matters which are important are severed from those which are unimportant. Our sorrows, our joys, all our thoughts, all our resolves appear different when we confront ourselves in these ways. It is as though we had spent our entire days in places where we beheld the smallest objects at the same close range as the largest, and in the evenings climbed neighboring hills and surveyed the entire scene at a glance. We

"We must seek the power of confronting ourselves, at certain times, as complete and total strangers. We must stand before ourselves with the inner tranquility of a judge. When this is attained, all our experiences present themselves in new lights."

find that these various parts now relate to each other in quite different proportions from when we viewed them from within.

These exercises need not be limited only to our present circumstances, but they also should be attempted in connection with our past circumstances. *The value of these inner tranquil self-contemplations depends far less on what is contemplated than on our finding within us the powers where such inner tranquilities develop.*

AWAKENING THE HIGHER BEING WITHIN US

"Every human being bears higher beings that lie within, which remain hidden until awakened. We, as individuals, are the only ones who can awaken these higher beings concealed within us."

If our higher beings are not awakened, these higher powers that lead to supersensible knowledge will remain concealed. *To those who resolve to persevere on these roads to higher knowledge, the day will come when spiritual lights will envelop them and new worlds will be revealed within.*

No outward changes need take place. Little by little, our higher lives will engage in our ordinary lives. Our entire being will grow calmer, and we will attain firm assurances in all our actions. By advancing in these matters, we will gradually become more and more our own guides, allowing ourselves to be led less by circumstances and external influences.

We will soon discover that great sources of strength are available to us. We will begin to no longer get angry at things that formerly would have annoyed us, as we now will have developed entirely new outlooks on our lives. Formerly we may have approached some situations in fearful ways. We may have said: "Oh, I lack the power to do this." Now, these thoughts do not even occur to us. Now, we may say to ourselves: "I will summon all my strength to do this as well as I possibly can."

We are now able to suppress those thoughts which made us fearful. We now realize that those very thoughts may have caused substandard performances on our parts, and they certainly did not contribute to any improvements in our work. We now have a better outlook on our lives, and this new outlook now takes the place of those old outlooks that had hampering, weakening effects. *We now begin to steer our own ships on secure courses through the waves of our lives, whereas formerly we were battered to and fro by these waves. Now, a greater sense of calm and serenity respond to our entire beings (selves). Within our inner beings (selves), these greater capacities lead us to higher knowledge.*

If we continue to proceed in this direction, we will gradually reach the point where we ourselves determine the manner in which the impressions of the outer worlds shall affect us. We may hear words spoken with the objectives of wounding or hurting us. Formerly, these words may have wounded or hurt us, but now that we tread the path to higher knowledge, we are able to take away the stings and the powers to wound or vex us. Another example: At one time we may have become easily impatient when we were kept waiting, but now the impatience that was about to make itself known vanishes, and intervals which would otherwise have been wasted in

expressions of our impatience are now filled by our useful observations.

THE HIGHER BEINGS WITHIN US ARE IN A CONSTANT
STATE OF DEVELOPMENT

The scope and significance of this fact is of extreme importance. We must bear in mind that the higher beings within us are in a constant state of development.

“No outward forces can supply space to our inner selves. They are only supplied by the inner calm which we ourselves give to our souls. Outward circumstances can only alter the courses of our outward lives; they can never awaken our inner spiritual selves.”

Our higher inner beings (selves) have now become our rulers, and it is they that direct and guide the circumstances of our outer beings (selves). As long our outer being (selves) have the upper hand and control, our inner beings (selves) are enslaved. We must develop the ability of letting these impressions of the outer world approach us only in ways in which we ourselves determine. We must earnestly seek these powers to reach our goals.

It is not of any importance how far or fast we are going at any given time; the point is that we should earnestly seek these powers out. Many have strived for years without noticing any appreciable progress; and many of the same who have also held their resolve, and did not despair and remained unshaken, have then quickly and suddenly achieved their inner victories.

There is no doubt that great effort is required in many situations to provide moments of inner calm; but the greater the effort, the more valuable the achievement. In Spiritual Science, everything depends upon our energy, inward truthfulness, and uncompromising sincerity with which we confront our own selves with all of our own deeds and actions, as if we were complete strangers looking outside from within.

THE NEED TO RISE TO A COMPLETELY DIFFERENT HUMAN LEVEL

Only one side of our inner activities is characterized by the birth of our own higher beings. Something else is needed: **We must now disengage ourselves and rise beyond to a completely different human level.** We must now contemplate and concern ourselves as if we lived under quite different circumstances and involve ourselves in quite different situations.

In this way, something begins to live within ourselves which ranges above the purely personal. Our gaze is directed to worlds higher than those encompassed by our every-day lives. We now begin to feel and realize, as our own inner experiences, that we belong to these higher worlds.

We now shift the central point of our being into the inner part of our natures. We listen to the voice within ourselves which speaks to us in those moments of tranquility, cultivating our inter-relationships with the spiritual worlds. We are removed from our every-day worlds. Their noises are silenced. We put aside everything that reminds us of any impressions from without us. We now, with inward calm, contemplate and converse with the purely spiritual worlds. They fill our souls.

A WORLD WHERE HIDDEN BEINGS SPEAK TO US THROUGH OUR THOUGHTS

Such tranquil contemplations must become natural necessities in our lives. *We are now plunged into worlds of thoughts. We must develop living feelings for these silent thought-activities. We must learn to love what the spirit pours into us.*

We will soon cease to feel that these thought-worlds are any less real than the every-day things which surround us. We discover that something living expresses itself in our thought-worlds. **We find that our thoughts do not merely harbor shadow-pictures, but that through them, hidden beings speak to us.**

Out of the silence, speech becomes audible to us. Formerly, sound only reached us through our ears; now it resounds through our souls. An inner language, an inner word is revealed. These moments, when first experienced, are one of greatest raptures. Inner light is shed over the whole external world, and a second life begins for us. Through our beings pours a divine stream from a world of divine rapture.

MEDITATION
THE MEANS TO SUPERSENSIBLE KNOWLEDGE

The lives of our souls in our thoughts, which gradually widen into lives in our spiritual beings, are called—by Gnosis and by Spiritual Science—Meditation (*contemplative reflection*). *Meditation is the means to supersensible knowledge.* In these moments, we must not merely indulge in our feelings, for this will only hinder our reaching true spiritual knowledge. We must not cling blindly to the thoughts that rise within us. We must permeate ourselves with the lofty thoughts by which those who are already advanced and possessed of the spirit have been inspired.

We must start with the writings themselves, with their origins and the introductions to these revelations, during our meditations. *In mystic, Gnostic, and spiritual scientific literatures of today, there may be found such writings, and in them the materials for these meditations. These seekers of the spirit have themselves set down in such writings the thoughts of the divine sciences which the Spirit has directed its messengers to proclaim to the world.*

“Through meditation, complete transformations take place. We begin to form quite new conceptions of our realities. All things acquire fresh and new values.”

It cannot be repeated too often that these transformations will not, and do not, alienate us from the outside world. We will in no

way be estranged from our daily tasks and duties, for we have now come to realize that even the most mundane of actions that must be performed, and the most insignificant experiences that

must be attended, all stand in connection with cosmic beings and cosmic events.

Once these connections have been revealed to us in our moments of contemplation, our daily activities come before us with new and fuller powers. *For now, we know that all our labors and our sufferings are given and endured for the sake of a greater, spiritual, cosmic whole.* With firm steps, we will pass through our lives. No matter what our lives may bring before us, we move forward erect. In the past we did not know why we labored and suffered, but now we know.

SEEKING THE GUIDANCE OF KNOWLEDGEABLE TEACHERS

It is indisputable that meditation leads more surely to these goals; but it must be conducted under the direction of experienced persons who know, themselves, how everything is best done; their advice and guidance should always be sought. What would otherwise be mere uncertain groping in the dark becomes, under such direction, purposeful work.

It is important that we realize that what we seek is the advice of well-wishers, not the domination of would-be rulers. It will always be found that those who really know are the most modest of people, and that nothing is further from their nature than what is called the lust for power.

When, by means of meditation, we rise to union with the spirit, we bring to our lives the eternal beings, which are limited by neither birth nor death. The existence of these eternal beings can only be doubted by those who have not, themselves, experienced them. Thus meditation is the way which also leads us to this knowledge, to the contemplation of our eternal, indestructible, essential beings; and it is only through meditation that we may attain such knowledge.

KNOWLEDGE OF REINCARNATION

Gnosis and Spiritual Science speak of our eternal nature and of reincarnation. A question often raised is: "Why do we

HOW IS KNOWLEDGE OF THE HIGHER WORLDS ATTAINED?

know nothing of our experiences beyond the borders of our lives and deaths?" What should be asked instead is: "How can we attain such knowledge?" In the right meditations, the paths are opened. These alone can revive the memories of experiences beyond the borders of our lives and our deaths.

Everyone can attain this knowledge; in each one of us lies the ability of recognizing and contemplating for ourselves what genuine Mysticism, Spiritual Science, Anthroposophy, and Gnosis teach. Only, the right means must be chosen. Spiritual Science gives these means of developing the spiritual ears and eyes, and of kindling the spiritual lights; and these methods of spiritual training.

