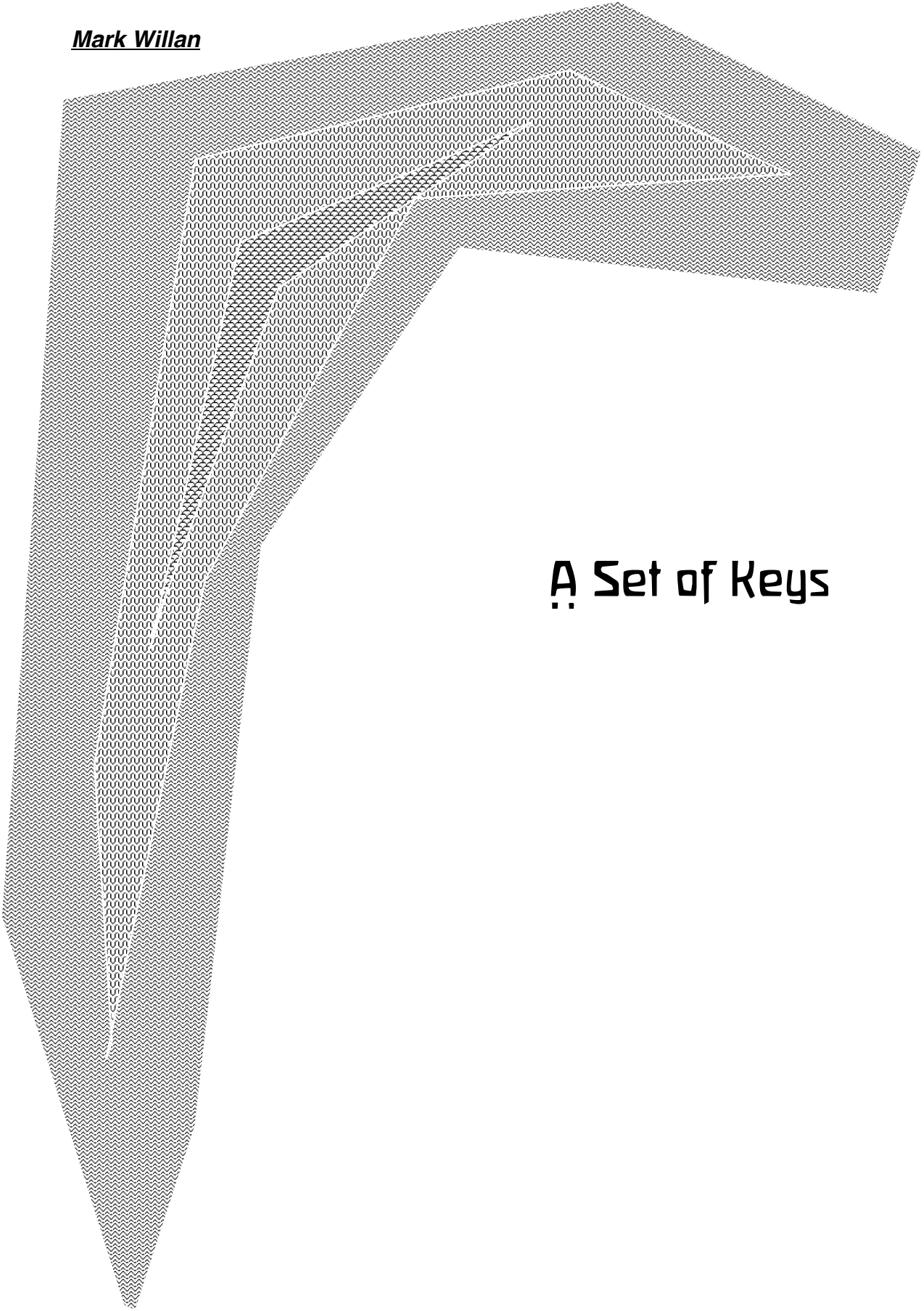


Mark Willan



A Set of Keys

TABLE OF CONTENTS

	Page
INTRODUCTION	5
PART I - EXERCISES & NOTES	
1. Concentration 1	11
2. Memory Review 1	14
3. Pure Action	18
4. Concentration 2	21
5. Equanimity	23
6. Meditation 1	25
7. Pure Perception 1	27
8. Concentration 3	28
9. Positivity	29
10. Meditation 2	31
11. Pure Perception 2	32
12. Concentration 4	33
13. Open-mindedness	34
14. Memory Review 2	36
15. Meditation 3	37
16. Pure Perception 3	38
17. I am ...	39
18. Concentration 5	40

	Page
19. Pure Perception 4	41
20. Concentration 6	42
21. Ethers 1 – Light	43
22. Ethers 2 – Life	44
23. Ethers 3 – Sound	45
EPILOGUE	46
PART II	
HUMAN RELATIONSHIPS	47
ETHICAL CONSIDERATIONS	54
WORKING WITH THE DEAD	55
CONCLUSION	58
APPENDICES - MEDITATIONS	
1. First Group	60
2. Second Group	62
3. Third Group	70
APPENDICES – TIMETABLES	
1. Daily Timetable	74
2. Timetable over Several Years	75
BIBLIOGRAPHY	81

READ THIS FIRST

1 A Set of Questions

Why do you think you are reading this? Do you think it is just a coincidence? Really?

Have you ever thought it was possible to see God for yourself? Does it matter if you call this God, or the human Spirit, or WOXiwoo if the reality is the same?

Would you like to try? Would you like to go beyond Nirvana and anything words can describe?

Would you like to see what Buddha has been up to the last 2500 years? What is the Logos doing now for mankind? Would you like to experience Vishvakarman or meet Ahura-Mazdao? Where is the Mehdi now and how do you find him? And where is Moshiaia and how do you connect?

Maybe you would prefer to discover the fundamental behind every business idea, every service and every product? Or discover the process by which every money-making idea ever has come into being? And money itself too...

Would you like to know the root of all human knowledge, every science and every art, all human creation (and non-human creation too)? Would you like to know where every University subject came from, and every handicraft, (e.g. cooking, origami, flower-arranging etc.) and all human activity finds its root?

How about the origins of sport, of drama, of poetry, of writing, of communication, of words, or language or significance itself? What about ethics?

Or maybe would you like to learn not to be bossed around inside, and learn to become true master (or mistress) of yourself? And how do you bless others too whilst leaving them free to be themselves?

And would you like to learn all this by a method that involves your own observation of your own experience, and you coming to your own conclusions for yourself?

Can any one book give all of this? Why-ever not? Does that really make sense?

2 A Set of Answers

This has been written for all people who want to try and have first-hand experience of spirit reality by reliable and safe means. After all, if you can do it safely, why not? It was originally individual guidance for some friends whose physical distance made personal contact difficult. It is now clear that it can have other uses, and so I am now making it more generally available. The more people read and use it, the better, as will become clear later.

You the reader know why you want to try and see for yourself, and that is none of my business. If you are not seeking actual personal experience, and would be satisfied with a description of what can be found through spiritual research, please refer to other books. These can include a whole range of lectures by Rudolf STEINER and Massimo SCALIGERO amongst others in the bibliography.

It must be clear from the outset, that if you do nothing with this book, you will get nothing out of it. If you apply what is written here and work at it, it can become beyond price for you, leading to realisations that go beyond what you can conceive of now, and what you will be able to conceive of later on.

The aim is to provide you with tools, which you can use for judging various matters for yourself, using your own criteria. It is not up to me to suggest what they might be, but I simply supply instruments for navigating through life.

Who can you trust to give you accurate readings of where you are, if not yourself? But how can you be sure of your accuracy, particularly when so many divergent views and doctrines exist? Here are the means for finding things out for yourself.

In my experience nothing at all is as deeply satisfying as the kind of personal research I propose. This does not mean that it is a game - life itself is deadly serious. But everybody needs enjoyment - and deep experience is deeply enjoyable.

This is a toolbox, and not lessons in what to think; nor is it information, nor dogma of any kind. As human beings we must think our way through life. If

along the way we found a new civilisation, based on more than just vast quantities of information, then we can do it using the means I give here.

Don't think you will go astray in any kind of day-dreaming here. The whole point is not to add to any illusions we might already have, but to eliminate them instead. For this reason, methods for checking results both alone and with others are set out in detail also.

The starting point for the journey you will now set out on, can only be you yourself, as you are at the time when you read this: complete with all your faults, virtues, limits and your own world-view.

The approach here involves learning by experience without anyone giving out any dogma whatsoever. For this reason the whole text is set out as series of riddles, or questions, just like life is itself.

However, in this latest version, I have allowed myself to add statements of the very, very, obvious, often in the form of additional questions to ask yourself. This is only because some readers have missed some milestone experiences in the past.

It is important to make your own discoveries because this is a path of experience. This is why guidance is given only by asking questions. Each of us has to discover our own objective answers for ourselves: they are not supplied in any way, but they do exist.

Manipulation can be carried out by carefully choosing of how questions are put, but here the riddles by their very nature are worded so as to be neutral. You will be able to check this for yourself, as you read.

This path has already been followed over many years by a significant number of people working in co-operation, but nevertheless in total freedom. But there is no master nor any disciples: all of us recognise that we are all in the process of improving ourselves, walking along the same path, and we work together in the spirit of mutual assistance.

For every question there is a correct answer, as stated above. This has been tested by the co-operation of various people along the way. The answers are

objective, and if an answer is good, it is capable of being found experimentally through repetition of the exercise; and just as in any scientific experiment, anybody at all can discover it to be the same.

The author, over more than forty-five years, has personally carried out over 16,500 individual checks on the results in question. This number has been greatly exceeded by several other experiments carried out by a number of independent investigators in different countries.

This is why this path has been called Spiritual Science. Just as in all science, there is a certain know-how, which is needed to set up the technical conditions for each experiment. This is the reason why the exercises (and riddles) are given in a precise order. It is therefore pointless to try and carry them out in a different sequence, or before having prepared the tools for observation, which are necessary to pass from one exercise to another.

Nevertheless, it is not always vital to have answered one question before passing on the next; in those cases where answering a question is an absolute pre-condition for moving on, this is clearly stated.

I must stress that no other experimental path goes in this same direction: not even in theory. Most other paths try and avoid the present-day realities of mankind and try to reconstruct states which belong to the past, and which are presumed to be more spiritual. Spiritual Science tries to take mankind as it is today, with its newest faculties, and develop them for the future benefit of all creation.

Please do not believe a single word that has been said here: check it out for yourself, by your own experience. Try the first exercise and compare the state you are in after it, with the state in which you find yourself, after having tried any exercise from any other path that is today called spiritual.

If you would like to continue this comparison, you can see for yourself what moves Spiritual Science, and what inhabits other paths, even in their latest “modernised” forms.

The whole point is to learn to really think and see for yourself. This is why no dogmatic statements are made at all. A good way of thinking of this text is as a

toolbox: what you do with those tools is up to you. You can ignore them, but they can be used to open gateways to new experiences.

Interspersed with the exercises are a few notes about points that have arisen for the author as a result of carrying out the exercises. Once again, care has been taken to ensure neutral wording of the texts, even though these conclusions may be startling at first. The time is always right to change the way we think, if we can see things more clearly and precisely by doing so.

Similarly interspersed are various questions about ethical issues. Here, there are no objective answers, just individual ones, because each individual is unique, with his/her circumstances that are equally unique. But asking ourselves certain questions sensitises us to certain ethical aspects that are fundamental to going forward in any true path of inner development.

Just one caution - some substances distort results when ingested, and if any are taken this fact should be taken into account when weighing up results obtained. In the same way pre-conceptions, laziness and wishful thinking can distort results, and must be taken into account. The same applies to feelings, instincts etc.. Honesty with yourself above all is the real key.

I am NOT your master. No one is – for you truly are destined to be your own master. Others can and will help, but as only brothers or sisters – just as I am personally available too.

Ways of dealing with some problems are also dealt with here. For example, the method of checking by repetition eliminates some distortions in research, but other effects may be slower to remove. In practise the simplest way of proceeding is to try and eliminate such factors at the outset when undertaking research. Other useful guidelines are also set out later.

It is my firm belief that no matter how far other people may have progressed, it is only the inner content that each of us has personally experienced that truly impacts our life. The means for accessing direct personal inner experience, which will form part of the memories of a lifetime, are set out here.

This book is structured as follows:

- First of all you will find exercises that lead to certain experiences. Each exercise is described in working detail, as are the steps to be carried out to complete it.
- After the description follow questions to be answered by carrying out the exercise.
- Comments follow about some aspects of the exercise itself.
- Then, if appropriate, there are certain variations that may be useful and / or are connected with the following exercise.

After each exercise are some notes from me regarding some of the implications arising from the carrying out of the exercise itself.

Then, as a preparation for the next step, like a palate-cleansing drink at a tasting session, there are a few purely ethical questions that are asked, the asking of which helps to find answers = which in turn help us to progress in life.

The first part ends with an epilogue to put all the techniques into a present-day context, and to give some ideas of comparative timings, with variations on the exercises.

- The second part begins with a study of human relationships as an example of possible practical applications. The proposed investigations assume the complete mastery of the techniques set out here.

Then follows a series of questions on a whole range of topics, which go some way towards illustrating the vast potential sphere of application of the techniques. Full exploration of this second part will take a very long time indeed, even if enough people decide to go down this route. The consequences of failure to do so will be self-evident to the reader by this point.

- At the end may be found a small collection of subjects for meditation, and a bibliography.

PART I - EXERCISES & NOTES

I - CONCENTRATION - CONTROL OF THINKING

Imagine a simple man-made object as vividly as possible. The whole point is to find out the nature of thinking itself, by evoking and testing one specific thought. For this reason the thinking behind the object must be discoverable: therefore a man-made object is chosen. Try and keep things simple. Practical examples are a nail, a pin, a bottle, a glass, a fork, a chair, a girder etc.

In the first phase - the control of thinking - picture the chosen object and keep it before you for a five-minute period. This is much more difficult than you might at first imagine.

Having imagined the object in question in this way, start to remove all the sensory aspects which belong to it one by one: for example its shape, colour, weight, smell, taste, the sound it makes, what it feels like when touched, etc. Then the history of the object, the way it was made, even its name, until all the sense aspects that belong to the thought are totally exhausted.

It is important to try and keep your thinking attention fixed at all times upon the object of concentration.

QUESTION

The question that must be answered is:

What is left after all the sensory aspects of this thought have been removed?

COMMENTS

First of all a few practical tips: it is helpful to try and arrange your body so that it does not disturb the attention that you have to direct to the thought. An upright seated position is ideal: too comfortable a position can lead to falling asleep or daydreaming, while an uncomfortable one endlessly disturbs the awareness.

At first, it can help to try and carry out this exercise in quiet surroundings. Later on, as a test for yourself, you can try it out in more varied circumstances, in the noise and confusion of everyday life. Nevertheless, this is not advisable

until you have conquered some familiarity with how you set about carrying it out.

Try and practise the exercise for at least five minutes each day. If you want to, the time can be extended as an exercise in will power, but to avoid getting over-tired do not go beyond half an hour to start with.

VARIATIONS

Some variations on this exercise are possible, but it is wise to choose the same object every day for at least a month. This avoids getting too interested in the subject matter, which would run the risk of colouring observation. In this way, everything takes place as disinterestedly as possible. But your observations themselves stop any possible boredom.

The object can be changed after a time, and other variations may be tried, such as imagining geometric forms like a triangle, a circle, a square, etc. Another variation consists of concentrating on an inexistent and / or even an impossible object. The point of this variation is that one is concentrating purely on thought itself as it is being examined.

Despite all the above points, concentration on an object that exists in reality is the form that runs the least risk of leading anyone astray.

AUTHOR'S NOTES

Here are a few questions that arise at this stage. First group: why is the exercise so difficult? Is it me that really thinks? What happens if I stop thinking a thought? Why does thinking drift off when I stop the exercise? What moves it then? Who is in command at that time? What does it want? What does inner freedom mean? Is this a developing condition?

Here is a second group of questions: What rights do I have with regard to my own thoughts? Why do I think my thoughts are my own? If I can control them, does that make me responsible for what I think? If I don't, am I innocent? What does responsibility mean in ethical terms? Is ethical responsibility something that grows?

Here is a third group: What experience is not brought to consciousness through thought? Can I recognize any outer object without thinking? Can I recognize any thought, feeling state, or instinct without thinking conveying it to your consciousness? Can any knowledge exist without thinking?

Here arises a fourth group: What am I doing in concentration? What am I examining? With what means? Is the means the same as the subject? Is this unique?

By this time a fifth group of questions will be appropriate: How far have I established control over thinking in fact since I started? Have I increased my capacity of observation? Have I increased my capacity for concentration? Am I as likely to daydream as before? Have I increased my inner freedom? Have I refined my conception of ethics? Have I started self-development? Can I go further?

All the answers are made clear through the practise of the exercise itself. But it only through the following group of questions that access to the next stage is gained: What is left after the sense-aspects have gone? How do I perceive it? Is this something that exists independently of myself? Is it a force? Whose? Is it dead or alive?

FURTHER OBVIOUS QUESTIONS

If you are not in control of what you think, what is?

Could anything that controls your thought world be human-friendly?

Where is the object you imagine?

If you can perceive your thought and examine it, how can this be, without physical senses?

If this is extra-sensory perception, how come no one notices?

How do you take back control of your thoughts? Is it worthwhile?

Is there any difference between thinking a bottle and thinking a nail?

If we change our thinking, does this change what we perceive?

What happens if we remove the grosser aspects from our thinking?

Does doing this make our inner perception more accurate and more sensitive?

Is there a point at which everything comes alive? How?

ETHICAL ISSUES

Can we ever truly judge anyone other than ourselves?

What stops us doing what we know is right?

Are obstacles entirely outside of us, outside our control?

What role does fear play in our lives?

How does doubt stop us from self-realisation?

Does the search for pleasure lead to fulfilment?

Are we truly lazy physically or inwardly?

Why do we mock, in reality?

Is courage connected to awareness?

Are we forever doomed, or perfectible over time?

II - MEMORY REVIEW 1

This technique consists of the following: -

- At the end of the day, review all the day's events in reverse order: that is, starting by the most recent occurrences and ending with those that took place on rising.

It is unnecessary to go into too much detail, but simply dwell on the sequence of each event of the day. Faced with each situation you lived through, ask yourself if you could have acted better than you did, and how you could have done so.

It should be stressed that the purpose of the exercise is not to inflict feelings of guilt, but rather to try and learn from yourself, and from the circumstances in which you have been.

You are entitled to fall asleep!

QUESTION

The question to be asked is: -

How could I have done better?

COMMENTS

This exercise is a natural counterpart to concentration, but works on the memory and not just on thinking.

It is most important to be able to distinguish between the *feeling* of remorse, and the *thought* of learning through your own experiences.

Usually at first you will note how easily you fall asleep during this exercise. This is altogether normal: many observers claim that this exercise is the best sleep-inducer they know!

After a certain time, you may notice that a certain prolonged conscious activity takes place during the night. This impression is very subtle and you should take care not to stifle it.

It is advisable to practise this exercise if possible before total exhaustion overcomes you.

VARIATIONS

You can review how any experience took place, for example a work or any other meeting. It should be stressed however that the main form of the exercise should have priority.

The exercise remains fruitful over a long period, and can usefully be practised over several years.

An interesting and fruitful variant is to observe how unexpected events take place.

Once continuous consciousness during the night is set up, the exercise can be complemented by a short review of the day ahead's projects, carried out at the moment you get up. In the evening, it can be very interesting to compare what has really been lived through, with what was imagined was going to take place in the morning.

You can also try reviewing a year, month by month over a twelve-day period, or a whole lifetime, year by year, over a period of days. This can show us how we ourselves prioritise what we consider to be a year's or a lifetime's main events.

AUTHOR'S NOTES II

There are a few questions that arise at this stage. First group: If I could have done better, how? Can I do so next time? If there is no next time what happens? Can I compensate for any damage done? How?

Some further questions: Am I developing an ethical code? Who is imposing it?

This exercise is a natural counterpart to concentration. If the former leads of itself to non-sensory experience, the latter leads directly to ethics: to a moral code which is in no way imposed from outside, but which derives naturally from the being of each of us.

The importance of the exercise lies principally in the possibility for each person to form his or her very own ethics. More precisely, it should be noted that no outside criteria nor dogmas are imposed on us to judge what constitutes an improvement in our behaviour, but we do so ourselves in accordance with our own criteria and by refining them.

Through this, we create and reinforce our own morals, not only as a system of values, but also in the most correct manner possible: as something which has an evolutionary character, which we do not try and impose on anyone else, but to apply to ourselves first and foremost.

This exercise is particularly important, since it allows us to discover that the path proposed here is a true ascetic path. It leads us to improving ourselves by our own free efforts. It is furthermore useful to note that by becoming aware of our own weaknesses, we become less able to accuse others for theirs.

The reverse order of the day's events is not a random choice, but corresponds to something precise. It is up to each of us to discover what for ourselves.

It may be useful to note the parallel that exists between what is being done in this exercise, and the experience testified to by various persons who have been close to death, and who tell seeing their life pass before them as a picture.

The results of research into exactly how far back you can reach in memory can be most revealing. Can you compensate for your failings at a previous time?

III - PURE ACTION

The exercise consists of doing something that you would otherwise never do in ordinary life, and doing it each day through your own personal initiative alone.

The action chosen should be something simple, capable of being carried out without obstructing the duties of normal life. This can be, for example, watering every day a certain plant, or lighting a match, or folding a piece of paper a certain way, etc.

You should take care: the motive for this action should be to do something for no reason other than your own inner decision.

While you are carrying it out, you should focus your attention on what you are doing to our environment and to yourself.

QUESTION

The main question to be answered is:

What am I putting to work to do this action and how does it take place?

COMMENTS

The primary purpose of the exercise is to discover by personal experience how the forces of thinking and will unfold in the realisation of a simple act. A second aim is to learn to act in total freedom.

The exercise allows you both to distinguish elements of diverse natures, that is, thinking and willing, and to see how they interact.

All external motivation is avoided to a maximum degree, because if it is eliminated, all emotional feelings in this field can be excluded.

It must be pointed out that there is no wish to eliminate feeling as such - it will be worked upon later - but you should try and let experiences happen so as to clarify the relationships that exist in the human inner world.

The "impersonality" in action that is discovered in this way can be very fruitful, both in its application by ourselves to our actions, and in recognising when we are confronted with a similar impersonality in actions carried out by others.

At first, it is difficult to become aware of the forces at work. Nevertheless, at a certain stage you become aware of collecting energy within yourself; this energy is collected at a point a little way inside from the centre of the forehead, then made to go down the spinal column to the level of the solar plexus; when you reach that point, make it radiate outwards into each of the limbs.

It is clear that the forces gathered and moved as above are not physical, but you should find you can move them consciously according to your own orders, given through imagination put voluntarily into action.

VARIATIONS

A highly recommended variation consists in doing an action with a sensory effect which can be reviewed after a while: - for example, collecting folded papers, or burnt matches in one place, or seeing how the watered plant grows. This can make us conscious of the fact that even a small action can have ever-greater consequences after a while.

It is also strongly advisable to carry out this exercise at the same time each day. The natural rhythm that arises in this way has a certain relationship with the forces evoked. It is up to each of us to discover what.

It can also be useful to add a second action to the first, then a third, and so on, providing that it remains possible to do so without disturbing everyday life.

The second stage of this exercise can be the point of departure for research into finer currents and / or bodies.

AUTHOR'S COMMENTS III

This exercise and variations can teach a great deal about how we will. For example, try observing the willpower used to make even the smallest movement. How does it present itself to the awareness? (Note, this is very subtle and may take as long as years to be fully clear).

We can also observe how impulses to the will are transmitted by our thinking - by our decision to do such and such a thing at such and such a time. By observing how this works, we can learn how to move freely in other inner domains.

Another factor is that the cumulative effect of action in time may become observable through this exercise and its variations. Does this mean that willpower exerted over time has the power to transform cumulatively? Is there anything therefore which cannot over time be changed? What?

Further research is up to you. Of course.

IV - CONCENTRATION 2 - THE CONCEPT.

Once you know what is left after removing all sensory elements from thought, the next stage can be started. You very soon notice that this “something” cannot be manipulated in the same way as a thought-image; through a kind of tact it is necessary to adopt a more contemplative position in order to proceed further. You therefore concentrate by keeping the “leftovers” before the consciousness in a contemplative way, whilst trying to see the precise point from which they arise.

The aim here is to “refine” our awareness, in order to refine what we are doing in contemplating this “something”, or again by discovering the precise point where it arises in us.

As soon as you realise that there is a certain “something”, on finishing the exercise of contemplation or thought control, gather the force you discovered at a point some way inside the centre of the forehead, then move it round the outside of the skull at the same level, and then all the way down the spinal column. This energy movement should be carried out at the end of the exercise of concentration from now on.

QUESTION

The main question to answer is:

What relationship exists between the “something” that is left over, the original object and the consciousness that produces it?

COMMENTS

Here, we start to penetrate into the really extra-sensory. Nothing belongs to the senses, out of what is left before the consciousness. It is useful to note down all your impressions and check for yourself each time the validity of your observations by each successive exercise.

As a general rule, whatever is objective is reproducible every time we repeat the exercise with an *open-mind*, because it is very important to check that the

imagination is in no way colouring our impressions, and that we are not fixing them falsely.

This is why, beyond a few practical tips and a few clues, no results of the research by other people shall be given. If your results are good, you will prove them for yourself. If they do not have an objective character, they are not worth passing on to anyone else.

You can also note that once you reach this stage, you have to wait for the results to reveal themselves: - in other words, the nature of thinking itself is revealed when you make yourself “worthy” or “subtle” enough to receive the consequences.

It is useful to observe how much this exercise deepens knowledge of each object or thought observed. The possibility of reviewing and further perfecting all man-made objects at least potentially logically follows. The meaning of each thought for the man who thinks it also is revealed at this stage.

It is not possible at this level to “dance faster than the music”. You have to wait for the following stage to be revealed to continue to progress.

VARIATIONS

Another aspect of the same question is:

What are the formative forces,
or the living energies that make them up?

Where does the connective power of thinking come from?

V) EQUANIMITY

This exercise can be started as soon as you notice a certain calm being generated by the level reached in concentration.

The exercise consists of, for some five minutes each day, of evoking a deep calm, and watching, outside this period, so that the ups and downs of normal life do not carry you off to expressions of uncontrollable rejoicing or depression, but instead that you remain in control of your own feeling life.

At the end of the exercise, the calm is collected around the heart (solar plexus) and then moved firstly to the right hand, then to the left foot, then to the head, then to the right foot, and finally to the left hand before returning it to the solar plexus, which follows the shape of a five-pointed star, or pentagram.

QUESTION

The basic question is:

What is the difference between peace, and the lack of feelings?

COMMENTS

You need not fear that this exercise shall lead to a de-sensitisation of the emotional life, or that it may start of a deadening of sentiment. It is rather the opposite that takes place.

Nevertheless, the feeling life starts to come under the possibility of conscious control by the inner being that lives in us.

By becoming more aware, and by sensitising ourselves to our emotional life as indicated above, we begin to live more intensely, and to discover the real force which is hidden behind all forms of feeling.

VARIATIONS

You can try and evoke calm at any time by forcefully expelling your breath in order to re-centre yourself. Otherwise, at the times when feelings carry you off, you can imagine yourself “cutting through” the feeling cloud around you and which is overcoming your free will, as if with a sword.

Another variation consists of evoking a feeling state through imagination, which you replace at a given moment by another one you have previously chosen. This is especially fruitful when feelings of veneration or devotion are used. Why?

Nevertheless, it must be stressed that the exercise is by far the most effective in the first form in which it has been given above.

AUTHOR'S NOTES III

This part raises an interesting point concerning feelings. What are our feelings before we become conscious of them? (Through thinking?) Here is an example - how often have you heard shouted at the top of someone's voice the words “I AM NOT ANGRY!”? What is going on when this happens?

And how do you get rid of an obsessive feeling you don't want? For example, if, despite your conscious awareness of the wrongness of it, you feel jealous of your brother who has won a holiday abroad. If you do not oppose it, you feel jealous and this is wrong. If you oppose it, it eats away all your time and energy and that is wrong. Or worse, you start to feel guilty as well, and that eats your time and energy in addition to the jealousy.

This seems insoluble, until you start to get a clue from concentration and pure perception, and start to observe feelings as they arise, before they become overwhelming. This process gives the freedom to act consciously. How you proceed, and what you do with this clue is up to you entirely.

VI) MEDITATION 1 - IMAGINATION

The ability to control thought, which is acquired through the practise of concentration, is the pre-condition for the practise of this exercise.

This exercise consists of evoking the subject being meditated in the imagination as clearly and as precisely as possible.

The subject may be a text specifically drafted for the purpose, such as various texts by Rudolf Steiner, Massimo Scaligero, or Georg Kühlewind; or a natural phenomenon such as an earthquake, a volcano, a storm, thunder, etc.; a traditional text, such as the first verses of the St. John's Gospel, the Our Father, etc.; or even a person known to us and who is imagined at the height of their personal potential "shining in the light".

Having thus elaborated the meditational subject, it is allowed to resonate of its own accord in the soul, so that it reveals of itself its own true being, and so that it may work upon us.

QUESTION

You should make every effort to answer the following question:

That which manifests after the work of imagination, in what way is it more precise and more powerful than ordinary imagination?

COMMENTS

The technique can be carried out by adding to or by stripping away the sense-elements of thought as in the first stage of concentration. The effects are then left to act on us in a manner similar to the second stage of concentration.

Subjects for meditation are to be chosen carefully. Since they will act upon our own being, is advisable to choose something in which the Spirit reveals itself as directly as possible.

At the end of the exercise of meditation, it is important to stop all interference on everyday consciousness by the activity you have just carried out. This is necessary so that our everyday awareness, which we need for practical tasks, is not weakened. At the same time the subject evoked will have a deeper effect beyond that accessible to our everyday consciousness, without its being diminished by the normal tiredness which comes with over-intensive practise.

At first, it is not desirable to go beyond a five to ten minute duration. Even after many years of practise, it is difficult to go beyond half an hour without losing intensity of work, which is the desired result rather than length; the latter represents useless difficulties and is therefore ineffective. The aims sought here are intensity and liveliness. This should lead to a potential intensification of all thinking able to be lived through in the depths of our being.

VARIATIONS

At first, the exercise demands withdrawal from the hubbub of everyday life during the period needed to carry it out.

After some practise, one can try meditation out in circumstances where a partial withdrawal is possible, such as for example by closing the eyes on public transport, but this cannot be wholly recommended as it obstructs the aims of precision and depth.

VII) PURE PERCEPTION 1 - METALS.

The exercise consists of placing before yourself a metal object, preferably made of a single metal, and ideally being in the form in which that metal is a natural ore. For example, native copper or gold, hematite for iron, cinnabar for mercury, etc.

All the attention is focused on the object, by emptying the awareness of all previous thought content so that the metal observed may fill the observer's awareness in as clear and living a manner as possible.

During the whole of the exercise, it is important to watch that no pre-conceived idea, no finished thought, no feeling and no will impulses start playing a role to colour or to change subtly what is manifested in the observation in question.

QUESTION

The question you should try and answer is:

What difference is there between this object and other non-metallic objects?

COMMENTS

This exercise can only be attempted once the awareness has been trained to a certain extent.

The aim is to try and see the world as it presents itself to us item by item, without any distortions due to our own selves. It can furthermore be very interesting to see how far one has false impressions due to lack of precision in any domain.

Even though the exercise uses techniques that can be applied to other objects around us, it is advisable to start with metals since one can discover something unexpected, which can be useful later on.

This exercise works best if it is carried out with the metals traditionally called "planetary", such as gold, silver, copper, tin, lead, mercury, iron, etc., because what is being sought after is less clear in the 'rare' metals, such as aluminium, chrome, vanadium, platinum, etc.

VIII) CONCENTRATION 3

Having found the answer to the previous question, you can start on the next search. The only technical clue that can be given without being 'accused' of colouring the results, is that here, as at all higher levels, it all has to do with further refining consciousness.

QUESTION

The question to be answered is:

What is the source of the dynamic of thinking?

COMMENT

You could say that this level of concentration is the last one reached by your own efforts.

Beyond it, progress is rather slow, because a certain maturing in the practise of the exercise is needed, which may be compared to receiving grace.

A clue can be given, insofar as here it has to do with your own activity as the person carrying out the exercise in question.

In other words the question could be re-worked as follows: thanks to what can you become aware what is being perceived?

VARIANT

What happens when the dynamic flow is reversed? This question is in fact slightly misleading, as what is involved is more precisely expressed as a shift of focus, or of attention.

This does not answer the above question, but doing so can give the insight required.

IX) POSITIVITY

The exercise consists in seeking out the positive, beautiful or useful elements in every object or experience confronting you.

A legend about Christ illustrates this very well: Christ and his disciples saw a dead dog on the ground. Disgusted by the corpse, the disciples were amazed to see Christ contemplating it without repugnance and saying: "What beautiful teeth this dog had!"

Even though this exercise lasts of the whole of the waking day, it is advisable to evoke it at a given time for a few minutes, regarding any object placed before us in life.

At a later stage, you can note that an impression similar to bliss is awakened around the centre (solar plexus) of the etheric body. This feeling is to be collected in this point, to then be poured out into the environment at the end of the exercise, following a line that passes through the eyes.

The third phase of this exercise consists in discovering that a certain intimacy exists in the relationship between observer and surroundings.

QUESTION

The question to try to answer is:

Up to what point do I exercise any effect at all on the world around me?

COMMENTS

This exercise has in no way the aim of colouring or distorting what we find in the world outside ourselves.

However, it involves consciously picking-up certain aspects of it which escape us in everyday awareness.

It should equally be stressed that what has been denoted as 'feeling' in the second stage of this exercise is only an approximate description. The experience to be concentrated in the region of the etheric heart could also be described as intensity of life of the soul.

The third stage, during which this intense soul life is given back to our surroundings, shows us how we are bound to our environment and teaches us how, as self-aware beings, we take part in this world.

It also reveals how the way in which we behave inwardly affects the world around us. Another useful question can be: is there some way in which we can act inwardly which has a positive effect upon the world around us?

It is also very important that we ask ourselves in what relation usefulness and beauty are to the world around us, and to its component parts.

X) MEDITATION 2 - INSPIRATION.

This stage of progress in meditative work can be reached when one realises that the fact of imagining the phenomenon meditated in such and such a way, you fix what you are imagining, and therefore are limiting it, twisting it and colouring the finer impressions.

The technique therefore is to pass through the stage of imagination to preserve the intensity of evocation of the subject being meditated, but at the end of this first imaginative stage, the awareness is emptied so that the subject itself may manifest directly, without the distortions and colorations of the imagination.

The inner movement is similar to that of pure perception, and to the third stage of concentration.

This experience is called "inspiration", because the observer feels "inspired" by the observations made in this way.

QUESTION

The question to be answered is:

To what extent does a subject meditated by inspiration correspond to reality?

COMMENTS

It must be stressed that with respect to an imaginative consciousness, this second stage is a major step forward, because the subject meditated is allowed to manifest itself directly.

However, the question itself implies that the quintessence of potential knowledge is not yet reached; this shall be examined further.

XI) PURE PERCEPTION 2 - PLANTS.

As a technique, this exercise is wholly the same as that of pure perception of a metal, except that as a subject, you choose a living plant.

QUESTION

The question this exercise seeks to answer is:

What makes the plant live?

COMMENTS

It must be stressed that even if the activity and the techniques applied to find the answer are exactly the same as in the pure perception of metals, the results are entirely different.

In fact there is a natural link between this exercise and what is discovered at the level of concentration 2.

VARIATION

You can approach meditational techniques by the following variation: place before yourself the seed of a plant familiar to you and imagine (meditational part) the sprouting of this seed, its formation of roots, leaves, flowering, etc., until you come again to a new seed. Then discover how this potential is incarnated in the seed you are contemplating before you (pure perception part).

It is especially interesting to observe the forces involved in withering the plant and their relation to the formation of seeds and fruits. This can be very useful by analogy.

XII) CONCENTRATION 4

This stage is reached once you realise what is beyond the dynamics of thinking.

It demands a great intensity of will to be sustained. This will can be defined as similar to the courage needed not to suffer from vertigo next to a bottomless abyss. Nevertheless, it is most important to stress that the image that has just been given is only an aspect of the impression you have when you contemplate this level of thought. It is always thought that is contemplated, and not the effort needed to keep it up.

QUESTION

The question to be answered is:

What is the relationship between this level of thought and all others, including the initial image?

COMMENTS

For many observers, this stage represents for a long time, a limit beyond which they can only pass with difficulty.

At this stage, it may seem that further movement is inconceivable, and all seems to be frozen. However, it should be stressed that this is only an impression and in no way a precise description of the experience in itself. In fact this impression must be overcome in order to go forward.

XIII) OPEN-MINDEDNESS

Just as the exercise of Positivity, this exercise is both an attitude of soul to be kept up over the whole waking day and something that can be evoked during a few minutes as an exercise.

In fact, it consists of never allowing our prejudices to totally block out our conception of the possibility of such and such a new event. For example, if someone were to come and tell us that the blue sky had turned green, we should be able, despite the fact of never having seen anything similar, to leave a minimum part of our mind open to this possibility (in fact, something of the sort happened as a result of the eruption of Krakatoa last century).

The purpose of the exercise is not to make yourself naive, nor incapable of judging the probability of any given hypothesis, but rather to allow our world conception the possibility of widening, and not permitting our present conceptual limits to close our spirit off completely.

At a second stage, you may notice a very subtle sensation, as if your skin were becoming permeable.

A third stage consists in this permeability that has arisen in us becoming a passage through which our surroundings manage to enter into our very being.

QUESTION

The question to be answered is:

What is the link between the world and myself?

COMMENTS

This exercise has the aim, amongst others, of eliminating all prejudices that we have with regard to all our experiences.

Its practical usefulness is obvious, insofar as our behaviour and all actions that we carry out can be effective, only providing we really observe the conditions in which we act.

It should also be stressed that this exercise opens, for the observer as an individual, the possibility of access to the miraculous. However, the other exercises of observation, etc., can lead to a condition whereby what appears to others to be a miracle becomes a phenomenon that is observable and explicable, by means of the Spiritual Science that the observer is developing for himself.

In this way a kind of conversation can be started within between the apparent miracle, that ceases to be one in time, and the next one that arises. Over a period of time this becomes a kind of “vowel – breathing” process.

Finally, it should be noted that this exercise is not really as simple as it seems at first. To attempt to do this at all, in any circumstances where it goes against one’s own cherished ideas, is to truly try and come to terms with reality.

This is especially so when we are dealing with our own inner prejudice, when we are confronted with the question – is it more important to keep our own thought-content constructions intact, or to deal with reality face to face?

When faced with real inner prejudice, for example in the case of a person you does not like, it can be truly difficult to give him or her the benefit of the doubt and attribute any noble motives to that person, or even to see that person in a better light. The question thus also has a moral dimension also.

XIV) MEMORY REVIEW 2

This exercise should be practised in addition to, and not instead of the exercise "memory review 1".

It consists of evoking memory of what you have lived through over longer periods using the same technique in the same spirit as before.

To be more precise, one evokes first of all week by week what has been done from the present time up to a definite moment about a year before, then, going beyond the possibilities of detailed memory, one tries to evoke the past, month by month until the exhaustion of these possibilities brings us to memory on a year by year basis.

The observer can judge for himself if it is necessary to stop at birth.

QUESTION

The question one should try and answer is:

What can I learn from the changes that have taken place and which make me the being I am, as opposed to the being I was?

COMMENTS

As before, this exercise has a clear ethical goal.

However, it adds a considerable learning element, in the sense that we learn what we have become, thanks to the power of the things we have lived through, and we learn what can be improved potentially with regard to what we now are.

If this exercise is partnered with the exercise of open-mindedness, wholly remarkable discoveries become possible.

XV) MEDITATION 3 - INTUITION.

This stage in meditation becomes possible when you realise that there is an arbitrary element at the stage of inspiration, arising from the fact that you are not wholly united in your inner being with the subject of meditation. In inspiration the subject "speaks" to us indirectly.

Technically, the stage of intuition can be reached by the following means: after having passed from the "imaginary" to the "inspired", you give up even what is expressed by inspiration, to permit the subject itself to unite with our own being.

If you wish, you could call this latest stage an ever-deeper intensity of knowledge of the subject being meditated.

This can be stated differently, as being of the order of what you do when you identify an object with its concept: a glass object and "ashtray" for example.

QUESTION

The question to be answered is:

What difference is there between the being I am, and the subject of the meditation?

COMMENTS

The answer to the question gives an inkling of the potential we each have for being things that are less than ourselves, but also which are greater than ourselves.

This potential shows us that by identity with a subject, you can arrive, with each item of the world around us, to a much deeper relationship than that which is conceivable to an un-prepared consciousness.

XVI) PURE PERCEPTION 3 - CRYSTALS.

By a technique identical to its previous forms, this exercise consists of observing rock crystals placed before you.

QUESTION

Try and answer this question:

What is there that is special in the crystal, with regard to all other objects around me, and in particular with regard to all other minerals?

COMMENTS

The technique used in this exercise in no way different from that used previously; however, the exercise puts us into contact with forces of an altogether new type.

At this level, you can begin to be able to sort out and hierarchically classify the observations made through pure perception.

XVII) I AM...

The exercise consists in trying to find the answer to the questions set out below.

These questions are inevitable at this stage of the path, because a total re-think becomes unavoidable as a result of the nature of findings made up to here.

QUESTION

The question to answer is:

What am I?

COMMENTS

You should be very careful to find exact answers. Precision and discipline must be the basis of research.

The question has a certain answer which of its very nature represents a considerable help to go to the next stage in concentration. Certain aspects to be discovered can be overwhelming for some people.

Nevertheless, this is not really an exercise in the same way as the others, but rather a taking on board of an awareness that is indispensable for all further progress.

VARIATIONS

The question can be put differently, such as:

"Who says "I"?"

or even:

"What lives in my "I am"?"

XVIII) CONCENTRATION 5

This level, when reached, allows you to go from the enormous effort of the previous stage to something simple and natural.

As before, it has to do with a refinement of consciousness, and through this, having access to an ever subtler and more precise observation of what lives in thought.

QUESTION

Here is the question to answer:

Through what do I "see" what I have before my consciousness?

COMMENT

There is a precise experience that corresponds to the answer to the question.

VARIATIONS

The question can be asked more precisely by saying:

"Through what do I perceive myself...?"

or again

"Through what do I understand...?"

but the answers, if they are in any way tinged by the sense-world, cannot be correct.

XIX) PURE PERCEPTION 4 - ALL OTHER OBJECTS

The exercise consists of applying the same technique as before to other phenomena with which one may be confronted.

This can be particularly fruitful when working with animals or places which said to be sacred, before works of art or natural events such as rain, thunder, ice, fog, etc...

However, it should be pointed out that it is socially very difficult to put yourself in front of another human to carry out this exercise with regard to him / her, because it gives rise to all manner of suspicions in the soul of the person thus observed, or in the mind of observers who do not know what is being attempted. This does not mean that the exercise is not useful. Far from it. It is however better not to try the exercise with humans until a certain mastery of the technique has been won, because the human being is by nature most complex.

QUESTION

The question you always ask is:

What is the object I am observing?

COMMENT

In fact, this exercise is more a manner of working applicable to research in any direction at all, which goes beyond the simple empiricism put forward by natural science today.

XX) CONCENTRATION 6

As before, the attitude that is most useful to arrive at this level is an attitude of polarised or active contemplation.

In the same way, here it has to do with finding a subtlety within a subtlety, a finer precision than that found before.

As before, it is extremely difficult to express what is experienced at this level, and above all without colouring or wholly distorting the investigator's results.

QUESTION

Nevertheless, the question to be answered is:

What makes up what I have before me?

COMMENTS

You may guess that at this level, you have still not yet reached enough precision.

You can also guess that having reached this level, the investigator no longer needs any clues from third parties, and he is able to find for himself the clues needed to pursue his path.

XXI) ETHERS 1 – LIGHT

In previous editions, reference to these three stages were omitted. However, some people have found a need for further guidance and for this reason they are included here.

These are stages where the exercise of concentration merges with that of pure perception; that is to say, the thinking that is implicit in every perception is the same as is revealed in concentration.

To discover how to climb to the heights of the light, it is first necessary to perceive where the light lies in relation to ourselves.

That gives us the direction for further movement.

QUESTION

How do I unite with the Living Light above?

COMMENTS

Here are some more clues: light is invisible, and yet it illuminates everything.

We unite with the light when we tell ourselves we are light, and we separate from it by noting that light is within us.

The next stage is once again something that is given as a grace, so to speak: viz. free of charge and without limit, but only once we are ready.

The clue for progress is that the light that illumines our thinking can become alive.

That is the key process: when we think with our hearts and feel with our brains.

In other words, once feeling and thinking merge within.

Space, however, persists in the form of inner and outer: bounded by a circle, as is the sun itself.

XXII) ETHERS 2 – LIFE

Discovering how our life is illuminated by the light of our thinking, even to the point of our clarity of decision making becoming a determining factor in the course of our destiny, is a key observation at this point.

However, no-one should be confused into believing that this theoretical understanding comes even close to the radical experience of the very life essence that courses through our veins, and merges with the air we take in in every breath we take.

A further clue is this: it is possible that through our inner ascent we can transform our breathing process so that, instead of inhaling oxygen (for life) and exhaling carbon dioxide (bringing death), we start, through the inner process of solar self-illumination and consequent metabolism, to inhale carbon dioxide and exhale oxygen.

In this way we bring life and healing, instead of death to our surroundings (including our fellow men).

It is important, even though we may not yet be able to practice this, to understand it is a possibility, so it can be harnessed for the sake of other in future, darker, times.

QUESTION

How does life become destiny?

COMMENTS

A variation on the question, whereby I can ask how MY life becomes my destiny, can teach us probably all we need to know to experience the process.

Once again, it is essential to understand that the key point here is that it is an experience: even if I were to provide a full description, and specifications, nobody would ever know what it feels like to experience it.

And it is ONLY the experience itself that is worthwhile.

It requires steadfast willpower, as does concentration, but since destiny is inextricably linked to ethical progress, let nobody be tempted into believing for an instant that ruthlessness is required.

The opposite is true, if anything; that a relaxed “soft will” as Kuhlewind writes of, will achieve far more than limitless determination.

XXIII) ETHERS 3 – SOUND

To some people, this stage is where the divine music of the spheres is heard, as the archetype of all human harmony and melody. This is the root of love.

To others, it relates to where the cosmic will of self-sacrifice becomes alive in the heat of Saturn. This is the root of love.

To yet others, it involves going beyond the dawn of time, to where the cosmic foundation of all worlds, containing the Logos in itself, is in the eternal dimension. This is the root of love.

To others again, it is our home, when we came and to which one day we shall return, where all transforms in chemical ether. This is the root of love.

None of the above is untrue. But each of them only describes one aspect of the same experience. That experience is far more than the synthesis of the various aspects can encompass.

The real risk is that our individual awareness is not adequate to encompass it, and thus it all remains unconscious: for how much longer, until how many can discover the truth of the sacred root of love?

QUESTION

How free am I to transform, if love links all to all?

COMMENTS

There is little more to be said.

All, in the end, is the root of love, and we ourselves are the gift of love, made to be loved and to love at the same time, and as time progresses, to discover more love all the time, not just at work all round us, but arising in our hearts for all of creation and our fellow men, no matter how far they have fallen!

EPILOGUE

Those who have followed the path this far, will probably have taken a number of years to do so. The following table sets out the usual timescales observed for passage from one stage to another.

	Exercise	Minimum Time	Average Time	Author's Time
1.	Concentration 1	2 weeks	4-6 weeks	5 weeks
2.	Memory Review 1	1 week	6-8 weeks	18 months
3.	Pure Action	1 week	2-3 weeks	10 days
4.	Concentration 2	2 weeks	6-8 weeks	4 weeks
5.	Equanimity	1 week	2-3 weeks	2 weeks
6.	Meditation 1	1 month	6-12 months	18 months
7.	Pure Perception 1	6 weeks	3-4 months	18 months
8.	Concentration 3	4 weeks	6-9 months	12 months
9.	Positivity	3 weeks	2-3 months	2 months
10.	Meditation 2	3 months	12-18 months	2 years
11.	Pure Perception 2	6 weeks	3-4 months	18 months
12.	Concentration 4	8 weeks	1 -2 years	2 years
13.	Open-mindedness	4 weeks	3-9 months	5 months
14.	Memory Review 2	1 week	6-8 weeks	18 months
15.	Meditation 3	6 months	2-3 years	4 years
16.	Pure Perception 3	6 weeks	3-4 months	18 months
17.	I am ...	9 months	2-3 years	2 years
18.	Concentration 5	3 months	2-3 years	3 years
19.	Pure Perception 4	6 weeks	3-4 months	18 months
20.	Concentration 6	4 months	2-3 years	3 years
21.	Ethers 1 - Light	1 month	2-3 years	2 years
22.	Ethers 2 – Life	3 months	2-3 years	3 years
23.	Ethers 2 – Sound	3 months	1-3 years	3 years

Please note there are neither maximums nor totals, since timing depends on individual factors only. The author's own timings are included for illustration

of the possible range. This is no race – slow and steady is far, far better than quick and miss what is there to be noted along the way.

Items worth considering along the way include the issue of self-gift, the relative weights of devotion and desire, resurrection as an inner law, the gift of union and the impersonal role of the observer.

Is the initial concept of the Divine adequate to encompass even the role of a real guardian angel? What of the hierarchies above going up to the Logos and beyond? How far down do we need to be concerned with the hierarchies below us? As far as the mineral? And along what pathways can we reach to recover lost positions?

As you progress, readers will have been able to check its reliability and its extraordinary fruitfulness for themselves, and its safety for the investigator, who risks neither getting lost, nor folly, nor a return backwards to atavist states of consciousness. On the contrary, the position is at the forefront of modernity, reaching out to a future in which discoveries are ever more noble, precise and powerful.

Ethics arise on their own, and the truthfulness and reliability of the observations are guaranteed by easy corroboration by anyone of their soundness. This does not mean, of course, that these checks can be carried out instantly, but that if the results are good, they shall be the same for each of us.

The path leads to a whole host of results; the founder of the path, Rudolf Steiner, has largely made these public. The answers to the questions put in this work are only a small portion of the discoveries possible using these techniques.

However, any results are only of value if they are confirmable by the method that is the subject of the present document. If the results obtained are not verifiable or, in other words, they are false or subjective, then they are of no value. If on the other hand they are correct, they can be checked by anyone who wants to be bothered with looking in the direction stated.

The purpose of the present document is to make available the tools necessary for any personal verification anyone wants to carry out. There is unfortunately,

a risk: that the tools and techniques be buried underneath the multiplicity of results, and thus the potential of the path may not be realised.

This potential consists of bringing about in due course a renewal of our civilisation by means that lead to greater ethics in total freedom, to deeper knowledge, to enlivened art, and to fertilisation of all which is affected by a better understanding of the human spirit. And one might add concrete knowledge of the hierarchical position of man, which lies beyond the inanimate objects he creates (such as glasses), and is surpassed in turn by certain powers of the universe.

The potential for renewal of civilisation offered by this path is vast. So that the reader does not have to take these statements at face value, the appendix shows how the techniques acquired may shed light even on the thorniest questions.

Nevertheless, it is clear that civilisation may only be renewed when research through such methods becomes a mass phenomenon, instead of the research field of a few pioneers.

It is equally clear that the tools given here are not the end in themselves, but are useful only insofar as they serve to make us aware, to open us to our own human potential. This remains, for the most part unexplored for the moment.

Certain people have noted that western culture lies today under various threats. The techniques given here may give humanity the means of solving its problems - even if civilisation were to fall into the abyss and we were to find ourselves confronted with technologically assisted barbarism.

It is right to examine two theoretical questions simultaneously - it is generally held in Western materialist culture that what is proposed here is impossible. It is also widely held that any belief in any non-physical existence stems from cowardice before the phenomenon of death. It is time for both statements to be seriously questioned.

I put forward no theoretical proofs, but simply invite all those who have the courage and honesty to do so, to try out what is set out here for themselves, allowing sufficient time to develop an appropriate view. Concrete verifiable experience is more persuasive than theory.

Finally, the author accepts full responsibility for his statements, and is available to any reader for a meeting, and to give any personal tips or advice. He may be contacted on-line at the following address:

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Till now all has been placed in the most serious imaginable context, since the contents of this work need to be taken seriously. But it is obvious to any really human person, that progress cannot be humourless, as the present document has had to be.

The next part of this document is given by way of an illustration of the potential for applications of the techniques acquired, and has to do with human relationships. It contains exercises aimed at clarifying and putting in order this sphere which today risks falling into utter chaos.

HUMAN RELATIONSHIPS

INTRODUCTION

Some exercises are put forward here which can be useful in different ways, according to various stages of application, as you will see for yourselves.

However, it is important to have previously acquired a certain familiarity with the techniques already noted, a certain mastery of thinking, etc., because otherwise you will not have sufficient control to obtain useful results, or no attention subtle enough to pick up on the finer elements in these fields where instinct often has overwhelming force.

It should therefore be stressed that the most stringent precision is needed for the practise of the following exercises, to avoid falling into error or worse. This is because the consequences of such errors can be disastrous, since other human beings are necessarily involved.

SYMPATHY AND ANTIPATHY

Sympathie (in the French sense) and its opposite, antipathy are the first levels of variation from the neutral condition towards another person, which is also called indifference. Their nature is easily evoked by the following meditation :

- Evoke around you a bright red colour, in which you are immersed, then, at a given moment, suddenly change colour to sky blue, and then back to the red, the blue, etc., until the end of the exercise.

This exercise leads to a real comprehension of what is to be found in acceptance - or 'sympathie' - towards another person, or in rejection - or antipathy - of a third party.

One question that can be usefully put to the consciousness is: *how can I precisely envision the feeling state thus evoked?*

FRIENDSHIP

To clarify the nature of friendship, it is useful to compare it to indifference. To do so, one can try smiling at a complete stranger, for example someone one comes across on public transport, and then smiling at a friend.

For this exercise, it is useful to focus attention on the communion or intimacy that it awakens.

A more powerful variation consists of hugging a friend, and then a person who leaves us indifferent.

It should also be pointed out that children are unsuitable for this exercise because by reason of their inner structure they are much more open to friendly feelings than adults.

In this case too, it is useful to bring to attention the communion or intimacy that is awakened.

It may be added that it is rarely necessary to carry this out more than once in order to understand what is involved.

SEX

Observations here are only possible once you have full mastery of pure perception. In fact, the sensations involved in the sex act have such an overwhelming character that all too often the consciousness of the individual becomes saturated by them.

If the circumstances of life make it impossible to realise this exercise, one can, with suitable precautions, try and carry it out by working on a remembered event. However, the usual role of the imagination in the erotic sphere is such that evocation by imagination must be avoided, and thus meditative investigation is impossible.

Two questions permit obtaining clues that imply knowledge of the difference between sexual relations and a loving relationship.

The first concerns a relationship of love:

- During couplings in the context of love, what is the role of the physical body?

The second one is:

-To what extent does the conscious evocation of veneration / devotion during the sex act change it into an act that involves self-gift?

The answers to these questions can be painful and bitter. This is why it is advisable not to research this sphere until other exercises such as equanimity, memory review, etc. are mastered.

LOVE

We are referring to a love of platonic type that goes beyond the carnal. If this love is evoked and the observer feels simultaneously touched in his / her erotic sphere, the following meditative task is advised : imagine the erotic sphere of the other party apart from yourself and give it back to him / her as a integral part of their own being, which you do not touch.

Once this obstacle is overcome, you can try, by agreement with the other person, to arrive at pure perception of the being which is incarnate in him / her, whilst looking deeply into his / her eyes.

The questions that can turn out useful at this stage are:

Is there a limit on the number of participants for such reciprocal pure perception, either simultaneously or spread out over time ?

How deep can I go in reciprocal pure perception with such and such a person, or again in absolute terms ?

The answers to these questions are both surprising and comforting. Of themselves they may suggest directions for more subtle research.

FURTHER POSSIBILITIES

The very fact that these are even mentioned here should give a clue to further working.

The following questions are revealing in themselves:

Does self-sacrifice have any role in love?

What is the value of loving someone that one likes in the first instance?

What do you do when you decide to love someone you do not like?

What does it mean to be linked to someone in life?

What are the options for closer links with anyone?

What can we learn from the phenomenon of adoption?

Do we have to be loved or even liked in order to give of ourselves?

What happens when we give love to our enemies?

How to we weave a karmic net to catch our fellow men?

Does love stop at death?

Is there anything that can stop love once it has been decided as a free self-gift?

What does love teach about karma?

Can being in the right ever be enough in ethical terms?

There are more questions to be answered: but from now on you will have to create them for yourself.

ETHICAL CONSIDERATIONS

If, as is stated in books such as "*The Secret*", everything a human wants can be provided without self-aware thinking, simply by magic, as it were, there are a number of ethical considerations that need to be taken aboard.

What do we want and why do we want it? Is it enough just to decide what we want? Is it possible to school what we want so we can grow by doing so?

What if what we want is detrimental to other people, or to the world as a whole (ecologically for example)?

What about the issue of selfishness? How about helping others?

Can we help others if we do not know what they want? Can we ever know what they want?

Why should getting what someone wants be a good thing?

How about the experience of spiritual growth through pain?

What does life become if everything is easy and pleasant?

What depth is left in life then?

Can an easy life have any "flavour"?

If we remove the disasters we need to grow from our destiny, do we just create bigger harder ones for later on?

If we do not change, why should anything in our life change?

Is change always for the better?

Who is in charge of destiny anyway? Are we up to the task of taking over our destiny for ourselves yet?

And these are just the starter questions....and they also apply to love, money, and anything else we desire.

WORKING WITH THE DEAD

INTRODUCTION

Some exercises are put forward here which can be useful in discovering what happens when we die, as you will certainly see for yourselves at some stage. Their use is not just in preparing for our own demise, but also for helping those to whom we are bound in life to adjust to their changed circumstances.

Once again, it is important to have previously acquired a certain familiarity with the techniques already noted, a certain mastery of thinking, etc., because otherwise you will not have sufficient control to obtain useful results, or no attention subtle enough to pick up on the finer elements involved.

It must be stressed that developing and strengthening a sense of truth is vital in this area where there is such a powerful risk of illusion. All the techniques for telling truth from self-pleasing illusion will be required in order to be able to work usefully.

It is for this reason that these techniques of investigation have been placed towards the end of this work.

MEDITATIVE FOLLOWING

The technique involves imagining the dead at the very best of their human potential. The purpose is to develop contact and a kind of sensitivity over time.

One can ask oneself (and the dead person evoked in this way):

What changes are taking place in the circumstances of the dead over time?

How long does each stage last?

What assistance do the dead need and how can we help them?

What is appropriate to send to them, and what is not?

How long can the dead be followed, and is the answer individual or general?

Is it possible to compensate after death for lessons unlearned when alive, and if so to what extent?

What do the dead bring to other entities they encounter after death, if anything?

Is this general or individual?

Certain categories of people are especially suited for this exercise, and they include the following: people with whom we have been closely linked in life (karmic links), those undergoing early and sudden deaths, and those who die in mass events (catastrophes, terrorist attacks, etc.).

What other questions can you add?

What other classes of the dead can you add?

READING TO THE DEAD

This technique involves taking a text with a spiritual content (Spiritual Science literature, a meditative or religious text, etc.) and evoking the image of the dead person(s) as above, and thinking the contents through as consciously as possible, for the dead person, as if reading to them.

The following questions are interesting to ask oneself:

Who should be included in such readings, and should anyone be excluded?

What should be read in this way?

How intently do contents have to be thought in order for the exercise to be effective?

To what extent does knowledge of an earthly language help in this exercise, and for how long does this last?

HELPING THE DEAD

This follows on from the stage of following the dead, and initial answers will be given through the questions given above. Further lessons can be learnt by asking the answers to the following:

What do heat/cold mean for the dead?

What manifests behind such sensations?

Can the dead be lonely?

Are some incarnate people invisible to them, and if so, who and why?

DISCOVERING KARMIC LINKS

It will become obvious from the practise of the exercises stated above, that it can be useful to discover if any personal (karmic) links exist. In addition to pure perception on the living, and memory review of the relationship, the technique of repetitive meditation of the subject person can be a useful way of finding answers to the following questions:

To whom am I linked, besides the obvious, are links stronger with "friends" or "enemies", and do either play the opposite role beneath the surface?

Can links be strengthened, and are there any differences before/after death?

If so, what are they?

Are links only from the past, or can new links be forged for future use?

Do such links have to be forged when alive only?

CONCLUSION

FAILSAFES

In order to keep the feet firmly on the ground, the following questions also need attention:

How do I know that I am not just labouring under an illusion?

What is the role of the sense of truth, and how reliable have I made it for myself?

FINAL COMMENTS

To close, I feel it might be useful to make out an overview for yourself of the scope of this present work and its possibilities.

Ask yourself for example:

How does the technique of concentration for stripping away thought contents compare to oriental methods that recommend avoiding the interference of the "mind"?

Does it go as far in this direction as oriental tradition, or does it go further?

To what extent does the path enable hypocrisy and self-deception to be avoided?

To what extent does this path foster forging links with other people?

To what extent does this path require cutting oneself off from outer civilisation?

To what extent does this path enable and even foster changes in oneself?

Does this path develop sensitivity or remove spontaneity?

Is there a limit to how advanced one can become on this path?

What limits stop me from going as far as I can along this path?

Do these techniques provide the tools for removing obstacles?

Can the fear of carrying out inner research be understood, and if so, what happens to it?

Has anyone ever been through this work before me?

Is anything actually safer?

Can laziness that prevents inner research be overcome through appreciating its deep meaning in human terms?

If so, does seriousness threaten to kill the sense of humour?

What is the difference between inaction and rest?

What happens to doubt when you try and see for yourself?

How far can practical experience verify a theoretical approach?

Is certainty ever absolute, or should we continually question everything?

What are the risks involved in simply disregarding the existence of a human researcher in research (in terms of a bearer of thinking feeling and will contents) as opposed to an approach which takes full account of them, as suggested here?

As a final aside, you may be interested to learn that group working is being carried out in accordance with the attached general (multiple year) and daily timetables given at the end of this work.

MEDITATIONS

I) FIRST GROUP

This group is denoted by meditations that have to do with the world, and the entities within it.

1) THE ROSE-CROSS MEDITATION

- a) Imagine a plant you know well, and evoke in your imagination its growth up to flowering. Note the purity and beauty of this process.
- b) Then imagine how you have developed to the stage at which you are on the day in which you are meditating. Note by comparison with the plant, our own lack of purity and beauty. However, also note the existence of our total freedom, compared with the plant.
- c) Imagine your freedom able to take you to purification and beautification through asceticism, until the blood you imagine flowing in your veins becomes as pure as the sap flowing in the petals of a red rose.
- d) At this stage, imagine as symbol of our instincts and passions, a black cross, and as symbol of our victory over them, in the centre of the cross, seven red roses.
- e) Keep this image before the awareness as a synthesis of all that has gone before up to this stage in the meditation.

VARIATIONS

Imagine instead of the seven red roses in the centre of the cross, a circle of seven stars around it.

Change the colours of the cross in a sequence as follows: black cross + red roses > green cross + yellow roses > blue cross + white roses > white cross + clear roses > clear cross + luminescent roses > luminescent cross + stars in a circle around it.

2) CARBON - DIAMOND

Just imagine as vividly and precisely as possible how, through heat and pressure within the Earth, coal (carbon) turns to diamond.

VARIATION

This consists of realising that the coal is a symbol of ourselves in our present state, and the diamond what we may become one day through the inner path.

3) VOLCANO / EARTHQUAKE

These meditations simply consist of imagining the effects of an earthquake or of the eruption of a volcano - as an expression of movement of the Earth.

4) MOVEMENT

Seated, with your feet on the floor, imagine first of all moving one leg, then the other, then stretching them, walking and running, whilst at all times leaving the legs relaxed and still.

This exercise can be a starting point for various etheric actions.

5) MOTIONLESSNESS

This is a useful variant on the above. It can be practised any time anywhere as an exercise in free will.

Or alternatively, just focus on the feet and forget about everything else. Just live in your feet for a while. This has its own point...it helps us to refocus on the earthly, as an antidote for when we have flown too close to the sun, so to speak.

II) SECOND GROUP

The second group is characterised by the fact that the meditations are in the form of texts specially written for the purpose and not, as before, successions of images or of more or less natural phenomena.

No one is bound to use any of the texts below, especially if they run counter to his / her beliefs. Others that may be more suitable may be found elsewhere (see Bibliography). The selection carried out here is only to show something of the range of possibilities.

1) THE WORD

Meditate this text :

(St. John's Gospel: Chap.1.)

Prologue

In the Beginning was the Word
And the Word was with God
And the Word was a God.
It was in the beginning with God.
Everything came about through Him,
And nothing exists that came about without Him.
In Him was life,
And the life was the light of men.
And the light shines in the darkness ;
And the darkness has in no way apprehended it.
A man came, sent from God,
His name: John.
He came in witness
To witness of the light,
So that all men could believe through him.
He was not the light
But came as a witness of the light.
The true light, which lights all men
Was coming into the world.

It was in the world,
And the world came about through it.
But the world did not know it.
It came to the personal beings,
But the personal beings did not receive it.
To those who received it
It gave the power
To become children of God,
Those who trusted His name.
They are not issue of the blood
Nor of the will of the flesh
Nor of the will of man,
But of God.
And the Word became flesh.
He dwelt amongst us.
And we have perceived the manifestation of His Being,
Manifestation of the Son born of unity with the Father,
Full of self-gift and truth.

2) PURE LIGHT

Meditate this text :

In purest outpoured light
Sparkles the divinity of the world.
I place myself within the divinity of the world.
I shall always find myself there.
Within the divinity of the world.

- a) This meditation is to be carried out as soon as possible after waking and before the impressions of the outside world begin to disturb us.
- b) At the end of the meditation, concentrate your attention at the point a little inside the forehead, and resonate at this point the words "I am".
- c) Then concentrate your attention on the larynx and there resonate the words "It thinks".

d) Then concentrate on the solar plexus, over which you will previously have crossed your hands, right over left. At this point, resonate the words "She feels". (You may notice after a while that a force tends to push the hands away from the chest. Just let it happen).

e) Finally, concentrate on all your skin, which you resonate with the words "He wills".

3) EX DEO ...

The text to meditate is first given here in Latin, then English.

" Ex Deo nascimur, in Christo morimur
per spiritum sanctum reviviscimus."

" We are born of God, we die in Christ
We resurrect through the Holy Spirit."

4) THE FOUNDATION STONE.

From the Xmas Congress 1923.

(Rudolf Steiner)

Soul of Man !
You live in the limbs,
Which bear you through the world of space
To the essence of the spirit-ocean :
Practise *spirit- memory*
In soul depths,
Where in the action
Of the world-creator being,

Your I
Draws its essence
From the I of God ;
And in the cosmic being of man
You will truly *live*.

For the Father-Spirit acts on high
In world-depths generating being.
Spirits of Power,
Make resound from the heights
The Word that the depths echo ;
It says :
Man is born from God.
The spirits hear it
To the East, to the West, to the North, to the South :
May human beings hear it !

Soul of Man !
You live in the beat of heart and lung,
Which through the rhythms of time
Leads you to feel your own soul-essence :
Practise *spirit-presence*
In soul balance,
Where in their moving flux
The actions of the world's becoming
Unite your I
To the I of the worlds ;
And in the soul-activity of man
You will truly *feel*.

For the Christ-will acts all round
In world-rhythms pouring grace on souls.
Spirits of Light,
Enflame from the East
The Word that takes shape in the West ;
It says :

In Christ death becomes life.
The spirits hear it
To the East, to the West, to the North, to the South :
May human beings hear it !

Soul of Man !
You live in the calm of the head
Which from eternal foundations
Opens access to cosmic thoughts for you :
Practise *spirit-vision*
In thinking calm
Where the eternal aims of gods
The luminous essence of the worlds
On your own I
Bestow
For your free willing
And in the depths of the spirit in man
You will truly *think*.

For the Spirit's cosmic thoughts act
In the essence of worlds begging for light :
Spirits of Soul,
Make rise from the deeps
The prayer that the heights grant ;
It says :
In the Spirit's universal thoughts, the soul awakens.
The spirits hear it
To the East, to the West, to the North, to the South :
May human beings hear it !

At the *turning point of time*
The spirit-light of worlds
Entered the stream of earthly essence ;
Night-darkness
Had exhausted its action ;
The clear light of day
Streamed into the souls of men ;
Light
Which warms
Poor shepherd's hearts ;
Light
Which enlightens

Wise king's heads.

Light divine,
Christ-Sun,
Warm
Our hearts :
Enlighten
Our heads ;
So that good may become
What from our hearts
We found
What from our heads
We guide to the goal
Through our will.

6) MICHAEL IMAGINATION

Sprung from the forces of the Sun,
Shining, world-blessing Spirit-powers,
You were pre-destined by the Spirit divine
To be the radiant clothing of Michael.

He, the Christ-messenger knows in you
God's holy world-will that supports mankind.
You, radiant beings of the etheric worlds
Bear the holy Word of God to man.

So appears the herald of Christ
To thirstily waiting soul.
May your Word of Light ray forth to them
In this cosmic age of Spirit-man.

You, disciples of spirit-knowledge,
Heed Michael's wise warning:
Take up zealously within your souls
The holy world-will's Word of Love
In your soul's aspiring, actively!

This was the text given out by Rudolf Steiner in his last address prior to his death. This seems to have special meaning for our time.

III) THIRD GROUP

This group of meditations is especially directed to working with other people – both dead and alive.

Their purpose is generally to give assistance to others, and to foster relations based upon love.

1) OTHER PERSONS

Imagine the persons you wish to meditate bathed in light. Imagine them at the height of their powers and with all their very best aspects, and try and intensify the light in which they are.

This exercise, which can be therapeutic, becomes particularly effective if carried out each day for a twenty- eight-day period. Some people believe its effects to be increased by starting at a new moon.

2) HEART OF CHRIST

Imagine the person(s) you wish to meditate (as above), whether friends or not. Then evoke with maximum intensity and clarity:

" Heart of X, heart of Christ
Heart of Y, heart of Christ
... ..
Heart of myself, heart of Christ
In Him all hearts are united."

COMMENT

This meditation can be very useful in times of difficulty.

3) THE LAKE

Imagine the person(s) you wish to meditate (as above), seated around a calm and still mountain lake. Then evoke with maximum intensity and clarity:

"Stillness and quiet spreads through all my limbs.

Seek out the force in the stillness.
The force penetrates in me."

4) HELP FOR X

The following text meditation was specifically intended to help those who need it, and was written by Rudolf Steiner:

"I sink down into the deepest soul-powers in me,
There I live, feeling in the eternal in my soul.
Like a point not spread out into a circle,
So is the eternal soul with no bodily being in me.

With this bodiless eternal being I think back
Helping in spirit - - -

May the power to be yourself, strengthen in you
The light, that shines in your own inmost self, enliven in
you.
The soul-warmth, that rays forth from your own spirit,
warm you through."

You will need not just to fill in the name at the dashes, but to meditate the person(s) as stated above.

5) FOR THE DEAD

Rudolf Steiner also wrote several meditation texts to help the dead. Here is a fairly typical sample:

"I look at you in the spirit world
In which you are
May my love lessen your heat
May my love lessen your cold
May it hurry to you and help you
To find the way

Through the spirit-darkness
Into the spirit light.”

6) FOR SUICIDES

Steiner also specially wrote the following words for suicides:

1. Your will was weak
2. Strengthen your will
3. I send you
Warmth for your cold
4. I send you
Light for your darkness
5. My love is with you
6. My thoughts go back to you
7. Carry on becoming

The fact that there are seven lines is no coincidence. I suggest a weekly cycle for working with suicides.

7) FOR THE ILL

The following mantram is suited for the ill in general:

O spirit of God fill me,
Fill me in my soul;
Give strength to my soul,
Strength also to my heart,
My heart that seeks for you,
Seeks for you with deep longing,
Deep longing for health
For health and great courage
Great courage, so I can become useful
Become useful for living.

Steiner in addition to the above recommended this for those in danger of dying:

You spirit of my life, protecting companion,

Be the good heart in my willing,
Be human love in my feeling,
Be the light of truth in my thinking.

8) FOR THOSE IN DANGER (IN TIMES OF WAR)

The last mantram is given for use in times of war, and was written by Steiner for use in World War I:

Spirits of your souls, active watchers,
May your wings bring
The entreating love of our souls
To the earthly men entrusted to your protection,
So that, united with your might,
Our plea may ray out in help
To those souls, that it seeks for lovingly.

CURRENT DAILY TIMETABLE

<i>Time</i>	<i>Item</i>
During Night	Meditation – The Word (John 1)
On rising	Main Exercise (see Guidance in Esoteric Training)
7.00 a.m.	Meditation – The Foundation Stone
8.00 a.m.	Concentration OR *
9.00 a.m.	Concentration OR *
10.00 a.m.	Meditation – The “I am” see Rittelmeyer “Meditation”
12.00 noon	Pure Action
12.30 p.m.	Michael Imagination
2.00 p.m.	Equanimity
3.00 p.m.	Pure Perception– on plants
4.00 p.m.	Positivity
6.00 p.m.	Open-mindedness
7.00 p.m.	Concentration *
7.00 p.m.	Meditation – The Rose Cross
8.00 p.m.	Meditation – Heart of Christ
9.00 p.m.	Prayer – Our Father
On retiring	Memory review

October 2003

TIMETABLE OVER SEVERAL YEARS

Programme - 1

Preparation: up to Michaelmas 1997

A Every day at own timing:

The 5 exercises (concentration, pure action, equanimity, positivity & openmindedness)

R. Steiner 'Occult Science', 'Initiation', 'Guidance in Esoteric Training'.
etc.

Memory review (on retiring)

R. Steiner 'Occult Science', 'Initiation', 'Guidance in Esoteric Training'.
etc.

Nocturnal reciprocal meditation (all known coworkers)

M. Scaligero 'Manuale Pratico della Meditazione' etc.

Lord's Prayer meditation (on rising).

Matthew 6: 9-14

B Rites

i St. John's tide (1 week around 24th June) at own timing:

Every day as before but adding:

The Word Meditation on rising (1/2 hour preferred in lieu of Lord's Prayer)

John 1: 11-14

Pure perception of nature (at true noon if possible)

R. Steiner 'Occult Science', M. Scaligero various texts, etc.

Meditation of macrocosmic Lord's Prayer (beginning Aum Amen ...) in evening

R. Steiner 'Verses & Meditations'

ii Michaelmas (1 week around 29th September) at own timing:

Every day as before but adding:

Michael Imagination on rising (1/2 hour preferred in lieu of Lord's Prayer)

R. Steiner 'The Last Address' also in 'Verses & Meditations'

Concentration at noon on a steel object (1/2 hour nonstop)

R. Steiner 'Occult Science', 'Initiation', 'Guidance in Esoteric Training'.
etc.

Meditation on Sword of Michael meteoric iron in evening (beginning O Man ...)
R. Steiner 'Verses & Meditations'

iii Xmas (from sunset 24th December to dawn 6th January) at own timing:

Every day as before but adding:

Foundation Stone Meditation on rising (1/2 hour pref. in lieu of Lord's Prayer)

R. Steiner 'The Xmas Congress' also in 'The Foundation Stone'

Backwards Review one month per day over whole past year at noon (1/2 hour)

Heart of n, Heart of Christ Meditation (all known coworkers)

M. Scaligero unpublished following G. Colazza & R. Steiner

iv Easter (1 week around Easter Sunday) at own timing:

Every day as before but adding:

The Word Meditation on rising (1/2 hour preferred in lieu of Lord's Prayer)

John 1: 11-14

See Behind ... meditation (lessons 7 & 8 in reverse order) at noon (1/2 hour)

R. Steiner 'The First Class of Spiritual Science'

Memory of the Light Review on retiring in silence to meditate same all night

R. Artabano unpublished

c Preparation Periods

i Xmas during Advent

Every day as before but adding:

The Word Meditation at sundown (1/2 hour preferred)

John 1: 114

ii Easter during Lent

Every day as before but adding:

Meditation of lectures (1/2 hour preferred daily 1 lecture per week)

R. Steiner 'The Inner Realities of Evolution'

iii St John after Whitsun

Every day as before but adding:

Meditation each noontime of one of The I Ams (1/2 hour preferred)

John xiv 6, John xv 1 & 5, John x 7 + 11, John vi 35 & 48, John viii 12 +

John xi 25

iv Michaelmas after Leonites (2nd week August)

Every day as before but adding:

Pure perception on firmament and stars (after nightfall all weathers)

R. Steiner 'Occult Science', M. Scaligero various texts, etc.

Note: Other additional exercises may be added as felt necessary at the time this is just the core matter.

2 Rite: from Michaelmas 1997 and thereafter (to date)

a Every day at own timing:

Lord's Prayer meditation (+ prayer for guidance and help on rising).

Matthew 6: 914

The 5 exercises (concentration, pure action, equanimity, positivity & openmindedness)

R. Steiner 'Occult Science', 'Initiation', 'Guidance in Esoteric Training'. etc
The Rose Cross Meditation during day

R. Steiner 'Occult Science', 'Initiation', M. Scaligero various texts, etc

Pure Perception on the times (using whatever is contemporary & to hand)

R. Steiner 'Occult Science', M. Scaligero various texts, etc

Meditation on formation of diamond from carbon in nature

M. Scaligero 'Techniche della Concentrazione Interiore'

Memory review (on retiring)

R. Steiner 'Occult Science', 'Initiation', 'Guidance in Esoteric Training'.

etc.

Nocturnal reciprocal meditation (all known coworkers)

M. Scaligero 'Manuale Pratico della Meditazione' etc.

b Rites

i St. John's tide (1 week around 24th June) at own timing:

Every day as before but adding:

The Word Meditation on rising (1 / 2 hour preferred)

John 1: 114

Pure perception of nature (at true noon if possible)

R. Steiner 'Occult Science', M. Scaligero various texts, etc.

Meditation of macrocosmic Lord's Prayer (beginning Aum Amen ...) in evening

R. Steiner 'Verses & Meditations'

ii Leonites (1 week around 15th August) at own timing:

Every day as before but adding:

Meditation on Sword of Michael meteoric iron in morning (beginning O Man ...)
R. Steiner 'Verses & Meditations'

Meditation of forces at work in thunderstorms

M. Scaligero 'Techniche della Concentrazione Interiore'

Pure perception of stars (leonite showers around midnight if possible)

R. Steiner 'Occult Science', M. Scaligero various texts, etc

- iii Michaelmas (1 week around 29th September) at own timing:
Every day as before but adding:
Michael Imagination on rising (1/2 hour preferred)
R. Steiner 'The Last Address' also in 'Verses & Meditations'
Concentration at noon on a steel object (1/2 hour nonstop)
R. Steiner 'Occult Science', 'Initiation', 'Guidance in Esoteric Training'.
etc.
Meditation on Sword of Michael meteoric iron in evening (beginning O Man ...)
R. Steiner 'Verses & Meditations'*
- iv November (1 week around November 1st) at own timing:
Every day as before but adding:
Meditation of own choice for the dead in morning from following texts:
Any from R. Steiner 'Verses and Meditations' or 'Our Dead'
Meditation of own choice for the dead in evening from following texts:
Any from R. Steiner 'Verses and Meditations or 'Our Dead'
Heart of n, Heart of Christ Meditation (all known persons living & dead) all
night
M. Scaligero unpublished after G. Colazza & R Steiner*
- v Xmas (from sunset 24th December to dawn 6th January) at own timing:
Every day as before but adding:
Foundation Stone Meditation on rising (1/2 hour preferred)
R. Steiner 'The Xmas Congress' also in 'The Foundation Stone'
Backwards Review one month per day over whole past year at noon (1/2 hour)
Heart of n, Heart of Christ Meditation (all known coworkers)
M. Scaligero unpublished after G. Colazza & R. Steiner*
- vi Holy Week (1 week before Easter) at own timing:
Every day as before but adding:
Meditation each morning of one of The I Ams
John xiv 6, John xv 1 & 5, John x 7 + 11, John vi 35 & 48, John viii 12 +
John xi 25
Meditation of Gospel for that day in Holy Week (1/2 hour preferred)
Matt 21 111, + 1821, + 22 1533, + 26 116, Luke 23 1332, John 19 115, +
John 1642
Meditation of lectures each evening (i 1 lecture per day)
R. Steiner 'The Inner Realities of Evolution'*
- vii Easter (1 week around Easter Sunday) at own timing:
Every day as before but adding:
The Word Meditation on rising (1/2 hour preferred)
John 1: 114
See Behind ... meditation (lessons 7 & 8 in reverse order) at noon (1/2 hour)
R. Steiner 'The First Class of Spiritual Science'
Memory of the Light Review on retiring in silence to meditate same all night
R. Artabano unpublished*
- viii Whitsun (1 week around Whit Sunday) at own timing:
Every day as before but adding:
Meditation on Olive Mount Apocalypse (1/2 hour preferred)
Matthew 24 151
Meditation on Whitsun tide (beginning Where senseknowledge ends)*

R. Steiner 'Verses and Meditations'
Backwards Review (keeping aware of unusual events in day) in evening
R. Steiner 'The Work of the Angles in Astral Body'

Note: there is no other preparation other than the previous 14 years of ritual work. Because the daily schedule is so heavy, actual rituals, though more frequent, are lighter than before to compensate & permit maximum daily intensity of work.

Further Notes

Chronology

This is the last of a series of ritual actions carried out together by a group of people all over the world. The idea originated in Italy in 1974, when R. Artabano formed a group of people to come together for intense spiritual activity over a week around Eastertime. The condition for taking part was saying you wanted to.

I did not find out about it until part way through the week, and the next year was able to partake in England, and forming over successive years a second group over there. In the meantime a number of separate groups had formed in Italy, working similarly. From this basis it was discovered that for the ritual to be effective, spiritual work had to be undertaken on a regular basis, and in particular preparation as well.

In 1981, the first international ritual was held by invitation only, based upon the framework of exercises which is the basis of the Easter Ritual, and its preparation (over a 6 month period). The 'spirit desperadoes' were able to meet in retreat together for a week, with very intensive spirit activity. The event has been repeated ever since, though not always around a weeklong retreat, as this was not possible.

After the first few years, the initiative was taken to add a second ritual at Michaelmas, and over the last few years I have been trying to structure some additions for St. John's tide and the Xmas period which are not too heavy, bearing in mind family demands at this time.

Opportunity

It is now possible to see the whole question in a longer perspective, as something that can be done at the coming time of crisis, as a counterweight. The importance of the task may be seen from Steiner's Last Address.

I personally feel that this task is in relation with my being born at this time. This does not mean I shall be able to see it out, nor that we shall not encounter some opposition which would wish to stop our free actions. This is why I am circulating the invitation and notes, so that those who want to can carry on without me if necessary, and without each other also.

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“KNOWLEDGE OF HIGHER WORLDS AND HOW TO ATTAIN IT”

Rudolf Steiner Press

The reference work.

“OCCULT SCIENCE”

Rudolf Steiner Press

Contains important chapters on exercise techniques.

“THE THRESHOLD OF THE SPIRITUAL WORLD”

Rudolf Steiner Press

Images for meditation, which a beginner can take on .

“THE INNER REALITIES OF EVOLUTION”

Rudolf Steiner Press (out of print)

Very powerful meditational images, for experts.

b) Untranslated, or partially translated German texts

“WAHRSPRUCHWORTE”

Rudolf Steiner Verlag GA 40 & GA 40a

THE collection of meditations, recently added to by two further volumes:

“SEELENUBUNGEN”

Rudolf Steiner Verlag GA 267

A collection of exercises and mantrams, such as those quoted previously
and

“MANTRISCHE SPRÜCHE”

Rudolf Steiner Verlag GA 268

A further collection of mantrams.

“ESOTERISCHE UNTERWEISUNGEN - ERSTE KLASSE”

Rudolf Steiner Verlag GA 270/ I-IV

The celebrated lessons of the 1st Class of Spiritual Science, which have been translated into several languages, but which have been kept secret until recently, and still are so except in German and English.

“RITUALTEXTE FÜR DIE FIEIERN DES FREIENE CHRISTLICHEN
RELIGIONSUNTERRICHTES”

Rudolf Steiner Verlag GA 269

A further collection of mantrams, prayers and ritual texts for celebrating services for children and adults.

“UNSERE TOTEN”

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Collection of funeral addresses, containing meditations on the dead.

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THE collection of exercises. (A partial translation is available in English under the title “Guidance in Esoteric Training”, published by Rudolf Steiner Press, London.

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Practical advice on exercises and mediations, correspondence etc.

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G. Kühlewind "FROM NORMAL TO HEALTHY"

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Fairly complete manual well translated from German.

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Material for meditation at advanced level, from the German.

"STAGES OF CONSCIOUSNESS"

Lindisfarne Press

Very competent work from the German; contains many excellent meditational texts.

"DIE SANFTE WILLE"

Urachhaus

A completely different approach to the inner work and exercises from the present volume, yet completely complementary. Soon to be translated into English.

W.J. Stein "THE DEATH OF MERLIN"

Floris Books

A collection of articles including remarkable comments, in particular on memory review exercises.

Other authors: Athys Floride, Jürgen Smit, Karl König, Bernard Lievegoed, etc.

Their books on this subject, even though widely available and well received, are so lightweight they cannot even be recommended as introductory works.