

BUILDING THE INNER AND OUTER TEMPLE

Finding the creative Spiritual world in the self.
Finding the creative Spiritual self in the world.

Lectures and Workshops given
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BUILDING THE INNER AND OUTER TEMPLE

Lecture 1

Spiritual Seeing - Building the inner Temple - Learning to read the signs - inner seeing. Finding the Creative Spiritual World in the Self - Separating Semblance from Being.

I'd like us to begin by taking a moment to cultivate a mood of wonder and openness and gratitude for this conference. To feel a thankfulness for the work of the organisers who have fashioned a Temple both physical and spiritual in which all of us, those who are living, and those who are dead can enter and share in this important work on this 100th Anniversary of Anzac Day. Mindful that here we do have a Temple, a Temple created from the intentions and wills, thoughts and feelings of human beings, higher beings and elemental beings and on this day - when we should Remember, Lest We Forget - may we bear the dead who are always with us in our hearts and the sacrifices they have made. May their youthful forces, which they offer us for the sake of the world be taken up by us.

The Building of the Temple: The Mysteries.

When we think of the term: 'The Building of the Temple', it brings to mind the great buildings of antiquity, the Pyramid of Giza, the Temple at Ephesus and the Temple of Solomon. Such Temples were built to celebrate the mysteries and were spaces of devotion and initiation. The aim of all initiations into the mysteries was a reunification of the human soul with the Fathers in the heavens - those same Father Gods who long ago were responsible for the creation of the world and the Temple of the human being.

Theosophy, one could say, was born out of a Sentient love for these Father Gods, Philosophy from an Intellectual love of these great builders, and architects of the cosmos. Those human beings who had the knowledge of how to build forms that were pleasing to these gods, were the human builders and architects. Their Temples located in Mystery Centres, were places in which priests could gather to give sacrifice and pray - thus calling these gods down to earth for communion.

One could say that the Father Gods who were fore-mostly responsible for creating the temple of the physical body in which human beings found a temporary home gave their human counterparts instructions for the building of earthly temples. The Egyptian pyramids were built with an accurate understanding of the appropriate dimensions from a reading of the starry script and knowledge of how the Father Gods known collectively as Osiris, could unite with the human being, through the auspices of Isis - the preparer of the Egyptian Soul.

In time the Egyptian sanctuaries fell into decadence and the Pharaoh Akhenaten, seeing the signs that One God was descending to earth deigned to begin a new religion and to build a new City and Temple to house this God he called Aten. But upon his death polytheism returned and the decadence of the priests continued.

Like Akhenaten, Moses could also see this descent of the God he called Jehova Elohim. Moses broke away from the decadence of Egypt and its many gods to found a new religion in preparation for the descent of the Messiah. The Messiah was destined to be born into the womb of a Hebrew woman and Moses created strict rules and commandments to maintain the purity of the lineage of the Hebrew people in anticipation.

When Solomon Son of David decided to build his Temple in Jerusalem for the one God, it was in dimensions, a reflected image of the Physical Body, into which the I AM of Christ would one day descend. Solomon had to find a builder, however, who knew the old Egyptian methods of building - Hiram Abiff.

Hiram built Solomon a Temple designed to house the 'ark of the covenant' the covenant that was made between the human being and the God Jehova - I AM that I AM. In the soul of this Temple, the Holy of Holies, veiled from the eyes of the laity there lived the Covenant - the promise made by the Hebrew people with their one Jehova Elohim to unite with the I AM as a group. For this reason the Temple of Solomon differed from the Egyptian Pyramids: in the Temple of Solomon human beings gathered as a group (Israel) represented by the Israelites, to unite with the God Jehova in a sacred marriage, while the Temples in Egypt were priestly places for the initiation of the perfected individuals who were deigned ready.

In the Temple of Solomon was found both the individual (priestly) knowledge of the initiation of the soul, and also the social (kingly) knowledge of the building of the Temple of Community - both were seen in the covenant made with Jehova Elohim, because the Hebrew people understood that the community depended on each individual doing his or her part.

In the Temple of Solomon we are told there were two pillars, Jachin and Boaz. Jachin represented the priestly - the priest works with what is given to him by God and does not stray from what is given, and Boaz the kingly stream - the king works in the world and creates new things that God cannot recognize as his.

At the Munich Conference, Rudolf Steiner spoke about these two pillars and gave two mantras related to them:

Jachin:

In pure thought you will find the self that can experience itself.

If you convert these thoughts to a picture you'll experience creative wisdom.

Boaz:

If you condense feeling to light you'll reveal the forming force.

If you concretize will to being you'll create in world existence.

Rudolf Steiner tells us that the Jachin pillar is red because it is the symbolic expression of oxygenated blood. Red blood, in alchemical lore is life moving towards death. It is related to the salt process and thinking and the season of spring.

The Boaz Pillar is blue and so it is the symbolic expression of deoxygenated blood. Blue blood is death moving towards life and it is related to the 'potential' for sacrifice and the Sulphur process in Alchemy, which we find at our time of the year in Autumn.

An acolyte would have been brought before these two pillars and he would have been told;

'Observe these two pillars - red and blue. Inside the human being you also find these pillars, one is sense and the other is perception. This duality came about when human beings fell into temptation of the material world and began to perceive material things. This drew him away from God. Man lives in the realm of duality, what he perceives is not the same as what he senses, but he must rise again to a unity with God. This Temple was built as a means to unite men with God, the Father in the heaven -who long ago created the world and the Temple of your body. Feel how in your body moves death, which is becoming life...feel how in your body moves life that is becoming death! To die while living and to live in dying is to become an initiate. To become an initiate is to perceive and to sense the same thing - God. Thus shall you one day create the inner temple in which God can live and die in you!'

Rudolf Steiner tells us that the Freemasons of old, did not learn how to build through theoretical instructions but rather through reading the symbols and gestures and hearing the echoes within them of the sacred knowledge vouchsafed by tradition from masters who had once 'heard and seen the gods'. These instructions, though not first hand experience still had an effect on the inner soul life through its symbolic language. The builders were taught that what they created in space had to first be created in their souls - everything had to be built in the soul first as an idea, just as a child learning to stand upright builds the space inside, that it will encounter outside it.

*'We human beings do actually build space out of our own being. More correctly: we build our idea (Vorstellung), our mental perception (Anschauung), of space from out of ourselves. Only, we do not do this consciously, because we do it at a time of life when we do not think about our own activities in the way that would be necessary if we were to come to a clear understanding of the nature of space in relation to our own being. Indeed, we should not have our intuition of space (Raumanschauung) if, in our earthly life, we did not first experience its three dimensions.'*¹

The great builders learnt how to build creatively in their souls before

¹ Rudolf Steiner Lecture, 8 April, 1922:

applying their hands to mastering outer nature because they understood the paradoxical maxim:

Inner creative work in the world in one life is destined to become the content of the world in the next.

The outer content of the soul in one life is destined to become the inner soul life in the next.

In the ancient Temples, the realm of duality, earthly and heavenly, past and future, inner and outer, met in the sanctuary, the Holy of Holies, a threshold where the human being could enter and the God could descend without causing harm to either one.

In our time this threshold is in the human soul. It is in the soul that the physical world meets the spiritual World. It is in the soul where the human being meets the eternal part of him or herself - the IAM. In truth every prayer ended with Aumen as a presage of the future when the IAM would enter into the world, a time when the IAM would need no outer temple but would enter into each individual and be experienced in its fullness by a consciousness that could raise itself higher. Until then, the I AM would only be experienced in the world of ordinary consciousness as a reflection.

Rudolf Steiner tells us that in our day this IAM is still only reflected by our physical body. It is what we call an 'I', and this is what gives us our everyday consciousness.

What does being reflected by the physical body mean?

The human being exists in time and space because the gods created the physical body on Old Saturn, and the etheric body on Old Sun and the Astral body on Old Moon and because on Earth the human being was given a spark of the IAM.

The Physical body enables us to be present in space so that we can be both creative physically, but this building and creative impulse in ordinary life can only arise out of a form of unconscious recollection of what was once experienced in the outer world in previous lives. When we become aware that the past informs the present we are beginning to truly live. Rudolf Steiner calls this Intuition - what rises up out of the darkness of

our being as a feeling and thought, which our limbs follow.

The Etheric body physically enlivens the physical body through the blood and the beat of the heart and lungs. In its soul aspect it enables the human being to feel inwardly what is experienced outwardly, resulting in the development of the capacity to Remember and to Think. Spiritually it is the scaffold or body of 'formative forces - it is what gives the physical body its form.

In its soul aspect one could call the etheric body the Holy of Holies, the sacred threshold where what is past meets the future in the present moment - the heavenly meets the temporal.

The Astral body in its physical aspect, the nerves and senses, allows us to perceive the outer world and to bring it into us. Most of our senses are connected to our head and spine. When thinking lights up in the Astral body, there is the possibility for creativity - thinking about what does not yet exist.

So, the great builders had to learn how to create physically and outwardly from a recollection of the past, a Feeling for what was entering them in the present, and from thinking and imagining what would be needed in the soul and in the physical world in the future when they returned again.

The great builders understood that when the human being fell to earth due to Luciferic temptation, the physical body lost its ability to be a temple for the I AM. The body subsequently became more solid, and eventually lost the spiritual quality originally intended for it by the gods. This had an effect on the physical world also, because the soul always creates inwardly what outward conditions will become. The task of the builders was to restore the Temple of the physical body so that what was unutterable to the Hebrews, and lived beyond them, and only communed with them in the Holy of Holies beyond the veils, could enter into the human soul to effect an eventual change in the outer world.

The Hebrew people were given the task to prepare the physical bodies of the forebears to the one who would be the first to unite with this I AM, as an archetype for all of humanity - Jesus of Nazareth. Jesus of Nazareth was the Temple (Grail) and his soul, the Holy of Holies, was the sacred space into which a God - the Son God reflected to them by the Moon - Jehova - could descend for the first time into a human being.

We can only say I AM and utter the unutterable word, because one of the creator gods - Christ, the Word - chose to descend to Earth into Jesus, and moreover to die an earthly death in him in order to restore the physical body or Temple to its former glory. The Christ being brought the Cosmic IAM to earth and thereby laid the foundations for the embodiment of this eternal element into the human etheric body because by its nature, it is a mediator between the Physical body and the Astral body and also, as we have said above, the threshold of the physical and spiritual worlds.

Prior to Christ's descent, the group 'I' lived in the human beings collectively, and was bound by the blood of a people - Israel. Christ brought with him the Kingdom - the IAM so that the 'I' could enter the 'AM' of the individual, making blood ties no longer necessary for higher consciousness.

The modern human being knows this I AM as a simple declaration of his or her own individual existence in the here and now, on earth, as physical being living in the realm of time and space. Yet in this short declaration one finds not merely the present but both the past and the future. For when we pronounce the word 'I' the 'Am' is always in the future and when we pronounce the word 'Am' the 'I' is always in the past. In this one word the moment that has just passed and the one coming are, one could say, united in Christ so that the human being might find his or her way to a reunion with their eternal spirit, thereby observing the promise, the covenant made long ago with the Father Gods.

Christ could do this because Jesus of Nazareth was prepared in such a way that in him became united Jachin and Boaz, the two pillars, making his soul capable of uniting the I (Christ from the spiritual world) with the Am (the Soul of an earthly human being). But this unification was not easy for it was separated by a gulf that seemed impassable and which was traversed torturously over three years. In all initiations this gulf is seen as an abyss or a realm of 'blackness', 'darkness', an underworld - a dark night of the soul. In Jesus' unification with Christ we see this particularly exemplified in the Garden of Gethsemane where the moment between dying and becoming was rescued by the life giving forces of an angel, in order that the mystery of unification of Christ, of the IAM right down into the physical body could culminate on the cross and even beyond it. Christ destroyed the physical Temple - the body of Jesus - and raised it

again after three days to a higher level.

In the mysteries the physical body always intended for human beings was called the 'Phantom'. The human physical body which had fallen too far into matter however, was rescued by Christ and from that time on, it was called the 'Resurrection' body.

It is only on earth while awake that we can work creatively towards uniting with the I Am in the Temple of the Soul. In the life between death and rebirth and in our sleep we plan for it, we create the blueprints for what we will place into action as builders in the waking life. What we as architects have created while asleep is related to the bigger plans that we made with higher beings while living in the realm of life between death and rebirth. This is a passive relationship with these beings.

When we meditate, however, we enter again into the realm of the eternal but we do so with consciousness. This means that when we meditate we have an opportunity of communing with the gods on the blue prints of our lives in a co-creative way. What we co-create in our meditations also affects our consciousness during sleep and our time between death and rebirth. If we ponder this, we will see the importance of meditation not only for our evolution but the evolution of the world.

Initiates are those who, while living and awake, can be in the condition of death and sleep consciously. The Egyptian Book of the Dead (or the Book of the Coming Forth by Day) was an initiatory text written with such an aim in mind. Every initiation was seen as a rehearsal for death and a new life; an opportunity to create the future in the present through a knowledge of the past. The veiled Goddess, the Egyptian Isis said:

'I am the past, the present and the future,'

This signified that for such a being the past, present and future are all present in the realm of the immortal - that is why no mortal who had not undergone initiation into the eternal element could lift her veil, but all mortals who have undergone initiation can lift her veil to see into the past in order to create the future in the present in the sanctuary of the heart.

Isis takes us to the IAM - for it is the IAM Who is the true Architect and builder in us.

The IAM is, one could say, the Lost Word of Freemasonry, the creative word.

So how do we begin our work of building the inner Temple, practically, so that we can commune with our eternal IAM?

In our time, our waking consciousness comes from the relationship of that spark of the eternal element - what enables us to say 'I' with the physical body and the physical world. The truth is our spirit is outside us - it has not yet entered into us and is only reflected to us by the physical body as a lower 'I' through physical experiences connected to the physical senses.

What is this mechanism?

The Mirror and Semblance: 'Mirror mirror on the wall - who is the fairest of them all?'

*'When the ego is active as intellectual or mind soul, then, at the present stage of development of the human being, it seeks a truth which is as nearly as possible a true picture of the outer world. Those things which do not exactly correspond to outward things are not called "true". The spiritual activities which lie before the advent of our ego do not work in this manner; they work more symbolically, in the image, rather like a dream works. The spiritual activities which lie before the advent of our ego do not work in this manner; they work more symbolically, in the image, rather like a dream works. A dream works in the following manner, for example, that someone dreams of a shot being fired; and when he wakes up he sees that the chair next to the bed has fallen over. What is outer happening and outer impression — the falling over of the chair — is transformed into an image in the dream, into the shot. In this way the spiritual beings preceding the ego work symbolically in the same way that we will work again when we achieve a higher spiritual activity by initiation; here we try — but this time with full consciousness — to work towards a symbolic view, an imaginative conception, away from the purely abstract outside world.'*²

² Rudolf Steiner, *Metamorphosis of the Soul, Lecture I*,
<http://www.rsarchive.org/Lectures/GA059/English/RSP1983/19100120p02.html#sthash.EBFz80WN.dpuf>

In truth the physical body is always seeking to imitate the outside world because it is made from it. The etheric body on the other hand wants to symbolize while the astral body desires and the ego orders.

We perceive the world with the nerves and sense and our physical body reflects these perceptions (imitates) and in this reflection we can experience that small part of the eternal, which we have made individual in us, but only as a reflection inside us as 'I'.³

In the same way that a reflection is only a representation of what it reflects - the true being, the images we perceive around us are only semblance and not the essential, eternal being of the things we see.

Rudolf Steiner tells us that behind the things we see are found the true builders of them - the archetypes of all visible things live in this world which borders the physical world and what we see physically has the same relationship to what is invisible as the tip of the ice berg has to what is below the water.

When we develop a higher consciousness we can perceive the eternal spiritual archetypes of all the things we see and we can start by realizing that the world of images is a 'sign' that spiritual beings once had 'ideas' that became corpses - matter.

What we see is, essentially the corpses of creation - like shells on a beach. The truth is if the reality of the things we saw, the true being, did not make an impression in our souls we would soon forget them. We can only make inner pictures and concepts in our souls because we are always being impressed by the true living nature of all we see as well as the corpse.

Here what comes to mind are the two pillars in the Hibernian Mystery Temples. One was made from something that was elastic, in other words when the acolyte touched it, it made an impression for a short time but went back to its formed shape, the other pillar was made of something that could retain the shape that was made in it, it was more plastic.

This was a way of showing the acolyte how the soul evolved by allowing the impressions of the world to remain longer and longer in the soul in order to finally create a faculty of memory, which later enabled thinking

³ *Rudolf Steiner, Inner Reading, Inner Hearing, page 98*

to occur.

Now, the things we see are always making impressions in us and these become memories and concepts and finally thoughts and ideas. But these are all based on the physical material perception and so based on semblance. That is why Rudolf Steiner tells us that in ordinary thinking we find only Semblance. Here we can look at that mantra Rudolf Steiner gave again:

Jachin:

In pure thought you will find the self that can experience itself.

What is pure thought?

Pure thought is thought that has no element of semblance in it.

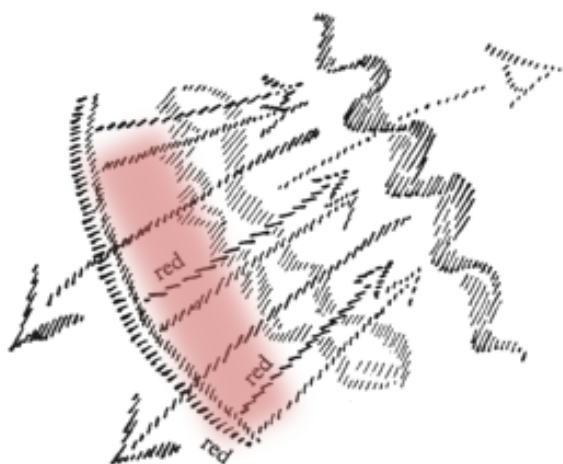
Semblance is what we are left with when the being-ness of everything we see has been torn away, (corpse) leaving only what is reflected by physical light.

Rudolf Steiner tells us that Michael is the one who strips away this being-ness, so that we are not compelled by it. Because you see, our freedom is based on the fact that this 'being-ness' disappears from consciousness. Why so?

In Atlantean times, this being-ness did not disappear, like that pillar that retains the impression, everything the Atlantean saw remained in him a long time and this accounts for the long memory of the Atlanteans. If an Atlantean wanted to remember something he or she would look inwardly to see the impression left there by the outer world. They could look inwardly and see a counterpart of all they saw outwardly inside them in symbols (etheric body). These memories were more important to them than the outer world of images because they were the 'being' behind everything that existed in the outer world and it connected them to the gods.

Being, however, compels. Freedom came only when this 'beingness' was torn away, leaving only semblance. This is what created a duality in the human being - Jachin and Boaz. This duality is what gave the human being an individual inner life.

So, the upshot is: the things we see are mirrored by the physical body back to our 'I' because we have this polarity inside us, and relationship of the 'I' with the Physical body is what Rudolf Steiner calls *the memory mirror*. We see the reflection from this mirror and not the impression, which disappears, and that is why what we see with our mind's eye is, to some extent, the same as what we see with the physical eye because its opposite - the being of what we see only remains for a short time in the etheric body before it is torn away.



The memory mirror.⁴

*'What, then, does one behold within the human being? There, one sees how something of the power of perceiving and thinking, which is developed in front of the memory-mirror, penetrates below this memory-mirror. Thoughts penetrate below this memory-mirror and work into the human etheric body, into that part of the etheric body that forms the basis of growth but is also the origin of the forces of will.'*⁵

For instance, if we see blue with our eyes, and we think back at the concept (mirrored image) blue, it will always be the same as what we have seen. We can corroborate that with others so that it seems to be an 'objective' experience: the outer perception and inner thought picture

⁴ Rudolf Steiner, *Cosmosophy Lecture 1*

coincide - this is a phenomena of our times.

In our times it is like we are always seeing the reflection of a shadow of a friend in the mirror, but never seeing the friend himself in his true light. In other words we only perceive what we have created inwardly - the mirrored image, the corpse, the reflection and not its imprint. Our IAM is only reflected back to us in this process because we are inside our physical bodies and so our IAM lives inside us with all the reflected images of the world - a reflection, as Rudolf Steiner says, among reflections.

If we wish to experience this IAM in its reality we must leave the physical body and then turn around, in a sense to see the true being that is making the reflection. When we do this, Rudolf Steiner tells us we split into three.⁶ That explains why Mary Magdalene in the Garden on Easter morning was not able to recognize Jesus until she had turned around three times.

In ordinary consciousness the Astral body and the etheric body stand in the middle while the 'I' and the Physical body are on either side:

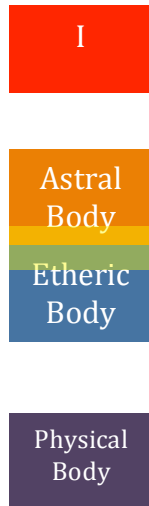


The 'I' fades into the Astral body - as red fades into orange according to Rudolf Steiner.⁷

⁶Rudolf Steiner *Cosmosophy, Lecture I.*

<http://wn.rsarchive.org/Lectures/GA207/English/AP1985/19210923p02.html#sthash.aHrxJwiN.dpuf>

⁷ *Ibid, page 98*



If we lift out of the physical body so that the I is no longer experienced in the reflections of the physical body, we can have an experience of the Astral body being reflected by the Etheric Body.

That was always the aim of initiation to rise out of the physical body with the I, the Astral body and Etheric Body. In fact to observe this process of the two, the Astral body (groom) and the Etheric body (bride), as they come together was called in the Rosicrucian schools - the Alchemical Wedding.⁸

The observation of what the light of the Astral body had imprinted on the Etheric body and reflected back was only experienced by those prepared -the after image and complementary colours was a much coveted secret - for they were seen as the origin of evil and the gate way to the spiritual world (through hell). To enter into this realm alone and without guidance was to face an inner death (no man may lift my veil) and if the intruder were to return and reveal what he saw he faced either an outer death for the betrayal of the mysteries held a death penalty, or be ostracized from his community, which was a form of soul death - a separation from the folk soul.

In our time we are living a recapitulation of these mysteries on a higher level and for this reason, this mystery of the after image and the complement has become accessible to all. But herein lies the danger. This is a form of crossing the threshold unconsciously and any unconsciousness as Rudolf Steiner tells us leaves us prey to adversarial forces (Lucifer and Ahriman). It is for this reason that we must observe what the astral

⁸ *It is interesting to note how Christ on the Sun (etheric), was reflected by Jehova on the Moon (astral) – while in the human being rising to higher consciousness it is the Etheric body that reflects the findings of the Astral Body. This beautifully shows the operation of the Law of Opposites.*

body is imprinting in the etheric body, consciously - we must undertake a conscious death and become aware of what happens every time we look out at the world and think something about it. In fact we are killing the red blood inside us - this is Jachin - the red blood moving towards death.

*'This strength of thinking that man must have in order that he may have a world conception in keeping with our time, this strength of thinking which must be there in front of the memory-mirror, brings about the continuation of thinking into the etheric body, and the etheric body thus permeated by thinking works destructively upon the physical body.'*⁹

When we lift out of the physical body and enter into the Astral body in order to observe what the etheric body reflects we sense the origin of thought, that is, the moment before the essential spiritual being of everything we see is destroyed - before we make a mirror image of it.

Ordinary consciousness does not notice the impression and reflection of the etheric body unless the situation is extraordinary, for instance, a flash goes off in the dark but you don't know what it is, and suddenly you have a light dancing inside you when close your eyes. Where does this light come from? Why is it there? Before you have a chance to understand that the light came from a camera flash, something has imprinted itself in you and a picture was made. You were outside yourself as you always are and your soul 'perceived the light' and instantly imprinted this light onto your etheric body where it was reflected to you, before the physical body could make a thought out of it: a camera flash just went off.

In the ancient mysteries acolytes would find themselves 'shocked' this way to prepare them for initiation. Dark rooms, lights, sounds, images were all preparations for knowing where the etheric body was.

When we learn to enter into the etheric body with full consciousness, we are already out of our bodies and recapitulating the old Widowing of the soul initiation of Ancient Egypt in a higher way. This time however, the subdued 'I' remains with the physical body allowing for a consciousness of the astral body in the etheric body without falling asleep or dying. We

⁹*Cosmosophy Lecture I,*
<http://www.rsarchive.org/Lectures/GA207/English/AP1985/19210923p02.html#sthash.aHrxJwiN.dpuf>

can become sensitive to this moment in which thought originates and we will do some experiments in our workshop later today that will show us how if we can stop reflecting - stop thinking or subdue the reflected I - we can experience our selves.

Jachin:

In pure thought you will find the self that can grasp itself.

*'But we must realise thoroughly that this making our way into the super-sensible, this setting aside of all that comes to us through the senses, is always present as a concrete experience. And in the course of this experience we always have the feeling I described yesterday, as if thinking had become an organ of touch extending throughout the human organism, so that spiritually we feel that a new world is opening out and we are touching it.'*¹⁰

What the etheric body reflects to us when we enter there, is not merely semblance but also being. In the etheric body the soul meets the soul of the world in symbolic form. The moment we observe what is inscribed with light in the etheric body we are at the threshold of the spiritual world - the etheric world.

'...And just as in ordinary life we receive experiences mirrored by the physical body, so when we want to experience in the spiritual world, must the experiences of the astral body be reflected by the etheric body.'

Becoming conscious of this moment at the threshold, is like the first time we turn around to see a glimpse of the being that makes the reflection - ourselves. We perceive first of all our physical body as a realm of death and darkness and our etheric body as the realm where Lucifer tempts us to materialize inside us all we see in after images and complementary colours. In the etheric body, what we sense in the complement and after image of everything we see, is the origin of the temptation of Lucifer a temptation which has real being - beings of soul or will who 'think' in us - will beings which are the 'thoughts' of the angels - Astral beings of colour.

¹⁰ Rudolf Steiner, *Evolution of Consciousness Lecture 2*
<http://www.rsarchive.org/Lectures/GA227/English/RSP1966/19230820p01.html#sthash.BaDKfpqu.dpuf>

This is a passive experience - Jachin

We can learn to differentiate, between the reflections of the physical body and the reflections of the etheric body this way:

Etheric reflections are sensed as opposites or complements of Physical perceptions = Creative Being.

Physical reflections are perceived as the mirror or the same as Physical perceptions = Memory of Semblance.

While we are observing the etheric body as if it were a tableau we are already on the outside looking in, we are learning to read the symbols being created in us by the world our Astral body has seen. This is the first step towards imagination. This is how we learn to understand ourselves, to grasp ourselves, not only because we are observing our own inner life, but also because we are learning to read what is being written inside us, and in the beginning this has quite a lot to do with us.

This is called Reading the Occult Script.

Inner seeing Building the Inner Temple:

Let us consider that when we perceive the outer world, we are not, in truth, separate from it, but rather we are inside it as Rudolf Steiner tells us. Our soul is in everything we see and we do not produce the things we see in the soul, we only reflect them, reproduce them.¹¹

When a human being comes close to this mystery, the immediate response is doubt, and fear mixed with hate - antipathy. These emotions were necessary, they enabled the human being to separate from the spiritual world and find freedom, but there is another reason for this antipathy, here at the threshold of the spiritual world, one realizes that one is at the threshold of a realm of destruction, dying and becoming, and metamorphosis.

The Etheric body as a Hut:

¹¹ *Ibid page 13*

A way to counteract this fear and doubt and hate (aversion) is to become creative, to build with courage and love and faith. What do we build? We build a hut. This is the first stage in building our inner Temple. Here we become creative.

In Knowledge of Higher Worlds, Rudolf Steiner tells us that if we wish to enter the spiritual world safely we should build a 'hut', that is a 'home' a Holy of Holies in which we can unite with the gods. In truth, in the ancient Hebrew Tradition, during the Feast of Tabernacles, a hut was always built out of palms and greenery in which a feast was celebrated. In fact it was in such a hut that Lazarus John first enters into the spiritual world through the ministering of Christ Jesus. Such a place is a 'safe haven' a place we come to know very well, and from which we enter the spiritual world to unite with the gods, and through which we can return again to commune with ourselves. This is also a tabernacle, like those one finds in the altars of churches: a place where we keep the articles of our Holy Communion or Covenant to unite with the gods.

This 'Hut' is that place in which images are firstly imprinted by the astral body and reflected back momentarily before they disappear. Our hut is the threshold of the spiritual world, the etheric body. We leave the physical body by way of the etheric body every night when we fall asleep - sleep and we enter the physical body again in the morning by way of the etheric body. In the etheric body we find all our experiences of our previous day or waking life as we enter back into our bodies from sleep and these meet our experiences of the spiritual world in the night. The intermingling of this semblance (day) and being (night) is what creates our dreams.

According to Rudolf Steiner

- The moment of crossing over into sleep we experience our future karma - what we will build.
- The moment of waking we experience our past karma - our ideas.

Similarly when we awaken into the etheric realm during meditation we have two experiences:

- When we look inwardly into the soul with the faculty of imagination we find the past.
- When we look outwardly with the faculty of imagination we find the

germinal state of the future.

Jachin:

In pure thought you will find the self that can experience itself.

If you convert these thoughts to a picture you'll experience creative wisdom.

In a sense we have come some way to understanding how we find the genesis of thought (after images complementary colours) and that in doing so we can experience ourselves (our etheric body) and in converting thoughts to a picture (observation) we find creative wisdom: the living archetypal being that is behind all the images we see.

This is the first step, the after image and complementary colours merely help us to find the location and quality of the etheric body, so that we can grasp ourselves and find the wisdom that creates inside us, but we don't stop there, we need to take a further step if we wish to move from passivity to creativity and become co-creators of the future.

If we are to experience this however, we must cultivate the feeling of love and devotion:

*'Man is no stranger, however, to this world beyond the outer, sensory mental images. Every night between falling asleep and awakening he penetrates this world. When you sleep, you dwell within this world. What you experience there beyond the sensory mental images is not the atomistic world conjectured by the visionaries of natural science. What lies beyond the sphere of the senses was actually experienced by the ancient Oriental sage in his mysteries. One can experience it, however, only when one has devotion for the world, when one has the desire and the urge to surrender oneself entirely to the world. Love must hold sway in cognition if one wishes to penetrate beyond the sense impression. It was this love in cognition that prevailed especially in the ancient Oriental civilization.'*¹²

¹² Rudolf Steiner, *Ibid*,
<http://www.rsarchive.org/Lectures/GA207/English/AP1985/19210923p02.html#sthash.aHrxJwiN.dpuf>

In the coming Workshop we will gain some practical experience.

BUILDING THE INNER AND OUTER TEMPLE

Lecture 2

Spiritual Hearing - Building the outer Temple - Learning to enter into the abyss.

Spiritual Dew.

Discussion.

What are the impulses in the realm of the will?

What do you feel?

What rises up to your thinking?

Has your picture of yesterday changed this morning?

Imagine again clearly your intention for today.

We begin with a gesture in our souls of wonder and openness and presence. We acknowledge the dead who are with us and their sacrifices and we make an intention to devote all that we learn here to the world for its good:

O cosmic spirit, let us be completely filled with the spirit that grows out of spiritual science; so that we may not fail to wrest from Ahriman and Lucifer that which can be of help to the earth, for its salvation and its progress!

In the last lecture and workshop we gained an understanding of images and how we are always creating them as mirrors of the material world, which become memories and concepts (pictures devoid of life) and how they are connected in a sense with the images we bring with us from our prenatal life.

Let's discuss how what we learnt yesterday relates to this mantra:

Jachin:

In pure thought you will find the self that can experience itself.

If you convert these thoughts to a picture you'll experience creative

wisdom.

Today we will concentrate on the second part of the Mantra:

Boaz:

If you condense feeling to light you'll reveal the forming force.

If you concretize will to being you'll create in world existence.

In the ancient mysteries what came to human beings in a passive way like the after images and the complementary colours was always related to the darkness of the will - or the night.

Nostoc:

The Greek word Nostos: to return - is connected to the word Nostoc which the initiates of old gave the images connected to the Moon, the forces of the past and the night.

In the night, the initiates told their acolytes, the heavenly Nostoc enters the world and only remains for a short time on earth because the sun destroys it. This is the spiritual dew or knowledge that enters the human being from the nightly sojourn in spiritual worlds and rises up to thought in the day and we encounter in a dreamy or unconscious way. It is what we see when we develop a consciousness of the spiritual 'being' of the world, which enters in us with every perception.

If we were to take this dew as the spiritual reality, we would be falling into a dreamy passive illusion created for us by Lucifer. That is why the spirit of everything we see is 'destroyed' in the darkness of the blood and rises up again as concept and memory to enable thought to keep us free. As we explored yesterday this after image and complement is a kind of unconscious crossing of the threshold. The task of our times is to become creative in this realm that Lucifer inhabits and to use both the (Ahriman's) Semblance or thinking and (Lucifer's) being-ness to become creative.

We have to become conscious and aware of the Nostoc - the dew - without becoming a slave to it. This was known to the ancient initiates, particularly the Rosicrucians who devised imaginative exercises to

prevent this enslavement. They called the product of these exercises Los.

Los:

Los is the creative picture building consciousness that enters into the realm of sleep with full wakefulness. In meditation we become the ones who writing with Astral light on our etheric bodies and by doing so we can bring back the being-ness the reality we sense, to the things we have perceived. We can do this in freedom only because we have been separated from the realities.¹³ Without this separation our moral creations would not have been possible.

*'But when it is a matter of creating realities ourselves, it is actually correct that we live in a world of images; for although the images have no reality, we can bestow reality upon them.'*¹⁴

When we bring together the pictures of the world with the being of the spirit, it is a moral act. It is a conscious moral act because it re-collects semblance with being, it brings reality to the images to create something for the future which has an eternal element in it.

This Los is connected therefore with our will, with the seed of the future.

*'Human beings can develop morals because they can themselves introduce moral impulses into the world; a world which is otherwise only one of reflections...there you have creation ex nihilo, creation out of nothing through ideas, which are in fact only images only unreality.'*¹⁵

At night when we fall asleep our astral body (Soul) and I (Spirit) leave the Physical body and Etheric body and the temporal world. They loosen from the physical senses, which perceive dead images and the physical brain that reflects them - Semblance. If we have not created a consciousness in our astral body that can grasp being and this cannot be reflected by our etheric bodies in the morning.

However, by doing exercises like those we did yesterday we can acquire the ability to find the eternal being in the midst of daily life - then

¹³ *Ibid page 124.*

¹⁴ *Ibid*

¹⁵ *Ibid 125*

insofar as this is made possible, the world of the spirit awakens for us in sleep and we are able then to bring back with us a recollection of the eternal impulses, the moral impulses - beings of substance which we bring into our will and with which we can create in the world when we awaken.

So it is in our meditations that we can, by using the light, colour and warmth of thinking feeling and will, build not only the inner Temple of the present in the human soul, but through it, the outer Social Temple of the future.

But we will find a great resistance in the outer world from two directions: on the one hand we are surrounded by images (cinema, television, bill boards, signs, magazines) that are not related to nature and for this reason they inspire a thinking that even does away with inner pictures, leaving only abstract thoughts that uses language alone.

In the past, the world of images that surrounded us came from the realm of nature and although these images were maya, or corpses, they were corpses of higher beings. For this reason taking in these images unconsciously was not unhealthy but was merely the path by which human beings could free themselves and find their way to the eternal again. The light and colours, the semblance and being engendered in the soul by the soul beings of nature, were used by the Cherubim to bring light into the World order. In the darkness of our will, our moral activity was used by the Seraphim to bring warmth to the World order.

In our time, however, images from the realm of sub-nature are supplanting those of nature and in sub-nature we find a realm of images that have no higher essential nature, but rather lower ones - these are dark and cold and cannot be used by higher beings unless we can create something living out of them.

But the majority of human beings are faced with two different temptations: the first is to take the imprint of the lower beings that enters the soul (Lucifer) as the only reality, and the second is to take the semblance of the outer material world as the only reality (Ahriman).

Even in Goethe's time he could see what was coming and he was able to characterize this future, our future, in his Faust. Goethe's Faust makes an oath that he will give his soul to Mephistopheles (Lucifer and Ahriman) if he will make the 'beautiful moment linger eternally' in other words, if

the Luciferic images of the world can be made eternal in the soul in order to create thoughts that have no reality - Ahriman.

If we look at the play in this light many things will become understandable. When Faust sees the beautiful moment he falls down dead. Why? Because the realm where after images and complements are made is the threshold between life and death and this is the ancient secret which Isis has guarded in her Temples.

By being mesmerized by the Luciferic being-ness or material light and colour made eternal in the soul, the human being (Faust) would return to former Atlantean conditions when the memory of the 'beingness' of the world was a passive experience. The human being would become an instant angel but one that had not acquired freedom and therefore could never again find the IAM - only an illusion of it. Such a human being becomes the source of darkness in world order.

Conversely, by being taken with the Ahrimanic darkness, that is, the abstract thoughts that have no true reality (Ahriman is the father of lies) but are dead corpses, the soul creates more and more unreality devoid of being, phantoms, and moves further and further away from the gods and into matter so that the moral world order, the eternal essence of true Being, the IAM - the eternal self is lost to them. Such human beings become the source of coldness in the world order.¹⁶

The task is to overcome both Luciferic and Ahrimanic Temptations by using Lucifer and Ahriman to find the true nature of our consciousness, our IAM.

Creation from Semblance (Ahriman) and Being (Lucifer):

Boaz:

If you condense feeling to light you'll reveal the forming force.

Now just as we experience our selfhood or I in our thinking cognition and feeling we also experience it in our actions. When our perceptions and feelings enter deeper and die away into the realm of darkness, being is sacrificed. In the darkness we create a memory of the mirrored image (concept) that leads to thinking and thinking or Semblance and this

¹⁶ *ibid page 127*

thinking then leads to an action.

Actions that are compelled from the world outside us are un-free. They rise up from the inner life in response to an outer impression. Impulses that come from what we see and feel about what we see rise up as thoughts from the realm below feeling (dream), from the realm of the will (sleep).

Our ordinary thinking is unable to penetrate further than the after image and complement because this is the realm where thinking itself is created! But if we can enter here with a higher consciousness through meditation, as we saw yesterday, we can observe the dying away or 'killing' away of being or feeling, and we can develop an awareness for the moment and place in-between. Here in the realm of darkness, where death is moving into life, we have learnt to read the script or the reflections of the Astral body on the etheric body and to gain some control. We realized that this is the realm where we meet the Guardian of the Threshold and if we pass the tests put to us we can become creative, not passively as in the case of 'killing' feelings¹⁷ and creating memories (concepts) corpses which are thoughts,¹⁸ but actively by creating thoughts with astral light in the etheric darkness.

Now we have to do as the mantra says:

If you condense feeling to light you'll reveal the forming force.

Rudolf Steiner calls this type of meditation, one which condenses feeling into light, a *Rosicrucian Meditation*. In Rosicrucian meditation we enter into the realm where the imprints of everything we see are made but we work in the darkness not passively or even somewhat actively in changing as we did yesterday.

Here, in the darkness we create an image in the etheric body, the life body, the blood, using the light of our Astral body (condensing feeling into light). This way we use Semblance and Being. But we have to create something that does not exist in the real world and yet which is objective - we have to use phantasy as we spoke about yesterday in the workshop.

¹⁷ Rudolf Steiner also calls these two processes *separation* - taking being from perception; and *reflection* - keeping only the mirrored image. Rudolf Steiner: *Inner Seeing, Inner Hearing*, page 123

¹⁸ *Ibid* page 121.

For instance, the memory of dead wood as a memory and the memory of sprouting red roses. When we put them together we have the Rose Cross Meditation.

This form of creating occurs in our 'Hut' in the etheric body and uses the elemental beings of everything we have ever seen.

What does this really mean?

Every time we see something our Astral body makes a great number of movements inscribing all we see into our Etheric body. Memory is a series of movements - in the same way that when we write down something, our writing comes about through a series of movements. In a sense, we can call this writing a form of speech and it is related to the consonants and vowels. When the stars and planets speak they also make such movements.

*'Now just picture to yourselves the Zodiac, the representation of the fixed stars. Man is exposed to their influence on descending from the life of soul and spirit into earthly life. If their effects are to be designated in accordance with their actual being we must say that they are cosmic music, they are consonants. And the forming of consonants in the physical body is the echo of what resounds from the single formations of the Zodiac, whereas the formation of vowels within the music of the spheres occurs through the movements of the planets in the cosmos. This is imprinted into the etheric body. Thus, in our physical body we unconsciously bear a reflection of the cosmic consonants, whereas in our etheric body we bear a reflection of the cosmic vowels. This remains, one might say, in the silence of the subconscious.'*¹⁹

When we create inwardly we are using beings!

That is why Solomon is said to have used elemental beings to bring down the blueprint or 'idea' for the Temple. In a sense all Grimoires are a memory of this ability to use spiritual beings lower than man. But it is the Tau sign made by Hiram, the builder of the Temple that indicates that he alone can call on the elemental beings of nature to create and to build in the mineral world. It is also the reason that the Queen of Sheba

¹⁹Rudolf Steiner Lecture 21,12,1918

<http://wn.rsarchive.org/Lectures/19211218p01.html#sthash.DDZT2jRz.dpuf>

chooses Hiram and not Solomon for her husband. Solomon can passively see the elemental being-ness of the world and create inwardly with it, but only Hiram can create with it outwardly.

A Rosicrucian Meditation is a Hiram Meditation.²⁰ It creates in the etheric body - the molten sea. It is an active creative meditation, which uses what Solomon gives but takes it to a higher level to create in the world.

Such a meditation, created with enough strength in the etheric body, can reveal the forming force that is hidden behind the memory mirror in the will.

*'If the pupil has opened his soul to all the feelings and images which can make the Rose Cross a true symbol for him; if he does not merely claim to have placed the Rose Cross before his inner vision, but if with pain and struggle he has won through to a heightened experience of its essence, he will know that this picture, or similar ones, call forth something in his soul — not merely the little spark but a new power of cognition which enables him to look at the world in a new way. Thus he has not remained as he formerly was, but has raised his soul to a further stage of development. And if he does this again and again, he will finally attain to Imagination, which shows him that in the outer world there is more than meets the eye.'*²¹

Here we are not in the physical world and not yet in the spiritual world we are observing that middle place and according to our effort we come to see the spirit, not passively as it enters us with every perception, but we can turn this light that is willed towards the outer world and find the spiritual beings, the archetypes of all things in the spiritual world.

'The picture stands before us in such a way that it does not lead directly either to the outer world or to the inner world, but it works as a force. If we place it before our souls in meditation, it creates a new spiritual eye, and then we can see into a spiritual world, which previously we could not find, either in the inner world or in the outer. And then we can

²⁰ *An incarnation of Christian Rosencreutz.*

²¹ *Rudolf Steiner, Metamorphosis of the Soul Lecture 3*

<http://www.rsarchive.org/Lectures/GA059/English/RSP1983/19100210p01.html#sthash.2dbFrPy3.dpuf>

discern that what lies at the basis of the external world, and can now be experienced through imaginative cognition, is identical with what can be found in our own inner being.'

We know that we have to allow the picture we have created to fall away, we confront what we have created and we digest it, we dive down into it and it falls away, because it is now one with us.

But again in the darkness is where we must wait until the creator of the pictures rises up to meet us, from the far spread fields before us:

'If now we ascend to the stage of Inspiration, we have to strip away the content of our symbolic picture. We have to do something very similar to the procedure of the mystic who takes the inward path. We have to forget the rose and the cross, to banish the whole picture from our mind's eye. However difficult this may be, it has to be done. In order to bring before us inwardly the symbolical comparison between plant and man, our soul had to exert itself. Now we have to concentrate our attention on this activity, on what the soul had to do in order to call up the image of the black cross as a symbol of what has to be overcome in man. When we thus deepen ourselves mystically in the experience of the soul during this activity, we come to Inspiration, or inspirational cognition. The awakening of this new faculty not only brings the appearance of the little spark in our inner being: we see it lighting up as a powerful force of cognition, and through it we experience something which reveals itself as closely related to our inner being and yet wholly independent of it. For we have seen how our soul-activity is not only an inner process but has exercised itself on something external. So we have here a knowledge of our inner being, as a residue of mysticism, which is also knowledge of the outer world.'

That is how in the abyss we can find the true creator of the image - our IAM.

'...we shall see that we are left with something which we know for certain is entirely independent of our own inner experience and has no subjective colouring, and yet shows by its objective being that it is akin to the centre of the human being, the ego. Thus in order to reach intuitive knowledge we go out from ourselves and yet come to something which is closely akin to our inner being. So we rise from our own inward experience to the spiritual, which we no longer experience within ourselves but in the

external world.'

Now we realize why we destroy the complements and after-images in our blood and the temptation of Lucifer becomes apparent: we would die and become premature angels because at our stage of development we cannot bring these forces into our physical bodies without destroying our life in that body according to Rudolf Steiner. For this reason they are usually only experienced as shadowy forms in thoughts and concepts.²² We can only experience them because a higher being allows us to perceive through it - our angel.

*'Having broken through, as it were, into the cosmic spheres where the etheric body, the body of formative forces, becomes perceptible to us, we recognise on entering this world of flowing images that these reveal manifestations of the Beings of the third Hierarchy, the Angeloi, Archangeloi and Archai. There we are among Beings who are not with us in the physical world of the senses. The presence of these Beings reveals itself to us through the medium of qualities similar in kind to those we perceive also through our senses in the physical world.'*²³

This is like the second time we turn around to see ourselves. Our will becomes a spirit eye through which our lower 'I' perceives what is 'like' it, in the external world - our eternal I AM, the spirit in the world.

Working with Being:

In the spiritual world there are a great number of beings, elemental beings and higher beings, a multifarious number in which we find all permutations of 'being-ness' that is to say: Consciousness.

Generally speaking we might say that light and colour are the manifestations of a being, that warmth is the expression of the life of a being and just as in the world we cannot be considered truly alive if we have no consciousness, the 'spark' or consciousness is the 'life' or spirit of a being in the spiritual world. The ego or spirit, is the force that forms.

²² Rudolf Steiner, *Inner Seeing Inner Hearing* page 33.

²³ Rudolf Steiner Lecture 22nd April 1923.

<http://www.rsarchive.org/Lectures/GA084/English/LZ0290/19230422p01.html#sthash.A3ZdueOS.dpuf>

And so, in a sense we shall have revealed the forming force, the 'I' in the etheric body.

Spark/Life = 'I'

Warmth = expression of the life of the 'I'

Light = manifestation of the expression of the life of the 'I' - forming force.

In the last workshop we have learnt how to enter in to find the world, and this afternoon we will learn how to move out in order to find the self and in doing so we will hopefully come to some practical understanding of the of the Boaz mantra:

If you condense feeling to light you'll reveal the forming force.

If you concretize will to being you'll create in world existence.

Workshop 1:

How to live in the Astral body, locating the Etheric body and observing its reflections: finding your bearings:

Jachin:

*In pure thought you will find the self that can experience itself.
If you convert these thoughts to a picture you'll experience creative wisdom.*

In our lecture we explored the meaning of this mantra and in this workshop we will concentrate on experiencing the meaning of this mantra in the soul itself.

1. Cognitive Breathing - breathing with the soul:

Orientation Exercise

Rudolf Steiner tells us that it is our will, which brings us into contact with the external world through the senses. He tells us that looking at things involves the same process as taking hold of things or grasping them, only it is more delicate and so not noticed.

We don't notice that we send etheric forces from the eyes to grasp an object in the act of sight, we only notice the mirror - the end product of this activity. Human eyes are such that they enable the human being to continually bring together the two super-sensible arms of the eyes and this is the basis of our sensation of our 'I' which comes about from a perception of the material world (ordinary perception is a form of antipathy and freedom) and a sense for our 'IAM' which comes about when we perceive the spiritual nature of the world - what is living (supersensible perception is a form of sympathy and love).²⁴

- Centre. Focus.

²⁴ <http://wn.rsarchive.org/Lectures/GA293/English/RSP1966/19190823a01.html#sthash.eE7aByjX.dpuf>

Hold your thumb up to look at it. Take note of everything you can see, each detail. This is the fixed or closed gaze. See your thumb very clearly. In order to see three dimensionally in space you have to have binocular vision, that is, you have to see from two different points, which intersect or cross at the object that is being seen. This gives you an idea of where you are. A sense of depth or three dimensions, above/below, side to side, front and back: Height, width and depth.

What does looking at your thumb at close range feel like. If we were to bring it closer and closer to our eyes we would become cross eyed.

When you do this you are essentially holding yourself in as an ego bearing being. You are making yourself separate from the world - breathing in with cognition. Can you feel how this is a form of breathing in to the centre of your being? You are focused in earthly time and space. This creates Selfhood. Everything you can think later about your thumb at this stage comes from your physical perceptions of it.

- **Periphery. Out of Focus:**

Now look at something in the distance but don't focus, surrender yourself to the distance. Note how your senses feel freer. Try and take everything in with your senses, everything that is in your field of vision without focusing on any one thing.

What does this feel like?

This is the way to SELFLESSNESS. You are in a sense cognitively breathing out.

You have willed out your selfhood. It is now at the periphery. You have quieted your thinking and you have surrendered to the vista before you.

- **Midway - middle focus.**

Now look at the mid point between your thumb and the distance. Note how it feels in relation to the background and the foreground. Do this as many times as it takes to get a sense for what it really feels like to be in the middle - it is a constant adjustment and readjustment. The elasticity, the fluidity of going from self to selfless, centre to periphery, individual

to community is like small incremental 'cognital' breaths in and out. Note the feeling. This is what is important.

This is a form of control, you are not too closed, that is, not too selfish, and not too open, that is not self-less. You acquire balance of soul.

Now close your eyes, bring your focus to the root of your nose.

Pay attention to what you see in this inner space.

What colour is it?

Now take your inner eyes out again to the periphery.

Pay attention to this inner space at the periphery.

What colour do you see?

Once you have done that find the middle.

How does it feel?

The important point about this exercise is that you become conscious of what it feels like to be focused, unfocussed and somewhere in between, swimming one could say in the 'ocean of being'.

Note how your physical body feels; does it feel tight, loose, in control out of control. Do you sense fear? Do you sense antipathy, sympathy?

Focus is closely tied to whether you are in the physical body with your consciousness or not. It is that simple. Your eyes are, in a sense, a window in and out of your soul because they are closely tied to your etheric body through which you enter in, and through which you return when you have experienced the world.

According to Rudolf Steiner Sympathy and Antipathy, or our feelings relate to states of being out or in. We can form inner pictures because of 'Sympathy' or love - we unite with the reality in the world; we perceive and create memories and concepts through our 'Antipathy' or separating from this reality.

Sympathy is related to what is spiritual and living, while Antipathy is related to matter and what is dead. It is in our Feeling life that sympathy and antipathy meet.

You might find that inwardly, in the realm of the etheric, the three colours are connected to this focus, as is our actual breathing:

Closed Focus = separation (antipathy) from the spiritual world and unification with the self - thinking - red. Breathing in.

Open Focus (Air) unification (sympathy) with the Spirit in the world - Will - blue. Breathing out.

Middle Focus (Water) fluid: Etheric body - where separation and unification are in balance - one can be in both the spiritual world and the physical world at the same time - Feeling. A state where breathing in and breathing out interpenetrate.

Blue (Will)

Yellow (Feeling)

Red (Thinking)

Rudolf Steiner tells us that when we enter the spiritual world we split into these three forces - thinking feeling and willing, and gaining a sense for how each is sense-felt is necessary so we can understand interpenetrations.

Blue (Will) entering into feeling (yellow) = green

Yellow (Feeling) entering into thinking (red) = orange.

Red (Thinking) entering into blue (Will) = violet

Blue (Will) entering into Red (Thinking) = Magenta. ²⁵

We can come to an understanding of the 'antiphathetic' or separating activity of intellectual thinking, by doing a very simple experiment.

Look at the blue dot A) on the sheet provided with a focused gaze and then close your eyes and try to remember it with your memory.

Try to sense where your memory lives. You know that here you are

²⁵ *When this is observed in another person outwardly you need to reverse these.*

experiencing the reflection of the physical body (senses/brain) because it is a mirror image of what you have seen - or close to it.

But as we mentioned above this is only semblance. The being has been stripped away through (Antipathy). What is it that has been stripped away? The spiritual nature of blue. How do we find this again? By cultivating awareness.

Cultivating Awareness of Being: Wish, Wonder and Presence.

Look at the blue dot again with a closed gaze, but this time do not close your eyes, take your eyes to the blank area on the page and observe it. What do you see?

Science tells us that the colour you see here (orange/gold) is due to the fact that the receptors of the blue in your eyes have become fatigued, leaving the receptors that perceive the opposite - orange gold still 'active'. Goethe calls this an optical truth, a 'law of required change', where the eye feels compelled to form an opposition in order to achieve a completion or wholeness.

But what is it that opposes?

It is the self. The consciousness or as we know it, the 'I'.

What is this orange gold? It is what the will has perceived. The perception of the will and blood is always the opposite of the perception of the nerves and senses.

Where is the Astral body?

In our lecture we mentioned the old memory of the Atlanteans, that in order to have freedom this memory was wiped away. We mentioned that in initiations the ability to see the after image and the complementary colours was a secret only vouchsafed to initiates because it was the 'gateway to the spirit'. In fact, what we see in our souls as the after image and complement are the reflections of our Astral body, it is one might say, like living in the Astral body.

The effects of Lucifer are met when we first observe the reflections from the etheric body. Lucifer brings us the complement, the essential nature of what we see which strives to become material in us - the eternal. The reason it disappears is so that we can't be compelled by the essential nature of the things we see - the orange gold is the eternal element of the blue which is perceived with your will, it is one might say the 'future' spirit of nature and Lucifer would like us to hurry in our evolution and make us believe this to be the only truth, what is inside us created through his external light. The fact is, we unite with the spiritual sympathetically every time we see the material but we don't notice it because Michael wipes it away so that we separate ourselves from this Luciferic image antipathetically (hate and fear) in order to create the memory of the mirror image, the blue, in our thoughts.

Michael clears the path from head to heart, from perception to conception, to prevent Lucifer from dazzling us so that we can become free thinkers. The image dies away into the blood and is destroyed there - in the same way that later we will see how Michael destroys the images of Ahriman in the outer world.

The purpose of this exercise is to become aware of the Astral body, the workings of the will and the general placing of the etheric body, in other words, to gain a creative awareness of the threshold of the spiritual world - our Hut.

Etheric body = Middle state of Contemplation - the place where we make the Templates of thought, with (-Con) higher beings.²⁶

If you now look at the blue dot and 'contemplate it' with an open gaze, you will see that this openness is akin to the feeling of wonder. We move out of ourselves.

In the in-between or fluid gaze you might feel a sense of presence, a place where you can be 'present' and 'aware' of both states - the physical reflection of the 'I', and the Etheric reflection of the Astral body when you perceive both the blue dot and the orange as it is being imprinted. If we can focus in and out of these two states to constantly find the middle focus, we develop control.

²⁶ We see here that the Templars were cognizant of this realm where matter is destroyed and re-collected and so they called themselves - Templars: those who take the spirit and transform it into earthly substance and those who take earthly substance and transform it into spirit.

The etheric body is not the complementary colour, but rather, the complementary colour helps us to find where the etheric body is 'located' like a flare sent out on a stormy night shows the position of a boat and dies away again. The place that we are left with AFTER the image dies away, the darkness after the complementary colour has disappeared is the etheric body. This is now where we truly begin our work. This is the abyss we spoke about in our lecture, where all is destroyed - this is the place where we die.

We remain in this middle state, open and aware and present and we take note of what is being reflected there.

The important point about inner gazing is that it requires concentration on one place in our vision field by being out of focus. Whereas in outer gazing we generally only focus on one spot but our eye dupes us into believing we are seeing everything in focus.

How to differentiate spiritual images from memory images.

In our meditative work we are looking to use thinking as a bridge to seeing. An imaginary experience is one where we take concepts and memory pictures and think them into a setting that is incongruous and impossible. For instance, we can imagine as we are sitting at a set of lights that our car just takes off and flies us to the moon. We can imagine a dog tap dancing on stage or a cat playing cards. This is what is usually called phantasy - or fantasy and a lot of the movies and plays we see and books we read are based on this sort of creative work with the 'given' images of the world. This uses memory pictures which we creatively embellish and these memory pictures are always the same as the physical perception that created them - for instance a red rose seen with ordinary perception will always be remembered as red and its form will be as we have seen it with physical eyes.

In meditation it is important to be capable of differentiating between these imaginary experiences that use memory images and the product of the faculty of imagination itself.

In meditation we also use fantasy - the memory images in incongruous settings: Rose Cross, Mercury Staff etc. But what is the difference between an imaginary image and a true spiritual imagination?

Spiritual images that have a relationship to physical things (complementary colours and after images) have a shifting evanescent quality, they are fleeting, moving and transforming all the time - changing, dying away - in a sense our concepts and memories are a representation of something that has left its reflection in us, like a photographic plate. So the difference between imaginary pictures and imaginative pictures is that imaginary pictures have the quality of physical things while the Imaginative ones have the quality of after images and complementary colours, they have no fixed form they are constantly changing, evanescent, coloured and light filled and are one could say complements of the physical world.

This means that if you have an experience of your angel standing before you as a person in a physical form and speaking to you from the outside, in words, you are having an imaginary experience that uses your memory images. Memory is 'reproductive' - that is, it reproduces exactly what it sees. It also objectifies: you become the observer. That is why this is a useful tool in meditation. When we make memory creative, rather than passive by throwing in something that is incongruous it becomes phantasy. Fantasy is, one might say, 'Future memory'. This is the first step in breaking the memory mirror.

Breaking the Memory Mirror:

"This world is permeated with thought, for the laws of nature are apprehended in thoughts and are actually themselves the thoughts of the world." If one follows the laws of nature to the stage at which one is bound to apply them to the coming into existence of man himself as physical being, one has to say, "Within that world which we survey with our ordinary consciousness, beginning with sense perception and going on as far as the memory-mirror, a spiritual element is living."²⁷

Breaking the memory mirror entails entering into the etheric body, plunging into the darkness, the abyss and the source of destruction hoping to find life:

²⁷ Rudolf Steiner *Cosmosophy Lecture 2*,
<http://www.rsarchive.org/Lectures/GA207/English/AP1985/19210924p02.html#sthash.SbbCGoer.dpuf>

'If we break a spatial mirror, we see behind the mirror; we see into a realm we do not see when the mirror is intact. Correspondingly, if we carry out inner exercises of the soul, we come, as I have often suggested, to something like a breaking of the inner mirror. The memories can, as it were, cease for a brief time — for how long a time depends upon our free will — and we can see more deeply into our inner being. As we look more deeply into our inner being behind the memory-mirror, then what I characterized yesterday as a kind of source of destruction meets our gaze.' ²⁸

If we allow the observation of the complementary colours and after images to die away and we live into this darkness of the etheric body our hut, images will now rise up, if we are attentive and patient. Just as ordinary mirror images of present day life arise to thinking, so do both the memory images of our life and the memory pictures of our life between death and re-birth or the past life arise as a series of images which we can contemplate. ²⁹

The memory images of our everyday life resemble what we perceived outwardly but the memory images of the time between death and rebirth and so on are evanescent like the complementary colours and the after images.

If we wish to enter into the true spiritual world we have to digest these images of the past. What do I mean by 'digest'?

Digesting the Images:

²⁸ Rudolf Steiner, *Cosmosophy Lecture 2*
<http://wn.rsarchive.org/Lectures/GA207/English/AP1985/19210924p02.html#sthash.SbbCGoer.dpuf>

²⁹ Rudolf Steiner, *A Study of Man, Lecture 2*,
<http://wn.rsarchive.org/Lectures/GA293/English/RSP1966/19190822a01.html#sthash.fttYOzZ6.dpuf>

Close your eyes, relax, and try to cultivate an inner gesture of wonder and with an open gaze try to recall to yourself a memory of a blue sky.

Why do I ask you to find the inner blue?

'Only when from the eye self-perception is rooted out, when one moves to pure perception, can one experience Indigo. Here I can only hint at the mystery of Indigo, there could be much more said. Each color means, therefore, a stage of our soul development, as Albert Steffen observed in his early essays. Before the Mystery of Golgotha the tones had a reddish impact that testified to the presence, albeit at a subtle level, of life processes in the eye. After the Mystery of Golgotha humanity acquired blue, the color of the soul, which has pushed back the life processes, so that we humans can now meet the soul and spiritual directly.'³⁰

Pay particular attention as you are striving to 'picture' it in your mind's eye, where this memory is found in your 'field of vision'.

Once you have filled yourself with this blue memory - break the image up and digest it - that is, become so one with it that it dissolves away - allowing you to focus away. When you are in darkness allow the feeling or gesture of blue to remain.

Now again try to cultivate a gesture of presence, and in that in between place try to re-collect the blue out of nothing - like an after image.

This blue will not be a memory, but you will create this blue out of a 'feeling' for the memory of blue - so it will be like a complementary colour - an echo of blue. This is one step beyond Phantasy.

Now digest this too and allow it to remain as a feeling so that what is left of both blues is a gesture of wonder and presence.

Allow the darkness to surround you. If you are attentive and you concentrate on the field of space before you, you will soon realize that you are not in darkness at all. You will see that here, in the middle realm - the in-between - all sorts of colours and changing shapes and faces rise up into your part of the etheric body, your hut. These seem at first to

³⁰ *Margareth Hauschka*

have no meaning but you have provided a Holy of Holies, where these beings can unite with you, just as the priests called down the elemental beings and higher beings into their sanctuaries, by sacrificing the images of the world and waiting with devotion, presence and wakefulness and a sense of wonder and deep inner calm. The task here is to observe the images with deep interest.

Let us try this with a bell.

Calling on that feeling of wonder and presence, listen to the bell as it is being rung three times. Allow yourself to be filled with its sound. Note as much as you can about the physical sound allow it to fall into silence. This is the present physical sound.

Now when it dies away try to re-collect it, listen to its echo in you three times. Let it fall into silence again. This is like the after image and it arises in that place we normally hear our inner 'narrator'.

Now in the middle space we have come to know observe what rises up maintaining that sense of wonder and presence.

Here we begin to understand something integral: that in the spiritual world, tones and colours are beings and they only become differentiated by our own physical experience of them - we colour everything we sense.

Rudolf Steiner tells us that the outer world of colours are inwardly perceived as tones and the outer world of sound are inwardly perceived as colours.

*'In the outer world it is colour, in the human inner world tone that remains the more manifest, and that beneath this surface there floats in the outer world, world-music; while under the surface of sound in the inner nature of man, there hovers and moves a mysterious colour astral element.'*³¹

Sight images flow in a current inward towards the organism - Centripetal (nerves and senses) while sound images move from the organism outwards - Centrifugal (Blood) both meet in the Etheric body or the Rhythmic System. In the same 'zone' we perceive the visible images inside us, we remember the auditory ones, in the same 'zone' where we perceive sound

³¹Rudolf Steiner, *Supersensible Physiology and Balance in Teaching*, Stuttgart, September 21-22 1920.

images inside us, we remember visible images and the two cross like a lemniscate in the etheric body.

Sounds and colours are the forces of soul in the world that enter into us with every sensory perception. They are living manifestations of higher beings.

You will note that in time, if you practice this over and over something will rise up to meet you when both colours and sounds die away and you live into the silence - what rises up is still not the spiritual world proper because it is intimately connected with you.

Changing the Spiritual Images:

When we enter into the darkness we often find there a series of images. These are usually an admixture of memories and concepts - often memories of our time since birth. These are seductive and if we remain here we cannot break the memory mirror.

Amongst these images you might find, as you observe your field of vision that something else enters this middle inner place we call a hut. Something incongruous, something more like an after image is found in the middle of these images. Let us say that a weaving floating violet opaque colour form arises. We might be tempted to think that like our memory this violet belongs to us but the truth is this violet is exactly what we don't possess - and in this way it is paradoxical. The being of violet has entered into our hut and thinks 'violet' in us amongst our images. If we allow this violet to fill us completely, we will learn something about what it is trying to tell us. It conveys to us what we lack!

Blue Violet is the colour of devotion - the blue violet is an astral spirit an elemental being - a manifestation of the thought of a higher being. It is telling you that your will is not conscious enough. It shows you what you need. If you can bring to this violet the quality necessary for changing this violet colour, you have not only learnt something about yourself but you have communicated to the being who showed you the violet that you understand what it requires of you - you have learnt to read the signs!

Another example Rudolf Steiner gives is red, red arises in us when we need red - we need love - because we think too much.

'The spiritual world is for the time being completely colorless, lightless, soundless and so on. Any colors that we might see are nothing spiritual — they come from our own inner life, and, namely, they indicate qualities that we don't have but must acquire. For instance, if we see a red color it means that we don't have love in us, that we must develop it in ourselves. If we see violet, it's telling us that we must acquire devotional piety'³²

If we try to characterize the experience it would be like this inwardly:

I see violet It speaks thus:

'Human Soul! You do not possess enough devotion! I show you the violet which you lack!

I answer:

'I offer you what devotion I can call up from the depths of my soul to meet your violet!' = I reproduce the feeling of devotion - an awakened will. I enfold the violet in this awakened will, devote my full attention to it and allow it to fill me entirely and observe the violet 'hopeful' 'wishing' that it will change. If I manage to change it then it is only because the higher being who is 'using' the violet to show me what I don't possess has been 'well met'.

That is why Rudolf Steiner gives the example of a grimacing face, that if we try to change it into a smile we have gained some control in this sphere, that is, because if we can change what we perceive we can gain a measure of control and finally neutralize the colours being shown us so that we can perceive behind them the face the Guardian - to 'meet' him, or rather pass the tests.

We know we are communicating with a being when we meet these colours but these are only signs, elemental beings of will, or the thoughts of higher beings. Like a painter with a brush our angel uses a canvas (our etheric body) and astral colours (beings) to paint in us what we need to fix or work on. This being paints for us what we have made of ourselves but it is a complement - and that is the key!

³² Rudolf Steiner Esoteric Classes, Berlin November 5th 1910:

<http://wn.rsarchive.org/Lectures/GA266/English/UNK1999/19101105e01.html#sthash.AcnO8Iqd.dpuf>

Just as one does not say the colour used on a canvas is the painter so too we know that what we are seeing at this stage is merely the sign that a painter has created something 'in the past'³³ inside us for our benefit. Knowing ourselves in this way is a key to our freedom - it is the way to breaking the memory mirror.

*'But if we want to live in this way in the Cosmos when it is a matter of using colour, we must awaken colour to life. Colours confront us as qualities of the beings in outer Nature. When our observation is confined to the physical plane we recognise the colours that are attached to the objects of Nature. If we are to see colours, a foundation is always necessary, with the possible exception of atmospheric phenomena such as a rainbow or other phenomena of the kind. Hence the rainbow has not without reason been regarded as something that unites the heavens, the spiritual, with the earth, because in the rainbow we see the heavens in colours; we actually see colours as such. I have already said that it is possible to plunge into the flowing world of colours, to live with the colours themselves, liberating them, as it were, from the objects. If we succeed in doing this, colour becomes the revealer of deep mysteries; a whole world resides in the flowing, surging sea of colour.'*³⁴

Our task is to find the pure light of the etheric body - this is what is meant by pure thinking and to do this we must find ourselves eventually faced with neutral beings - beings that do not colour our light!

BY LEARNING TO READ THE OCCULT SCRIPT, the language of the spiritual world, we are learning to know ourselves and learning to free ourselves! What the higher being who guides us wishes us to know is given to us in a script that we can learn from. At this stage it is all about self-knowledge and this being who 'paints' in us is the guardian of the threshold and also our own angel.

'And by applying the faculties which enabled us to enter these worlds, we know that, just as in the physical world colour-effect suggests a material

³³ I mean past in a spatial rather than temporal sense, in other words more related to 'cause' and 'effect' rather than to before and after - because in this 'place' time is spatial.

³⁴ Rudolf Steiner lecture 25th October 1914

<http://www.rsarchive.org/Lectures/GA287/English/UNK1958/19141025p01.html#sthash.Zgey0309.dpuf>

*foundation, so in yonder world the floating cloud of colour, a flowing organism of colour, is the manifestation of the working and weaving of the spirit-and-soul forces of the third Hierarchy. So that the moment we behold the life-tableau of which I have spoken, which gives a clear and spontaneous picture of the whole of our life since birth, there also appears within this stream of our own life's events something of which one can say: within the de-materialised world of flowing colours and sounds lives the third Hierarchy.'*³⁵

Everything we see now is a communication and we have to be able to change what is shown to us by grasping the feeling for the opposite which must arise out of our own will, if we can't do it we have to cultivate this in every day life. Inasmuch as we can do this we are making ourselves ready to dive down into the etheric body - that is to break the memory mirror and to find the 'painter', or the one 'willing his thoughts' into us - The bearer of our IAM our angel.

*'For the etheric world the inner living thinking becomes a kind of organ of touch. With living thinking we touch this world of flowing colours and so on. We must not imagine that we see the red as the eye sees the red of the senses, spread out on the surface of things; instead we sense, we 'touch' red and yellow and so forth; we touch the sounds, so that we can say: in the etheric world, living thinking is the element of touch in relation to what lives in the world of the third Hierarchy.'*³⁶

Using all of the above to develop an experience ('grasp) of ourselves in order to find true freedom:

We must remember that leaving the physical body and the etheric body in order to perceive them from the outside is something we do every night, it is just that we forget it when we wake up. During our sleep we are given tasks and these tasks are to be carried out by us in the day according to

³⁵Lecture 22nd April 1923

<http://wn.rsarchive.org/Lectures/GA084/English/LZ0290/19230422p01.html#sthash.A3ZdueOS.dpuf>

³⁶Ibid,

<http://wn.rsarchive.org/Lectures/GA084/English/LZ0290/19230422p01.html#sthash.A3ZdueOS.dpuf>

how much we have been able to remember from our sojourn in spiritual worlds at night. The evolution of any creative task (because everything we do on earth is creative) must also have its involution - the spiritual impulse. We may become so sensitive that we begin to observe in the morning on waking an impulse that rises up during the day and which informs what we do. Perhaps we are creating something and we feel we must change it. This communication goes on (if we are conscious of this process) until the spiritual being that inspires the work we are doing has been 'well-met'.

The above exercises develop concentration, control of thinking and balance of feelings and help us to have a new sense of ourselves, what we need to do to work on ourselves in our everyday lives - basic exercises - in order to develop the qualities that the spiritual world requires for our admission there.

So today we have found the threshold of the spiritual world, we have digested the memory images, broken the mirror and perceived what we need to change in order to get beyond the memory mirror and into the etheric body itself - to enter the true spiritual world. Tomorrow we will learn how to become creative! We will have some sense of how we can become co-creators - in other words, take what our thoughts and feelings can teach us to develop our Will.

With this in mind I would ask that tonight you go over all that you have learnt in a backwards fashion.

Why backwards? Because we are striving to break the memory mirror by using memory itself only in an incongruous way - we are learning to read happenings from the manifestations (the end) to their sources (the beginning).

When we do this we should try to pay particular attention to what we feel is the middle, we try to find what is incongruous in the day, something 'out of the blue' - the window through which we might understand the entire day. We take up the pictures of the day and then we plunge into them so that they fall into nothing and yet leave behind the gesture of the day.

You might draw a small picture or characterize in words what you feel is the 'gesture' of the day.

On waking, we will take a moment to see the first impression that rises up to our mind.

Do you have any understandings we didn't have yesterday?

We might write them down and take a moment to recall our feelings about yesterday - has anything changed? Do we feel differently about what was most important, or the gesture of the day?

We may pay attention to how our body feels. What rises up in the will, do we feel a motivating force to do something, do we feel fettered, annoyed, disconcerted, afraid, bemused, bewildered? What does our physical body tell us, are we tired, exhilarated, balanced, awake, sleepy, light footed, heavy?

We will allow this to die away and imagine what we will be doing the next day, picture it clearly, make an intention to find one moment in which we will be truly as awake as later that night we will try remember it.

Today we end with a feeling of gratitude, gratitude and an intention that what we have learnt here will be dedicated to all of humanity.

Workshop 2:

Pushing out: Finding the Self in the World. Penetrating to the reality of Being.

We tune into our inner selves and feeling a sense of openness and gratitude we begin to try to gain a practical understanding of the second part of the mantra:

Boaz

*If condense feeling to light you'll reveal the forming force.
If you concretize will to being you'll create in world existence.*

1. How to experience the self outside as greater than the self in the body - zodiac.

Pushing out: Stepping outside the body consciously.

Rose Cross Mediation:

We will use this exercise which we mentioned earlier today, because is it a very good one to begin. Not only does it provide us with protection as we step towards the threshold but it is a very healing exercise. We can use a memory of a rose and a cross to help us to create the inner picture because as we said earlier we will use phantasy as a doorway.

This requires that we utilise our will as we utilised it yesterday to change the colours, but now we instead of changing the colours we will try to become the creators of the colours. We gather to us the shape of the cross and the red of the roses from the darkness in our etheric body with only as little memory as is needed to keep us connected to the physical world. We use our memory of the image but not the image created by memory.

This staying connected to the physical world by a thread is a very important tool - it prevents us from becoming lost in the realm of metamorphosis and multiplicity.

We must take note that because we are only using a little of our memory the rose cross created in this way will not 'look' like a rose cross does in the real world, and the less this is so the better. Rather we should feel and sense it like we do an after image as something that requires a lot of concentration to grasp and to hold. It will have the quality of an after image, only one that we will have created and which we can control.

Once it is livingly before us and we have differentiated ourselves from it, we need to swallow it down, digest it, break it up just like our blood destroys the food we take into us. We should feel the essence of our creation inside us as we do in our digestion of food.

'I have just eaten and the food is no longer in front of me but in me, and I am full.'

Now we will sit in this space quietly and with deep concentration and focus into this middle realm we will sense-feel the warmth in our hands. We will allow the warmth to travel to our arms, and to our hearts. We will feel our hearts warming. We will move this warmth to our legs. Back to our hearts again and to our head. We will keep concentrating on that middle space while we are doing this.

Now we will try to imagine this warmth is full of light. The light and warmth move through us, we take them to our hands and feet and heart again and throat and head. We feel how we are a column of warmth and light; without this warmth we would not be capable of consciousness, the spark that lights us from within.

Now we will open our eyes and take a moment to adjust.

We will take the seed and apply to it all we have learnt.

Look at the seed with a fluid gaze, a little out of focus - not too far out and not too far in - that middle realm.

Allow your warmth and light to pour out of you to the seed.

As you look around it think to yourself (without allowing any other thoughts to impinge on it): this seed holds within it all that the plant will one day become, that it will one day become a tree seeking the sun's warmth; that in that tiny seed there is a warmth like the warmth of the

sun and so the warmth of the Sun attracts it. This warmth is the life which holds the 'blue-print' for the plant within the seed, it is a 'drop' of sun in the plant.

But the plant not only has warmth and life it also has light like the sun. You may begin to see this light if you allow yourself to feel how this warmth and life is also in you, if you allow yourself to 'feel' this warmth. In you, you have life, warmth and also light. You have the sun inside you! This life, warmth and light was once a seed - an embryo - and it contained everything that you have become and are yet to become. You share this life, warmth and light with the plant. Feel the warmth, your warm life and allow it to unite with the plant's warm life.

Becoming one with the life, warmth and light of a being is at the same time allowing the being to enter into us simultaneously. This is how intuitive thinking becomes Intuition - this is an expression of the highest love. The greater the consciousness we have of the being before us, the higher the love and the more we understand it.

We end by feeling this warmth as gratitude.

In esotericism this means we have become a zodiac, we have surrounded what we have been wishing to perceive, stepped out of the physical and etheric bodies and our astral and I have taken in what we are perceiving and we have become one with it.

Feel how it feels to consciously step out of yourself! This is only a small step and yet a giant leap for mankind!

This is, one might say the first step consciously into the outer spiritual world that exists behind the physical world and in which we are always immersed - the ocean being of the spirit.

Think of the limbs - they carry us through the world of space, and this we call our physical body, but we also have a limbic system in our brain, in that part of our brain, we find among other things the relationship between the pineal and the pituitary glands. These glands are master glands, which regulate all sorts of vital functions in the body, but their spiritual interrelation is, one might say, what is called in Eastern esotericism 'the third eye'.

Denis Klocek in his lectures quotes Rudolf Steiner as saying that this part of the brain is the womb of the 'immaculate conception'.

I will venture to say that here we find a hint to the solution of the vowels and consonants which the human being in the spiritual world uses in order to understand spiritual experiences. Ordinary Science tells us that the functional relevance of the limbic system has proven to serve many different functions such as affects/emotions, memory, sensory processing, time perception, attention, consciousness, instincts, autonomic/vegetative control, and actions/motor behavior - one might say: thinking feeling and willing. It is here that our consciousness of the world arises and it is also here that our consciousness of the spiritual world arises. It is here that we condense feeling to light through the interplay of Pineal and Pituitary glands and their connection to the physical body. In a sense that is why we stay connected to the eyes, for the eyes have a special relationship with the etheric body for the sun created it for the light.

*'We may, through appropriate meditation, succeed in penetrating the memory representations, as it were, to put aside what separates us inwardly from our etheric and physical bodies; if we then look down into the etheric body and the physical body so that we perceive what normally lies beneath the threshold of consciousness, we will hear something sounding within these bodies. And what sounds is the echo of the music of the spheres, which Man absorbed between death and new birth, during his descent out of the divine spiritual world into what is given to him through physical inheritance by parents and ancestors. In the etheric body and in the physical body there echoes the music of the spheres. In so far as it is of a vowel nature it echoes in the etheric body, and in the physical body in so far as it is of a consonant nature.'*³⁷

We might say that from one perspective both consonants and vowels are found in the limbic System.

Five of the seven vowels, which Rudolf Steiner gives us we have explored in the last couple of days:

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The Mood of Reaching the Portal of Death - when we enter into the darkness of the etheric body.

The Capacity of Transforming into other beings - we explored this a little when we dove into the pictures and became one with them and when we became one just now with the seed.

The Origin of Evil - we discovered something of this when we explored the complementary colours and the after images, which have arisen because of Lucifer's infection of our etheric body.

Remembering who we are - retaining a memory - we've explored something of this when we have retained our memory of the rose for instance, while creating a rose purely out of astral light during meditation.

Understanding the meaning of things - Living and Weaving with the Cosmic Word we still need to understand.

This vowel requires that we are inside out and outside in. We are growing into the spiritual world and the spiritual world is growing into us.

To give you a taste for this I would like you to turn to the person next to you - say hello, look at them briefly with peripheral vision a moment and close your eyes. I would like you to note what you see inside you in that middle realm. Can you see an imprint there?

We are always creating these after images of each other in ourselves - these are, one might say, the true pictures of soul and spirit of the other - the word of the other. In order to have done that we had to enter into one another.

True community realizes that we are always in each other - inside us we find the other - in the other we find ourselves, just as we saw yesterday, inside us we find the world and in the world, as we just saw today, we find ourselves.

If we then allow this form of the other to fade into silence as we do the after image - that is when we have the potential to find the Christ in the other - the Word!

What about the creation of the Temple?

In the 17th Century the Jesuit Anasthasius Kircher was the first to betray the secret of the magic lantern. It was a dangerous secret because it showed how through a consciousness of the creative will a man could become powerful over others through the forces of his will. The will was likened to a lantern shining into the darkness, slides (creative thoughts) were placed in front of this light and they fell on and were reflected back by a blank wall.

A man could teach himself to use his will to alter the minds of others or to bring about outcomes - this Jesuit understanding of how to manipulate the will is what enabled the Jesuits to 'convert' so many people to their brand of 'Christianity'; through song, prayer, meditation, ritual, and intention the Jesuit could enter below the level of consciousness and manipulate the subject through the power of his will - hypnotism.

A Rosicrucian in the 18th century revealed the work of Kircher as a means of protecting souls. He was a certain Count Cagliostro, a much maligned alchemist. He devised a way of showing how the 'light' of the will can be impressed into the world and his Magic Lantern shows greatly impressed audiences who found it most shocking. In fact the fundamentals of it we find in the cinema today.

In Rosicrucianism, the Will of another human being is sacrosanct. To use the power of one's will to control others is evil. The origin of all evil, is knowing how to transform one self into another human being in order that by knowing how a person 'ticks' one can control them. But goodness has the power to transform evil when we become co creators with higher beings.

A simple exercise can show you how you are always creating in the world, by making impressions with every thought, feeling and action, into the fabric of the spiritual world that borders the physical world.

I would like you to tune yourself to your inner space again. Find the middle point and create a blue dot from nothing. When you have sufficiently created it open your eyes and stare at a blank page.

What do you see?

Your will has projected your feeling/thought outwardly and it has become

imprinted in the world. This was an exercise known to occultists.

*'Whoever is now aware of what electricity is, knows that there is something living within him which, in a frozen state, forms the atom. Here is the bridge from human thought to the atom. One will learn to know the building stones of the physical world; they are tiny condensed monads, condensed electricity. In that moment when human beings realise this elementary occult truth about thought, electricity and the atom, in that same moment they will have understood something, which is of the utmost importance for the future and for the whole of the sixth post-Atlantean epoch. They will have learned how to build with atoms through the power of thinking.'*³⁸

One might say that this 'building' is directly related to the zodiac constellation of our consonants, which, from another perspective, is related to colours.

I will suggest to you that we do not only hear the spiritual world speak, but we speak spiritually into the world - the word: with every thought, feeling and action, we inscribe with light. And out of this spiritual word we become creators of the outer Temple - the future Temple of the New Jerusalem.

And as what is above so is below - as what is within so is without - we don't only become creators of the future Temple of humanity, we become creators of our own inner temple!

Now we begin to understand the second mantra.

Boaz

*If you condense feeling to light you'll reveal the forming force.
If you concretize will to being you'll create in world existence.*

³⁸Rudolf Steiner, *Temple Legend Lecture 9*
<http://www.rsarchive.org/Lectures/GA093/English/RSP1985/19041216p01.html#sthash.umedvEXF.dpuf>

Jachin:

*In pure thought you will find the self that can experience itself.
If you convert these thoughts to a picture you'll experience creative
wisdom.*

Boaz

*If you condense feeling to light you'll reveal the forming force.
If you concretize will to being you'll create in world existence.*

Thinking and Will - Polarities







Polarities Reconciled:





Paul Klee Strong Dream.

Rothko



Kandinsky Colour Circles



Black and Violet; Where is the Violet?

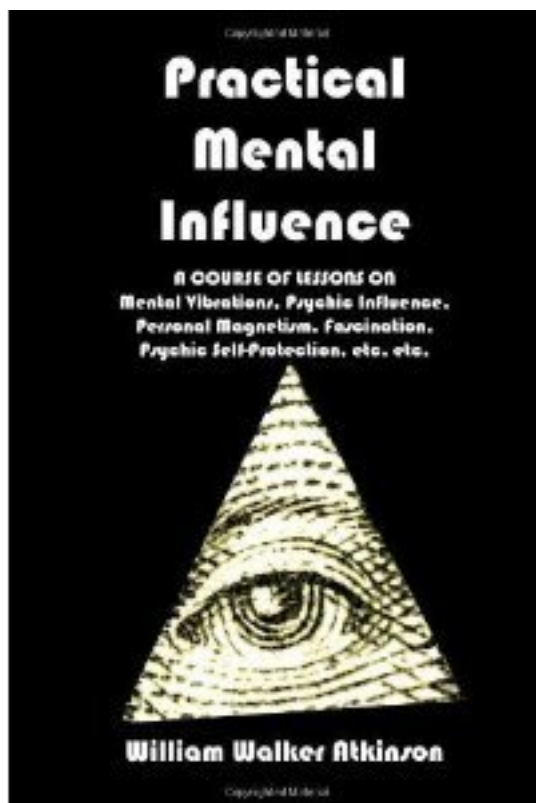
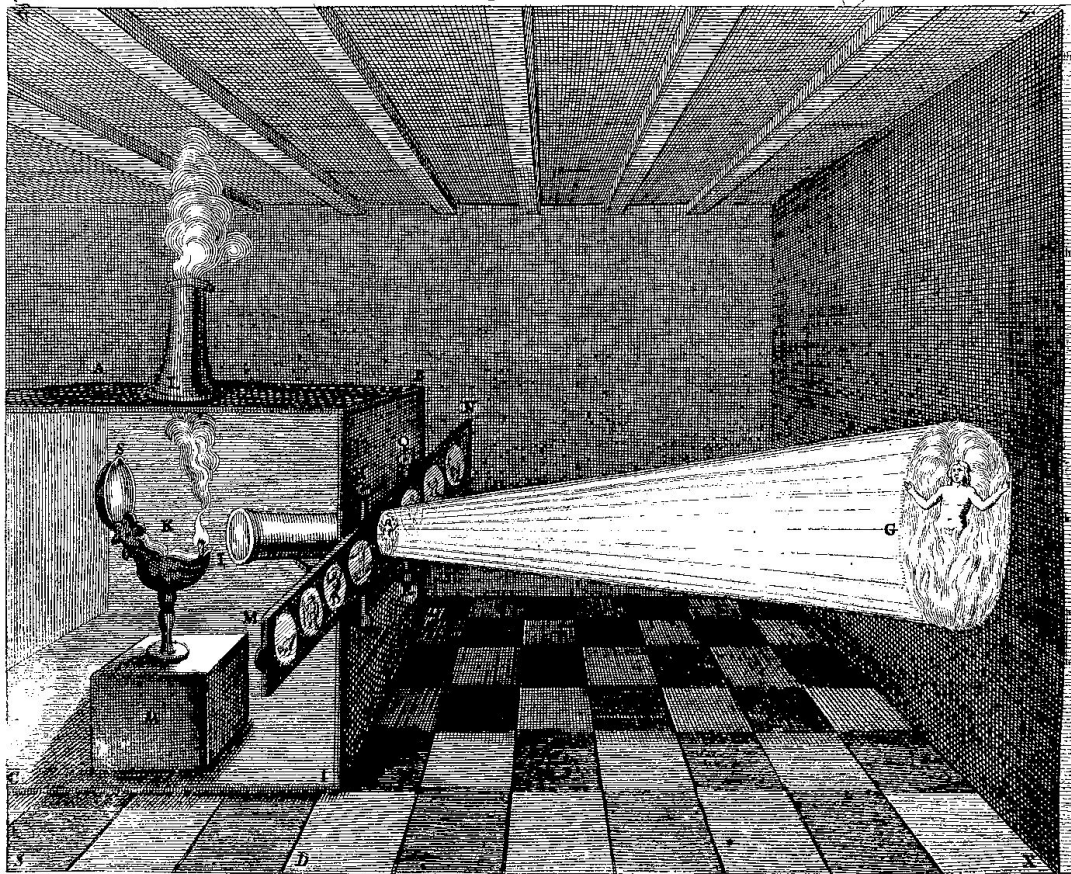


Elemental Beings used in Grimoires.

Signs and Characters of the Spirit:

	Lucifer	
	Belzebuth	
	Astaroth	
	Lucifuge	
	Satanachia	
	Agaliarept	
	Fleurety	
	Sargatanas	
	Nebiros	

Anasthasius Kircher - Treatise on Light: Magic Lantern



Anti - Rosicrucian

The magic square of the Sun, its planetary angel Nachiel, and figure of the angel. Nachiel

6	32	③	34	35	1
7	11	27	28	8	30
9	14	16	5	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	⑤	33	4	2	31

