

Soul dispositions and attitudes recommended by Rudolf Steiner in his book *Knowledge of the Higher Worlds and Its Attainment*

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Introduction

In Matthew 3:2, John the Baptist expresses the word *Metanoëite* (μετανοείτε), which is generally translated as "Repent". Rudolf Steiner provides another translation: "Change your minds", or "Change your soul disposition", as there would be a profound change in the human constitution and, in order for this new constitution to be used for positive individual development, each person would have to change innerly by means of a process of self-education. In his basic book *Knowledge of the Higher Worlds and its Attainment*, GA (*Gasammtausgabe*, complete works) Nr. 10, Steiner indicates a series of soul dispositions suitable for the modern human being who seeks to develop morally and wishes to consciously and correctly observe the spiritual world. It is interesting to note that a large part of the book deals with such dispositions, with very few meditation exercises being exposed – this highlights the fundamental importance of the former. The recommendations, however, apply not only towards the path of inner spiritual development but to life in general. By thus indicating to modern men the path for progress, Steiner has undertaken a mission similar to the one fulfilled by the Baptist at the transition of times.

In 2009 my wife Sonia Setzer and I held a workshop on anthroposophical meditation for which I compiled soul dispositions from the aforementioned book; some of those were used as examples of how we ought to improve. Initially, I gathered 57 soul dispositions and attitudes – an already surprisingly large number. However, many others (a total of 173!) were found later on as I was adding to the Portuguese version of this article the page numbers from which the previous soul dispositions and attitudes had been extracted. They are listed under the section "Soul dispositions", sorted by their order of appearance in the book in English mentioned in the references; similar dispositions occurring on different chapters of the book have been sorted likewise and are repeated [with their first appearance numbers in brackets]. The chapters and sections of the book have been listed, including their titles in the original in German, so as to make it easier to find items in other editions. Some chapters in the book do not contain items to be cited, which is why they are not mentioned.

The section entitled "General indications for the soul exercises" lists those practices of a more general character which therefore do not specifically relate to a certain exercise. Some of them are repetitions of soul dispositions, and are preceded by the number of the later.

The soul dispositions have been classified, at my own discretion, according to the soul activities: thinking, feeling, and willing (or acting) – these have been added with codes T#, F# and W#, respectively. Hence, each soul disposition may be regarded as a suggestive approach for the self-education of the soul activity associated with it. One can, for example, go through all the dispositions of soul classified as T#, so as to find those that are beneficial to healthy thinking. In order to find the soul dispositions classified as thinking, simply search the page using the sequence of characters T# as the search criterion, and likewise for the other two codes. It is important to note that, because most soul dispositions contain a verb (which normally indicates an action), there could have been a tendency to classify

them as willing or acting (W#). In order to avoid this bias, an attempt has been made to classify as W# only those items that actually involve the education of the will.

This proposed classification has already been useful in lectures where I have discussed the three soul activities, showing how they should be developed in an adequate way to the modern world. Sonia Setzer has collaborated by carefully reviewing the classifications into soul activities; however, a few have remained as I thought best, contrary to her suggestion. The wording of the items sometimes differs from the original, as it has been necessary to place the texts in an impersonal and context-independent way; nevertheless, formulations were sought that did not alter the meaning of the original. My comments are enclosed in square brackets, e.g. [comment].

It is absolutely essential to study, in the book, the context of each item, in order to better understand it, learn its comprehensiveness, and, in many cases, the results into which its observance leads. Due to that, this work should be regarded as a simple compilation and classification of Steiner's recommendations and findings, attempted at drawing the reader's attention to them; by no means does it aim to become an alternative to studying the book.

Readers are kindly asked to send suggestions for improving this text, for instance by pointing out missing items, misclassifications, possible groupings, redundancies, etc. – the version of the book to which they are referring and item numbers within the section should kindly be mentioned. (My e-mail address is at the top of my home page.) Readers should bear in mind that the numbering of items in the section below is automatic, since it would take a lot of work to redo it when deleting or inserting an item; as a result, item numbers may vary from one version to another. For this reason, it is important that the version of this article be informed when suggestions are made.

References

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SOUL DISPOSITIONS

How is knowledge of the higher worlds attained? (*Wie erlangt man Erkenntnisse der höheren Welten?*)

Conditions (*Bedingungen*)

1. Develop towards what is called in spiritual science the *path of veneration*, of devotion to truth and knowledge. (F#)

2. Develop within yourself a deeply rooted feeling that there is something higher than ourselves. (F#)
3. Develop humility. (F#)
4. Abstain from critical judgment and condemnation. (T#)
5. Seek, in face of all things, to ever again turn to the good [positivity]. (T#)
6. Seek motives of admiration and homage, everywhere in your environment and experiences. (W#)
7. Show respect not only in your outward bearing; but have this respect in your thoughts. (T#, F#)
8. Develop veneration, homage, devotion, which are like nutriment that makes the soul healthy and strong, especially for the activity of cognition. Disrespect, antipathy, underestimation of what deserves recognition, all exert a paralyzing and withering effect on this faculty of cognition. (F#)
9. Give yourself up less and less to impressions of the outer world, and develop instead a vivid inner life. (F#, W#)
10. Rich inner life; let your experiences and the messages from the outer world re-echo within your completely silent self. (T#, W#)
11. Consider enjoyment only as a means of ennobling yourself for the world; if you blunt yourself to enjoyment, you are like a plant which cannot any longer draw nourishment from its environment. (T#, F#, W#)
12. Learn, not in order to accumulate learning as your own treasure, but in order that you may devote your learning to the service of the world. (W#)
13. Transform every idea into an ideal. (T#, W#)

Inner tranquility (*Innere Ruhe*)

14. Adapt each one of your actions, and frame each one of your words in such a way that you infringe upon no one's free-will. (T#, W#)
15. Provide for yourself moments of inner tranquility, and in these moments learn to distinguish between the essential and the non-essential. (T#)
16. Set aside a small part of your daily life in which to concern yourself with something quite different from the objects of your daily occupation. (W#)
17. Wrest yourself entirely free from your work-a-day life; your joys and sorrows, your cares, experiences and actions must pass in review before your soul; and you must adopt such a position that you may regard all your sundry experiences from a higher point of view. (T#, F#, W#)
18. The value of such inner tranquil self-contemplation depends far less on what is actually contemplated than on our finding within ourselves the power which such inner tranquility develops. (T#)
19. Each human being can her/himself alone awaken this higher being within her/himself. (W#)
20. Attain firm assurance in all your actions, and cease to be put out of countenance by all manner of incidents. (F#, W#)
21. No longer get angry at things which formerly annoyed you; countless things you formerly feared cease to alarm you. (F#, W#)
22. Be patient; every symptom of impatience produces a paralyzing, even a destructive effect on the higher faculties that slumber in us. (F#, W#)
23. Awaken the higher man, that which becomes the inner ruler who directs the circumstances of the outer man with sure guidance. (W#)
24. Develop the faculty of letting the impressions of the outer world approach you only in the way in which you yourself determine. (T#, F#, W#)
25. It is of no importance how far anyone can go in a given time; the point is that s/he should earnestly seek. (W#)

26. Everything depends upon energy, inward truthfulness, and uncompromising sincerity with which you confront you own self, with all your deeds and actions, as a complete stranger. (T#, F#, W#)
27. Rise beyond to a purely human level, which no longer has anything to do with your own special situation. (T#)
28. Your thoughts must be clear, sharp and definite, and you will be helped in this if you do not cling blindly to the thoughts that rise within you. (T#)
29. Permeate yourself with the lofty thoughts by which men already advanced and possessed of the spirit were inspired at such moments; start with the writings which themselves had their origin in just such revelation during meditation. (T#, W#)
30. Meditation is the way which also leads man to the knowledge, to the contemplation of his eternal, indestructible, essential being; and it is only through meditation that man can attain to such knowledge. (W#)

The stages of initiation (*Die Stufen der Einweihung*)

31. Impatient dabbling, devoid of earnest perseverance, can lead to nothing at all. (W#)

Preparation (*Die Vorbereitung*)

32. Direct the attention of the soul to certain events in the world that surrounds us; such events are, on the one hand, life that is budding, growing, and flourishing, and on the other hand, all phenomena connected with fading, decaying, and withering. (T#, W#)
33. First look at the things as keenly and as intently as you possibly can; then only let the feeling which expands to life, and the thought which arises in the soul, take possession of you. (T#, F#, W#)
34. You should look out on the world with keen, healthy senses and quickened power of observation, and then give yourself up to the feeling that arises within you; do not try to make out, through intellectual speculation, the meaning of things, but rather allow the things to disclose themselves. (T#, F#, W#)
35. Be permeated, through and through, with the conscious realization that feelings and thoughts are just as much veritable realities as are tables and chairs in the world of the physical senses; no longer allow yourself to think of your fellow-men in a way that is incompatible with the highest reverence for human dignity and human liberty. (T#, F#)
36. Realize that a wrong thought in your mind may have as devastating an effect upon other thoughts that spread life in the thought world as the effect wrought by a bullet fired at random upon the physical objects it hits. (T#, W#)
37. Never allow yourself to perform a physically visible action which you consider to be wrong. (T#, W#)
38. Forbid yourself to harbor wrong thoughts and feelings. (T#, F#, W#)
39. Bestow a further care on the world of sound; discriminate between sounds that are produced by the so-called inert (lifeless) bodies, and those which proceed from a living creature (an animal or a human being), detecting through the latter the manifestation of an inward experience of the animal, whether of pleasure or pain. (T#, F#, W#)
40. Develop sensibility and feel it in the face of the whole of nature. (F#)
41. Have your inner self absolutely silent, when you listen to the others when they speak; every expression of assent or dissent must be silenced - begin by doing so in special cases, deliberately selected by yourself. (T#, F#, W#)

42. Listen, by way of practice, at certain times to the most contradictory views and, at the same time, bring entirely to silence all assent, and more especially, all adverse criticism; blend yourself with the being of another and become identified with it - then you will hear through the words into the soul of the other. (T#, F#, W#)

Enlightenment (*Die Erleuchtung*)

43. Observe different natural objects in a particular way; for instance, a transparent and beautifully formed stone (a crystal), a plant, and an animal. (T#)
- [29] Permeate yourself with the lofty thoughts by which men already advanced and possessed of the spirit were inspired at such moments; start with the writings which themselves had their origin in just such revelation during meditation. (T#, W#)
44. Continually increase your moral strength, your inner purity, and your power of observation. (T#, F#)
45. Enlarge your sympathy for the animal and the human worlds, and your sense for the beauty of nature. (F#)
- [22] Be patient; every symptom of impatience produces a paralyzing, even a destructive effect on the higher faculties that slumber in us. (F#, W#)

The control of thoughts and feelings (*Kontrolle der Gedanken und Gefühle*)

- [29] Permeate yourself with the lofty thoughts by which men already advanced and possessed of the spirit were inspired at such moments; start with the writings which themselves had their origin in just such revelation during meditation. (T#, W#)
46. Say to yourself: "In my own world of thought and feeling the deepest mysteries lie hidden, only hitherto I have been unable to perceive them" - this is due to the fact that man ordinarily carries body, soul and spirit about with her/him, and yet is conscious in a true sense only of her/his body, and not of her/his soul and spirit. (T#, F#)
47. Maintain unimpaired and perpetually cultivate that healthy sound sense which distinguishes truth from illusion. (T#)
48. For every one step that you take in the pursuit of higher knowledge, take three steps in the perfection of your own character. (T#, W#)
49. Develop unlimited respect for the personal privilege of each individual, with the recognition of the sacred and inviolable nature of that which dwells in each human being - a feeling of reverential awe must fill you, even in your recollections. (T#, F#)
- [35] Be permeated, through and through, with the conscious realization that feelings and thoughts are just as much veritable realities as are tables and chairs in the world of the physical senses; no longer allow yourself to think of your fellow-men in a way that is incompatible with the highest reverence for human dignity and human liberty. (T#, F#)
50. Learn to look danger calmly in the face and try to overcome difficulties unswervingly; swiftly come to the conviction that fear is of no possible use; you must not feel afraid; you must only think of what is to be done. (T#, W#)
51. Learn to maintain inner calm and steadiness in the face of difficult circumstances. (F#, W#)
52. Cultivate a strong trust in the beneficent powers of existence. (F#)
53. Do not act out of vanity, for it is utterly futile; do not act out of greed, for it is destructive. (T#, F#, W#)
54. Learn never to despair over failure. (F#, W#)
- [20] Attain firm assurance in all your actions, and cease to be put out of countenance by all manner of incidents. (F#, W#)

55. Struggle ever onward to the spirit which will uplift you and support you, however weak and impotent your earthly self may have proved. (F#)

Initiation (*Die Einweihung*)

56. You must in no way neglect any of your duties in ordinary life because you are living and working in higher worlds. (W#)
57. Follow high principles and ideals, while putting into the background all personal predilection. (T#, W#)
58. Strictly follow the right rules and subdue every arbitrary impulse. (W#)
59. Develop an unquestionably sound judgment. (T#)
60. Abandon at once any idea, opinion, or inclination when logical thought demands it. (T#, W#)
61. Eliminate a mode of thought which tends to fancifulness and superstition - dreamers and fantastical people are as unfit for the path to higher knowledge as superstitious people. (T#)
- [47] Maintain unimpaired and perpetually cultivate that healthy sound sense which distinguishes truth from illusion. (T#)
62. You must be rid of all prejudice. (T#)
63. Listen to the inspiration of the spirit; show presence of mind. (T#, W#)
64. In order not to remain inactive you must not lose yourself, for only within yourself can you find the one central point of vantage where you can gain a firm hold. (W#)
65. Develop absolute presence of mind, so as to come to swift decisions without hesitation or delay. (W#)
66. Place all the higher knowledge you have acquired at the service of humanity, as well and as far as this is possible. (W#)
67. Judge every new experience wholly according to what is inherent in it, and let it react upon you, unobscured by the past. (T#, W#)

Some practical aspects (*praktische Gesichtspunkte*)

68. Introduce into your thoughts and feelings the same orderly system with which nature has endowed your bodily organs that enable you to see, hear, digest, breath, speak; learn to breath and see with your soul, to speak and hear with the spirit. (T#, F#)
69. Contentment with the smallest fragment attained, repose and tranquility, must more and more take possession of the soul. (F#)
- [22] Be patient; every symptom of impatience produces a paralyzing, even a destructive effect on the higher faculties that slumber in us. (F#, W#)
70. Wait patiently until higher powers shall have found you worthy of definite enlightenment. (F#, W#)
71. Desire and craving must be silenced, for these are qualities of the soul before which all higher knowledge shyly withdraws. (F#, W#)
72. Be honest, do not be under any illusion concerning your own self; look your own faults, weaknesses, and unfitness full in the face. (T#, W#)
73. Rid yourself of a selfish thirst for knowledge; only ask when knowledge can serve to perfect your own being in the service of evolution. (T#, W#)
74. Do not desire at all until you know what is right in any one sphere. (T#, F#)
75. Cease to become angered, vexed or annoyed. (F#, W#)
76. Combat the making of distinctions in human beings according to the outward characteristics of rank, sex, race, and so forth. (T#, W#)
- [62] You must be rid of all prejudice. (T#)
77. Every word spoken must have been thoroughly purged in thought. (T#, W#)

78. Be careful to consider the speaker's opinion, feeling, and even her/his prejudice, rather than what you yourself have to say, without withholding your opinion. (T#, W#)
79. Contribute toward others discovering through their own effort what is right. (W#)
80. Harshness scares away the soul-pictures that should open the eye of the soul; gentleness clears the obstacles away and unseals the inner organs. (F#, W#)
81. Quietly pay attention to all the subtleties in the soul-life of your environment, while reducing to absolute silence any activity within your own soul. (T#, F#, W#)
82. Make no attempt to attract forcefully any of the higher powers to yourself. (W#)
83. No other obstacles exist save those which you yourself place in your own path, and which can be avoided by all who really will. (T#)
84. Anyone practicing in an environment filled only with self-seeking interests must be conscious of the fact that these interests are not without their effect on the development of her/his spiritual organs. (W#)
85. Seek, now and again, your environment in the restful peace, the inner dignity and sweetness of nature. (W#)

The conditions of esoteric training (*Die Bedingungen zur Geheimschulung*)

86. A general desire for higher knowledge is not sufficient; nothing can be achieved by it alone so long as the special conditions attached to esoteric training are not accepted. (W#)
- [73] Rid yourself of a selfish thirst for knowledge; only ask when knowledge can serve to perfect your own being in the service of evolution. (T#, W#)
87. Pay heed to the advancement of bodily and spiritual health; sound knowledge can alone proceed from sound human beings; the unhealthy should have the will to lead a healthy life. (T#, F#, W#)
- [11] Consider enjoyment only as a means of ennobling yourself for the world; if you blunt yourself to enjoyment, you are like a plant which cannot any longer draw nourishment from its environment. (T#, F#, W#)
88. Every kind of work can serve the whole of humanity; never think: "This work is not good enough for me; I am destined for something better." (T#, W#)
89. Nothing should be further removed from the student than an inclination toward a fantastical, excitable life, toward nervousness, exaggeration, and fanaticism. (F#, W#)
90. Avoid all one-sided and extravagant tendencies in your sentiments and criticisms. (T#, F#)
91. Feel yourself co-ordinated as a link in the whole of life. (F#)
92. Think of yourself as a link in the whole of humanity and a sharer in the responsibility for everything that occurs. (T#, F#)
- [28] Your thoughts must be clear, sharp and definite, and you will be helped in this if you do not cling blindly to the thoughts that rise within you. (T#)
93. It is of no avail to make general demands on the whole of humanity; work in the depths, not on the surface. (T#)
94. Realize that thoughts and feelings are as important for the world as actions. (T#)
95. Realized that it is equally injurious to hate a fellow-being as to strike her/him. (T#)
96. Acquire the conviction that the real being of man does not lie in his exterior but in his interior. (T#)
97. Find the proper mean between what is indicated by external conditions and what you recognize as the right conduct for yourself. (T#, F#)
98. The voice of your own soul struggling honestly toward knowledge must bring you the one and only recognition of the truths for which you stand. (T#)

99. Learn as much as you possibly can from your environment so as to discover what those around you need, and what is good for them. (T#)
100. Nothing should induce you to deviate from a resolution you may have taken, save only the perception that you were in error. (W#)
101. All actions arising from desire are worthless in relation to the higher worlds; there, love for an action is alone the decisive factor. (F#)
102. Develop a feeling of thankfulness for everything with which man is favored. (F#)
103. Regard life unceasingly in the manner demanded by the above conditions. (P#)
104. Give your life the stamp of uniformity. (W#)
- [1] Develop towards what is called in spiritual science the path of veneration, of devotion to truth and knowledge. (F#)
105. All striving for truth must be founded on faith in and true love for man. (T#, F#)
- [8] Develop veneration, homage, devotion, which are like nutriment that makes the soul healthy and strong, especially for the activity of cognition. Disrespect, antipathy, underestimation of what deserves recognition, all exert a paralyzing and withering effect on this faculty of cognition. (F#)
106. The love of man must gradually widen to a love for all living creatures, yes, for all existence; nothing can reveal itself to you which you do not love. (F#)
- [101] All actions arising from desire are worthless in relation to the higher worlds; there, love for an action is alone the decisive factor. (F#)
107. Only lend your hand to destruction, when you are also able, through and by means of destruction, to promote new life. (W#)
108. Seek even in evil that side through which you may transform it into good; see more and more clearly that evil and imperfection may best be combated by the creation of the good and the perfect. (T#)
109. Anyone having advanced some way in the attainment of higher knowledge knows that s/he owes everything to quiet attention and active reflection, and not to willful personal judgment. (W#)
110. If you cannot understand something, it is far better not to judge than to judge adversely. (T#, W#)
111. There is one and only one opinion regarding higher truths and this one opinion is within reach of all who, through work and devotion, have so risen that they can really behold truth and contemplate it. (T#)
112. You must have absolutely the good will to be learner; accumulate experience which is of value to you for life. (F#, W#)
113. In spiritual science no truth is forced on anyone; no dogma is proclaimed; a way only is pointed out. (T#)

Some results of initiation (*Über einige Wirkungen der Einweihung*)

114. The one who devotes her/himself to its study should do so with full consciousness; s/he should attempt nothing and practice nothing without knowledge of the effect produced. (T#, W#)
115. Govern your mental life so that it becomes a true mirror of the outer world, and direct your effort to the exclusion of incorrect ideas from your soul ["right view" of Buddha's Eightfold Path¹]. (T#)
116. You must not resolve upon even the most trifling act without well-founded and thorough consideration ["right judgment"]. (T#)

¹ The eight practices of the Eightfold Path are referred to by different terms. This article uses the English translation of Steiner's Gospel of Luke: Lecture Three – please see references.

117. Have well-considered grounds for everything you do, and abstain from everything to which no significant motive urges you. (T#)
118. Utter no word that is devoid of sense and meaning ["right speech"]. (T#, W#)
119. Adjust your actions in such a way that they harmonize with the actions of your fellow-men and with the events in your environment ["right action"]. (W#)
120. Live in conformity with both nature and spirit ["right vocation"]. (W#)
121. Attempt nothing beyond your powers, yet omit nothing within your scope ["right habits"]. (W#)
122. Endeavor to fulfill your obligations ever better and more perfectly. (W#)
123. Learn as much from life as possible ["right mindfulness"]. (W#)
- [112] You must have absolutely the good will to be learner; accumulate experience which is of value to you for life. (F#, W#)
124. From time to time, glance introspectively into yourself, sink back into yourself, take counsel with yourself, form and test the fundamental principles of your life, run over in your thoughts the sum total of your knowledge, weigh your duties, and reflect upon the content and aim of life ["right contemplation"]. (T#, W#)
125. Do not think or say anything that does not conform with reality. (T#, W#)
126. Become a rational and clear-thinking person. (T#, W#)
- [28] Your thoughts must be clear, sharp and definite, and you will be helped in this if you do not cling blindly to the thoughts that rise within you. (T#)
127. Endeavor to regulate your sequence of thought ["control of thought" from the 6 "supplementary exercises" [*neben Übungen*] for meditation presented in this book, somewhat different from their usual formulation]. (T#, W#)
128. If you hear illogical thoughts you immediately let the right thoughts pass through your mind; you should not, however, withdraw in a loveless way from what is perhaps an illogical environment in order to further your own development, neither should you feel yourself impelled to correct all the illogical thoughts expressed around you; you should rather silently co-ordinate the thoughts as they pour in upon you. (T#, W#)
129. When you perform some action you must see to it that your succeeding action follows in logical sequence ["control of actions"]. (W#)
130. Become impervious to all influences which would divert you from the goal you had set yourself, as long as you can regard it as the right goal ["perseverance"]. (W#)
- [100] Nothing should induce you to deviate from a resolution you may have taken, save only the perception that you were in error. (W#)
131. Behave with forbearance toward persons, creatures, and also circumstances; suppress all superfluous criticism of everything that is imperfect, evil and bad, and seek rather to understand everything that comes under your notice ["positivity"]. (T#, F#, W#)
132. Should some trouble befall you, do not proceed to condemn and criticize, but accept the inevitable, and endeavor to the best of your ability to give the matter a turn for the best. (T#, W#)
133. Behave with impartiality toward everything that life brings; be ready to test and rectify your views and opinions ["impartiality"]. (T#)
134. Ever remain receptive for everything that confronts you. (F#)
135. Banish timidity and skepticism from your being. (F#)
136. Cultivate a certain inner balance; eradicate the tendency to fluctuate between the seventh heaven of joy and the depths of despair ["equanimity"]. (F#, W#)
- [22] Be patient; every symptom of impatience produces a paralyzing, even a destructive effect on the higher faculties that slumber in us. (F#, W#)
137. Learn consciously to control and dominate the sense-impressions that seek to influence you from outside; receiving no impressions beyond those you wish to

- receive; only allow such things to impress you to which your attention is directed, and evade all impressions to which you do not voluntarily respond. (T#, W#)
138. Combat antipathies and endeavor to establish a conscious relation between yourself and the thing in question. (F#, W#)
139. Your inner life must become a life of attention; hold at a distance everything to which you should not or do not wish to direct your attention. (T#)
140. Achieve complete mastery and control of the whole personality through consciousness of self, so that body, soul and spirit form one harmonious whole. (T#)
141. The soul must not be impelled through the body to lusts and passions which are antagonistic to pure and noble thought. (F#, W#)
142. You must not feel duty to be an oppressive power to which you unwillingly submit, but rather something which you perform out of love; develop a free soul that maintains equilibrium between body and spirit. (F#)
143. You must no longer require to curb your passions, in as much as they of their own accord follow the good; virtues are to be so incorporated into the soul that they form the basis of inner habits. (F#)
144. A wise renunciation may be a far greater achievement than the struggle for something which, under given conditions, remains unattainable. (W#)
145. The clairvoyant must not become a visionary; s/he must retain a firm footing upon the earth. (T#)
- [143] You must no longer require to curb your passions, in as much as they of their own accord follow the good; virtues are to be so incorporated into the soul that they form the basis of inner habits. (F#)
146. Attain the faculty of discriminating in thoughts between truth and appearance or mere opinion. (T#)
147. Develop love of inner freedom. (F#)
148. Distinguish in everything that confronts you between the non-essential elements and those that are significant and essential. (T#)
149. Becoming aware that the most trifling action, every little thing accomplished, has something of importance in the great cosmic household. (T#)
150. Free yourself from everything which depends only upon the faculties of your own personal nature. (F#)
151. Self-perfection is by no means self-seeking. (T#)
152. Learn by quiet and sincere self-observation to realize the qualities and the defects of your own character; experience this spiritual aspect of your own inner self before progressing to higher spheres. (T#)
- [59] Develop an unquestionably sound judgment. (T#)
153. No one can give birth to a soundly constituted higher self whose life in thought and feeling, in the physical world, is not sound and healthy. (T#)
- [29] Permeate yourself with the lofty thoughts by which men already advanced and possessed of the spirit were inspired at such moments; start with the writings which themselves had their origin in just such revelation during meditation. (T#, W#)

The transformation of dream life (*Veränderungen im Traumleben des Geheimschülers*)

154. Realize ever more clearly and intensely that your physical body and what you hitherto called your "I" are merely the instruments of your higher self. (T#, F#)
155. Your life does not impoverish through your higher consciousness, but on the contrary, becomes enriched. (T#, W#)
156. [Non-physical] powers related to human instincts, feelings, desires, and passions are associated with all physical objects. (T#)

[22] Be patient; every symptom of impatience produces a paralyzing, even a destructive effect on the higher faculties that slumber in us. (F#, W#)

The splitting of the human personality during spiritual training (*Die Spaltung der Persönlichkeit während der Geistes Schulung*)

[3] Develop humility. (F#)

157. No disharmony must ensue between the higher experiences and the events and demands of every-day life; anyone desiring to shirk her/his earthly task and to escape into another world may be certain s/he will never reach her/his goal. (W#)

158. Man's task must be entirely sought for on this earth. (W#)

159. It is only because the physical world is dependent upon the spiritual, and because man can work upon earth, in a true sense, only if he is a participator in those worlds in which the creative forces lie concealed — only for these reasons should he have the desire to ascend to the higher worlds. (W#)

160. Life is not termed normal unless a harmonious connection, founded on the laws of human nature, is observed between thinking, feeling and willing; evil is found when thought predominates, resulting in a contemplative nature, hostile to life and locked up within itself; when feeling unduly shakes off its proper control, a person inclined to the revering of others may then diverge into unlimited dependence, or in the case of such inordinate predominance of the feeling life, a person with an inclination toward religious devotion can sink into the most degenerate welter; if will pursues its own unbridled way, continually overpowering its possessor, a violent nature is the result, rushing from one unbridled action to another. (T#, F#, W#)

161. Seek to find everything corresponding to your powers and faculties which can lead you into undisturbed, harmonious communion with your surroundings, while avoiding everything detrimental to this harmony — everything that brings unrest and feverish haste into your life. (T#, W#)

162. Take care that thoughts, feelings, intentions, and bodily health are not exposed to continual fluctuation. (T#, W#)

[153] No one can give birth to a soundly constituted higher self whose life in thought and feeling, in the physical world, is not sound and healthy. (T#)

163. Omit nothing which can secure for you unfailing mastery over your whole being. (W#)

The Guardian of the Threshold (*Der Hüter der Schwelle*)

164. In spiritual development, every extension of your horizon necessarily enlarges the scope of your duties. (W#)

Life and death: The Greater Guardian of the Threshold (*Leben und Tod – der grosse Hüter der Schwelle*)

165. Say to yourself: "Once I came into this world because, being what I was, I needed the life it provided to acquire qualities unattainable in any other world." (T#)

166. Say to yourself: "And I must remain bound to this world until I have developed within myself everything that can here be gained. I shall some day become a useful collaborator in another world only by acquiring all the requisite faculties in this physical world." (T#, F#, W#)

167. Consciousness in the invisible world is not possible without experience in the lower world; no one can be born in the spiritual world with spiritual eyes without having first developed them in the physical world. (W#)

168. Death merely expresses the fact that the original supersensible world reached a point beyond which it could not progress by itself. (T#)

Appendix (*Nachwort zum achten bis elften tausend*)

169. Wherever thought dominates the life of the soul to the degree that this thought permeates other soul functions, the human being is involved in an activity in whose origin her/his body has no share. (T#)
170. Something consisting in pure thought alone can be detached from the encompassing soul-life, that is, thoughts that are self-sustaining and from which everything provided by perception or bodily conditioned inner life is excluded. (T#, W#)
171. In the experiences of the visionary and in mediumistic phenomena the human being becomes completely dependent on her/his body; s/he excludes from the life of her/his soul that function which, in perception and willing, makes her/him independent of her/his body; in the experience of the supersensible as indicated in this book, the development of soul-life proceeds in just the opposite direction from that taken by the visionary and the medium. (W#)
172. Grasp and realize in the clearest possible way the experience of life in pure thought. (T#)
173. The statement that the student needs personal instruction should be understood in the sense that this book itself is personal instruction; hence the book replaces the former oral instruction; it is only to a limited extent correct to say that further personal instruction is necessary [for personal development] beyond that contained in this book. (T#, W#)
- [29] Permeate yourself with the lofty thoughts by which men already advanced and possessed of the spirit were inspired at such moments; start with the writings which themselves had their origin in just such revelation during meditation. (T#, W#)

GENERAL INDICATIONS FOR THE SOUL EXERCISES

Inner tranquility (*Innere Ruhe*)

1. Each human being can her/himself alone awaken her/his higher being within her/himself.
2. Rise beyond to a purely human level, which no longer has anything to do with your own special situation.
3. Permeate yourself with the lofty thoughts by which men already advanced and possessed of the spirit were inspired at such moments; start with the writings which themselves had their origin in just such revelation during meditation.
4. By means of meditation, a man rises to union with the spirit, he brings to life the eternal in him, which is limited by neither birth nor death; and it is only through meditation that man can attain to such knowledge.

The stages of initiation (*Die Stufen der Einweihung*)

5. Impatient dabbling, devoid of earnest perseverance, can lead to nothing at all.

Preparation (*Die Vorbereitung*)

6. Fix your attention alternately upon something growing, blossoming and flourishing, and upon something else that is fading and decaying.
 7. First look at the things as keenly and as intently as you possibly can; then only let the feeling which expands to life, and the thought which arises in the soul, take possession of you.
- [3] Permeate yourself with the lofty thoughts by which men already advanced and possessed of the spirit were inspired at such moments; start with the writings which themselves had their origin in just such revelation during meditation.

The control of thoughts and feelings (*Kontrolle der Gedanken und Gefühle*)

8. Struggle ever onward to the spirit which will uplift you and support you, however weak and impotent your earthly self may have proved.

Initiation (*Die Einweihung*)

9. Rapidly decide in all things to listen to the inspiration of the spirit; show presence of mind.

The conditions of esoteric training (*Die Bedingungen zur Geheimschulung*)

10. The voice of your own soul struggling honestly toward knowledge must bring you the one and only recognition of the truths for which you stand.
11. All striving for truth must be founded on faith in and true love for man.
12. In spiritual science, no truth is forced on anyone; no dogma is proclaimed; a way only is pointed out.

Some results of initiation (*Über einige Wirkungen der Einweihung*)

13. Devote yourself to the study of spiritual science with full consciousness; attempt nothing and practice nothing without knowledge of the effect produced.
14. Achieve complete mastery and control of the whole personality through consciousness of self, so that body, soul and spirit form one harmonious whole.
15. A wise renunciation may be a far greater achievement than the struggle for something which, under given conditions, remains unattainable.
16. Self-perfection is by no means self-seeking, for the imperfect man is an imperfect servant of the world and of humanity.
17. The only safe entrance into the higher worlds is at the end of a path leading through a genuine knowledge and estimate of one's own nature.
- [3] Permeate yourself with the lofty thoughts by which men already advanced and possessed of the spirit were inspired at such moments; start with the writings which themselves had their origin in just such revelation during meditation.
18. Sound judgment and a training in clear and logical thought must be developed before the higher self is born.

The transformation of dream life (*Veränderungen im Traumleben des Geheimschülers*)

19. Your life does not impoverish through your higher consciousness, but on the contrary, becomes enriched.
20. [Non-physical] powers related to human instincts, feelings, desires, and passions are associated with all physical objects.

The splitting of the human personality during spiritual training (*Die Spaltung der Persönlichkeit während der Geistes Schulung*)

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The Guardian of the Threshold (*Der Hüter der Schwelle*)

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Life and death: The Greater Guardian of the Threshold (*Leben und Tod – der grosse Hüter der Schwelle*)

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