



QUAREIA—THE ADEPT
Module X—The True Adept
Lesson 7: The Hall of Deities

BY JOSEPHINE MCCARTHY

WELCOME

Welcome to this lesson of the Quareia curriculum.

The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding—everything is in its place and everything within the course has a good reason to be there.

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So remember—in order for this course to work, it is wise to work with the lessons in sequence. If you don't, it won't work.

Yours,

Josephine McCarthy



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Son of Ra Amenemhat true of voice,
Declaring in a revelation of truth
To his son the Lord of All,
Saying, Rise as God
Listen to what I tell you
That you may be king of earth
That you may rule the river-banks
And achieve in excess of perfection

—*The Teaching of King Amenemhat I*

The previous lesson took you through the process of being remade by the power of Ptah—and if you understand the power of Ptah, then you will understand that lesson far more. The next step adds another vital layer to the process of regeneration and acceptance, and it is a critical one for the adept.

This particular layer places upon you the mantle of one who is gifted as Justified. It is a vision of acceptance, where the deity powers that surround a magician cease to see that person as a magician, and begins to see them as ‘one of their own.’

The success of this visionary work depends purely on all the processes you have been through, both in vision and in life. It is a catalyst that pulls all your work together as a pattern for the living adept.

As a living person, you are still subject to the whims of human life. This makes it hard to carry the gifts of this confirmation. It is always tempting to misuse them, abuse them, or fail to upkeep them. The path walked by a living adept confirmed as Justified is full of great gifts that can easily be squandered if you do not pay attention. And if you misuse them, they will go dormant and withdraw.

Living and walking that path is yet another test in preparation for death, which is why the adept truly becomes Justified on their death if they have walked that path with care and intelligence. When the adept dies, the gifts, and how you used them, are weighed to see if you have nurtured and developed them or squandered and destroyed them.

Those who fail to upkeep the gifts of the gods can end up in a strange state in the Underworld. You will have seen this in vision, though you may not have realised what you were looking at.

A Justified adept who fails to honour the gifts of the deities, instead misusing them, does not suffer the second death: their Justification through the trials of destruction make sure that cannot happen. Instead they can become stuck in a form of limbo, trapped in the Underworld Caves. It is a bit like being put on the naughty step.

Here is what happens. The adept completion process sheds the mundane from the adept, and they step into the company of the gods, becoming as one of their siblings. They are taken out of the circuit of mundane humanity and become not a god, but *as* a god.

This was the process that the Egyptian kings went through. If that process is then abused, then the abuser is locked out of circulation after they die. This keeps them, and everyone else, safe from their stupidity. They cannot simply be cast into the second death—they are as a god—so they are imprisoned in the Underworld.

This is wonderfully illustrated in the Egyptian Book of Gates, in the third hour. In the upper register, ninth scene, from the tomb of Seti I, twelve shrines are depicted in the Duat. In each shrine stands a mummy of a Pharaoh—wearing the false beard—painted black. A huge serpent, called the 'Flaming One' is stretched over the shrines to guard them. Remember, the Pharaoh was also considered a god, and thus could not suffer the fate of mere mortals.

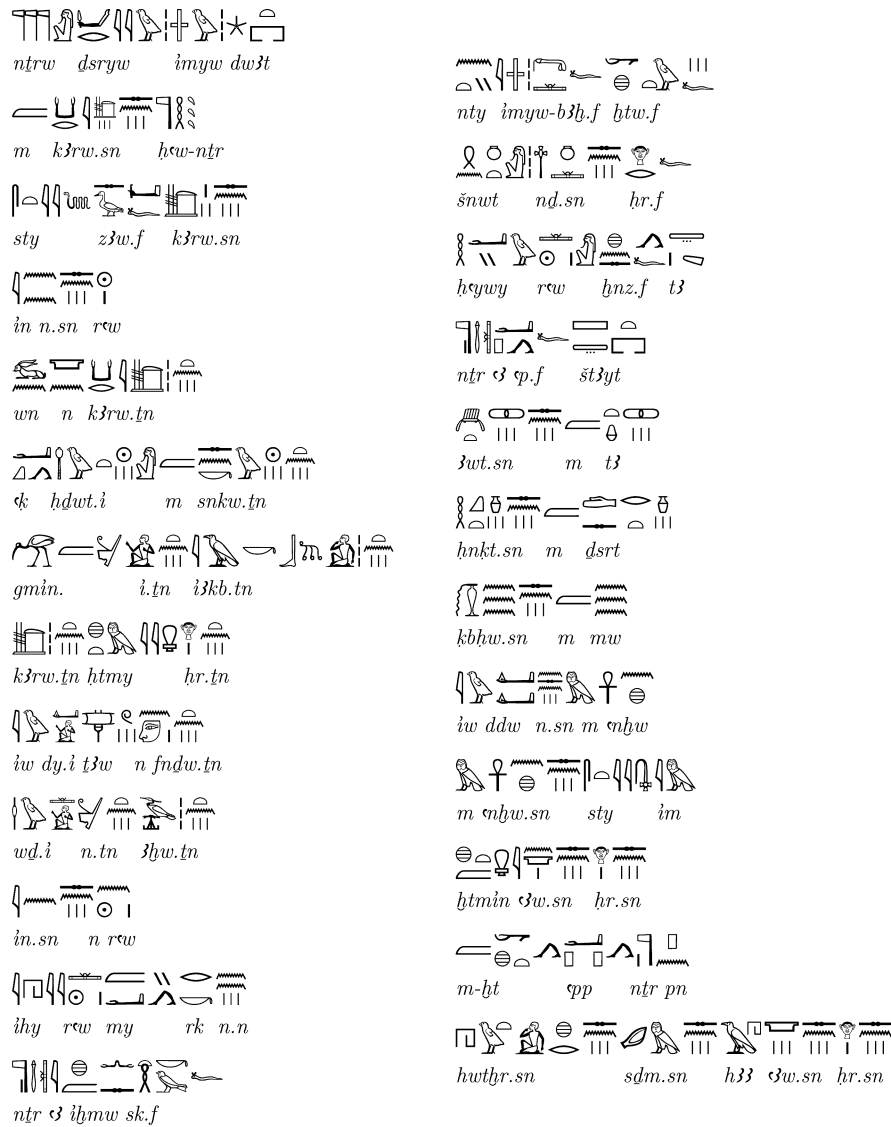


Figure 1: *The Book of Gates*, third hour, ninth scene

The accompanying text says:

Protected gods who are in the netherworld, in their shrines, divine bodies, the flaming one guards their shrines.

Ra says to them: Opening be for your shrines, so that my light may enter your darkness, I found you when you were mourning, and your shrines were closed upon you.

But now I give breath to your noses and I have assigned to you your blessed state.

They say to Ra: Hail Ra, come to us, greatest god who knows no setting, whom those who are before him and behind him, his retinue are greeting.

How joyful is it when Ra passes the earth, when the great god moves through the beyond.

Their oblation is bread, their beer is Djeseret, and their refreshment is water.

He who makes an offering to them, he lives on what they and the flaming one are living.

Then their doors are closed upon them after this god has passed.

Then they wail when they hear their doors being shut upon them.

—*The Book of Gates*, tr. Erik Hornung.

Using the gifts properly is not hard so long as you act with integrity. Sure, we are all stupid and thoughtless sometimes—that is just normal. But seriously squandering a precious gift knowingly, and with lack of integrity, will store up many problems for you. So with the gifts you are given in this working—inner gifts that will manifest themselves in various ways in your life—apply your common sense, self-discipline, and maturity.

For a king who was also adept, this was much harder, as the necessary demands and decisions involved in protecting and upkeeping a state were harsh indeed. Remember the sword of Damocles? See how we have come full circle? The lot of a true king was not pleasant.

Luckily we do not have to deal with such burdens as adepts. We do not have the mantle of kings and thus the power of life and death over a people. For us, paying attention and being mature is usually enough to make sure that our gifts are held wisely. And these gifts can bring great things. If you use them to your full potential, then they can benefit everyone and everything around you.

When you have finished working with the vision, rather than thinking about it beforehand, look over the gifts and think carefully about them. Look into yourself and see where you have the potential to abuse or misuse them, and where you have the potential to turn them into much greater gifts by working with them. Always think in terms of balance and necessity. Identify any areas of your personality that may need strengthening if you are to wield these powers to their full potential in a balanced way.



Figure 2: Gods in shrines, tomb of Seti I.

Preparation

To prepare for this work, bathe—normally not ritually—brush your teeth with salt, and rinse your mouth with salt water. Put on simple, clean clothing, and remove any jewellery. Prepare your workroom as normal, but do not have a central altar.

Have the names and attributes of the fourteen gifts typed or written out on a sheet, and place it on the floor in the centre. Later you will read it, eyes open, while staying in vision. Make sure that the text is large and clear enough to read in candlelight—without that candle being especially nearby. Cleanse and tune the room with incense, then leave quiet, sacred chant playing, as you have done before, while you bathe.

Anoint your forehead and heart, and the soles of your feet, with frankincense oil. You are about to walk in the company of the gods to be accepted.



Figure 3: From the tomb of Pashedu.

The Third

Light the lights in the directions, and circle to tune the room and yourself. Circle until you feel the tuning of the last working starting to return, if it has not done so already. When you are ready, go around each direction, starting in the east. Pause at each altar, be in the presence of whatever is there, bow, and move on.

When you are ready, sit in the centre, facing south, with your paper before you. Close your eyes and go into stillness. When you are still, meditate briefly, then move into the Void. Be in the silence and stillness of the Void, while feeling all the powers around you.

When you are deep in that power, move forward with the intention of going back to the Desert and continuing from where you left off in the last working.

Find yourself in the Desert, halfway between the Abyss and the

Temple of the Deities behind you. There is nothing else to see in the Desert. Pause while facing the Abyss, and remember the ultimate power of Divinity beyond that threshold. Bow to that power, then turn and start walking towards the temple.

As you walk, the priest of Ptah appears at your side and walks with you. The priest takes your hand and holds it. You are now of the same family: he is like your big brother.

Together you walk to the temple and see that the entrance pillars are flanked by two great lions which you had not noticed before: Aker, the power of the horizon. Bow to the lions and hold out your hands. The two lions sniff the air around you, then turn their heads away as they look back across the Desert in vigil. You are now safe to pass by them.

The open temple is much bigger than you have seen it before. It appears as a vast, open-sided chamber with many deities sitting in rows facing each other. In the centre is a large space. You are told by the priest to go and stand in the centre. All the deities look at you in silence.

The priest turns to the deities and begins a recitation. He recounts all your trials, what you did, how you did it, and your encounters with the bull. He also recounts your conversations with the tree and the bull, and your time in the Mansion of Ptah with the goddesses and the Four Sons of Horus.

Some of the deities ask the priest questions. Their voices are clear and powerful: they do not shriek, and their voices do not hurt your ears; nor are their voices toned down for human communication. Your ears were opened by the goddess Neith, so you can hear the voices of the gods in their true form without it damaging your ears or sounding too loud and strange. Listen to the conversations that go back and forth between the priest and the deities.

When the deities have heard all they need to hear, everyone falls silent and waits.

In the distance you hear the faint beating of wings. It slowly gets louder until a large bird flies into the temple, circles the gathered deities, then lands on the back of your neck and shoulders, resting its wings on either side of your head.

You hear the words: "I am with you, always."

The deities greet the bird, who is one of them. It will oversee the giving of gifts, and will, at times of dire need, advise you through augury.

This bird's appearance in your life will be a hint to you.

The four goddesses who regenerated you appear and stand around you, one in each direction. They too will oversee this giving of gifts. They stretch out their arms, and their bodies grow until they are like four great pillars, their arms linking them together to make another space within the temple space. To your left is Neith, to your right Serket, behind you is Nephthys, and before you is Isis.

One by one the deities get up from their sitting positions and come to stand before you. As they approach you, bow each time, then reach down and touch their feet in homage. One after another they come, and you are unable to see who they are, or what is in their hands. So you listen to the priest of Ptah, who announces each gift to you.

Open your eyes while maintaining the vision, and read the list out loud:

(Your name), Justified adept and brother/sister to our family, we rejoice in your birth. For your life, Justified One, we give you these gifts that you may make them flourish.

I of this place give you *Hu*, the power of speech, that you may speak as one of us.

I of this place, give you *Shepes*, the dignity and respect of your office.

I of this place give you *Iri*, action, the power to act decisively.

I of this place give you *Wadj*, fulfilment, that you may not be fuelled by desire.

I of this place give you *Nakht*, victory, that you may succeed in your office.

I of this place give you *Akh*, full knowledge of the inner realms.

I of this place give you *Was*, the power to govern.

I of this place give you *Djefa*, abundant energy for your tasks ahead.

I of this place give you *Shemes*, the chance to serve.

I of this place give you *Heka*, magic to serve.

I of this place give you *Tjehen*, radiance, that you may light up the world.

I of this place give you *User*, vigour, that you may use your abundant energy to its utmost.



Figure 4: Mehen serpent seat

I of this place give you *Pesedji*, the light of Pesedjet, this gathering of gods. You are us, and our light is your light.

I of this place give you *Sefed*, precision, that all your deeds may be accurate, measured, and precise.

Put down the paper and close your eyes again. See the deities around you, and see them return to sitting in their rows, while you still stand in the centre. The gifts settle in you, and you can feel their power moving around you and in the space around you.

The priest picks up a horn and blows. A deep, resonant sound echoes around the temple. Then the priest tells you to step to one side, away from the centre. The deities and the priest all look at the floor and wait. Watch the ground.

The head of a huge snake begins to burrow out of the temple floor. Slowly it slides out of the ground and begins to wind itself into a tight coil.

Once it is tightly and fully coiled, the priest tells you to sit cross-legged on the Mehen snake. As you sit on it, it speaks to you:

“I oppose Apep, I am the opposite, I am your throne, I carry you on my back, I am the barrier that will protect you from the power of Apep as it seeps into the world.”

Thank the snake and place a hand on it to show your thanks.

Once you are sitting on Mehen, the priest turns to the deities and speaks to them out of your hearing. One deity gives the priest a bowl.

The priest then comes before you and covers you in a fine, golden dust: pollen. Then he tells you to hold up your right hand. He places a star in your right hand, which you hold up above you. The pollen sinks into your skin and causes it to glow with a golden light. The star sinks into your hand and causes your right hand to glow: the lantern of the stars.

Mehen vanishes beneath you. Yet you can still feel this vast serpent’s presence beneath you. He will guard your footfall on your path, so that the destructive power of Apep cannot rise up to you.

You are told to stand. A deity comes forward and places something over your heart: a beautiful scarab made up of many different precious stones. The deity tells you that the scarab will protect your heart and the voice of your heart spirit.

Bow to the deity, then turn and bow to the assembled pantheon. Sit once more, and commune with them. Once you are ready, get up and go to the priest, who is pointing to a gate between two pillars of the temple. The gate is open, and you are told to pass through it.

The deities get up and follow you. Walk through the gate.

You find yourself standing before a translucent wall: the east wall of the Inner Temple. The steps and passageways that led down to the Inner Temple from the Temple of the Deities have been reformed by your work. What was old and disused is now renewed and active: the threshold between the Inner Temple and the Temple of the Deities has been regenerated and completed, and the two have been brought together side by side.

Step through the translucent wall into the Inner Temple, then turn back to look behind you. The deities are surrounding the temple from the other side of its walls, and are all seating themselves around the skin of the Inner Temple. The walls of the Inner Temple are all translucent, and you can see and hear the deities clearly through them.



Figure 5: From the tomb of Seti I

They will stay here until your regeneration is complete, and, when necessary, they will converse with you. And should you need to be in their presence, you can pass through the wall straight into the Temple of the Deities, the hall in the Desert, and sit among them as one of them. You will have ears and voice in that place should it be necessary, and their power will surround you.

Spend some time in stillness in the Inner Temple and absorb what was placed within you and around you. When you are ready, return to your work space. Put out the lights, but do not close the gates: your work is not yet finished. Take notes from what has happened, and place the list of gifts in your journal so that you do not forget about them. When you are in times of difficulty, remember your gifts and work with them.

There is a lot for you to learn about working with the deities, and specifically with the power of Ptah. You can learn about the power of Ptah by working with the priest of Ptah, and studying images and texts about Ptah. However, be very wary of popular writings on Ptah, as like all popular writings, they can be limited. Better to go back to the ancient texts themselves, and especially to the funerary texts: a lot of magical

knowledge is hidden within them for those with eyes to see.

When looking at ancient texts, always remember that they hold knowledge hidden in plain sight. You have to use the methods you have learned, and your visionary experiences, to spot what lies beneath the surface.

When you have your visionary experiences, though the vocabulary may be different, if you have made a true contact then the bare bones of the visionary vocabulary will always be the same. You will recognise aspects of texts from your visionary work, keys that tell you that you are on the right track. Always keep that in mind.

The gifts that you were given are very precious indeed, more so than you may initially realise. Like all magical gifts, the more you explore them, use them, and refine them, the more they will grow. They are the foundation of the gifts of the Sed, the regeneration—something embedded within all mystical magical paths regardless of what culture they are from. Though you approached them from within the Egyptian structure, they are inherent in the relationship between mystical adepts and the inner worlds.

First you are given tools and learning; then, once you successfully complete the tests, you are given the powers necessary to wield those tools and learning to full effect. Each gift is dependent on your relationship to them, how you honour and nurture them, and how you strengthen them through your actions. Your relationship to these gifts is placed on your scales in death—the final test.

You have nearly completed your training: you have only two more steps to make. Once you have the gifts and the acceptance of the deities, then it is time to face the powers behind the family of deities, and have their acceptance confirmed... which is in the next lesson.

Justify yourself in the presence of the Gods.

Be skillful in speech, that you may be strong; it is the strength of the tongue and words that are braver than all fighting. None can circumvent the clever man in debate; a wise man is a school for the judges, and those who are aware of his knowledge do not attack him. Falsehood does not exist near him, but truth comes to him in full essence, after the manner of what the ancestors said.

Copy your forefathers, for work is carried out through knowledge; see, their words endure in writing. Open, that you may read



Figure 6: Ptah, from the Memorial Temple of Seti I.

and absorb knowledge; even the expert will become one who is instructed.

Do not be evil, for patience is good; make your lasting monument in the love of you.

Speak truth in your house, so that the judges who are on earth may respect you, for a leader's renown lies in straightforwardness; it is the front room of a house that inspires the back room with respect.

—Adapted from the *Teaching of Merikare* 2100 B.C.. Translated by Raymond O. Faulkner.

If you are interested, here is an excerpt of text from *Knowledge of the Higher Worlds and its Attainment* by Rudolf Steiner (1947). Now that you are at the end of your training, you should read this and understand what he is talking about, and what is going on beneath the surface text. Remember, he is using the language of his time, and is looking through the lens of psychology... yet Steiner had much deeper reaches than psychology.

This text has often been badly misunderstood, and has subsequently been the cause of much passive ‘guru worship’ in the twentieth century. This has led to many vulnerable people being badly abused and ripped off by various New Age and ‘Mystical’ teachers/gurus. This came about through Steiner’s use of the words and dynamics ‘veneration, homage, devotion.’

When you read those words on the surface, you can quickly see how the massive guru/mystic teacher rip-offs and manipulations happened. But when you realise that he is trying to describe the connection with the Divine within everything, then the text shifts dramatically.

We are all limited. All writers and teachers are limited; yet through those limitations, great lights often shine—and a great light did indeed shine out of Steiner. His use of words made sense to him in a deep, mystical way, but their superficial meaning was skimmed off and used unhealthily.

So keep all that in mind as you read it. There are many wisdoms in there, and you will recognise some of the training dynamics you have worked with and learned.

*Excerpt from Knowledge of the Higher Worlds and its
Attainment, by Rudolf Steiner*

THERE slumber in every human being faculties by means of which he can acquire for himself a knowledge of higher worlds. Mystics, Gnostics, Theosophists, all speak of a world of soul and spirit which for them is just as real as the world we see with our physical eyes and touch with our physical hands. At every moment the listener may say to himself: that, of which they speak, I too can learn, if I develop within myself certain powers which today still slumber within me. There remains only one question: how to set to work to develop such faculties.

For this purpose, they only can give advice who already possess such powers. As long as the human race has existed there has always been a method of training, in the course of which individuals possessing these higher faculties gave instruction to others who were in search of them. Such a training is called occult or esoteric training, and the instruction received therefrom is called occult esoteric teaching, or spiritual science.

This designation naturally awakens misunderstanding. The one who hears it may very easily be misled into the belief that this training is the concern of a special, privileged class, withholding its knowledge arbitrarily from its fellow-creatures.

He may even think that nothing of real importance lies behind such knowledge, for if it were a true knowledge, he is tempted to think there would be no need of making a secret of it; it might be publicly imparted and its advantages made accessible to all. Those who have been initiated into the nature of this higher knowledge are not in the least surprised that the uninitiated should so think, for the secret of initiation can only be understood by those who have to a certain degree experienced this initiation into the higher knowledge of existence. The question may be raised: how, then, under these circumstances, are the uninitiated to develop any human interest in this so-called esoteric knowledge?

How and why are they to seek for something of whose nature they can form no idea? Such a question is based upon an entirely erroneous conception of the real nature of esoteric knowledge. There is, in truth, no difference between esoteric knowledge and all the rest of man's knowledge and proficiency. This esoteric knowledge is no more of a secret for the average human being than writing is a secret for those who have never learned it. And just as all can learn to write who choose the correct method, so, too, can all who seek the right way become esoteric students and even teachers. In one respect only do the conditions here differ from those that apply to external knowledge and proficiency.

The possibility of acquiring the art of writing may be withheld from someone through poverty, or through the conditions of civilisation into which he is born; but for the attainment of knowledge and proficiency in the higher worlds, there is no obstacle for those who earnestly seek them.

Many believe that they must seek, at one place or another, the masters of higher knowledge in order to receive enlightenment. Now in the first place, whoever strives earnestly after higher

knowledge will shun no exertion and fear no obstacle in his search for an initiate who can lead him to the higher knowledge of the world.

On the other hand, everyone may be certain that initiation will find him under all circumstances if he gives proof of an earnest and worthy endeavour to attain this knowledge. It is a natural law among all initiates to withhold from no man the knowledge that is due him but there is an equally natural law which lays down that no word of esoteric knowledge shall be imparted to anyone not qualified to receive it. And the more

strictly he observes these laws, the more perfect is an initiate. The bond of union embracing all initiates is spiritual and not external, but the two laws here mentioned form, as it were, strong clasps by which the component parts of this bond are held together. You may live in intimate friendship with an initiate, and yet a gap severs you from his essential self, so long as you have not become an initiate yourself. You may enjoy in the fullest sense the heart, the love of an initiate, yet he will only confide his knowledge to you when you are ripe for it. You may flatter him; you may torture him; nothing can induce him to betray anything to you as long as you, at the present stage of your evolution, are not competent to receive it into your soul in the right way.

The methods by which a student is prepared for the reception of higher knowledge are minutely prescribed. The direction he is to take is traced with unfading, everlasting letters in the worlds of the spirit where the initiates guard the higher secrets. In ancient times, anterior to our history, the temples of the spirit were also outwardly visible; today, because our life has become so unspiritual, they are not to be found in the world visible to external sight; yet they are present spiritually everywhere, and all who seek may find them.

Only within his own soul can a man find the means to unseal the lips of an initiate. He must develop within himself certain faculties to a definite degree, and then the highest treasures of the spirit can become his own. He must begin with a certain fundamental attitude of soul. In spiritual science this fundamental attitude is called the path of veneration, of devotion to truth and knowledge. Without this attitude no one can become a student. The disposition shown in their childhood by subsequent students of higher knowledge is well known to the experienced in these matters. There are children who look up with religious awe to those whom they venerate. For such people they have a respect which forbids them, even in the deepest recess of their heart, to harbour any thought of criticism or opposition.

Such children grow up into young men and women who feel happy when they are able to look up to anything that fills them with veneration. From the ranks of such children are recruited many students of higher knowledge. Have you ever paused outside the door of some venerated person, and have you, on this your first visit, felt a religious awe as you pressed on the handle to enter the room which for you is a holy place? If so, a feeling has been manifested within you which may be the germ of your future adherence to the path of knowledge. It is a blessing for every human being in process of development to have such feelings upon which to build.

Only it must not be thought that this disposition leads to submissiveness and slavery. What was once a childlike veneration for persons becomes, later, a veneration for truth and knowledge.

Experience teaches that they can best hold their heads erect who have learnt to venerate where veneration is due; and veneration is always fitting when it flows from the depths of the heart.

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

The initiate has only acquired the strength to lift his head to the heights of knowledge by guiding his heart to the depths of veneration and devotion. The heights of the spirit can only be climbed by passing through the portals of humility. You can only acquire right knowledge when you have learnt to esteem it. Man has certainly the right to turn his eyes to the light, but he must first acquire this right.

There are laws in the spiritual life, as in the physical life. Rub a glass rod with an appropriate material and it will become electric, that is, it will receive the power of attracting small bodies. This is in keeping with a law of nature. It is known to all who have learnt a little physics. Similarly, acquaintance with the first principles of spiritual science shows that every feeling of true devotion harboured in the soul develops a power which may, sooner or later, lead further on the path of knowledge.

The student who is gifted with this feeling, or who is fortunate enough to have had it inculcated in a suitable education, brings a great deal along with him when, later in life, he seeks admittance to higher knowledge. Failing such preparation, he will encounter difficulties at the very first step, unless he undertakes, by rigorous self-education, to create within himself this inner life of devotion. In our time it is especially important that full attention be paid to this point.

Our civilisation tends more toward critical judgement and condemnation than toward devotion and selfless veneration. Our children already criticise far more than they worship. But every criticism, every adverse judgement passed, disperses the powers of the soul for the attainment of higher knowledge in the same measure that all veneration and reverence develops them. In this we do not wish to say anything against our civilisation. There is no question here of levelling criticism against it.

To this critical faculty, this self-conscious human judgement, this “test

all things and hold fast what is best," we owe the greatness of our civilisation. Man could never have attained to the science, the industry, the commerce, the rights relationships of our time, had he not applied to all things the standard of his critical judgement. But what we have thereby gained in external culture we have had to pay for with a corresponding loss of higher knowledge of spiritual life. It must be emphasised that higher knowledge is not concerned with the veneration of persons but the veneration of truth and knowledge.

Now, the one thing that everyone must acknowledge is the difficulty for those involved in the external civilisation of our time to advance to the knowledge of the higher worlds. They can only do so if they work energetically at themselves. At a time when the conditions of material life were simpler, the attainment of spiritual knowledge was also easier. Objects of veneration and worship stood out in clearer relief from the ordinary things of the world. In an epoch of criticism ideals are lowered; other feelings take the place of veneration, respect, adoration, and wonder.

Our own age thrusts these feelings further and further into the background, so that they can only be conveyed to man through his everyday life in a very small degree. Whoever seeks higher knowledge must create it for himself. He must instil it into his soul. It cannot be done by study; it can only be done through life. Whoever, therefore, wishes to become a student of higher knowledge must assiduously cultivate this inner life of devotion. Everywhere in his environment and his experiences he must seek motives of admiration and homage. If I meet a man and blame him for his shortcomings, I rob myself of power to attain higher knowledge; but if I try to enter lovingly into his merits, I gather such power. The student must continually be intent upon following this advice.

The spiritually experienced know how much they owe to the circumstance that in face of all things they ever again turn to the good, and withhold adverse judgement. But this must not remain an external rule of life; rather it must take possession of our innermost soul. Man has it in his power to perfect himself and, in time, completely to transform himself. But this transformation must take place in his innermost self, in his thought-life. It is not enough that I show respect only in my outward bearing; I must have this respect in my thoughts. The student must begin by absorbing this devotion into this thought-life. He must be wary of thoughts of disrespect, of adverse criticism, existing in his consciousness, and he must endeavour straightaway to cultivate thoughts of devotion.

Every moment that we set ourselves to discover in our consciousness

whatever there remains in it of adverse, disparaging and critical judgement of the world and of life; every such moment brings us nearer to higher knowledge. And we rise rapidly when we fill our consciousness in such moments with thoughts evoking in us admiration, respect and veneration for the world and for life. It is well known to those experienced in these matters that in every such moment powers are awakened which otherwise remain dormant. In this way the spiritual eyes of man are opened. He begins to see things around him which he could not have seen before. He begins to understand that hitherto he had only seen a part of the world around him. A human being standing before him now presents a new and different aspect.

Of course, this rule of life alone will not yet enable him to see, for instance, what is described as the human aura, because for this still higher training is necessary. But he can rise to this higher training if he has previously undergone a rigorous training in devotion.

Noiseless and unnoticed by the outer world is the treading of the Path of Knowledge. No change need be noticed in the student. He performs his duties as hitherto; he attends to his business as before. The transformation goes on only in the inner part of the soul hidden from outward sight. At first his entire inner life is flooded by this basic feeling of devotion for everything which is truly venerable. His entire soul-life finds in this fundamental feeling its pivot. Just as the sun's rays vivify everything living, so does reverence in the student vivify all feelings of the soul.

It is not easy, at first, to believe that feelings like reverence and respect have anything to do with cognition.

This is due to the fact that we are inclined to set cognition aside as a faculty by itself: one that stands in no relation to what otherwise occurs in the soul. In so thinking we do not bear in mind that it is the soul which exercises the faculty of cognition; and feelings are for the soul what food is for the body. If we give the body stones in place of bread, its activity will cease. It is the same with the soul. Veneration, homage, devotion are like nutriment making it healthy and strong, especially strong for the activity of cognition.

Disrespect, antipathy, underestimation of what deserves recognition, all exert a paralysing and withering effect on this faculty of cognition. For the spiritually experienced this fact is visible in the aura. A soul which harbours feelings of reverence and devotion produces a change in its aura. Certain spiritual colourings, as they may be called, yellow-red and brown-red in tone, vanish and are replaced by blue-red tints.

Thereby the cognitional faculty is ripened; it receives intelligence of facts in its environment of which it had hitherto no idea. Reverence awakens in the soul a sympathetic power through which we attract qualities in the beings around us, which would otherwise remain concealed.

The power obtained through devotion can be rendered still more effective when the life of feeling is enriched by yet another quality. This consists in giving oneself up less and less to impressions of the outer world, and to develop instead a vivid inner life. A person who darts from one impression of the outer world to another, who constantly seeks distraction, cannot find the way to higher knowledge. The student must not blunt himself to the outer world, but while lending himself to its impressions, he should be directed by his rich inner life.

When passing through a beautiful mountain district, the traveller with depth of soul and wealth of feeling has different experiences from one who is poor in feeling. Only what we experience within ourselves unlocks for us the beauties of the outer world. One person sails across the ocean, and only a few inward experiences pass through his soul; another will hear the eternal language of the cosmic spirit; for him are unveiled the mysterious riddles of existence. We must learn to remain in touch with our own feelings and ideas if we wish to develop any intimate relationship with the outer world. The outer world with all its phenomena is filled with splendour, but we must have experienced the divine within ourselves before we can hope to discover it in our environment.

The student is told to set apart moments in his daily life in which to withdraw into himself, quietly and alone. He is not to occupy himself at such moments with the affairs of his own ego. This would result in the contrary of what is intended. He should rather let his experiences and the messages from the outer world re-echo within his own completely silent self. At such silent moments every flower, every animal, every action will unveil to him secrets undreamt of. And thus he will prepare himself to receive quite new impressions of the outer world through quite different eyes. The desire to enjoy impression after impression merely blunts the faculty of cognition; the latter, however, is nurtured and cultivated if the enjoyment once experienced is allowed to reveal its message.

Thus the student must accustom himself not merely to let the enjoyment reverberate, as it were, but rather to renounce any further enjoyment, and work upon the past experience. The peril here is very great. Instead of working inwardly, it is very easy to fall into the opposite habit of trying to exploit the enjoyment. Let no one underestimate the fact that immense sources of error here confront the student. He must pass through a host

of tempters of his soul. They would all harden his ego and imprison it within itself. He should rather open it wide to all the world. It is necessary that he should seek enjoyment, for only through enjoyment can the outer world reach him. If he blunts himself to enjoyment he is like a plant which cannot any longer draw nourishment from its environment.

Yet if he stops short at the enjoyment he shuts himself up within himself. He will only be something to himself and nothing to the world. However much he may live within himself, however intensely he may cultivate his ego, the world will reject him. To the world he is dead. The student of higher knowledge considers enjoyment only as a means of ennobling himself for the world. Enjoyment is to him like a scout informing him about the world; but once instructed by enjoyment, he passes on to work. He does not learn in order to accumulate learning as his own treasure, but in order that he may devote his learning to the service of the world.

In all spiritual science there is a fundamental principle which cannot be transgressed without sacrificing success, and it should be impressed on the student in every form of esoteric training. It runs as follows: All knowledge pursued merely for the enrichment of personal learning and the accumulation of personal treasure leads you away from the path; but all knowledge pursued for growth to ripeness within the process of human ennoblement and cosmic development brings you a step forward.

This law must be strictly observed, and no student is genuine until he has adopted it as a guide for his whole life. This truth can be expressed in the following short sentence: Every idea which does not become your ideal slays a force in your soul; every idea which becomes your ideal creates within you life-forces.

Inner Tranquillity

At the very beginning of his course, the student is directed to the path of veneration and the

development of the inner life. Spiritual science now also gives him practical rules by observing which he may tread that path and develop that inner life. These practical rules have no arbitrary origin. They rest upon ancient experience and ancient wisdom, and are given out in the same manner, where so ever the ways to higher knowledge are indicated. All true teachers of the spiritual life are in agreement as to the substance of these rules, even though they do not always clothe them in the same words. This difference, which is of a minor character and

is more apparent than real, is due to circumstances which need not be dwelt upon here.

No teacher of the spiritual life wishes to establish a mastery over other persons by means of such rules. He would not tamper with anyone's independence. Indeed, none respect and cherish human independence more than the spiritually experienced. It was stated in the preceding pages that the bond of union embracing all initiates is spiritual, and that two laws form, as it were, clasps by which the component parts of this bond are held together. Whenever the initiate leaves his enclosed spiritual sphere and steps forth before the world, he must immediately take a third law into account. It is this: 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.

The recognition that all true teachers of the spiritual life are permeated through and through with this principle will convince all who follow the practical rules proffered to them that they need sacrifice none of their independence.

One of the first of these rules can be expressed somewhat in the following words of our language: Provide for yourself moments of inner tranquillity, and in these moments learn to distinguish between the essential and the non-essential. It is said advisedly: "expressed in the words of our language." Originally all rules and teachings of spiritual science were expressed in a symbolical sign-language, some understanding of which must be acquired before its whole meaning and scope can be realised. This understanding is dependent on the first steps toward higher knowledge, and these steps result from the exact observation of such rules as are here given. For all who earnestly will, the path stands open to tread.

Simple, in truth, is the above rule concerning moments of inner tranquillity; equally simple is its observation. But it only achieves its purpose when it is observed in as earnest and strict a manner as it is, in itself, simple. How this rule is to be observed will, therefore, be explained without digression.

The student must set aside a small part of his daily life in which to concern himself with something quite different from the objects of his daily occupation. The way, also, in which he occupies himself at such a time must differ entirely from the way in which he performs the rest of his daily duties. But this does not mean that what he does in the time thus set apart has no connection with his daily work. On the contrary, he will soon find that just these secluded moments, when sought in the

right way, give him full power to perform his daily task. Nor must it be supposed that the observance of this rule will really encroach upon the time needed for the performance of his duties. Should anyone really have no more time at his disposal, five minutes a day will suffice. It all depends on the manner in which these five minutes are spent.

During these periods the student should wrest himself entirely free from his work-a-day life. His thoughts and feelings should take on a different colouring. His joys and sorrows, his cares, experiences and actions must pass in review before his soul; and he must adopt such a position that he may regard all his sundry experiences from a higher point of view.

We need only bear in mind how, in ordinary life, we regard the experiences and actions of others quite differently from our own. This cannot be otherwise, for we are interwoven with our own actions and experiences, whereas those of others we only contemplate. Our aim in these moments of seclusion must be so to contemplate and judge our own actions and experiences as though they applied not to ourselves but to some other person. Suppose, for example, a heavy misfortune befalls us. How different would be our attitude toward a similar misfortune had it befallen our neighbour? This attitude cannot be blamed as unjustifiable; it is part of human nature, and applies equally to exceptional circumstances and to the daily affairs of life.

The student must seek the power of confronting himself, at certain times, as a stranger. He must stand before himself with the inner tranquillity of a judge. When this is attained, our own experiences present themselves in a new light. As long as we are interwoven with them and stand, as it were, within them, we cling to the non-essential just as much as to the essential. If we attain the calm inner survey, the essential is severed from the non-essential. Sorrow and joy, every thought, every resolve, appear different when we confront ourselves in this way.

It is as though we had spent the whole day in a place where we beheld the smallest objects at the same close range as the largest, and in the evening climbed a neighbouring hill and surveyed the whole scene at a glance. Then the various parts appear related to each other in different proportions from those they bore when seen from within. This exercise will not and need not succeed with present occurrences of destiny, but it should be attempted by the student in connection with the events of destiny already experienced in the past. 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

tranquillity develops.

For every human being bears a higher man within himself besides what we may call the work-a-day man. This higher man remains hidden until he is awakened. And each human being can himself alone awaken this higher being within himself. As long as this higher being is not awakened, the higher faculties slumbering in every human being, and leading to super sensible knowledge, will remain concealed. The student must resolve to persevere in the strict and earnest observation of the rule here given, so long as he does not feel within himself the fruits of this inner tranquillity. To all who thus persevere the day will come when spiritual light will envelop them, and a new world will be revealed to an organ of sight of whose presence within them they were never aware.

And no change need take place in the outward life of the student in consequence of this new rule. He performs his duties and, at first, feels the same joys, sorrows, and experiences as before. In no way can it estrange him from life; he can rather devote himself the more thoroughly to this life for the remainder of the day, having gained a higher life in the moments set apart. Little by little this higher life will make its influence felt on his ordinary life.

The tranquillity of the moments set apart will also affect everyday existence. In his whole being he will grow calmer; he will attain firm assurance in all his actions, and cease to be put out of countenance by all manner of incidents. By thus advancing he will gradually become more and more his own guide, and allow himself less and less to be led by circumstances and external influences. He will soon discover how great a source of strength is available to him in these moments thus set apart.

He will begin no longer to get angry at things which formerly annoyed him; countless things he formerly feared cease to alarm him. He acquires a new outlook on life. Formerly he may have approached some occupation in a fainthearted way. He would say: "Oh, I lack the power to do this as well as I could wish." Now this thought does not occur to him, but rather a quite different thought. Henceforth he says to himself: "I will summon all my strength to do my work as well as I possibly can." And he suppresses the thought which makes him faint-hearted; for he knows that this very thought might be the cause of a worse performance on his part, and that in any case it cannot contribute to the improvement of his work. And thus thought after thought, each fraught with advantage to his whole life, flows into the student's outlook. They take the place of those that had a hampering, weakening effect.

He begins to steer his own ship on a secure course through the waves

of life, whereas it was formerly battered to and fro by these waves. This calm and serenity react on the whole being. They assist the growth of the inner man, and, with the inner man, those faculties also grow which lead to higher knowledge. For it is by his progress in this direction that the student gradually reaches the point where he himself determines the manner in which the impressions of the outer world shall affect him. Thus he may hear a word spoken with the object of wounding or vexing him. Formerly it would indeed have wounded or vexed him, but now that he treads the path to higher knowledge, he is able, before the word has found its way to his inner self, to take from it the sting which gives it the power to wound or vex.

Take another example. We easily become impatient when we are kept waiting, but if we tread the path to higher knowledge, we so steep ourselves in our moments of calm with the feeling of the uselessness of impatience that henceforth, on every occasion of impatience, this feeling is immediately present within us. The impatience that was about to make itself felt vanishes, and an interval which would otherwise have been wasted in expressions of impatience will be filled by useful observations, which can be made while waiting.

Now, the scope and significance of these facts must be realised. We must bear in mind that the higher man within us is in constant development. But only the state of calm and serenity here described renders an orderly development possible. The waves of outward life constrain the inner man from all sides if, instead of mastering this outward life, it masters him. Such a man is like a plant which tries to expand in a cleft in the rock and is stunted in growth until new space is given it. No outward forces can supply space to the inner man. It can only be supplied by the inner calm which man himself gives to his soul. Outward circumstances can only alter the course of his outward life; they can never awaken the inner spiritual man. The student must himself give birth to a new and higher man within himself.

This higher man now becomes the inner ruler who directs the circumstances of the outer man with sure guidance. As long as the outer man has the upper hand and control, this inner man is his slave and therefore cannot unfold his powers. If it depends on something other than myself whether I should get angry or not, I am not master of myself, or, to put it better, I have not yet found the ruler within myself. I must develop the faculty of letting the impressions of the outer world approach me only in the way in which I myself determine; then only do I become in the real sense a student. And only in as far as the student earnestly seeks this power can he reach the goal. It is of no importance how far anyone can

go in a given time; the point is that he should earnestly seek. Many have striven for years without noticing any appreciable progress; but many of those who did not despair, but remained unshaken, have then quite suddenly achieved the inner victory.

No doubt a great effort is required in many stations of life to provide these moments of inner calm; but the greater the effort needed, the more important is the achievement. In spiritual science everything depends upon energy, inward truthfulness, and uncompromising sincerity with which we confront our own selves, with all our deeds and actions, as a complete stranger.

But only one side of the student's inner activity is characterised by this birth of his own higher being. Something else is needed in addition. Even if he confronts himself as a stranger it is only himself that he contemplates; he looks on those experiences and actions with which he is connected through his particular station of life.

He must now disengage himself from it and rise beyond to a purely human level, which no longer has anything to do with his own special situation. He must pass on to the contemplation of those things which would concern him as a human being, even if he lived under quite different circumstances and in quite a different situation. In this way something begins to live within him which ranges above the purely personal. His gaze is directed to worlds higher than those with which every-day life connects him. And thus he begins to feel and realise, as an inner experience, that he belongs to those higher worlds.

These are worlds concerning which his senses and his daily occupation can tell him nothing. Thus he now shifts the central point of his being to the inner part of his nature. He listens to the voices within him which speak to him in his moments of tranquillity; he cultivates an intercourse with the spiritual world. He is removed from the every-day world. Its noise is silenced. All around him there is silence. He puts away everything that reminds him of such impressions from without. Calm inward contemplation and converse with the purely spiritual world fill his soul.

Such tranquil contemplation must become a natural necessity in the life of the student. He is now plunged in a world of thought. He must develop a living feeling for this silent thought-activity. He must learn to love what the spirit pours into him. He will soon cease to feel that this thought-world is less real than the every-day things which surround him. He begins to deal with his thoughts as with things in space, and the moment approaches when he begins to feel that which reveals itself in the silent inward thought-work to be much higher, much more real, than

the things in space. He discovers that something living expresses itself in this thought-world. He sees that his thoughts do not merely harbour shadow-pictures, but that through them hidden beings speak to him.

Out of the silence, speech becomes audible to him. Formerly sound only reached him through his ear; now it resounds through his soul. An inner language, an inner word is revealed to him. This moment, when first experienced, is one of greatest rapture for the student. An inner light is shed over the whole external world, and a second life begins for him. Through his being there pours a divine stream from a world of divine rapture.

This life of the soul in thought, which gradually widens into a life in spiritual being, is called by Gnosis, and by Spiritual Science, Meditation. This meditation is the means to super sensible knowledge. But the student in such moments must not merely indulge in feelings; he must not have indefinite sensations in his soul. That would only hinder him from reaching true spiritual knowledge. His thoughts must be clear, sharp and definite, and he will be helped in this if he does not cling blindly to the thoughts that rise within him.

Rather must he permeate himself with the lofty thoughts by which men already advanced and possessed of the spirit were inspired at such moments. He should start with the writings which themselves had their origin in just such revelation during meditation. In the mystic, gnostic and spiritual scientific literature of today the student will find such writings, and in them the material for his meditation. The seekers of the spirit have themselves set down in such writings the thoughts of the divine science which the Spirit has directed his messengers to proclaim to the world.

Through such meditation a complete transformation takes place in the student. He begins to form quite new conceptions of reality. All things acquire a fresh value for him. It cannot be repeated too often that this transformation does not alienate him from the world. He will in no way be estranged from his daily tasks and duties, for he comes to realise that the most insignificant action he has to accomplish, the most insignificant experience which offers itself to him, stands in connection with cosmic beings and cosmic events. When once this connection is revealed to him in his moments of contemplation, he comes to his daily activities with a new, fuller power. For now he knows that his labour and his suffering are given and endured for the sake of a great, spiritual, cosmic whole. Not weariness, but strength to live springs from meditation.

With firm step the student passes through life. No matter what it

may bring him, he goes forward erect. In the past he knew not why he laboured and suffered, but now he knows. It is obvious that such meditation leads more surely to the goal if conducted under the direction of experienced persons who know of themselves how everything may best be done; and their advice and guidance should be sought. Truly, no one loses his freedom thereby. What would otherwise be mere uncertain groping in the dark becomes under this direction purposeful work.

All who apply to those possessing knowledge and experience in these matters will never apply in vain, only they must realise that what they seek is the advice of a friend, not the domination of a would-be ruler. It will always be found that they who really know are the most modest of men, and that nothing is further from their nature than what is called the lust for power.

When, 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. The existence of this eternal being can only be doubted by those who have not themselves experienced it. Thus 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. Gnosis and Spiritual Science tell of the eternal nature of this being and of its reincarnation.

The question is often asked: Why does a man know nothing of his experiences beyond the borders of life and death? Not thus should we ask, but rather: How can we attain such knowledge? In right meditation the path is opened. This alone can revive the memory of experiences beyond the border of life and death. Everyone can attain this knowledge; in each one of us lies the faculty of recognising and contemplating for ourselves what genuine Mysticism, Spiritual Science, Anthroposophy, and Gnosis teach. Only the right means must be chosen.

Only a being with ears and eyes can apprehend sounds and colours; nor can the eye perceive if the light which makes things visible is wanting. Spiritual Science gives the means of developing the spiritual ears and eyes, and of kindling the spiritual light; and this method of spiritual training: Preparation; this develops the spiritual senses. Enlightenment; this kindles the spiritual light. Initiation; this establishes intercourse with the higher spiritual beings.

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