

Excerpts of the lecture: "The meaning of initiation for our lives"
of 30th.March 2000, First lecture of the Initiatory Training

What is Initiation?

Initiation is the term for a so-called "esoteric" discipline and means ultimately something like finding from within an access to the spiritual world, or to spiritual truths, to spiritual laws, to the so-called *dharma* of life. We want to find access to regions which are more subtle and more secret than those which are perceptible with the senses of the eye. The path there requires a preparation, it requires an appropriate training concept, completing different steps of learning, developing different thoughts and perceptions, which nowadays we carry incompletely, or insufficiently in our soul.

Initiation is not a group activity

This development of a contemporary initiation does not concern a group, but individuals. It concerns each individual on his/her appropriate, individual level of thinking, of feeling and of wanting. For initiation, as I briefly mentioned in a letter, it is not required that we turn to a creed or some kind of church, religion or ideology. Initiation concerns only ourselves in our ability and in the strength of the soul, which breathes independently of outer measures of achievement and outer creeds of the world. The will and our individual goal of a more perfect development which we want to go through, and the growing consciousness of the knowledge of deeper spiritual laws of life should determine the degree of training for each person. Initiation opens a world of inner love and wisdom.

Initiation is not only an alternative "live-style"

Initiation is also not a matter which we can understand as an alternative form of life. An alternative form of life could for example, be forming our outer, normal conditions of life in a different way. Initiation, consecration means finding an access to the spiritual worlds, to the mysteries, to the hidden aspects of life. This inner discipline has first of all not so much relationship to the outer conditions, but essentially with how we construct life, prepare it, attune it and guide it in the direction of a greater love, wisdom and freedom. The efforts begin in ourselves and out of our own ideas and our own experiences of the consciousness and out of these we will ultimately be capable of reading, seeing and experiencing higher thoughts, subtler perceptions or mysteries. (...)

Those who strive for initiation, those who thirst for spiritual truths are, I would like to say, ordinary people and should remain ordinary people. We should not outwardly demonstrate an exclusive characteristic of a group, any kind of ideology, a special way of handling things, a special speech, or a personal characteristic in the sense of our appearance.

Outer Life stays like it is

To begin, let us concern ourselves with the standpoint in the mental work before we strive for direct achievements of the will, for establishing a new or different standpoint with life-changes, changes in our work conditions, or changes in our needs. We must at first learn to mark the spiritual worlds in our ideas, or learn to view them, bring them into the light of contemplation, so that proceeding from these laws, or from these steps of contemplation, we can ultimately do the first clear steps with the will. This is extraordinarily important to say here, for in general the paths are more the other way round, from the will or from the feeling, proceeding to the thinking. In general most paths of esoteric activity or religion give access very quickly to exercises, to improved forms of energy, which are pleasant and begin to work on life with this increase in the will, or increase in the feelings. But we now leave these possibilities of changes of the will, or general changes of the form of physical life, completely on one side and first form for ourselves a view of the spiritual worlds and spiritual laws of life, which we then understand to the appropriate degree, or appropriate individual sense, according to our potential, and then realise right into life. The path therefore begins with thought ideas and mature experiences of the consciousness and leads from this into a richer feeling-life and ultimately into a sunnier will-life.

Requirements for this training

A very important requirement and basis for this training is that each person also wants to take an individual standpoint in life where each is responsible for themselves and orients their consciousness. This is perhaps expressed very simply, but it is in a practical sense not always the case. In a practical sense it is even often the case that one begins a spiritual training and with this seeks a kind of compensation for the life of a failed existence, failed work, or even a split partnership. In the practical sense there are very often even certain escapes into the esoteric world and what it offers, or into churches and their creeds, because life itself has fallen into an imbalance, burdened by fate. As a result of the escapes from life into esoteric techniques, or into outer Christian creeds, what is expressed is the loss of a standpoint and so difficulties arise in a finding a pure motivation and a search for insight with regard to the spiritual worlds.

The meaning of the I for this spiritual path

We must bring the I into the centre of all contemplation for the training of individuation and still more simply, we must develop an idea of how this I, the innermost, the mysterious law and existence, acts in us and ultimately also in all the non-personal in creation and in all other beings.(...)

This I should, through its initial spiritual manifestation, radiate onto all other forms of manifestation of life. It should for example radiate onto the conditions of work, onto colleagues, onto relationships, onto friendships, family and children, onto nature and all the different activities like sport, leisure and the shaping of life. It should also radiate onto communities and ultimately onto the religious life of the community, insofar as it exists. It should also give a cultural contribution into the world.

The freedom of the I

According to contemporary judgements a church, a congregation, a gathering should become less dominant in relation to the individual and his/her freedom, and the individuality should develop from the sense of freedom of the individual personality and not vice-versa, as was previously the case. From that point at which a church which promises healing and gives blessing, works to shape the I, or any kind of community life works in a guiding and grasping way on the individual, there exists an essential sect-orientation, an ideological effect on this I. The I should be born and be able to work freely on all the aspects of life and once it is free and can work, then we can also speak of freedom. Freedom is only possible in this newborn I. Freedom is not possible in other ways. Freedom is also not possible through a specific culture which is imposed on the individual, but freedom is only, to express is quite profanely and in a popular way, possible in ourselves from our courageous activation of our own consciousness. And so freedom develops in relation to the culture, culture is fulfilled by humanity in a thinking and feeling experience of freedom, and not vice-versa, or at least not to a great extent vice-versa. Although there is always an alternating relationship of authority on the individual, we must in our present time consider it as something quite essential on the religious path that we do not wait with regulations, with proscriptions which block the soul and our spiritual I in its freedom to develop and thus do not limit ourselves in our true personal, innermost and soul-sense of perception and will. This freedom is nowadays imperative for all religious development and for the somewhat specific path of initiatory training.

The initiatory training is no theoretical congress

This initiatory training is, according to the planning of the next years, not a theoretical congress about the spiritual growing of the I, but this training is a direct effort to organise, to encourage and to fulfil and to activate those forces of thinking, feeling and those will-forces in such a way, that the powers of contemplation and knowledge are ultimately capable of producing a capacity to discern and to recognise the growing I as the free, innermost aspect of the being and of humanity. Thus this training leads in as practical a way as possible also to the knowledge of God in us, to the knowledge of the mystery of the soul, of the innermost transcendent law, which penetrates all limbs of the body and manifests humanity in all its limbs. The I-self is law and love.