

WORKSHOP:

Parzifal: The Seeker:

Thinking is the seeker.

Parzifal is the fool who, having gone to the Grail Castle, does not ask Anfortas, the wounded king, the question that heals.

'What ails thee brother'.

Parzifal must then wander in the wilderness without orientation.

Parzifal's journey through this wilderness is on a white horse which is the representative of clear thinking and it is 'clear' thinking that leads the way.

The faculty of ordinary Thinking has gifted us with independence from the gods and a sense of individuality. But in order to enter into the spiritual world it is this thinking, which must become so conscious, that it is 'clear', like a window, in other words. We have to find 'pure' thinking or that form of thinking that is really a form of spiritual perception. This is not an easy thing, because we have been conditioned to fashion our thoughts from what we see physically.

But the truth is, it is seeing what we think which brings us to the elemental world but first we must pierce the Valley of Death with consciousness. Parzifal's name means pierce the valley. The Valley of death is the etheric body. It is that part of us that, in ordinary consciousness and thinking is experienced only as shadows, phantoms and ghost of concepts which we reflect as mirror images - memory.

In ordinary every day life we mostly perceive/feel the world through our physical senses and this perception enters us and makes an impression, and when the impression is deep enough it becomes a memory and it is this memory that enables us to think about the world with our intellect,

to compare what we see today with what we saw yesterday, but we are not yet conscious of what thinks and what feels in the present moment.

Why

Because the present moment Passes in Time - by the time we notice it, it is behind us.

On earth we can orient ourselves because we know where we are in space - up down, side to side, front and back. We have a physical body covered by a skin and so we can tell what is in us and what is outside us. But the truth is, spiritually speaking we are always interpenetrating and becoming one with everything we just don't notice it in the moment.

In the spiritual world the present moment is Spatial it is all around us.

The trick is capturing the eternal in the passing moment

In the spiritual world we can orient ourselves only when we know the difference between ourselves and the rest of spiritual world. In the first place we need to understand what our etheric body looks like - and how it works, where it is. But this is the body of time - it passes away from us.

How do we make what usually passes away inside us conscious?

These exercises are designed to bring about consciousness - they help us to pierce through the darkness of unconsciousness in that part of us that we usually reserve for thinking. Our etheric light.

Firstly we have to learn to know ourselves our etheric body, in a very practical way, because without our skins, without a physical containment, if we don't know what is us and what is not us, we can't become oriented - we mistake ourselves for the world and the world for ourselves.

Imagine that every time you saw something you left an imprint on it. Spiritually speaking there is always a part of us in everything we see and these exercises were created to help us to discern the difference between ourselves and the world. This is an Easter Friday Experience. The Wandering into the Valley of Death.

I call this orientation in the etheric inner and outer world:

FINDING THE HUT.

Self-knowledge - Orientation/Concentration =
Self-knowledge/World knowledge:

THINKING (WILL) AS AN ORGAN OF PERCEPTION: QUIET THINKING.

Exercise in Focus; Orientation

1. Earth/Life/Closed gaze: seeing the centre. Focus.

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

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

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

The Earth experiences this in winter.

2. Air/Open gaze: Seeing the periphery. Out of Focus:

Now look at something in the distance but don't focus, surrender yourself to the distance. Note how your senses feel freer. Try and take

everything in with your senses, everything that is in your field of vision without focussing on any one thing.

What does this feel like?

The fact is you are Selfless.

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

The earth experiences this is Summer.

3. Sound/Water/Fluid gaze

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

This is how you can control the feeling - not too closed, not too open.

Live in that place where you are neither too far out, nor too far in.

The earth experiences this in Spring and Autumn.

Comments: Findings:

Exercises in Seeing/sensing the Etheric Body:

Outer Experience:

1. Observation of the etheric body: Post/after image.

Look at Blue dot with the fixed gaze, and then at white paper with the middle/fluid gaze - relaxed but not fully out until you can 'grasp' the complementary image.

Comments/Findings:

2. Observation of the etheric body Co/with image.

Look at the blue dot with the fluid/gaze - do you see what is around the blue dot at the same time as the blue dot?

Look at the red dot with the fluid/gaze - do you see what is around the red dot at the same time as the red dot?

Now look at the blue and red dot.

Comments/Findings:

Inner Experience:

1. Inner observation of the etheric body.

Look at the blue dot and close the eyes - where do you see the complement?

Look at the red dot and close the eyes - where do you see the complement?

Comments/Findings:

2. Observation of the etheric body Pre/Before the Image.

Try to mentally create a blue dot in that middle space with the fluid inner gaze.

Try to mentally create a red dot in that middle space the fluid inner gaze.

Comments/ Findings:

The experience of the after-image and complementary colour inwardly and outwardly helps us to know our etheric body from the etheric world. We imprint our etheric body on everything we see - Self Knowledge. We likewise understood that the reason we could see the blue and red dot on the paper is because they are now imprinted inside us, like everything we see - World Knowledge.

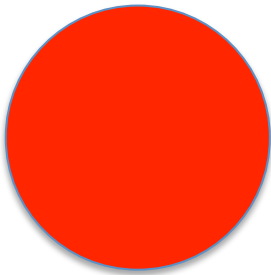
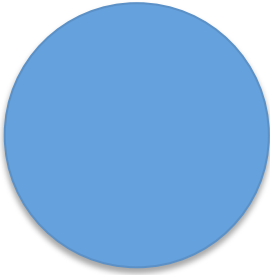
How do we tell what is ours then? We learn to see both in and out at the same time. We learn to discern the physical blue dot from our own imprint. We can postulate that this imprint, is the spirit of the blue dot which is now inside us.

We have touched the world, it has imprinted itself in us, it is now inside us.

One could say that clear thinking really means, a clear/clean etheric body - which works like a light.

This is learning to find the etheric body: The Hut.

The Hut is the part of us in the spiritual world we can call our own - our own etheric body.





The Hermit: Trevrizent

In the Parzifal tale, Trevrizent is the Hermit, he is the one who lives in the hut but he works with the Astral body - his astral body becomes an instrument of the spiritual world and it is through conversation, that is, through the spirit working in his speech, his larynx, that Parzifal learns what he must do. This is like becoming an instrument of higher knowledge.

Experiencing the inner light. The CREATOR in the soul.

This is an Easter Saturday Experience.

SILENCE AS AN ORGAN OF INSPIRATION: ACTIVE LISTENING.

Now that we have our orientation and we have seen the creation in the moment passing (after images/complementary colours), we can become more focussed on Inspiration - or listening to the spirit.

We can take what we have learnt in our focussing exercises and how we found the etheric body in order to create images with the Astral body which have nothing to do with real life. Like the Rose Cross Meditation we've just tried.

'Red roses on a cross are the symbol for new life springing from death. The red roses are in the deepest sense the symbol for the holy blood of Christ. Evil powers must withdraw from anyone who places this black wood cross with its seven blooming dark red roses before his soul That's why one should let it come to life within one after every meditation. It's a symbol from which we can draw endless strength.' Rudolf Steiner.

The Rose cross Meditation is an experience of the Etheric body coming to life - becoming conscious. What was black (the spiritual unconsciousness due to the physical senses has come to life and bloomed.)

The Larynx is particularly related to the ears. Larynx and ears are like one organ. They actually were one organ once.

We know now that everything we see also enters us and resounds in us as inner music through our ears and larynx, (because our larynx moves with everything we hear - even when we are not speaking). Pause for a moment

to consider that what enters us by the medium of air as sounds and tones, when it enters into our etheric body by way of the vibrations of the astral ear and larynx, becomes light and colour. Tones/ light/dark. Colours/sounds/harmonies.

So the inner soul everything we see - the complementary colours and after images are like visible sound. They sound out to us from the things we see and they speak their inner qualities to us. Their colour and form, their rhythm, is like a conversation, a symphony.

When we imprint them into us as we saw earlier, and we become cognisant of them this is inspiration.

We hear only because what moves through air enters our fluid organism and we feel it resounding, when we can see the soul being of the sound this soul being expresses itself as colour.

So the complements that we saw previously, one could say were the light bodies of beings seen through imagination and the soul of beings heard as colour.

We can see this inwardly and outwardly.

To now get a real sense for what this means now inwardly:

Let us now close our eyes and in that place, not the horizon, not the centre of the nose between the two eyes, but somewhere in between our Hut and sense feel, as if it were a complementary colour, a shining long staff.

Sense/feel a black snake on one side. This black snake is the solidifying of all your shadowed thinking. The thinking that uses memory, everything that you have seen in the 'real' world. Feel how it winds around the mercury staff.

Now sense/feel a white snake. It is akin to that light which you see inside you before it becomes thought, that complement which is the pure spiritual complement of that black snake.

Tell yourself, only when the two are entwined do you really know the full truth, do you really see the holistic view of the world and of yourself.

These two are akin to what is lower and what is higher - but both are necessary.

One is brought about by thinking, the other by will. One is born of Wisdom and self knowledge and the other is born of Love and selflessness. Feel how one is related to the moon, cold hard reflecting, while the other is related to the Sun warm, shining from within. One is the more connected to the brain and the Astral body, the other to the heart and the etheric body. One is Ahrimanic, the other Luciferic.

In between lies the feeling of strength, of uprightness that is vertical - it is the feeling we have when we are not in or out but in between, we are both earthly and heavenly. It is what we feel when we adopt the fluid gaze, we are not surrendering completely but we are not selfishly holding ourselves in. This in between place is gained because we have learned to control our 'thoughts' and our 'feelings'.

We try to dive into what we have created thereby dissolving it, digesting it, the pre/image we created with our sense feeling.

Why?

In order to find what thinks in us.

When we saw the post and co/images this was an imprinting exercise.

To Actively create requires more will.

Inwardly this is how we find our angel - in our will. Our angel thinks in us. Without our angel we would not be able to experience these after images and complementary colours - because they would kill us. All that spiritually enters into us we can only experience through the action of our angel. Our angel guards us and protects us. He also shows us how far from the ideal we are, here at the place where we meet him in our will.

Our angel's lowest member is the etheric body and his highest is Manas, that is why he can be the bearer of the Holy Spirit for us, the light of all created things, inside us.

Outwardly we teach ourselves to use the fluid gaze when we look out to the world to experience Will beings - the thoughts of the angels, the elementary spirits.

In order to notice the creator we have to quieten thought and use it as an organ of will/perception and to enter into the silence, the darkness and use it as an organ of feeling/listening. We feel ourselves at the periphery and from the darkness at the centre will arise the inner inspirative experience of the will - or what thinks in us.

As an outer exercise in Active Listening one can listen to a person's voice with eyes closed and try to sense/feel the colour and rhythm in what they say.

One can also listen to a piece of music and sense the light and darkness, the blues and reds, greens and yellows.

We can also practise thinking/feeling, seeing/hearing outwardly when we have developed a strong conscious will.

Practise fluid gaze observation on a tree to see its aura and then perhaps observe how at first one sees only its life ether, then its light ether and then one might see the astral colours around it of the beings and processes of the astral world.

This spirit can now lead us towards a true healing. But only through love.

What is love in spiritual terms? Uniting with the being itself, not merely its soul/sound body - colour, or its light/tone body.

Comments, findings;

GRAIL KING: Anfortas.

WARMTH AS AN ORGAN OF INTUITION:

Now we have found the element of light and colour inside us and outside us we can leave Trevrizent and return to the Grail Castle to heal the wounded king.

Who is the wounded king?

Our lower Ego.

Only Love can heal. What is love spiritually speaking?

Uniting with the spirit. How does the spirit feel inside us?

It is the element of warmth.

We must learn to know warmth inside us as an expression of our spirit and learn to discern when a higher spirit is entering us and quickening us.

Practice, with eyes closed.

Feel your warmth by putting palms together.

Slowly spread them apart, bit by bit still maintaining the feeling of warmth.

Now allow the warm to travel to your arms, and to your heart. Feel your heart warming with love. Move this warmth to your legs. Back to your heart again and to your head.

Practise sensing where this warmth is cooler warmer, feel if it has a colour.

Now Let's take a seed and apply to it all we have learnt.

Look at the seed with a fluid gaze, a little out of focus.

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

As you look around it think to yourself (without allowing any other thoughts to impinge on it) how this seed holds within it all that the plant will one day become, that it will one day become a tree seeking the sun's warmth. That in that tiny seed there is a warmth like the warmth of the sun and so the warmth of the Sun attracts it. This warmth is the life which holds the 'blue-print' for the plant within the seed, it is a 'drop' of sun in the plant.

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

You will begin to see a light, a blue/violet flame a very faint glow around the plant. This is the plant's etheric body of warmth, life and light. You can only see it because you have an etheric body too - it is a body of life, light and warmth and it has become a vehicle for vision. You share this etheric body with all human beings - and this creates a physical community. Your etheric body is one with the etheric world and all elemental beings and angelic beings and this creates a spiritual community.

Sense that it is imprinting itself in you, that you are touching this light life and warmth and now it is also in you.

Becoming one with the warmth of a being is like becoming one with their ego - their innermost being.

When we add to our seeing, and hearing by entering into the warmth of another being it is the same as practising the fluid gaze because our

warmth, our etheric body in which lives our ego passes out of us and into what we see, but we don't lose ourselves, we retain our own ego.

We end by feeling this warmth as gratitude.

Comments, findings: