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# **THE WAY OF INITIATION**

**RUDOLF STEINER**

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The Way of Initiation by Rudolf Steiner.

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in their own opinion they are unceasingly active; they have not grasped in the right manner the meaning of work and meditation. That kind of learning which is undertaken without meditation will advance the student least, and the work which is done for selfish returns will be the least successful. In the love of work, the love to do better work; yes, the love to do perfect work, is the quality which unfolds occult power; and in qualifying for better things one need give little heed for greater returns. If he who is learning seeks for wholesome thoughts and sound judgment, he need not spoil his devotion with doubts and suspicions.

The fact that one does not oppose some communication which has been made, but gives to it due attention and even sympathy, does not imply a lack of independent judgment. Those who have arrived at a somewhat advanced stage of knowledge are aware that they owe everything to a quiet attention and assimilation, and not to a stubborn personal judgment.

One should always remember that he does not need to learn what he is already able to understand. Therefore, if one desires only to judge, he is apt to cease learning. What is of importance in an occult school, however, is study: one ought to desire, with heart and soul, to be a student: if one cannot understand something it is far better not to judge, lest one wrongly condemn; far wiser to wait for a true understanding.

The higher one climbs up the ladder of knowledge, the more he requires this faculty of calm and devotional listening. All perception of truths, all life and activity in the world of spirit, become in these higher regions delicate and subtle in comparison with the activities of the ordinary mind, and of life in the physical world. The more the sphere of a man's activity widens out before him, the more transcendent is the nature of the task to be accomplished by him. It is for this reason that, although there is in reality only one possible fact regarding the higher truths, men come to look at them from such different points of view. It is possible to arrive at this one true standpoint if, through work and devotion, one has so risen that he can really behold the truth.

Only he who judges in accordance with preconceived ideas and habitual ways of thought, rather than from sufficient preparation, can arrive at any opinion which differs from the true one. Just as there is only one correct opinion concerning a mathematical problem, so also with regard to things of the higher worlds; but before one can arrive at this knowledge he must first prepare himself. Truth and the higher life do, indeed, abide in every human soul, and it is true that everyone can and must sooner or later find them for himself.

THE END

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