

Actionable intelligence to live a Free & Inspired Life



The Solari Report

June 14, 2023

Spiritual Science in the Present Age Self-Development and Meditation with Thomas H. Meyer



Thomas Meyer: Dear listeners and dear friends, we are going to proceed today in our series of talks on Spiritual Science about inner development and meditation.

This will be a short sketch about a subject that is also often used in a very blurred sense. Everything can be meditation today. There are people who are known to use meditation for when they wash dishes or when they scrub the floor. Some people find it possible to talk about the meditative way in these things. I am not saying that that is absolutely wrong, but that is not what we are going to talk about today. What we are going to talk about today is what you could say is Christian in a deep sense and spiritually scientific in a deep sense.

So, first I want to talk a little bit about inner development of the human being. For that, we need to understand the basics of what a human being consists of.

There are seven parts in the human being. We have an illustration here (in German). This is the structure of the human being. The lower part is fourfold with something which we call the physical body (and everyone knows about this more or less), the etheric body, the astral body, and the ego. This is the fourfold structure of the human being. It is God-given because no individual can claim that he designed and made his four bodies. So, they are God-given.

Then, we have the three higher parts, which are there in the triangle. They are called Manas, Budhi, and Atma. In English, they are the spirit self, the life spirit, and the spirit man.

This is a subject or a schematic picture of the human being as used in the School of Pythagoras in Greece. This is the basis. We all consist of this dual nature—the higher three parts consisting of spirit self, life spirit, and spirit man, and the lower part consisting of ego, astral body, etheric body, and physical body.

They were both God-given, but there was a certain time in evolution when the higher part entered the sphere of the lower part. That is an important decision in the whole evolution of man and the world. Then, you can imagine that higher part in all of us—the divine part, if you like—started working on the fourfold nature of the physical, etheric, astral body, and ego. A dramatic process began,

which is not at all finished, and it is actually the human being's task (our task) to finish the development which is possible by having this seven-part being interacting—the higher and the lower nature interacting.

How this is going to work is not God-given anymore. We have, in fact, the freedom to ignore our higher parts—just live our astral and our egotistic intentions and ignore that higher part. We are not forced. In other words, we are not forced to complete our possible development. Later, I will speak more on development. It is a free act of the human being to do this.

As I said, both parts are God-given, but when they come and interact with each other, it is like a certain point in evolution in the old Lemurian time, the higher trinity was immersed into the fourfold lower bodies. This is like being a sponge. Into the sponge the higher trinity was coming in. The result was that the sea of the higher trinity was individualized in every human being. They are individualized like water is individualized the minute that it is sucked up by a sponge. Then, the dramatic process called “human development” begins.

I want to give you a picture of a very ancient philosophy of Taoism. They were aware of the huge potential of development in every human being. I will give you a short quote. In a lecture by Steiner in 1905 we find this:

The Tao gives expression to the highest to which a large part of humanity can look up and has revered for thousands of years. It is something which was considered as a distant goal of the world and of humanity, the highest element which man carried as a germ within himself, which would one day develop into a fully opened blossom from the innermost depths of human nature. Tao signifies both a deeply hidden basis of the soul and at the same time an exalted future.

It must clearly be seen that this development in which I am involved has a goal that I am going to work towards an exalted goal, and that within me there lives a power which spurs me on to come to the great goal of Tao.

So, there is a large picture of the possible evolution of every human being—to see and to feel the reality of this distant goal and to decide to work in such a way in his life that he will approach this.

We have to dismiss all notions of the human being as being “finished” or being unalterable, as you often hear in popular philosophy. Even so-called scientific people believe that the human being was always the same. There is no greater nonsense from the point of view of universal development. That is not true, and we should not be fixed on that.

We should have the highest notion of development, and we should have the humility of knowing that we are just somewhere on the way to that high goal. Maybe you can already see, when we talk in this sense about development, that it is a goal going far beyond all little notions of individual egotistical success. Part of this goal is to get beyond egotism by experiencing and noticing it.

Having said this, we can turn now to the question: What is the meaning of meditation in relation to such a huge goal? You will also find this in the Christian religion. I’m not talking about confessions and sectarian things, but the big Christian religion has a key meditation and a key prayer. Prayer and meditation have something in common. I am referring now to the most ancient Christian prayer that you find, which most people know, even if we don’t easily understand it. This is the Lord’s Prayer. This picture here is actually showing the seven components in the Lord’s Prayer. This is the most universal prayer. If you meditate about it, you could also call it the most universal meditation, which is going far beyond all our little fears and little interests.

For example, if you take this prayer, and you imagine two people who ask for higher assistance and help, the one person prays, “Dear God, give me rain.” His neighbor says, “Godhead, I need sunshine.” You can immediately see that this would bring the higher beings into an impossible situation because they can’t fulfill both wishes. That shows that when we turn to this prayer or this meditation, we go far beyond all our little egotistical interests. An egotistical group interest would be that the British Army wants the Lordship to help win the battles against the Germans. That gives the key for what we can understand by meditation, namely that its aim—and I am characterizing how we can reach that aim to a certain degree—is to attain a harmony with the divine currents flowing through the world.

If you take this, it may be clear that for some people, this is nothing. They will say, “There are no divine currents flowing through the world.” It is important

that one has or finds an understanding that, yes, there are divine currents—far beyond our egos, our individualities, and our persons, there are divine currents flowing through the world which are far more important than, say, the electromagnetic currents flowing through the world. Or the 5G currents. Those are all there, but the divine currents are much higher or deeper. They are at the origin of all of these other currents, which are not absolute power, whereas the divine currents we can only consider as being the real power source—even if this source does not manifest itself immediately. This is a fact.

We have to get the concept that there are higher “divine” currents flowing through the world. That is our aim for meditation—our aim is that we try to put our soul into contact, for at least a couple of minutes each day, with these divine currents. With the other currents that are not divine (electromagnetic and electric currents and climate currents, etc.), we come into contact with them anyway, whether we want to or not. But to come into contact with these higher divine currents flowing through the world, which is the aim of what we call meditation, is something which we must want. We must strive for this. It doesn’t happen just like that, and that is the difference.

With all of the other currents, including currents of emotions and currents of astral elements and even currents of trying to manipulate people (they are also “currents” in that sense), they are around us or going through us when we are susceptible to them, whether we want it or not. In that sense, it is our own innermost free decision to attain harmony with the divine currents flowing through the world.

By the way, just as an illustration, there was a great pupil of Steiner who was a mathematician. I think that we have mentioned him in the talk on nutrition. Not Ehrenfried Pfeiffer, who was mentioned, but George Adams. He was a very ingenious student of anthroposophy. He was also a very special, gifted translator of Steiner’s lectures in England. To him Steiner once said, “Don’t forget that meditation is the only free deed or act that you can perform to begin with.”

Of course, there are other free acts, but they should all be based on the free act of meditating. That is why it is such an essential subject that we are approaching today. It has to do with our deep, free evolution and development after all the higher beings have “educated us,” so to speak. We end at the portal of self-

education. We can say that for modern man, the center of this portal is the act of meditation.

I will repeat this because it is so basic. What does this act consist of? What does it aim at? It aims at attaining harmony with the divine currents flowing through the world. The not-divine (or “devilish”) currents, which I have mentioned before, are all around, and they try to manipulate us all day long, in any way, without us wanting that. So, that (attaining harmony with the divine currents flowing through the world) is an exceptional, important aim of true meditation.

Of course, there are people who think that meditating is just a higher form of pleasure. I’m not saying that it cannot cause great joy, but not narrow personal pleasure as we have when we drink our beer or gamble somewhere. It is far, far bigger.

There are these currents flowing through the world. Today, especially, we may have the feeling that the world is only filled with elements of an evil nature. One can understand if some people think that that is the truth, but it is certainly not the biggest truth. The divine currents—which in the end, model everything, and which also model all of the untruth that is flowing around—are far more important. We should not lose consciousness of their existence.

A great American who I have quoted in earlier talks, and for me, he is one of the greatest, is Ralph Waldo Emerson. He was convinced of the fact that there is a spiritual law of gravity. He was convinced that every natural law had a spiritual counterpart. As an example, he used the natural law of gravity, which is known to all of us. How can we enact this law? It is actually very simple. We don’t have to do much; we just have to take something and let it go. What happens? We don’t even see it anymore. It automatically goes to the center of the earth without our activity.

In the spiritual world in which we also move with the higher part of us—if we don’t totally forget that it exists—in the world, we move with this part of us. There is another law which corresponds to the law of gravity. Emerson says, “In this sphere, everything at the end gravitates to truth.”

The difference is that this gravitation in the spiritual cosmos, so to speak,

doesn't happen by itself. Human beings and truth-searching activities are necessary. That is a very important aspect. It is important to lead untruth and lies—in the world that is full of lies—to truth. That is performing the spiritual law of “spiritual gravitation.”

I wanted to bring that in because it can help us to understand that things are much more complex—that there *are* spiritual “divine currents.” We find things floating toward truth in the divine currents, but that is not an automatic process; we have to help this. One way to do this is to go into meditation.

That is broadly saying what the aim of meditation is—to unite not with the evil and not with the filth, but with the divine stream which is also circling around our globe. As I said before, we have to convince ourselves that there are these streams as well. We are not automatically taken into their fold, so to speak—this is connected to our free striving. This was more of a general idea, I hope, to get at what the aim of real meditation is.

Then we have the question that we now go a little more into, which is how to perform an act of meditation. Where do we start? I think that the natural start for every modern person—whether he is a scientist or not, he is trained in a scientific way of looking at the world—we need intellect. But intellect alone doesn't get us into what we now call “meditation.” I want to illustrate that.

Intellect has to do with understanding what is already there. It's not a tool to understand the “becoming” reality in the same way. For getting sensitive for the “becoming,” living reality, we need something going beyond intellect. That can be a real obstacle for people to meditate. We are used to using intellect in whatever direction we direct our attention, and it is very understandable, and it is also good in a way. We want to understand through intellect—if it is a sound intellect, that is fine. But by that, if we want to make a meditation, we usually use some formula—some words or symbols.

What are we usually doing? We analyze it and try to understand. That is an obstacle because the intellect is bound to this part of us—the ego. The intellect is a wonderful tool, but it is restricted. So, we have to learn not to send thinking (intellect) away for weeks or months—that would be disastrous. We wouldn't even be able to go shopping or to board a train. We need intellect, but we also

need to have the freedom to stop it if we wish. That is what we have to do when meditating.

Maybe I have to get a bit more precise. The prerequisite for meditation is called “concentration.” If we can’t concentrate, we can’t meditate. That is already a problem today because we are trained and treated by the other world streams that are going around the globe—for example, the electromagnetic streams which we talked about in the nutrition talk. A lot of electromagnetic influence has the effect that people don’t understand anymore. That means that they can’t even make use of the normal, healthy intellect.

So, how can you concentrate if your intellect is going in all directions at the same time? Concentration is a big task and a big problem today. You see it also with children who are distracted and fascinated by being drawn into all sorts of things.

So, you have concentration, which is a task today. One can start by reading an interesting book. Some people can do that even on a train with full noise. If they are concentrating hard enough, they don’t even hear the noise of the exterior world. That is something that we have to cultivate. If we do, then we can start doing the meditative process, based, for example, on some sentence given by individuals who are more advanced than the usual crowd, so to speak—initiates or great leaders of humanity.

Something like the Lord’s Prayer comes from a very high source. It is the prayer given by the Christ. If you take thoughts of such a high origin, that is the best place for cultivating meditation.

Now, I will give you a very simple example. I will give you a sentence which you can find in Spiritual Science literature. In English, this would be, “Wisdom is in the light,” or, “In light is wisdom.”

You could take this sentence, concentrate a little bit, and then in the next stage, you don’t think about it all the time in order to find out the deep meaning that might be hidden in it. The intellect always wants to go on to find out more and more and more, but then the quality of concentration is again lost because you go into so many thoughts.

It is rather like a hen keeping an egg warm so that something can develop there, which is a living being in the end. That is what we can compare the meditation process to. We can protect something, live on it, and you can think about it before the meditation or after the meditation, but not during the meditation. That would be like if a hen would tear out the egg all the time and put it into the outside world, thus preventing a natural, inner, quiet growth.

We have to understand that as much as we need thinking for the understanding, even of spiritual realities—Steiner always makes the point that with a sound intellect you can understand the highest reality—but if you can't leave the intellect alone for some short period of time, you cannot really do what the hen is doing with the egg. It always rolls away, and you are back in your analyzing process.

That should be clarified even more deeply than I can do in this short talk. I know by the experience of some people who talk about that, that this is a problem, they cannot leave their analytical intellectual process, so they cannot do what the hen does with the egg. It rolls away, and it is nowhere. It breaks up before it is ripe to produce a new living being.

So, intellect is for understanding those things which have already become, but it doesn't help you to understand the living, which we have to learn to understand. Even to understand more deeply our own living body (our life body), our intellect cannot understand what is life.

You could, of course, take a sentence like, "In the light there is wisdom," and make very ingenious or very silly thoughts about it, but that is not the aim of meditation. So, we have to learn to live in a kind of polarity—on the one hand, to use our intellect in the sharpest, clearest way, but on the other hand to be able to be free of it for the purpose of deepening on one thought in a "brooding," meditative process.

I hope that this is clear. Otherwise, we can perhaps come back to the topic on some other occasion. These are the elements: Concentration and meditation. These serve the process of self-development, which aims to make a better tool of myself for my work among my friends and social surroundings. It is not a

tool for self-gratification. It is far beyond that and makes me a better servant in the world, so to speak.

Then, I have to know what contents I should take for meditation. You can use imaginative contents, for example, a composed imagination of a cross surrounded by roses. Then you come to the rose cross. It can be a good meditation. You can build it up with your intellect, with your understanding, and then you meditate on it, and it is there. That is a wonderful start or tool for a deepening.

We can see from what I tried to briefly describe that the life conditions for meditation today are not very helpful. We have some surrogates or substitutes for meditation. We say, “I can’t do it alone, so I need a group.” So, we tend to make group meditations. But if you make a group meditation, is it your individuality that is making a free decision? Or are you getting into other “social streams,” getting into “oneness” or harmony with the astral realities of all of the other people there? Is that what you want?

I know that it is very often done today, but it shows to me a lack of trust in the individual to do the first step and not go into a group meditation, which gets blurred elements. You may get dependent on those people who lead this group —on a guru. We don’t need a guru today. In my view, the time of gurus and group meditation is over.

Producer: Is there merit in group meditation?

Meyer: I don’t see it directly. It works, and you may be strengthened, but whose strength are you going away with?

Take, for example, something which goes in this direction. It is called *Familienaufstellung* in German [“family constellation”]. It works. You can even evoke the presence of departed souls. But what of these departed souls do you get? It is possible that you get into contact with some “astral excrement,” to put it in not-so-nice terms, floating around in the time after death’s development in the Kama Loka [the astral plane where some disembodied individuals may spend time after death]. People believe that you can even find out about reincarnation by this sort of manifestation and group work like that, which I

think is highly dangerous in producing group illusions.

There are many people around with group illusions today. I will talk about that briefly in our reincarnation talk because I have recently met the third D.N. Dunlop in my life. I take it very seriously.

Delusions on this spiritual field are really extremely easy to come. That is why the intellect should never be given up; it should just be controlled for the purpose of doing something which goes beyond the intellect. But then you have to come back. Otherwise you get caught without any ground under your feet, floating off somewhere.

I wouldn't recommend group meditations. I don't think that today that is what we really need.

There are people who even start doubting the worth of the normal intellect, and they believe that you cannot understand something *unless* you are in a group. For some people, scientific groups and scientific communities are higher than the individual understanding that we can get. I don't think that is a very healthy development.

Producer: Would you say that group meditation can be a powerful thing if basic standards are met, and everybody has their meditation capability developed before they enter into the group meditation?

Meyer: If this precondition is met, yes, but who is measuring the standards of the individual members of the group? It can be there, or it can be illusory. I would be very careful and a bit skeptical as to whether this is something that we should start with. Is it not better if we start with a clear understanding of spiritual realities and then the process of going beyond by deepening, as we have tried to say, in meditation?

If many people do this, maybe when they come together they can do something—even even as a group—which then has a high potential. But the precondition for me seems to be that every individual makes this process first by himself, so to speak.

In spiritual science, in the beginning, especially in the time when the

theosophists were still there (Blavatsky, etc.), people were seriously speaking of the masters of wisdom and harmony in the soul life. That was an important thing. There was also the aspect that it was not only the individual; there are higher beings who are inspiring a certain way of coming together of individuals. They are called masters of wisdom and of harmony of the soul life.

Some of them are known in spiritual science, such as Christian Rosenkreuz [the legendary founder of Rosicrucianism], or the master Jesus. Some of them are the source of sentences and formulas that can be used for individual meditation and can be used for other certain levels, or even a group consideration.

Producer: Spiritual work is not without danger.

Meyer: You are very right. I know one classic saying by Rudolf Steiner to one of his pupils is, “Spirituality—anthroposophy, concretely—is a very potent, dangerous thing if you don’t handle it rightly.”

There is an example of a pupil of Steiner’s who became very naughty and vanity-ridden. Steiner commented to a lady, “Look, this man would have become a very good professor in a normal university without theosophy or anthroposophy, and it can be that touching spiritual truths—even just understanding them—does not always have a very good effect.”

Producer: Because you also need to be able to integrate it.

Meyer: Exactly. That is why in this basic meditation called the Lord’s Prayer, the whole human nature is included. It’s not only your highest faculties, the intellect and the astral, but the whole. That requires you to integrate. I do agree. There are many theosophists and, even today, some anthroposophists, who have lost their way by getting immensely intelligent and knowing everything, but they don’t practice it. That is why to the same lady to whom Steiner said, “Anthroposophy is a dangerous thing,” she said, “It is better that you work on one single habit.” Your habits are in your etheric body; they belong to our whole nature. You work on one habit, working to change one habit per year, and that is better than to read 50 lecture cycles in the same period of time. Of course, we have development. We can have high standards. I tried to outline in the beginning the universal development of our whole inner being. Or we can

have an ideal of developing this or that in us—special faculties, special clairvoyance, special powers.

Some people train themselves to become successful businessmen overpowering their partners. There is nothing bad about being successful, but that is not the highest aim of your meditation life.

As a stimulus for further work and how meditation is linked to development of our own being, you can go back again to the seven prayers of the Lord's Prayer. In a wonderful lecture that Steiner gave in 1907 in Berlin, he said, "Meditation and prayer in a way have the same origin." Meditation is more in relation to thought, but in the way that I described, so that the thought can also step back, whereas prayer is more feeling and good sense. But they have the same aim.

There is a short quote from his lecture in 1907. You will find it in the complete works of Steiner under the title, *The Lord's Prayer*.

"We see in the seven petitions of the Lord's Prayer the fact that the human soul, if its aspirations are pure, prays to the divine will to bring the individual principles of the human being to develop in a way that human beings will find the right way and the right path of life through the universe and develop all the parts of their being in the right way. The Lord's Prayer is the kind of prayer through which people—in moments of need—should raise themselves to the full meaning of the evolution of the sevenfold human nature."

That could be said for every true meditation. It is a means to unfold our whole being—not only part of it—in a universal sense. Steiner also said:

"Originally, Christian prayer was nothing other than meditation, only meditation. It was more thought-oriented. Through it, the meditator endeavors by way of the thoughts of the great leaders of humanity to attain harmony with the divine currents flowing through the world."

The very basic point for me seems to be the point of view that we are getting into contact with the objective spiritual currents that flow through the world around the globe. Without an awareness of that, it is practically impossible, or

very, very difficult, to get into what is called meditation here [in Steiner's lecture].

I know that there are some points that are very difficult—such as the relation of intellect and meditation—because even in starting a meditation, we should use our intellect to understand its structure to a certain degree and then deepen it and let go of the intellect for a while (not forever, of course).

Maybe we can sum that up, and we can come back to some of the elements later in another talk. We will have a talk about Ahriman and Michael tomorrow.

In closing, the various aspects that we have touched upon are that meditation can thus become the anchor of the soul life on its journey of unending development oriented by the polar star of “unpersonal,” universal interests. With that, I will close and sum up some of these things that I tried to briefly say.

I hope that you can work with some of this thought material to get a better understanding of what is actually meant if we use this word “meditation,” which is used in so many ways, and not always with a selfless intention. That is why I wanted to connect with the big Christian meditation prayer which has the complete human being in its compass, so to speak.

I will finish once more with the same formula. Let us repeat the concentration extract of what is involved in a true worthwhile meditation; like in the Lord's Prayer, the first thing that you say is an appeal to the highest in yourself before you ask for this and that. The highest in yourself is called “The Father.” That is not your personal father; that is the highest within you. All of the other seven parts are serving this highest, or it is possible that they are serving your own lower ego.

The lower ego, of course, also has the potential to get itself higher. That is an open process. So, in that sense, to sum up, some of the core things that I have tried to outline are in that short sentence: Meditation can become the anchor of the soul life on its journey of—or through—unending development oriented by the polar star of “unpersonal,” universal interests.

Thank you.

MODIFICATION

Transcripts are not always verbatim. Modifications are sometimes made to improve clarity, usefulness and readability, while staying true to the original intent.

Nothing on The Solari Report should be taken as individual investment advice. Anyone seeking investment advice for his or her personal financial situation is advised to seek out a qualified advisor or advisors and provide as much information as possible to the advisor in order that such advisor can take into account all relevant circumstances, objectives, and risks before rendering an opinion as to the appropriate investment strategy.