

The Rose Cross Meditation

BY EILEEN BRISTOL

This meditation, practiced by many on an anthroposophical path, is described in detail in Chapter V of Rudolf Steiner's *Outline of Esoteric Science*. Steiner offers this meditation as an archetype of a way of working with symbols in meditation. In *Microcosm and Macrocosm*, lecture VIII, as well as in *Outline of Esoteric Science*, he gives additional suggestions for meditative content along these lines. An excellent description is also found in Jörgen Smit's *Meditation: Bringing Change into Your Life*. In my own work with this meditation I have referred to all of these excellent books and I recommend you also refer to these descriptions for a fuller elaboration of what is provided here.

As Mr. Smit emphasizes, this meditation has 4 distinct stages. As a prelude to the meditation, it is also important to create a quiet inner soul mood in which to place your spiritual striving. Once you have awakened this inner calm, begin with these thoughts and pictures:

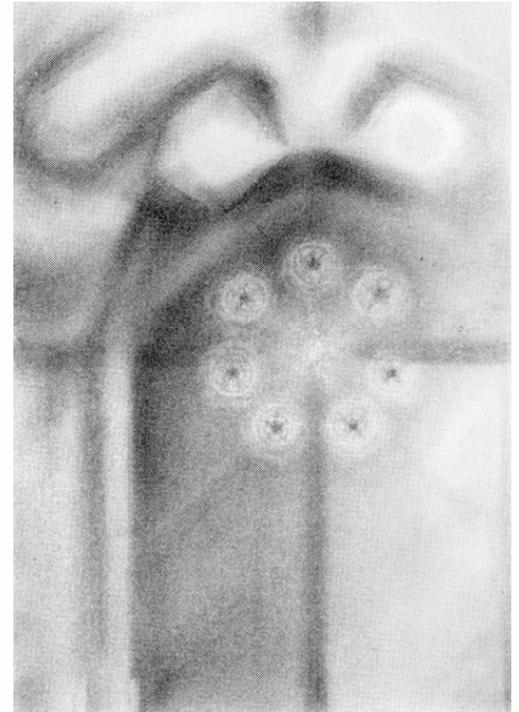
STAGE I Picture a plant in your mind, think of it growing in its natural environment, perhaps a firmly rooted grass or a juniper tree, some plant with which you are personally familiar. Remember to include the entire plant in your picturing, the leaves, stem, root, etc. Reflect on the fact that it stays in one place its whole life, unless moved by outside forces. It does not oppose its environment and remains at rest in its place in stormy weather or blazing sun.

Now think of a human being. Imagine someone walking around, perhaps beginning to do something and then changing their mind and going in a different direction, or creating a work of art or solving an engineering problem. Consider how much more potential the human has. Next think of the "other side" of human nature, the destructive aspects that can enter into our passions. Picture someone who is expressing rage or jealousy, or experiencing deep fear, lying, or striking someone.

This additional difference between humans and plants is also expressed in the green sap of the plant and the red blood of the human. Dedicate some time during your meditation to experience both qualities and the contrasting moods that arise: a mood of quiet harmony with the plant and one of soberness as you contemplate the potential for free activity as well as the capacity for destruction in the human.

Now recognize the capacity to make decisions that we have as humans. Hold the mood of "decision" in your soul that arises to some extent even when weighing "small" choices in daily life. Consider how we can also begin to work on our drives and passions out of a free choice to transform them and cleanse them of destructive qualities. Think of how the nature of the blood can change to become the expression of a purified soul life.

Once you have built up this consideration, turn again to the world of the plants and picture a rose. The red petals of the rose are as pure as the green leaves. Therefore we can let the rose symbolize for us the blood in a purified state after all destructive aspects of our passions have died away. *Cont. on pg 9*



Drawing by Jorge Sanz Cardona

Let my thinking,

Let my willing,

Let my feeling,

Stand in this Sign.

May its meaning

Live in my heart's depths,

Live in me as light.

by Rudolf Steiner

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*Poems, Artwork
and Letters Welcome.*

If you would like to submit
an article for publication
please submit by:
July 30
for our next issue

In this issue you will find a stimulating article written by Paula Hall about last summer's "Being Awake" conference. During the conference, APO had a display table about our program along with many other anthroposophical initiatives. Conference participants greatly enjoyed your art and poetry as well as your many letters of gratitude and commitment. People felt connected to you, our program participants, through the study of anthroposophy and through our common efforts to apply the knowledge thus gained in our daily lives.

Many of you who choose to practice the meditative and art exercises consistently tell us that it changes things and that you feel differently. In this regard, we hope in this newsletter to address issues of karma and meditation; a centered inner life. The article titled *The Apple Tree* by Cynthia Hindes presents us with an image of the tree as a metaphor for our lives. Using this metaphor we learn how we can stay rooted and responsible, grounded in our destiny, while growing in gratitude into the greater whole. The article titled *Climbing with Anthroposophy*, by inmate Mark Benson, is a fine example of struggle along one's path. *The Rose Cross Meditation* by Eileen Bristol offers a specific meditation which can help keep the mind elevated and focused. Similarly the form drawing exercises given by Marietta Yeager help one create a balanced and meditative state.

You will also find in this issue many comments about individual efforts in meditation. Many of us find that meditations and verses are helpful, especially when memorized and recited inwardly. Memorizations help bring about the inner attention and focus that is especially helpful when working with the meditative exercises.

We would like to hear from any of you who might be studying together. Is there structure or rhythm to your study? Can we help a group like you by sending the same book to all of you? Let us know.

Blessings on your path, Kathy Serafin

CLIMBING WITH ANTHROPOSOPHY

By Mark Benson

MT. EVEREST, the tallest mountain, is a good metaphor for the journey that Rudolf Steiner presents to us. I have an interest in this mountain and I've read some of its history, at least since it was measured, and man started climbing it. Forty-five people made the summit this year, not bad considering that people do die on this mountain pretty regularly. Making the summit is the goal. At 29,035 feet, that's one mighty goal and yet each year people have taken this possibility into their heart and hands gathering together at its base to make the ascent. They face the dangers, the elements, and their fear. It begins from base camp on a glacier of ice that cracks and booms as it makes its way down the mountain, opening crevasses thrusting shards of ice up in the air the size of four story buildings. They ascend and descend to acclimate to a higher altitude, then move to camp one. Then begin acclimating to camp two. Their thoughts, feelings, and their determination are at war with each other, the higher they go. The lack of oxygen is making things harder, slower and more dangerous. When they make the final push for the summit it begins around 1:00AM in the morning, they don't acclimate; they take just enough oxygen and the bare essentials to make it to the top. They have to reach the summit by a certain time, or if not, must go back. If they don't regulate their oxygen and run out, they become subject to delusions. It's serious business, just to name a few of the rigors and challenges within the one goal. Many different routes have been tried, most with disastrous consequences. The best route with the best possibility of success has been agreed on by the experienced climbers. An ascent becomes a dream of possibility for some. I'm sure that's why mountaineers train, exercise and gather up the tools they need to succeed, as it did for 45 people this year. There's nothing that can transport us that would save us the steps. Something tells me that without the struggle, the journey wouldn't be the experience that it is. Thus I believe the steps are just as important as the summit to a climber.

Anthroposophy is a possibility that Rudolf Steiner has presented to us. Like some old convict who sees himself in you, and opens his treasure trove of experience, to help get you down the run safely with the best possibility of success. He leaves it up to us, I don't think he wants us to just take what he says, but to go out and look, get some experience, share the view. He tells us what we'll need, and what to watch out for. Thus we ascend and descend into unfamiliar grounds in our efforts to acclimate to what we're reading, trying to make our own way. I know that there are many paths to the goal. The dangers are real, as are the possibilities of error, and going astray. This is why we train, exercise and gather the tools which we need. I'm sure those ascending Everest come well prepared and so should we. This work has my respect; I can't say it's a cake walk, only that Steiner is shooting straight with us. You have to work it one step at a time. Just like Everest we can share the view, but no one can take our steps for us to get there. Have patience and courage if it's in your heart to climb, gather what you'll need, be well prepared. The mountain you are climbing is a Mystery and much more elevated than Everest.

THE APPLE TREE

BY CYNTHIA HINDES

Picture an apple seed. When the seed is planted, it sends out two shoots. One shoot dives down into the earth; it is the beginning of a root system that anchors the tree into the ground and takes up the water and nourishment the tree needs. The second shoot climbs upward toward the light and air. It will become the trunk, the branches and the leaves. This is the part of the apple tree that blossoms and sets fruit, creating seeds for a future new life.

These two processes, rooting in the earth and rising into the light and air, are pictures for how we human beings also live our lives.

Now the little tree didn't just grow out of nothing; it grew from the seed. And the seed had to have come from somewhere; it came of course from another tree. Just as all new apple trees come from other, older apple trees, so do our lives come from older, other lives, lives we lived previously. What we did and learned in that previous life condensed itself into the seed for a new life. And so the seed of our lives, the new developing life starts out in close proximity to what our previous life engendered.

Now an apple seed of course is "hardwired" to become an apple tree. It knows how to grow and shape itself, when to send out its shoots, the order of its development. It contains, so to speak, all the collective wisdom of apple trees.

In actual fact, as uncomfortable as this thought may be, we created the conditions of our own childhoods, of our lives. Our parents, siblings, playmates were people we knew as adults last time. We wanted to get to know them better, even if that meant that we underwent a miserable childhood, a lot of suffering. We wanted those conditions because we want to become a particular kind of tree. We want our lives to bear a particular kind of fruit. Like the seed that intends to become a particular kind of tree, something, someone, some wisdom in us guides us to become, to grow, to develop in a particular way. That wisdom wants us to become the best human being we can be.

Now in an orchard, if the gardener wants a fruit tree to bear well, to form a lot of fruit, the tree has to be pruned. Deadwood has to be removed; so do excess branches. That way the tree's energy isn't exhausted with just making leaves. Sometimes even the roots have to be pruned so that growth is directed upward. Pruning opens up the tree to light and air, helping it to stay healthy and to develop a lot of good fruit.

We are trees that have chosen to exist in an orchard. We have elected to be 'pruned' so that our growth can be shaped and directed. It hurts, but the wise gardener and the striving tree have agreed that

this is the best way to produce good fruit, fruit that will produce good seeds for the next tree, the next life. The problem for us human beings is that we no longer remember the agreement. So naturally we try to avoid the pain and suffering; we blame the gardener and the rest of the world for the processes we have to undergo, processes that are necessary to create what we in fact agreed to, what we wanted to become, what was necessary in order to create the kind of tree we are trying to become this time.

If we can quiet ourselves on a regular basis, and manage to silence the blaming and angry voices inside, we may be able to look back on our lives with a quiet heart and a little imagination. We will gradually be able to find those developing gifts, the strengths, the developing fruits on the tree of our life that are being born of all our suffering and deprivation. There is wise guidance at work; there is a gardener who knows what he is doing, a gardener we agreed to work under, even if all we are aware of is pain. If we can bear our suffering with patience, if we can own our responsibility for creating our own lives, if we can resist the temptation to flee our destiny, we will be able to develop strong and healthy soul roots. We will stay grounded and find the water of life, the nourishment we need in order to become who we want to be.



Help us to be the always hopeful
Gardeners of the spirit
Who know that without darkness
Nothing comes to birth
As without light
Nothing flowers. *

And we can also look in another direction. Trees can grow at all because there is sunshine, wind and rain. The tree needs all of these to grow and be fruitful. The tree didn't create the sun, wind and rain; these are gifts from the good powers of the universe. The tree didn't earn them; they are given as grace. No matter how miserable our past, no matter how much loss or privation we have suffered, no matter how much bad we have done, there were those in our lives who smiled on us, those who fed us, nurtured and encouraged us in ways however small. They were our sunshine, our air.

In our quiet moments we can add a second practice. In those quiet moments we might remember, recollect from the past, even into childhood, all the unearned gifts others gave us—the smile that encouraged us, the joke that brightened our day, the kindness. We might call to mind the countless, nameless and numberless human and divine beings whose work creates the food we eat, the clothes we wear, the shelter we live in. Behind every single thing we have and live within, there stand innumerable beings, sending us strength and blessing, supporting us, keeping us alive so that we can continue to grow and develop. They are our sunshine and air. If we really live into this picture there arises in us a feeling. Like the sap of trees in spring, gratitude rises up in us. We expand. A soul attitude of gratitude helps us grow upward into this great interweaving cosmos.

Staying rooted and responsible, grounded in our

destiny, while growing in gratitude into the greater whole, we will blossom. We will gradually become human beings devoted to the good. We will be developing the seeds for a new kind of life for ourselves and for all of humanity, in the future.

May wisdom shine through me
 May love glow in me
 May strength penetrate me
 So that in me may arise
 A helper of mankind
 A servant of holy things
 Selfless and true.**

*From "Invocation to Kali," Section 5, by May Sarton; in *Collected Poems (1930-1993)*; NY: Norton, 1993, p. 326

**Attributed to Rudolf Steiner.

So What's Your Experience?

Working with the Astral Body, Building a Bridge to our Humanity (Newsletter 6)

Especially interesting was the article about the nature of desire and how it can be disciplined through the use and development of the will. It's something we read a lot about but rarely carry the idea into personal experience. I try to exercise my will throughout the course of the day simply by refusing to allow desire to govern my actions. As prisoners it's common to feel like we don't have very much freedom, but exercises like this reveal just how much freedom there is. We can choose to not "run" down to the cafeteria, but be the last one to go. Eventually we may find ourselves expressing this same freedom when another inmate is taking out his anger on us and we choose not to react but to care enough about his inner experience, to have compassion. There is just so much opportunity we have to cultivate character. *Alexis, Hinton, OK*

Emotions and Feelings (Newsletter 6)

The last newsletter was truly inspiring and uplifting. The article on page 1 "Emotions and Feelings" was most timely, since I was caught up in my emotions concerning the passing of my father at the same time as the arrival of the newsletter. After reading that article, it was as if a great weight was lifted from my heart and the strength to embrace the situation was found. Thank you so much!! *Henry, Westville, IN*

Drawing and Writing (Newsletter 2)

I keep the "Drawing your Writing" exercises suggested by Fred Janney handy so that I can occasionally work on "painting the letters." When I slow down my writing and more consciously form the letters, my writing can even be legible, almost artistic. The article has inspired me to try calligraphy again. *John, Walsenburg, CO*

Eurythmy: Meditation in Movement (Newsletter 5)

I have been working with a few of the exercises outlined in the newsletters, particularly one, titled "Eurythmy: Meditation in Movement." I have been doing this for more than a week or so and already there are positive results. When one repeats

the same exercise in the same place at the same time a kind of harmony is brought about between the microcosm and the macrocosm that flows through the one into the other and then back again. This rhythm then presents itself at various times throughout the day. This, of course, is only a beginning. Hopefully a time will come when I may better "find my way into the eurythmic element." The other exercises have to do with techniques in form drawing. One day per week, for about half an hour a pattern is developed and repeated. Then another may be brought about in overlapping and flowing through the previous design. Different colors are used with each layer. It is growing into something colorful I believe. All this is working its way into my handwriting also. I try to be more rounded in the upper region of the writing for example the h, k, l, f, etc. It can be very challenging and it helps one's consciousness penetrate deeper into what is being written. There's a kind of objectivity in that. *Alexis, Hinton OK*

John and Alexis, I am heartened by your efforts in form drawing and handwriting. These are outlets that are available to any incarcerated person who chooses to take them up. Over time subtle changes will continue to unfold. I have found in working on form drawing and letter forms in my handwriting, changes are taking place both in the pressure I put on the writing utensil and on the paper. As Rudolf Steiner suggests, draw and write with the whole arm, not just the wrist and fingers. Doing this moves me to write with the eyes instead of the hand. In so doing, the muscles in my hand are less fatigued. In this way I come to see the artistic relationship between the various parts of the design and I become more objective and flexible to make changes in both my handwriting and myself. Making changes in long standing habit patterns like handwriting, strengthens the etheric body (body of formative forces). It encourages confidence that the human being is capable through conscious effort to initiate growth and development to thinking and willing in freedom *Fred Janney*

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Book Reviews



INTUITIVE THINKING AS A SPIRITUAL PATH AND THEOSOPHY

In *Intuitive Thinking as a Spiritual Path*, Steiner, by his own admission, says nothing about the world of spiritual experience. Instead, he leads the reader through a thorough scientific exploration of all the facets that contribute to the development of “the whole human nature” and the development of the faculties necessary to understand human nature and its relationship to reality. The first part of the book is the most challenging to read due to the focused thinking necessary to comprehend his logical discussions; cognition, perception, conceptualization, intuition, willing, the consciousness of thinking itself and our relationship to other human beings and the world. It is, perhaps, this focused thinking or “act of cognizing” which helps us to develop the thinking and perceiving ‘musculature’ necessary to explore and know reality and the truth in our

own being. I feel that Mr. Steiner wants us to strengthen into a unified whole capable of freeing consciousness from the bondage of ignorance and illusion so that we can intuitively think and act in freedom. In the life of many people, the spiritual heart is separated from the mind or intellect of the person and the conflict between the two creates confusion. This confusion will slowly subside as the mind begins to listen to the voice of the heart, with its truth filled intuition and as they begin to work in divine collaboration. Steiner ends this book by stating that “life itself is a unity” and that all sciences can contribute to this philosophy of freedom as they aid “the all-around development of the whole of human nature” and with such knowledge we can “take possession of the world of ideas to use them for our human goals, which extend beyond those of mere science.” I can see why Steiner thought this would perhaps be his longest lasting book, (about 300 yrs.) even if it may not be his most popular. I look forward to rereading this book in the future after reading more of Steiner’s enlightened work.

Theosophy also requires the reader to awaken to new ideas, concepts and worlds through diligent concentration and conscious thoughtfulness as is well outlined in the foreword written by Michael Holdrege. *Theosophy* begins with a scientific analysis of one of the paths to understanding the essential nature of the human being. This path leads through three domains which give substance to the body, soul and spirit nature of the human being. Steiner explains each of these individually and also their relationship from one to the other. The body, soul and spirit are then subdivided into three aspects each offering up a nine member composition for the entire human being. This composition can unite or blend certain members to “yield seven components of the earthly human being”. Steiner then states “Within the human soul, the “I” flashes up, receives the impact of the spirit and thus becomes the vehicle of the spirit body. In this way we each take part in three worlds—the physical, soul, and spiritual worlds. We are rooted in the physical world through the material-physical body, ether body and soul body; we come to flower in the spiritual world through the spirit self, life spirit, and spirit body. But the stem, which roots at one end and flowers at the other, is the soul itself” (pg.58 (44)). Mr. Steiner goes on to discuss destiny and the reincarnation of the spirit and the three worlds which belong to the human being. He gives a wonderful account of these human processes and the worlds in which they occur, even those which take place after death. Steiner ends *Theosophy* with “The Path to Knowledge”. This path, he explains, begins with thinking itself. Explanations of higher worlds and higher human processes as explained by Steiner, or even other seers for that matter, constitute an awakening force that arouses potentials that lie dormant in each one of us. This awakening force becomes more active within us as we familiarize ourselves with what such beings write, and perhaps, even more importantly, say about higher spiritual knowledge if one has the good fortune to meet and live in close proximity to such a human being. He discusses how we “need to subject ourselves to the hard work of thinking if we want to develop our capacity for higher knowledge” and how complete inner selflessness and devotion are key to gain such self understanding. I plan to work hard in this regard and strongly encourage my brothers and sisters to join me in this adventure of further growth by reading these books for themselves. *Charles, Coalinga, CA*

GIVE US THIS DAY

Truly the gift of understanding is one of the treasures of the Creator. The book *Give us this Day* by Rufus Goodwin, was both delightful and a revelation to my soul. From *Give us this Day*, I learned about the history of paganism, its purpose and its various forms. Now when I pray I have a keener vision of the inner workings of prayer. The form or the words are no longer important to me, it’s the intention and sincerity that carries into the “nowhere” and this is the effectual, fervent prayer. *Michael, Jessup, MD*



Book Reviews cont. from pg 5

THEOSOPHY

One thing that comes into my mind when thinking about *Theosophy* is that apart from the three worlds (physical, soul and spirit) you must also acquire knowledge (spiritual scientific knowledge) and familiarize your-self with what others have to say about this. However, the point is not to believe or disbelieve what has been communicated, but only to be unbiased and to be receptive. In order to approach this issue correctly we must take into account that all knowledge of the soul and spirit worlds lies dormant within each human soul and can be brought to light by traveling the path to knowledge. We are capable of grasping not only what we ourselves bring up from the souls' depths but also what someone else has done in this respect. *Dale, Venus, TX*

FESTIVALS AND THEIR MEANING

The more I study, the more I find out that the four Gospels concerning Christ Jesus can be seen as a symbolic expression of the sun (the light outside of self) and the inner light within self. Further, Jesus, the 12 disciples and the four gospels can also be seen as Jesus (the Sun), the 12 disciples (the 12 signs of the Zodiac) and the four Gospels as the four Moon phases or as the four seasons. I understand the deeper esoteric meaning behind this symbolism. I've discovered that most of the world religions, myths or spiritual customs are founded upon some form of symbolism. Were I to penetrate this symbolism I would witness this being expressed again and again. The only thing that changes is the names and places. Understanding this, I've decided to write essays which show the relation and connections between all religions. The bible has a great wealth of information and truth to one who is able to read these scriptures "esoterically." I'm beginning to also understand why we have the many festivals that we celebrate. They were once used by our wise elders for initiation and for preserving these truths. *Anthony, Houtzdale, PA*

LIFE BETWEEN DEATH AND REBIRTH

Life Between Death and Rebirth is many things: humbling, fascinating, pleasant and on the whole, full of revelations. What is most admirable about this book is the feeling that Mr. Steiner is not trying to 'hood wink' the reader, not trying to paint a pretty picture of our journey through the afterlife to please us, but is speaking truth. This is the feeling and vibe that this book radiates. Mr. Steiner takes you on a spiritual journey, explains every phase of our after life and why each phase is necessary and how our actions during life will control "how" we experience these phases. This book explains the connection with Christ and Lucifer and that we will meet both spirits, which spirit we will be drawn to, and how we will feel towards the people we know on earth. Anyone looking for a true understanding of life after life, this is a good book to start with. *Larry, Lamesa, TX*

Being Awake to Anthroposophy

BY PAULA HALL

The "Being Awake" conference in Ann Arbor in August was an enlivening experience for the approximately 650 who attended. Of all that was presented the topic which resonated most with me concerned our relationship with the spirits of the dead. The urgent necessity of cultivating this relationship was expressed by Bodo von Plato in a workshop on relating to the issues of our times. Mr. Von Plato said that the only realms in which we can work productively are in spiritual striving within ourselves and work with the dead. We should strive to be more serious about real contact with the dead, which is easier now because the spiritual world has become much more open to humanity in the last 100 years. Sergei Prokofieff agreed. He said we needed to transform our inner being, giving us new capacities to communicate with our "dear dead". He stated that they are always ready to communicate with us and this connection will bring humanity forward spiritually.

Specifics on how to cultivate this relationship were given by Gary Lamb in his presentation on "Social Action and Spirituality". Lamb referred us to a lecture cycle, "Historical Necessity and Free Will," in which Rudolf Steiner gave indications about the relations between the living and the dead found nowhere else. Steiner said that humanity can make no social progress without this collaboration. The spirits of the dead have a certain maturity in relation to the social life while our wisdom is always limited by concerns for what is convenient to us personally. But the dead can't have a physical effect. They can only spiritualize the social life by working through the humans who listen to them. This can happen in collaboration with those we've known who have crossed the threshold. We must go beyond our self-interests and allow their deeper insights to be imparted to us.

There are however some questions to consider 1) Is there a danger in interchange with the dead? Yes, the dead enter into the astral body which must be protected by proper attention to our moral life. It is important to work with the six basic exercises, 2) How do we pose questions dealing with social issues? We must develop an air of gratitude for those who have crossed the threshold which makes them want to be with us. We should especially direct our questions to those who, in life, were intimately connected to the problem we're dealing with, 3) How can we sense answers and know we are being helped? Rudolf Steiner said we should focus on the feeling of holiness at the moment of waking and we will develop a sense organ that helps us know when help has come.

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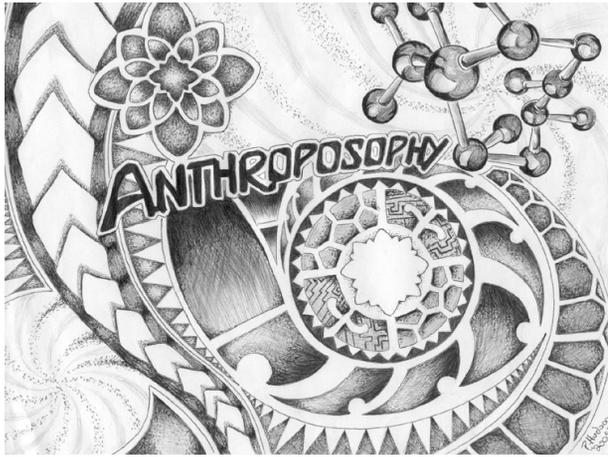
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Design by Patricia DeLisa

Art and Poetry



Paul, Atlanta, GA

Alchemy

An alchemical process; from lead to gold
 A desire to accomplish the feat
 To build, through service, the wonderful robe
 Invisible, unless you can "see",
 The Christ without is the Christ within
 His crown of thorns you have taken
 You stand as Daniel in the lion's den
 In a world from which you're forsaken.
 A rose for a heart, you complete the task,
 And nail yourself to the cross
 "Consummatum est" you scream at last
 As your old identity is lost.
 Child of fire, son of Cain,
 What is this thing you have done?
 You have accepted the world's pain...
 But your work has only begun.

Yours in the light, Richard, Huntsville, TX

Recurrence

Before I go to bed I make a wish upon a star.
 I do so with the earth beneath my feet.
 I thank Christ for the many blessings I have,
 Relax my body and let my mind wander free.
 It's under the moon that I sleep,
 Calmly by the fire not a whisper in the street.
 I awake to the smell of the rose
 Radiant sun shining bright
 Still water by the grove.

Robert, Midway TX



Michael, Susanville, CA

The Butterfly

I am without form
 without space
 and beyond time
 I am everything....
 everything is me.

I am the Bliss of the Universe,
 everything I am...
 the metamorphosis
 to emerge as a Butterfly...

The caterpillar doesn't say:
 Well I'm going to
 climb into this cocoon
 and Be—
 Come out a Butterfly...
 It's an inevitable process...
 We're looking at metamorphosis

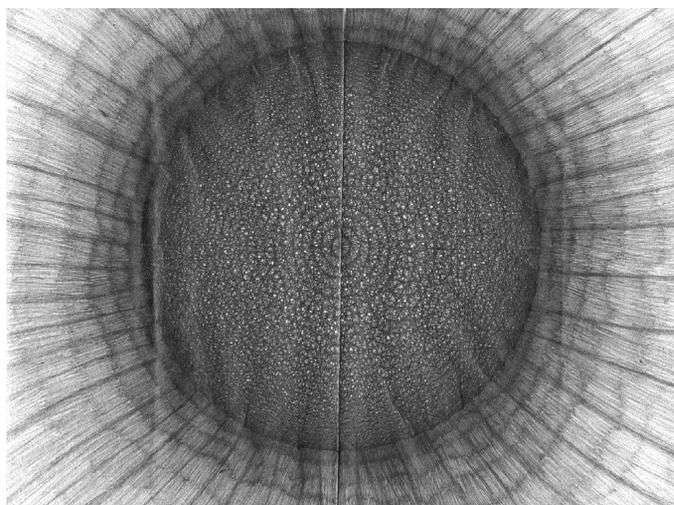
It's about going from
 Caterpillar to Butterfly...
 I'm talking about how to
 become a Butterfly...

As long as thee
 is busy being a Caterpillar
 You can't be a Butterfly...

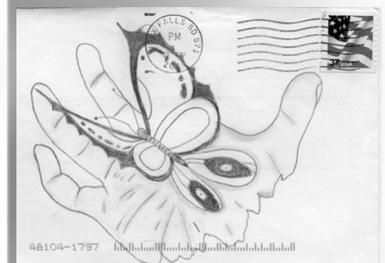
Adrian, Sioux Falls, SD



Robert, Susanville, CA



Shannon, Albion PA



Meditations

I've begun some of the meditations that I received initially and learned that there is much benefit in doing the exercises at the same time each day. I find that a moment of silence at anytime followed by a positive mantra helps me to focus before any task. I'm coming along fine in trying to become more peaceful and serene.

Timothy, Cumberland, MD

I've been locked up for 17 years and where I'm at (ad.seg), the "Review of the Day" helps me deal with this place. The exercise is going well. Believe it or not, when I get bad headaches I sit back and relax, then by doing the steps I feel good afterwards. I'm more at ease nowadays. These steps just help me understand how to think backwards before sleep. *Alfred, Medway, TX*

The short amount of time I've spent meditating already has brought me a great deal of inner peace. My exercises are coming along great and my perception and focus is so in tune that there's sustaining aspects of it even for me. I control my anger now like I never have before. I have you all to thank for this.

Blessed be, *Bruce, Atlanta, GA*

I am very much into the studies of "self improvement" and I try the mental exercises daily. I have noticed that my knowledge and perception have become more honed in on life and its lessons. It was a difficult fact to grasp, but I realize now that I knew nothing back when I thought I knew everything. A major realization and a rebirth of the spirit. My language is cleaner, I'm healthier now, more knowledgeable and receptive to education - truly a gift from the Creator. *Jeremy, Corcoran, CA*

I have spent the last five months practicing the six exercises from the article "Self Development in the Penitentiary" along with the meditation suggested in "Fostering a Mood of Inner Quiet" and "Spiritual Practices for Inmates." It was difficult at first but after diligently and consistently "trying," I began to feel more comfortable and I am finding that I am wanting and able to spend more time in meditation. At first, five minutes seemed like an hour. Now, one hour feels like only five minutes! I am still unsure of a lot of things that anthroposophy teaches, but I am no longer afraid to seek for truths because they may not confirm to what I have been told all of my life. So now I am on a quest to find the truths that agree with my inner being and will allow me to transform my thoughts, feelings and actions to conform to God's (Creator's) purpose. I want to thank you in the most humble and loving way for sending me on this journey and for reaching out to prisoners.

Werner, Colorado City, TX

My name is Jimmy and you sent me an introductory packet. Let me just say that my eyes were opened to a whole new way of thinking. I reread some of it and went to bed. I awoke with pleasant thoughts of starting my day with the exercise and meditation. I began with the morning verse for meditation. I then "fostered a mood of inner quiet" and felt more peaceful and more relaxed than I have in a very long time. Then I moved to the control of thought exercise. Not possessing a watch or clock as I am in the SHU (solitary), I was uncertain as to how much time had passed, but felt this would definitely be a good thing to do every morning. It gives me a little peace having something to focus on. After this I felt relaxed, focused and alert. Thanks to the info. you sent I have a new routine to greet each day. I think I will incorporate the spiritual practices (by Dennis Klocek) during evening meditation before bed. I plan to walk the anthroposophical path (man that is a big word) and I know that, as with anything else in life this will be a challenge and I will need help. While reading the excerpt from *Anthroposophy in Everyday Life*, I had a feeling come over me that was quite strange, something inside me woke up and I just knew that what I was reading was true. It was quite profound, but I trust my instincts. So I send my gratitude to you all there who have put this together for us incarcerated. The self development exercise is tailor-made for use in a cell. *Jimmy, Techaclopi, CA*

I've begun doing the six step program. Who would have ever imagined that something which seems so easy to do, would be so challenging. It seems that concentration would come easy to the human mind, but no matter what - our minds tend to wander. It may take me awhile to really grasp it. Over the course of my progress, I will keep you informed. There will be a time when these six steps will come in handy to one's everyday struggles. I'm hoping to gain as much knowledge as possible from these studies. Thank you for opening up your hearts to help those of us who want to learn. *Daniel, Beeville, TX*

When I first wrote you all, I started meditating and was a nonbeliever. Now, I am a fervent practitioner of meditation and I want to learn more. *Thomas, Columbia, MS*

I have learned a lot about the chakras and opening the heart chakra. This has given me a lot of insight and wisdom about life. I do meditation on a daily basis and read a lot on spiritual teachings. I have a lot of passion, sincerity and conviction toward my spiritual path; in search of peace, happiness and everlasting love.

Ali, Wilton, NY

The Rose Cross Meditation

Cont. from pg 1

How can we represent this dying away? Rudolf Steiner suggests a black wooden cross. The black wood that is left behind when the plant dies symbolizes the vanquished lower nature.

Now allow seven red roses, symbolizing our purified, transformed blood, to spring forth in a circle, a wreath around the intersection point of the wooden cross. An uplifting mood can arise as the roses shine forth, the now complete image of the rose cross representing the victory of the higher, purified nature over the lower.

At every step of building up this image the feelings that accompany the thoughts and images are of primary importance. If you develop the image in a dry, detached way it will not have the same effect as when you live into it strongly with your feelings.

STAGE II Now you devote some time to a total immersion in the image you have built up. If you feel yourself tensing your body as you concentrate, let the tension dissolve and relax. Thoughts fall away and you live totally in the picture. If your picture is dim and colorless, nevertheless, let the "idea" of what is represented resound in your soul in a "wordless" way. The image may appear close or far away, it may move or shift. The inner effort is what matters. Eventually you will be able to feel at one with it.

STAGE III Now let the image dissolve and focus all your attention on the powers that created the image. This is not easy, but if you regularly put strong effort into stages I and II, you will eventually experience some moments of awareness of these inner powers. You may experience them as inner movements.

STAGE IV The final stage is to extinguish also this awareness of the image creating powers and focus on the spiritual entity that gave rise to those powers. Ask yourself, "Who is doing it?" In this way you can draw close to the innermost core of your being.

While Steiner does not include these last two stages specifically when he describes the meditation in *Outline of Esoteric Science*, in *Seeing with the Soul* (April 8, 1911) he offers the following: "By sharply concentrating on the soul life which arises in him through the use of symbols, the spiritual investigator must be able to completely remove the content of the symbols from his consciousness. What he must then grasp within his consciousness is the process to which his soul life was subject while he devoted himself to the symbols. In a kind of real abstraction, the content of the symbol-imagining must be cast off, and only the form of one's experience with the symbols must remain in one's consciousness. In this way the unreal, symbolic character of mental-imagining (significant only for a transitional stage of soul development) is removed, and the consciousness makes the inner weaving of the soul content into an object of meditation. The weaving in the soul content achieved this way may be called real self-observation. In doing this, our human inner life learns to know itself not merely by reflection about itself as the carrier of sense impressions and as the intellectual elaborator of the same. The self learns to know itself as it is, without reference to a sense-perceptible content. It experiences itself in itself as a suppressible reality. This experience is not like the one the "I" has when, in ordinary self-observation, attention is withdrawn from what it is knowing about the things of the environment and reflects on its own knowing self. In this case the content of consciousness shrinks, as it were, ever more into the point of the "I." In real self-perception by the spiritual investigator, this is not the case. In it, the soul content becomes ever richer in the course of the exercises. The soul content consists of a life in lawful connections, and the self does not feel (as it does with the laws of nature that are abstracted from phenomena of the environment) that it is outside the web of laws, but that it is within this web; it experiences itself to be one with this web."

Final thoughts: This meditation is one you can work with for many years. It is important to fully develop each of the first two stages as a strong foundation before you move to stages III and IV. If you rush forward to create the complete image without living into the building up of it, the meditation will not have the same effect. Regular, repeated, rhythmic work with this meditation is strongly recommended to allow the reserves of strength needed for the additional steps to build up. Success also depends largely on the degree to which you can attain calmness of soul and isolation of your soul life with the symbols. You will begin to be able to withdraw into a region of inner existence that was a void, or imperceptible, before you undertook a path of meditation. In this way you can develop an awareness of your higher self.

Work with this meditation should be accompanied by other spiritual practices to balance your esoteric training, such as the protective exercises from *Outline of Esoteric Science*, biographical reflection, development of inner soul qualities as described in *How to Know Higher Worlds*, and the arts.

(*Seeing with the Soul: The Foundation and Scientific Validity of Anthroposophy* is available from Mercury Press; the other titles mentioned are available from Steiner Books and the APO Library.)

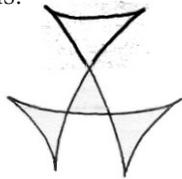
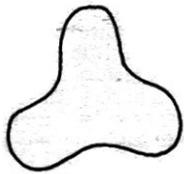
Art for Health, A Continuation in a Series...

BY MARIETTA YEAGER

With regard to a bit of the history of form drawing, Rudolf Steiner laid out, from the very beginning, the duality or polarity (principles) of form: the straight, radiating line and the curved line. The first (straight) is an expression of thinking and the second (curved) is an expression of the will (or action), as seen from the point of view of the soul. There is a third element as well. We have spoken of it in previous editions featuring form drawing...and that is **movement**. In this art form, *the line is the subject*. It is important to remember we are not drawing to make the form look identical to some object we are looking at. We can recognize balance, symmetry, harmony and visual perception as qualities, but there is much more. In practicing these exercises, we can realistically hope to avoid a kind of hardening and/or one sidedness in ourselves, if we work alternately from the polarity of round and straight. Of course, we know there are all kinds of ways to draw a line: straight, curved, angular, spiral, acute angled, obtuse angled. Not only does this develop dexterity of our hands, we will also likely experience a stimulating, enlivening effect upon ourselves...both in our breathing and in the flexibility of our thinking.

TRY THIS:

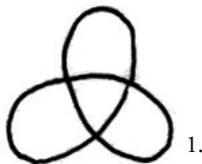
THEN TRY THIS:



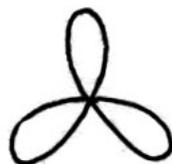
Notice that certain forms have a peaceful flow and others have a more organized, awakening element. (Pay attention to your feelings and how you relate to various forms). Then Steiner spoke about 'inner symmetry' - where there is an alternation between inner and outer forces. There is movement and counter movement, filled with dynamic tension and interplay around an imagined circular line of force.

NOW TRY THIS SET:

These exercises are especially well suited to the development of flexible thinking and imagination.



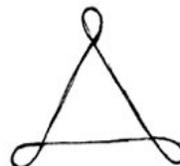
1.



2.



3.



4.



5.

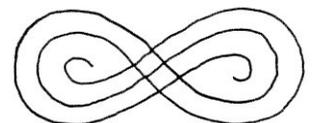
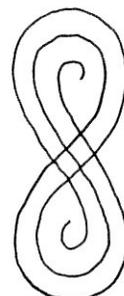
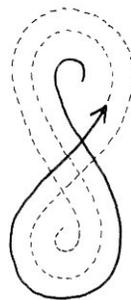
Lastly, there is the theme of metamorphosis. This could be described as a quiet outer motif affecting (balancing) an inner one which is pushing boldly to the outside. A transformation is possible. Try this next series and **use two contrasting colors**, (one color for the solid line and one color for the dotted line) to really experience the transformation



WANT TO TRY GOING ANOTHER STEP? The following form has a wonderfully harmonizing effect, especially if you repeat the movement several times. Begin with the innermost small spiral, then swing out down and around for the outermost. In this polarity, the size of the form is established by the first movement and further development proceeds in a number of balanced swings to the forms of their reversed relationships. For me, this is very much like a life lesson about relationships. Can you understand (or experience) what I mean by that?

If you really want to set yourself a challenge try mastering this last form in a variety of ways. Upright first, begin it from the top. Then try starting a new form working from the bottom upward. Then try it sideways; begin working from left to right; and then try one from right to left.

In accomplishing this you will know the form very well and possibly you will know yourself a little better too.



Reference: *Form Drawing* by Hans R. Niederhauser & Margaret Frohlich

Insuminations

I am nine months short of release and considering the thousands of days I have spent behind the razor wire, I could do these last months without resources of any kind. At the same time I can hardly imagine my life without having come in contact with APO and Anthroposophy. I've read comments in the APO newsletters about the progress other prisoners have made, some have told how the meditations and exercises have helped them become more patient or to have a more positive outlook on life. These are obviously wonderful ends in themselves. After all I can only imagine the quality of someone's life improving as they learn to control their thoughts and become calm and aware in their thinking. I've also read numerous accounts of how attitudes and perspectives have changed and I believe that men have found compassion for their fellowmen in greater measure. I too have had these experiences. If these benefits were limited to only this it would already be wonderful. Amazingly, beyond this, I have experienced that there is no limit to what one gets out of the thought life and in direct proportion to what one puts in. From the start I was intrigued by Dr. Steiner's statements that I could experience knowledge of the higher worlds and pass through a certain degree of initiation on my own. However, I understand now that there is a certain level of personal development that must be met first in order to fortify us against harmful influences that are set forth within our own soul. I have gone back again to work with the exercise of concentration (control of thought, control of will, feeling of positiveness and feelings of harmony). I also practice the second half of "Sacred Sleep" of remembering backwards. I know these practices have been helpful to me, as the days pass by I begin to appreciate them even more. The exercises that we use to develop our cognitive skills – those that prepare us to learn the concepts that transcend knowledge, have had a huge impact upon me. I have seen how everything that is, is eternal. Occasionally I get to watch a magnificent Texas sunset, not so long ago I began to experience something else in the sunset besides an appreciation for beauty and majesty. What I want to convey is that God did not make something and then retire to a remote location. Those beings who become creation are still creating. Is Genesis still occurring now? Are we seeing, hearing, smelling, tasting, and feeling upon our skin the Elhoim who sacrificed themselves to become form? Could it be that the kingdom is within us and without, here, now, as Jesus said? I understand that I have been provided an opportunity to create much sacred time. In prison I live outside of the ordinary commotion and duties that occupy so much of a person's time in the so called free world. I am grateful for this time but it would have meant so much less had I not been exposed to Dr. Steiner's works and Anthroposophy. For me, the essence of my inner work with the anthroposophical teachings is embodied by recalling Rudolf Steiner's lecture Facing Karma: "In your thinking cosmic thoughts are living; lose yourself in cosmic thoughts. In your feeling, cosmic forces are weaving; feel yourself through cosmic forces. In your willing cosmic beings are working; create yourself through beings of will."

Curtis, Venus TX

Genesis Secrets of Creation by Rudolf Steiner was so refreshing to my sentient soul, intellectual soul, and consciousness soul. It confirmed all my findings and much more. It gave me such a deep perception of all truths, with an ever expanding understanding of life's drama to my everyday walk.

Floyd, Hinton, OK

Thank you for providing me with great works that already have had a profound effect on my thinking. Brian, Springfield, VT

I ask myself, who holds the secrets to dealing with the uncertainties, and the sense of isolation that have become hallmarks of modern prisons? It is an experience that cannot be described in words but it can only be glimpsed. We begin to realize that in joy and sorrow, we are equals. Our suffering and happiness are the same, misery is misery, and joy is joy. Therefore, whether we feel sorrow or relief in prison, we understand how others feel. Any publication that is good and decent, I share. Your mailing to me is highly appreciated. Peace. Jerome, Vacaville, CA

I enjoyed reading The Evolution of Consciousness. It opened my mind to different things. I look at life differently. I'm conscious of my surroundings more, thank you. Orlando, Terre Haute, IN

My friend told me about you and what you do for us inmates to help us out. I'm into meditation and spiritualism. I'm sort of new to it but I find how much it has been helping me as well as I see it in other brothers. Mark, Gatesville, TX

I want to express my gratitude to the Anthroposophical Society and the prison outreach program. Although I have only had the opportunity to read three books so far in this short time, my reading has enlightened me in so many different ways. These readings have taught me to be more open-minded, humble, and more aware of my surroundings. I have begun to meditate! This is something I've never attempted before. Now, I look forward to my daily reading and meditation. Through this meditation, I've become more relaxed and less cynical of those around me. I look forward to studying anthroposophy more and more as I strive for better understanding of life, and a better future. I thank you from the bottom of my heart for sharing this knowledge with me. Mark, Plainsfield, IN

On a collective level what APO does for us folks behind the wire isn't present in many organizations and shows a strong heart to help others advance. On a personal level...well APO provides the opportunity, and we can either use it or dismiss it. Folks need confidence to make it in this world and confidence only comes when one is comfortable with oneself. I've only read a few books so far, however I learn more about Joe everyday and my confidence level is soaring. I believe APO is very beneficial for all people because they will come to know themselves. Joe, Lamesa, TX

I want to convey a sense of peace and acceptance has begun to permeate my life since I've been reading books from APO. Of course I'm doing some dream study and have decided to get back in shape after six years of lethargy. Why not survive this experience? Nest-ce pas. Thanks again. Dale, Winnfield, LA

This is the third time borrowing books from your library. I consider them quite interesting, deserving to be read a second time. I realized that the knowledge given in them is not to be read like a novel, but to be absorbed and understood. Many of the principles, ideas and theories described in the books are similar to a study I am taking in yoga/meditation. It's surprising to me that Eastern and Western philosophies have much in common, especially when knowledge has been passed by different people. Soto, Susanville, CA



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Illuminating Anthroposophy

Anthroposophical Prison Outreach Newsletter

Meditative Verse

with instructions, as given to an individual pupil by Rudolf Steiner

Evening

Look back on the events of the day, as indicated in the book *How to Know Higher World*. About five minutes.

The Rose Cross meditation - about five minutes, and then these lines, again about five minutes.

*In the clear rays of the Light
I see in purity
The fountain of all Wisdom.
In the wave-beat of the Heart
I feel in strength
The token of all Being.
Both of these will I feel.*

(Inner Silence)

Morning

First the Rose-Cross meditation.
Then dwell upon this thought:

*Wisdom in the Spirit,
Love in the Soul,
Strength in the Will:
These shall guide me,
These shall hold me,
In them I trust,
To them I give my life.*

(Inner Silence)